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No. 8

THIS GHASTLY THING IN CHINA

BISHOP ARTHUR J. MOORE

AS one of the administrative officers charged with the supervision of the missionary activities of my Church in both Japan and China, I have sought, with a calm inquiring attitude, to make a survey of the situation in China and now feel impelled to share my conclusions with the Church in America. It is difficult, under the stress and strain of war conditions, to write dispassionately. During the World War many of us lost our heads and gave way to unregulated emotions. The situation in China demands clear thinking and careful discrimination between actual facts and rumor.

My only qualification for writing such an article is that during the last four years I have travelled constantly in both countries and number among my intimate friends many Chinese and Japanese people. During the recent weeks, under military escort I have gone into the actual war zones to behold the ruins of what were once proud cities, to travel over broken roads alongside which unburied dead still remain, and to look upon a vast section best described by what the Chinese call "Scorched Earth." Despite my love for both countries, I have been unable to reach any conclusion except that Japan is the aggressor without any valid excuse whatever. Here in the midst of anxiety and confusion, I am attempting to give my impressions of China as she was during recent years and as she is today.

China in the Last Decade

The year 1936 in China will long be remembered as the Silver Anniversary of the Chinese Republic, marking the achievements of 25 years since the overthrow of the decadent Manchus. During the last ten years of this period, under the dynamic leadership of General Chiang Kai-shek, China has made her greatest strides towards national unity. The very atmosphere of the country was vibrant with the achievements of nation building and the common will to work for national upbuilding.

Just when the modernization of China began may be a matter of opinion, but since 1919 an awakened patriotism has been permeating all classes and finding outlet in constructive activities that touch every phase of Chinese life and culture.

There had been a rapid economic development—factories had grown up; the money system had been overhauled; exchange stabilized and sound banking practices enforced; communications had been extended throughout the country by rail and air, and the highway construction had passed 60,000 miles. Programs of forestation and agriculture, flood and famine control, campaigns to correct the formerly chronic disorders of banditry and excess taxation, experiments in rural reconstruction and farmers' cooperatives—all these and more bear testimony to the new ferment at work, reaching down into the lives of the people.

Educators were addressing themselves with vision and fortitude to the stupendous task of educating the youth. In 1923, 550,000 students were enrolled in high schools, and there were 42,000 college students in the 110 institutions of higher learning. The mass education movement was vigorously at work to educate and organize for reconstruction the large number of illiterates, reports showing that 1,300,000 adults were in classes during 1935. Throughout the land a common national language was growing, making significant strides over the local dialects and bringing a new sense of racial and cultural unity.

In health programs the masses were being reached by the extension of mobile hospital units

* AND THEY CAME TO JESUS *
* HIM THAT WAS POSSESSED *
* THE DEVIL AND HAD THE LEGION, *
* SITTING, AND CLOTHED, AND IN HIS *
* RIGHT MIND; AND THEY WERE *
* AFRAID. AND THEY THAT SAW IT *
* TOLD THEM HOW IT BEFELL TO HIM *
* THAT WAS POSSESSED WITH THE *
* DEVIL, AND ALSO CONCERNING THE *
* SWINE. AND THEY BEGAN TO PRAY *
* HIM TO DEPART OUT OF THEIR *
* COASTS.—Mark 5:15-17. *

into rural districts, into schools, and into model settlements. Municipalities were conducting campaigns of prevention and were reducing the incidents of the great epidemic diseases. Streets were being widened and cleaned, modern systems of water supply and sewerage disposal were being installed, sanitary methods of handling and preparing foods were spreading. Medical education and the nursing profession were attracting larger and larger numbers of the choicest youths of the land.

But the leaders of the present-day China have not put all their trust in external change and material improvement. There was the consciousness that integrity of character and devotion to the common good are the real bulwarks of the state. In this realm, General and Mrs. Chiang Kai-shek, were calling the people to a new level of character through the New Life Movement, stressing the ancient virtues of propriety, righteousness and integrity.

Many observers feel that these two leaders, both devout Christians, were endeavoring to inject into this movement the essence of the Christian spirit in a way that the masses could understand. Many of the old weaknesses and inherited corruptions still plague the life of the nation, but New China was waging effective warfare on them all.

Before us, then, was a spectacle of a nation being reborn—making mistakes in many ways and running to wasteful extremes in others, but moving none-the-less towards a new day. There was a cumulative momentum growing out of the past and sweeping them forward as their Reformation, Renaissance, and Revolution were being consummated in a mighty movement reaching down into the lives of the people and lifting them to new levels of individual development and national unity.

The Record of a Neighbor

During the course of her modern development, China has gained much from her contacts with foreign powers, but again and again she has suffered at their hands. We must always remember that Western nations were the first to wrest territory and privileges from her, and that the partition of China was only narrowly averted. Yet the history of the past fifty years is outstanding as a record of continuous encroachment on the part of her nearest neighbor—Japan; the mere listing of whose acts of aggression speaks for itself.

1895—Japan took the island, Formosa, from China.

1905—Japan expelled Russia from Manchuria, securing extensive privileges there.

1910—Japan annexed Korea, a weaker neighbor of China.

1915—Japan sought to force the "21 Demands" upon China, making clear her intention to dominate the economic and political life of the nation.

1919—Japan secured the former German territory in Shantung Province. (Later restored to China by the Washington Conference of 1922).

1927—Japanese forces attacked the Kuo-mingtang Army at Chinan, in Shantung Province, stopping General Chiang's northward march and preventing further unification of China.

But all this was only the beginning. During the Nineteen Twenties in Japan there had been a liberal party that was working for the peaceful development of Asia. They were increasing in power and by 1931 were promising to become the dominant influence in Japan. But then the military took foreign policy into their own hands and by the conquest of Manchuria and the occupation of certain northern provinces occupied one-fourth of the territory of China.

The Gathering Storm

By 1935 it had become startlingly clear that Japan was determined completely to control North China. Their military were in the saddle, and were giving China no choice between war and peace. It had become merely a matter of time until China with her back to the wall would be driven to face them with the words: "We will give in no longer. Here we stand!"

We frankly believe China postponed that moment as long as possible. She first appealed to the League and to the signatories of the Nine Power Pact, but in vain. She thus reached the conclusion that only military power could preserve her national integrity, and we behold a peace-loving people educated for war. Yet even then her leaders continued to compromise and to give in to the relentless Japanese pressure.

In the fall of 1936 the die was cast—China met demand with counter-demand. We held our breath, but war did not come. A few weeks later the Japanese-directed invasion of Suiyuan Province was turned back by a line of fire and steel. Conditions were tense through the spring of 1937 with China desperately preparing for the inevitable war, but with the leaders still hoping to put it off.

The Fateful Hour

The fact that fighting broke out (July 7, 1937), at Marco Bridge, a strategic railway junction near Peiping, indicates that this was no accidental clash, but the next step in continuous plan to gain control of North China. The subsequent occupation of Peiping and Tientsin and the advance of Japanese armies southward and westward make this pattern even clearer.

In Shanghai, the shooting of two members of the Japanese Naval Landing Party was made the occasion for the demand that Chinese armed forces be withdrawn from around the city, at a time when Japanese marines were pouring in. Who fired the first shot in the resulting tension is not as important as is the fact that Japan was using the same pattern she had followed in the North, that is, forcing Chinese armed forces out of a strategic territory she wished to control. China refused to go.

The fighting broke upon Shanghai with a fury, that left men dazed and stunned. In that first awful day, poorly aimed bombs fell upon two of the most crowded streets of Shanghai, killing 1200 civilians and wounding many more. Two armies were locked in deadly combat and for thirteen terrible weeks Shanghai reverberated to the sounds of battle.

The Japanese air force struck at cities and towns far removed from the battle lines. Men, women, and children met death in their homes; refugees were blown to bits while trying to flee to safety; even the sick and wounded in hospitals were not free from attack. The regularity of such bombings and their repeated distance from military targets indicate at best an utter indifference to human life. They drove many to the conclusion that the Japanese military were

(Continued on Page Two)

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METHODIST EVENTS

Aldersgate Regional Rally, Little Rock, March 7.
Pine Bluff District Conf., at Campshed, April 19.
Fayetteville District Conf., Elm Springs, April 19-20.
Camden District Conf., at Waldo, April 20.
Texarkana District Conf., at Horatio, April 21.
Paragould District Conf., Walnut Ridge, April 21.
Searcy District Conf., Cotton Plant, April 25-26.
Prescott District Conf., at Okolona, April 26.
Arkadelphia District Conf., at Carthage, May 10.
Monticello District Conf., at Portland, May 11.
Batesville District Conf., Newport, May 10-11.
Jonesboro District Conf., Manila, May 12-13.
Little Rock District Conf., at Sardis, May 17.
Helena District Conf., West Memphis, May 18.
Fort Smith District Conf., Mansfield, May 17-18.
Conway District Conf., Gardner Memorial, May 19-20.

Personal and Other Items

REMEMBER THE ALDERSGATE RALLY at
Little Rock, Monday, March 7. For infor-
mation about it see Bro. Baker's announcement
on page 7.

REV. OTIS G. ANDREWS, evangelist, who
began a meeting in Phoenix, Arizona, last
Sunday, writes that he will have open dates in
May. His address is 710 N. 7th St., Memphis,
Tennessee.

REV. IRA A. BRUMLEY, Executive Secretary
of the Board of Christian Education of the
North Arkansas Conference, is contributing a
series of articles on "Worship Helps" in the
Church School Magazine.

DR. W. C. WATSON, our pastor at Malvern,
announces that Bishop John M. Moore will
dedicate the educational building of his church,
Sunday, Feb. 27, at 11:00 a. m., and all former
pastors and presiding elders are invited to
attend.

REV. B. F. ROEBUCK, our pastor at Sheridan,
writes: "Mr. J. S. M. Cannon, Conference
lay leader, delivered a fine Aldersgate address
at our church Feb. 13. If any church needs a
fine speaker on that subject, Bro. Cannon can
hardly be excelled!"

THE editor ran down to Hot Springs on Wed-
nesday of last week for a brief visit with
Bishop Cannon, who was there taking the baths.
He is finding the baths beneficial, and, after
spending a week attending the Southeastern

Regional Anti-Saloon League Conference at St.
Petersburg, Fla., will return and spend several
weeks in Hot Springs.

REV. J. W. HARGER, our pastor at Haynes,
writes: "We have been kindly received, have
had the usual 'poundings,' and the year is start-
ing well. This is the best organized church on
finances I have ever served. Each church on
the circuit has everything in the budget and pays
monthly."

DR. T. Z. KOO, a Chinese leader and a secre-
tary of the World Student Christian Feder-
ation, who spoke to a large congregation at Win-
field Church last Sunday morning, in a very
illuminating address, gave the background of
the Chinese Christian and compared it with that
of the American Christian. He showed how,
without approving one's enemy's conduct, he
could obey Christ's command to love one's
enemy. His delivery was animated and his
language excellent. The address should pro-
voke his hearers to emulate his example of
Christian love and forbearance.

WESTERN METHODIST ASSEMBLY

LAST FRIDAY the Executive Committee of the
Western Methodist Assembly Board met in
Little Rock and approved plans for improve-
ments and the season's program. Superintendent
Yancey's report revealed last year as one of the
best in the history of the Assembly, and plans
for this year indicate increased interest and even
better prospects. Having raised more than half
the cost of remodeling the Superintendent's
home, Supt. Yancey was authorized to proceed
with the work. Bishop Kern, President of the
Board, on his way from San Antonio to his
home in N. C., was present. Other members
were: Judge Geo. Vaughan, J. H. Hollis, Rev.
H. U. Campbell, and A. C. Millar.

BOOK REVIEWS

**Negro Year Book: An Annual Encyclopedia of
the Negro, 1937-38;** edited by Monroe N.
Work, Director of Department of Records
and Research, Tuskegee Institute; published
by the Negro Year Book Publishing Co.,
Tuskegee, Alabama; price \$2.00.

This is an authoritative record of events re-
lating to the Negro. With its 564 pages of facts
it is a standard book of reference. It is indis-
pensable for those who wish to have within easy
reach reliable information about the Negro. It
is well adapted for use in schools and for groups
that are pursuing historical and sociological
studies. As Tuskegee Institute, founded by that
great Negro educator and leader, Booker T.
Washington, has done outstanding work for the
Negro, so this Hand Book is rendering a real
service in furnishing reliable information about
that race. At this time the statistics on lynching
are unusually interesting and profitable.

A Year Of Children's Sermons; by Joseph
Anderson Schofield, Jr.; published by
Cokesbury Press, Nashville, Tenn; price
\$1.50.

Realizing the need of training and direct-
ing the spiritual life of the children of his
church, Dr. Schofield has for many years used a
children's story sermon as a part of his regular
Sunday morning service. This book contains
fifty-two of these sermons. They are lively and
full of human interest and calculated to make
religion vital to children. These story sermons
may be used by teachers, preachers, and pa-
rents as a source of material or as a guide to
original work on behalf of the children's com-
mitted to their care.

Creative School Music; by Lillian Mohr Fox, and
L. Thomas Hopkins; published by Silver
Burdett Co., New York; price \$2.25.

More and more educators are recognizing
that school life must offer the child the best pos-
sible opportunity for self-expression. This vol-
ume is a most suggestive and helpful manual.
With its aid the teacher may quicken and train
the student's native ability and pave the way for
a richer store of music for the world and a fuller,
happier life for the student. The book is richly
illustrated and written in a clear and compre-

hensive style. Part I, "Creative Education: Its
Nature and Nurture"; Part II "Methods of Aid-
ing Children To Develop Creative Expression In
Music"; Part III, "Creative Expression of Chil-
dren."

CIRCULATION REPORT

SUBSCRIPTIONS received since last report:
Roe, L. E. Wilson, 2; Lonoke, D. T. Rowe, 1;
Thornton, G. L. Cagle, 2; Eureka Springs, J. S.
Upton, 100%, 14; East Side, Paragould, S. G. Wat-
son, 19; Stephens, W. R. Boyd, 100%, 50, and Mt.
Prospect, W. R. Boyd, 100%, 13; Paragould Cir-
cuit, W. E. Benbrook, 1. These are fine reports.
Rev. W. R. Boyd deserves special mention, as he
has the habit of getting 100% clubs whatever
his charge may be. He works at it and always
succeeds. Others may profit by his example.
This is the year to put over 100% clubs, because
our people need the paper more than formerly
on account of the great unusual events. Will
not all pastors take advantage of the conditions?
Let us make all charges 100%. Why not? Well,
why not?

THIS GHASTLY THING IN CHINA

(Continued from Page One)

undertaking a deliberate program of terrorism as
a phase of their invasion of China, the aim of
which, as expressed by her Premier, Prince
Konoye, is "To beat China to her knees so that
she may no longer have the spirit to fight."

The Cavalcade of Sorrow

For the first time the terror of war was
brought to every man's door. Towns, cities, and
countryside lived under the shadow of those
swooping wings. Many farmer folk were ma-
chine-gunned as they tried to harvest their rice,
and many of the poor in their huts died without
knowing what hit them.

Always there was the dread that your place
would be bombed next. Go! go! go! became the
order of the day as thousands upon thousands
fled from the threatened areas. Much of this
fleeing was aimless running here and there.
Those in the country went to the city and city
folk made their ways to the country. Boats,
rickshaws, carriages, busses, trains—all carried
more than their quota of people and hastily
snatched-up belongings. Thus it was given to
many of us to witness that most heart-rending
sight—the cavalcade of the bruised and dispos-
sessed, men carrying clothes and bedding on
their poles, women with bound feet hobbling
away from the homes they loved, little children
stumbling along rough roads under cover of
darkness.

But it was as if a man fled from a lion, and
a tiger caught him. At many points on the rail-
way refugees were killed by the hundreds.
Boat-loads of humble people, seeking only safety,
were ruthlessly destroyed. And as time passed
all forms of travel became more and more
hazardous. Train travel had to be undertaken
at night with no lights on engines or coaches.
On the highways was the danger of straffing,
and time and again busses would jolt to a stop
with their passengers streaming out of door and
windows to seek safety in the paddy fields, lying
there flat in mud and water until the dread
planes had passed over.

Calamity, however, did not come single
handed. Countless numbers who escaped bombs
and machine-gun fire fell victims to dysentery,
malaria, typhoid and other deadly diseases. In
shifting from the scenes of conflict little could
be carried in the way of food, clothing or bed-
ding. Consequently exposure and malnutrition
took heavy toll of those who were shifting.

Properly to appreciate what the poor and the
near-poor face, it must be remembered that the
laborer and the small shop-keeper live on a very
narrow margin. The loss of a week's wages or
profit is the difference between getting by and
feeling hunger's pinch. Friends and relatives
lend a helping hand, but soon all resources are
exhausted and then charity must provide food,
clothing and sheltered. The armies swept over
the fields taking away all harvested crops, work
animals, and chickens. "How," asks one, "did
these things affect the masses?" No wail of
despair is reported. There was no harsh criti-
cism, but rather a resolute acceptance of the

heavy toll. What had to be endured, could be. War, with its horrors, had been thrust upon the land. The people grimly saw loved ones killed and everything they possessed wiped out and yet went on with spirits unbroken.

The Church in The Storm

The Juggernaut of war rolled over the entire area served by our Church. Naturally one wants to know how the Church survived the ordeal. Schools had to shift faculties, students and equipment to new and safer locations. As these lines are written all our schools outside of the city of Shanghai have suspended work indefinitely.

The Hospitals did yeomen's service from the very beginning, serving both soldiers and civilians. A hospital that ordinarily took care of one hundred patients found its capacity extended to care for two hundred fifty. The doctors, nurses, technical staff and even coolies carried on under stress and even during air raids. Many of these have now shifted farther interior in the effort to minister to need.

Very soon after the opening of hostilities it was observed that the economically independent church membership as well as those of leadership were shifting inland away from the war zone. This left the pastor with only his poor people and a handful of workers. This hampered the church as an organization and prevented a larger contribution. The pastors helped in dressing stations, and in getting refugees on and off trains. Then came the time when the lines broke and the pastors, teachers and doctors themselves became refugees and joined the moving mass. Now they and their fellow church members are scattered to the four corners of this vast country. Their resources are exhausted and in many cases it is impossible to establish contact with them.

A few have found their way back to Shanghai after many trying experiences. Their spirit is not broken, though they carry in their hearts disappointment and a deep sorrow for the land they love.

Our missionary force was under fire much of the time. Whether they were dodging bombs,

traveling at night or working with the hundreds of thousands of refugees, all were carrying heavy loads. Another golden page has been written in the books of Christian heroism and some day the full story of their complete identification with the sufferings of the people they love will be told.

The Present Situation

When I left a few months ago, China was aglow as with the flush of youth, growing, building, pressing onward against odds for goals of nationhood yonder; reaching up eagerly for higher ideals of citizenship everywhere; struggling manfully to throw off the weights that held them back—the New China. And where is that China today?

An invading army of a half-million soldiers has occupied her northern and eastern provinces; despoiling her historic cities, looting her homes, and heaping indescribable indignities upon her women, while obstructionist officers, indifferent to her suffering, interrupt the merciful work of relief already in progress, and refuse permission even to American and European doctors and nurses to enter occupied zones or minister to the sufferings of non-combatant men, women and children. In the Kangtse Valley, with its teeming population of over 80 million, averaging from 700 to 1,000 persons to the square mile, most of these defenseless people are fleeing in aimless desperation to seek safety in unknown parts of the interior; countless thousands are crowded in refugee camps, and, behind a grim battle line, China's defending army battles for the life and soul of the nation.

Institutions of all sorts are closed, many of them empty shells of walls, or piles of wreckage. In our own mission area (Which ministers to a population of 33 million) only one city church and a few country churches are able to gather their people for worship. Only three schools will have done a complete semester's work. All other churches, hospitals, and schools have been closed; in some cases they have been destroyed by fire. Every missionary residence that I have seen has been looted, and many of our buildings are now

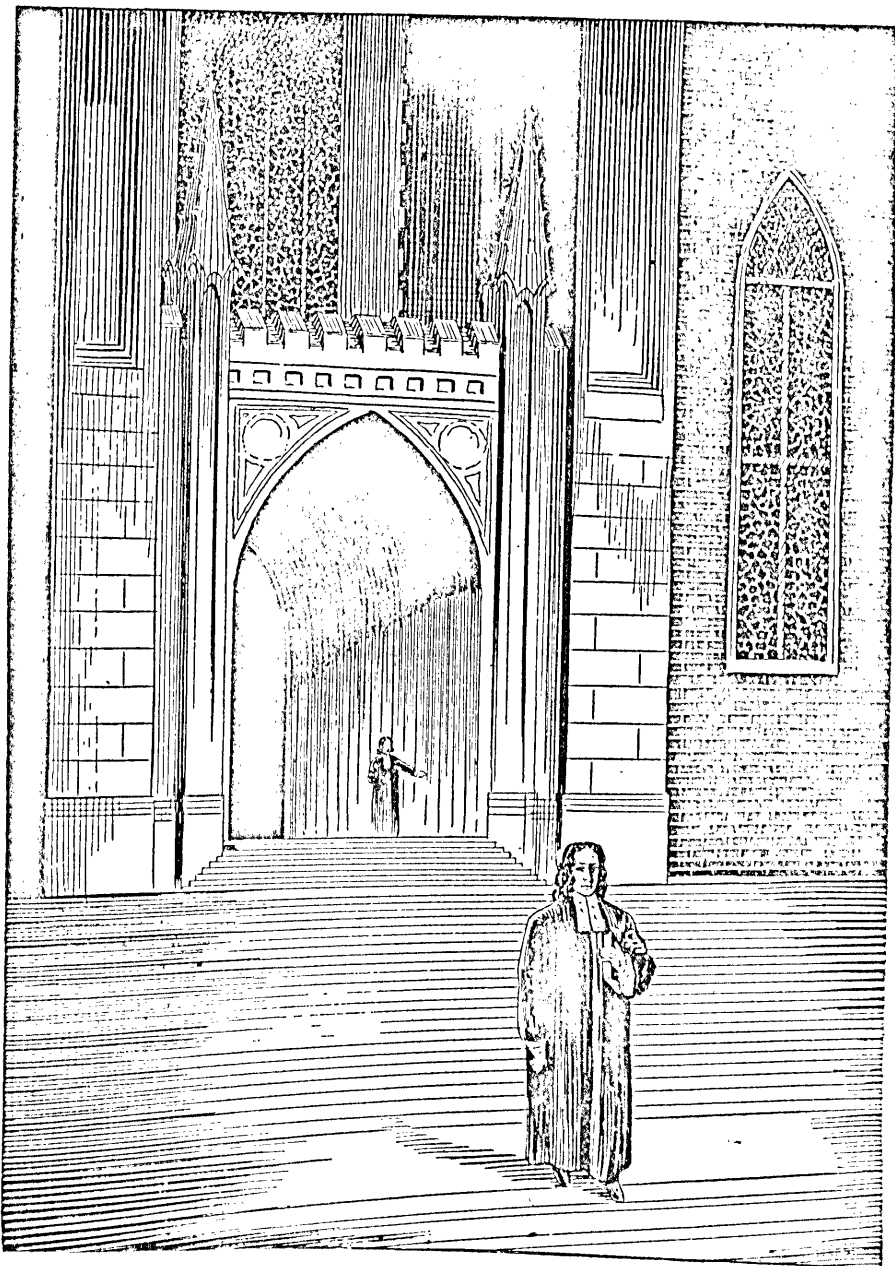
occupied by Japanese soldiers and their horses. In short, everything for which the church has given men and money for nearly a century is being desecrated and destroyed.

What Next?

What of the future for China? What of the labors of so many intelligent and devoted people who were trying to lift China's life above the mere level of dollars and cents; who were yearning to build into the new order some elements of justice and altruism? What of the church and its institutions tomorrow in a land crushed under the iron heel of a conquering foe?

No intelligent Christian is blind enough to suppose that this national crisis has left the Christian Church untouched. Its development will be retarded; its program toward the goal of self-support will be delayed and its powerful influence on human affairs greatly hindered. The mother Church in America must of necessity stand by in this hour, with resources both material and spiritual. With the possibility of a prolonged war of merciless attrition, the Church must have an adequate and flexible program adapted to the exigencies of the distraught times. In the end, our scattered workers must be searched out, their families reunited, their homes rebuilt, and their lands and institutions rehabilitated.

Missionaries will not be withdrawn, bound as they are to their Chinese colleagues, through a fellowship of suffering; rather their numbers should be strengthened. The church cannot falter now. It will pit against the forces of evil and destruction all that it has — the ministry of Christian service, and the example of brotherly love. There must be even greater ministrations to the body, the mind, and the heart. We must keep alive the belief in the individual and his value as a child of God; we must foster a love for justice, and fire it with a living hope for its ultimate consummation; and above and beyond everything else we must discover and appropriate the resources of the Eternal Christ as the one enduring hope of a sorely tried and needy world.—Shanghai, China, January 15, 1938.



"IT APPEARS THAT I AM TO PREACH HERE NO MORE"

CHINA'S HOUR of TRAGEDY

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.—W. G. Cram, General Secretary.

CONTRIBUTIONS FOR CHINESE RELIEF

Previously reported	\$167.25
A Friend, Little Rock.....	5.00
Mrs. Lotta Pierce, Paragould.....	1.05
Miss Roxie Denton, Hazen.....	1.00
Mrs. Sallie Bowman, Hazen.....	1.00
TOTAL.....	\$175.30

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1018 Scott St.
Little Rock, Ark.

Enclosed please find check for Chinese Relief.

\$..... Name of Sender.....

Charge..... District.....

Please make checks payable to J. F. Rawls, Treasurer.

The Warm Heart Of Wesley

By ELMER T. CLARK

II. WESLEY'S DOCTRINE CORRECTED

After his failure as a missionary in Georgia, John Wesley sailed back to England, where he landed on February 1, 1738. He was in the depths of despair, under "conviction of sin." He had for many years been endeavoring to secure a satisfactory religious experience by moral living, the use of "the means of grace," and good works, or social activity. Now he was brought face to face with the fact that this was the wrong road. He had done nothing for the social order and had only brought himself to a state of despair.

Four days after reaching London, "a day long to be remembered," Wesley called it, he met a Moravian named Peter Bohler, who was destined to influence him more powerfully than any other person, save his mother. To this pious man Wesley declared that he hoped to be saved by believing the Gospel, utilizing the sacrament and other means of grace, and performing good deeds. To his amazement Peter Bohler exclaimed, "My brother! My brother! that philosophy of yours must be purged away."

He told Wesley that saving faith was the free gift of God, conditioned solely on faith in Christ, and that it brought "dominion over sin and constant peace from a sense of forgiveness." To Wesley this was a "new Gospel" and he demanded proof from Scripture and from living witnesses. But when he searched the Scriptures for himself he was surprised to find that "they all made against him." The next day Peter Bohler brought three Moravians who testified of their own personal experience "that a true living faith in Christ is inseparable from a sense of pardon for all past and freedom from all present sins."

John Wesley now realized that the "heart-felt religion" doctrine was true. And since he had no such experience he resolved to cease preaching. "I was clearly convinced of unbelief," he wrote. "How can I preach to others who have no faith yourself?" Peter Bohler urged against such a course and gave Wesley his interesting advice: "Preach faith till you have it; and then because you have it, you will preach faith."

On March 6, 1738, though he confessed "my soul started back from the work," John Wesley began preaching the doctrine of salvation by the free grace of God on the sole condition of faith in Christ. The results were interesting. One by one the churches were closed against him. In twelve days he preached in seven churches, and in six of them he was told, "Sir, you must preach here no more." But though the rectors did not like it, Wesley's preaching was powerful in its results. The people flocked to hear him. They hung upon his words. They accepted his message. More than a quarter of a century later he declared concerning his preaching at this period, "Then God began to work by my ministry as he had never done before."

It was an interesting situation. John Wesley was preaching a faith which he did not have, declaring a doctrine about which he knew nothing, except what the Moravian had told him, and the people were

experiencing what the preacher had not experienced.

On April 21, 1738, Peter Bohler told Wesley that the faith he had been preaching could be experienced by an instantaneous work of grace. This was another "new doctrine," so new that Mr. Wesley said, "I could not comprehend what he spoke of." Once more he demanded proof from Scripture and testimony. Once more he found that the Scriptures were in agreement with Bohler; and again the Moravian produced living witnesses to instantaneous conversion. "Here ended my disputing," wrote Wesley. "I could only cry out, 'Lord help thou my unbelief.'"

John Wesley had been set right doctrinally. He was convinced that a true faith in Christ brought assurance, peace, and a sense of freedom from sin. He was also convinced that this faith or experience could be secured by instantaneous conversion. He said that when he searched the Scriptures he was utterly astonished to find that there were scarcely any instances of conversion recorded there, except those achieved instantaneously. He believed, but he had not experienced. He had, he later declared, the faith of a servant, but not that of a son. But he was still on the search: "I continued thus to seek it (though with strange indifferences, dullness, and coldness, and usually frequent lapses into sin)."

It is important in our day, which is so exactly similar to Wesley's day, to keep clearly in mind the road over which Mr. Wesley had come. He had been searching for vital religion which would empower him for great service. Home training, education, preaching, missionary service, social activity, moral living, mystic contemplation, ritualism. He had tried all these, and all had failed him. Yet are not these the very things that our day would recommend to a man engaged in the same search? Recently an educationally-minded man, somewhat worried at the stress laid by the Aldersgate Commemoration personal religion, said to me: "As a student of psychology, you must know that experience comes through activity." It was exactly what the 18th Century believed; what John Wesley tried for at least thirteen years; and which eventually landed him in despair.

Peter Bohler convinced John Wesley that nothing that a man does, and nothing that others do for him, will bring a satisfying personal religious experience. John Wesley struggled hard for this idea, just as the modern Church struggled hard against it. Yet it was written in the theology that John Wesley had mastered. It is written in all the theology that has ever been officially accepted in evangelical circles since the Reformation.

On April 25, 1738, four days after Wesley had heard from Peter Bohler the "New Doctrines" of instantaneous conversion, he began to preach it. "I spoke clearly and fully," he said, "of the nature and fruits of faith." Immediately there arose objections that have been repeated from that day to this. Charles Wesley was angry; certain that his brother had done great mischief. A certain Mr. Broughton declared it was impossible to think that a man who had done so much as John Wesley, did not have saving faith. Done so much! That surely was an exceedingly modern sound! Nevertheless, John Wesley knew in his heart that he did not

possess what he desired, namely, "that faith which none can have without knowing that he hath it." His heart was ripe for Aldersgate.

A MESSAGE ON THE WORLD CRISIS

At the call of the Department of International Justice, of the Federal Council of Churches, a group of seventy-five leaders from fourteen denominations and from church organizations, met in New York, January 24, 25, to consider a policy for the churches with regard to international affairs and the threat of war. Among those participating were the Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, Bishop Ashton Oldham, president of the World Alliance for International Friendship through the Churches, Dr. A. L. Warnishuis, and Dr. Samuel Guy Inman. The conference, after considering problems relating to the church's action toward proposed national and international movements, sent to the Federal Council of Churches for study and approval, a "Message on the Church and World Problems."

Declaring that the choice for America is not as simple as that between collective security and isolation, the report said that isolation is impossible in these days of interrelated world economics and that collective security in its strict sense would be possible only with some form of league of nations and international police force.

What is possible and what is today referred to as collective security, the report stated, is co-operative action by a group of nations uniting to resist another nation or group of nations while retaining its own national sovereignty. The common interests which might be subjects of co-operation, the report continued, would be "the principles of democracy and the sanctity of treaties."

The report blamed economics for much of the present world trouble and particularly stressed the fact that the democracies, France, Great Britain and the United States, control about ten times as much land as the absolute powers, Germany, Italy and Japan. The unwillingness of the democratic powers "to make concessions to Japan and Germany while they were still democratic regimes," the report stated, "is in part responsible for the rise of military autocracy in those nations."

The report suggested that the United States take the lead in easing economic tensions, stabilizing currencies, extending reciprocal trade agreements, joining the World Court and reorganizing or reforming a new League of Nations. It declared that the church must resist militarism by halting the armaments race, stopping the militarization of youth in schools and colleges and by ceasing belligerent manifestations in response to incidents such as the sinking of the Panay. In brief, the report declared that the governments must cease "power politics" which it defined as "the use of threat of force, implied or explicit, to reinforce diplomacy."

Internally, the report stated, the church should foster the ecumenical church movement thus standing "witness to the world-wide oneness of the Christian family in a disintegrating world." And above all, it concluded, "the church in its official corporate capacity must keep aloof from war."

The action of the seventy-five leaders was indorsed by fifty-three members of the National Peace Conference in Washington. This group protested against the armament race and called upon the Administration, Congress, and the American people to "consider if they would join this dance of poverty and death." Pointing out that world armaments last year cost more than \$12,000,000,000, the peace leaders declared that this diversion of wealth and labor "will inescapably bring about inflation, a crash at the end of the war-industrial boom, and world-spreading economic devastation."

The telegram sent to the President urged him to declare the nation's willingness to embark upon a program of restriction of arms. A move toward international peace would be welcomed by all people and would be enthusiastically supported by the citizens of the United States.

Among the signers of the statement condemning the increase in armaments are Dr. Henry A. Atkinson, Roswell P. Barnes, Harry N. Holmes, Frederick J. Libby, John Nevin Sayre, Nathan Stern, Estelle M. Sternberger, Ray Newton, and Oswald Barrison Villard.—Christian Advocate.

Your children will read Anderson's History of Arkansas Methodism if it is put within their reach, and will become better church members.

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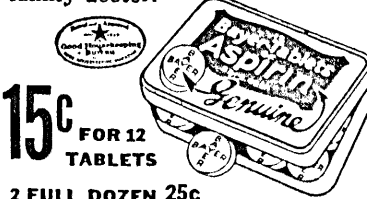
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ALDERSGATE ADDRESSES

Aldersgate and Christian Stewardship

PRESIDENT HARVEY W. COX,
Emory University, Atlanta, Ga.

As a background for his subject Dr. Cox drew illustrations from current life to show that disregard for others and desire for personal gain had resulted in denuded forests, in unspeakably bad tenement housing conditions, in accumulation of wealth through the institution of war. Greed, materialism and get-rich-quick methods, he said, had lowered the high spirit of idealism which characterized America prior to the World War.

"We blame a few rich people for all our trouble but we all had a hand in it. It was the spirit of the times that resulted from the greed which followed the war.

"The general attitude today is that the world belongs to me, and it's up to me to get my share. The philosophy of American people today is not far from being practical materialism on the part of Christians as well as non-Christian people.

"Poor fellow, he lost everything he had!" What a familiar and tragic sound that has! The tragedy in those words lies deeper than it appears. The spirit back of them is the tragedy of Christianity—for what he lost was material, the spiritual values he had already lost.

"The world needs Aldersgate today as much as it did in Wesley's days. Instead of the philosophy that the world belongs to me, we ought to believe, 'This is my Father's world and it is my privilege to work in it with my Father to help build a world where man may live at his best.' That's the heart of the Aldersgate experience for stewards.

"Before Aldersgate, Wesley, according to his own statement, was dominated by the spirit of 'Get' although on a different level from materialism. His chief concern was to get something for himself—to save his own soul. Aldersgate was necessary for John Wesley.

"I'm glad John Wesley did not put much emphasis on his heart warming experience. The thing that was important to him was the assurance of God's saving power. Deep emotionalism is all right, but if it stops there, religion is nothing more than froth.

"Aldersgate eliminated Wesley's worry about his soul. After Aldersgate, Wesley and his soul dropped from view. He was too busy being a steward and taking the good news of God's assurance of saving power to his fellows.

"Another lesson we can learn from Aldersgate is the fact we can rely on God. When we realize the full meaning of Aldersgate and accept this world as our Father's world and know we are His children, we are relieved of worry and can go to work. That was what Aldersgate meant to Wesley. He claimed his Father's world as his parish, as a place where he had an opportunity to work.

"But to John Wesley ownership meant service. Only when we catch that meaning of Aldersgate that Wesley knew and go out to render service to our fellow men in bringing the Kingdom of God to pass, will we be Christian stewards."

The Need of Aldersgate In Modern Life

PRES. CHAS. C. SELECMAN,
Southern Meth. University, Dallas.

"May 24, 1738, was a night of destiny that changed things for John Wesley, for England, and for the world. But it would be a mistake to assign all importance to his Aldersgate experience. Back of that gracious event lie a Christian home, a broad and thorough education in Charter House School and Oxford University; years for methodical, pious habits, self-examination and mysticism. He frankly confessed that he preached to others in order to save his own soul. But he was tortured by inner struggles and accumulated dissatisfaction. In short he was an unhappy, ineffectual, discouraged man until his Aldersgate street experience.

"Let not this generation of Methodists vainly imagine that we who have neglected nearly all of the conditions that paved the way for Aldersgate can by a few emotional upheavals provide a remedy for the world's disease and avoid the bitter harvest of distress, discord, anxiety and perplexity which is the legitimate if not the inevitable harvest of the seeds of carelessness and worldiness which we have scattered for well nigh a generation. If Methodism would now resume its triumphant march we need to hear the voices of Him who said, 'Repent, for the kingdom of God is at hand.'

"John Wesley and his associates subjected their exalted experience not only to the tests of Scripture and of history but also to the acid test of a great variety of contacts with the sordid affairs of a corrupt social order. Something more than retreats, prayer meetings, and a strange warming of the heart must come out of these Aldersgate celebrations if we hope for permanent results. Methodism, yes, Protestant Christianity, must face the blatant, sullen evils of our day with a radiant experience, a buoyant hope, and no uncertain message. We must declare that Christ can save society, that the burdens under which the world groans are the fruits of sin and that we must turn from the short sighted vision of men of affairs, the politicians and the economists and the technocrats and the reformers, to the one Great Physician who alone has the balm of Gilead for our ruined world.

"Jesus condemned the teachers who could not discern the signs of the times. Today there are many plain ominous signs. There are open doors; there are challenges. The common people in large blocks are being overlooked, neglected, or left to small, fast growing sects. The vast labor masses are all but untouched by the Churches. At times I question whether the Church movement knows there is an organized labor movement and whether the labor movement knows there is a Church and a God.

"The passion of the modern world is for prosperity, security, peace and brotherhood. Have we not sought prosperity without a foundation of righteousness, forgetting that the Great Physician promised all manner of temporal blessings to those

who seek first the Kingdom of God. We desire security in employment and for old age and in sickness, but we have been blind to the fact that you cannot build for security on a foundation of suspicion, anxiety, discord, hatred and moral rottenness. From recent journeys in other lands I have returned with a sickening, depressing sense of widespread poverty, conflict and hatred between nations, races and classes. The problems of prosperity, security, peace and brotherhood will still remain, menacing the future of mankind until we accept Christ as the sure Guide and the Great Physician.

"It is the presence and help of the living, risen Christ which modern Methodism needs. It may carry us, as it did John Wesley, into complexities embarrassments, persecution, but nothing short of this can conquer the selfishness of this present age, arrest the carnage of war, allay the suspicions and enmities that exist between class and class and nation and nation, and lay the foundation for that Kingdom that is 'not meat and drink, but righteousness and peace and joy in the Holy Ghost'."

Methodism's Recall To Aldersgate

DR. LYNN HAROLD HOUGH,
Dean of Drew Theological School,
Madison, N. J.

"A Church is saved from becoming provincial and parochial when it sees to it that its loyalty to the past is a loyalty to that part of the past which has universal significance. The question about the Aldersgate experience is the question as to whether it contains elements which transcend our century and have significance for every century. One is almost sure to go wrong in interpreting John Wesley if he does not see the experience of this great eighteenth century figure against the background of the whole history of evangelical experience in the Christian Church. So even, the incidental and the transient fall away and the permanent stands out sharp and clear.

"On the road to Damascus Paul discovered that religion was a great surrender to a divine person. And when it became a living reality in his experience and a clear thought in his mind he wrote the classic interpretation of the way of surrendering and loyal trust in God through Jesus Christ.

"It was not an accident that words of Paul were in the mind of Wesley when his heart was 'strangely warmed.' And again it was not by accident that words of Luther about this matter of faith in God were in his mind. From Stephen to Kagan, it is the same story as we follow the golden thread of the evangelical succession. And strangely enough the principle involved has found witness in regions far from the central stream of evangelical piety.

"Aldersgate is simply a classic example of something as deep as the deepest life of man and of something which has the soul of the Christian religion in it. And just this way of complete trust in God through Jesus Christ, not as a memory but as a living experience, would transfigure the life of the Church and renew the life of the world.

"For it is by no means a substi-

tute for social action. Rather it is the source of the noblest action, both individual and social. There is all the difference in the world between saying, 'We are dull and confused when we think of God, but by all means let us live like brothers,' and saying, 'God in Jesus Christ is alive in us, therefore we must live like brothers.' The man who can utter the second sentence with authenticity has the very dynamite of the universe to explode in social action."

ALDERSGATE MEDITATIONS ON TRANSFORMED LIVES

Nineteen hundred years ago fishermen, wresting a meager living from Galilee, heard One speaking as man never spoke before. They left all and followed him. They misunderstood him. On the eve of his death they quarreled among themselves as to who should have the greatest material power under him. When he was betrayed, they all deserted. After his death their faith almost flickered out. But something happened. These self-seeking followers were transformed into heroic leaders. In that world of slavery, abject poverty, almost universal illiteracy, unmitigated disease, and tyrannical oppression, these simple people began living their transformed lives of brotherly love.

"Saul of Tarsus, a brilliant young Jew, seeing the spread of the followers of the Nazarene, attempted to stamp it out. But when he was pressing forward hotly in this persecution, a light and power from above took hold of him. He turned his back upon all that to which he aspired. His former friends became his bitter enemies; his former victims became his beloved partners. Out of that experience, he wrote to the Ephesians: 'You must lay aside the old nature which belonged to your former course of life, that nature which crumbles to ruin under the passions of moral deceit, and be renewed in the spirit of your mind, putting on the new nature, that divine pattern which has been created in the upright character of the Truth.' And because Saul of Tarsus was thus changed to Paul the apostle the conversion of Europe to Christianity began, and the foundations of a new civilization were laid.

The world today needs desperately the power and the illumination which have transformed lives in ages past. We need the power to change greedy, self-seeking and hateful personalities into leaders for a brotherly world. We need courage and faith to wrestle with the gigantic problems of our day. We need divine wisdom to find our path through the dark perplexities which confront the world. We need to become part of a great movement, which can command the whole-hearted loyalty of modern men and women. Can we learn the secrets of spiritual renewal from those who have gone before us, and still avoid the mistakes which have limited their power and brought past movements into decadence? Increasing testimony says that we can—that a new day is opening for the sons of men who learn anew to follow the guidance of God.—Hornell Hart in Living Religion.

Let the Literary Workshop do your literary drudgery—research work, club papers, etc. For information write to The Literary Workshop, Box 255, Little Rock, Ark. If

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

MRS. BACON CORRECTS ERRORS

Just let an error creep in the METHODIST from the copy sent in, and then realize how much your paper is read. There were two or three errors in my report of last week's METHODIST, and did I get letters in regard to them? I wrote "The Pledge to Council was not only paid in full, but eighty dollars additional was paid." You left out the "only," and hence the hue and cry.

So please correct this in your next issue, stating: "The North Arkansas Woman's Missionary Society met its Pledge to Council in full, \$16,500.00. Two scholarships given by the Young Women's Circles amounting to \$80.00, were also sent to Council, making the Council Pledge paid in full, plus these scholarships."

Four Baby Life members, whose names were not available when report was sent, are: Danette Portis, Lepanto; Vernon Tull Chalfant, John B. Kittrell, and Rose Marie Clifton by Searcy, District.—Sallie M. Bacon, treasurer.

ZONE MEETING AT CUSHMAN

The Pearl McCain Zone met at Cushman January 21, with Mrs. W. P. Jones presiding.

Subject, "Taking Stock." Scripture Joshua 1:1-9. She asked, "Did you take advantage of your opportunities last year? What did you achieve spiritually? Did we put into our lives the worthwhile things, put out of our lives the worthless things?" She admonished us to be strong. Prayer by Bro. Faust.

Eight societies represented and forty-seven members present.

Greetings by Mrs. Kimmer of Cushman.

Mrs. A. E. Jones of Batesville and Miss Willeen Leonard of Bethesda appointed as courtesy committee; nominating committee, Mrs. R. A. Dowdy, W. B. Menard and Mrs. Pace. Mrs. Cledice T. Jones, our District Secretary took charge and gave a favorable report of last year's work, expressing sincere thanks to ladies for their hearty cooperation during her two and a half years work as District Secretary. She introduced Rev. and Mrs. W. J. Faust, Mrs. A. D. Stewart and Mrs. Connor Morehead as new members of Zone. A cordial welcome was extended them.

Mrs. W. P. Jones asked "Did you take stock in your Auxiliary last year and plan for better work this year?"

This being Officers Training Day, Mrs. A. D. Stewart talked to the Auxiliary presidents. She said, "Pray, study, work."

At this time Mrs. I. N. Barnett, Sr., spoke on the subject of Finances. She said "prayer and giving are limitless." She stressed the importance of raising our pledges.

At the afternoon session Mrs. J. A. Gatlin talked on the "Importance of the Young Women's Work in the Church." She said "That to her mind this is a very important time in the lives of the young women" and suggested that we organ-

ize them into Circles to the Adult Auxiliary.

Mrs. Emmett Porter of Batesville told "What the Young Woman's Circle had meant to her."

Mrs. C. T. Jones explained the work of the Supt. of Baby Specials.

Mrs. W. J. Faust talked to the corresponding secretaries, saying, "That if a secretary knows the requirements of her office, she will know that she has a very important office."

Mrs. R. A. Dowdy spoke on Christian Social Service Relations. "It is making the teachings of Jesus a reality." Trying to live the Christ life. She said, "Nothing lies beyond the power of man, that lies within the power of God." The Spiritual Life groups in the Church, the quiet hour in the home and the use of "The Upper Room," were discussed by different members.

Report of the Nominating committee was heard.

Mrs. L. E. Massey of Moorefield was elected Zone Chairman. Mrs. Sam Headstream was re-elected secretary.

Bro. Stewart, pastor of First Church, Batesville, was introduced and spoke on the subject, "Aldersgate Commemoration and what the women can and must do." He referred to Hannah the mother of Samuel, and to Mary the mother of Jesus, to Susanna Wesley the mother of John Wesley. He said, "Is it any wonder that, with such a woman behind John Wesley, he was so successful." No other time in the history of the world do we need good women more than now. This movement is needed today worse than in John Wesley's day.

This was followed by a re-dedication service, closing with prayer.—Mrs. Sam Headstream, Sec.

BRINKLEY AUXILIARY

Auxiliary Number 1 of Brinkley met February 7, at the home of Mrs. J. H. Midkiff, for program and business, with Mrs. Clyde Orem as leader. The program theme, "The World Community in American Cities." Mrs. Myrtle Bateman gave an interesting talk on, "Thy Neighbor as Thyself." Several members gave short talks on, "What our Church Is Doing to Help the Various Races in Our Cities," with the Work of Our Wesley Houses and Bethlehem Centers. Mrs. F. M. Tolleson gave an account of the needs of the Chinese refugees in Shanghai. Mrs. Price had charge of the Bulletin News. At close of the program a short business session was held and new officers for the year installed.—Mrs. B. C. Ingle, Superintendent Publicity.

ZONE MEETING IN PRESCOTT DISTRICT

On January 18, our zone meeting was called to order by the chairman, Mrs. H. W. Timberlake of Blevins. The office of the secretary was vacant, and Mrs. C. M. Ager was elected to fill this office.

Program as follows was given: Devotional, Mrs. E. R. Timberlake, Washington; What is a Missionary Society for? by Mrs. H. H. Stuart of Hope.

Group meetings were then held in various rooms.

Presidents, with Mrs. Goodlett of Ozan; Study Supts., with Mrs. Henry; Secretary with Mrs. Jordan. The group again assembled in the auditorium and Miss Hanna of Ozan discussed "Publicity." Christian Social Relations by Mrs. R. L. Branch of Hope.

Mrs. Timberlake urged all mem-

bers to attend the Aldersgate meeting at Prescott, February 9. It was voted to have four meetings a year, on the second Thursday of the second month in each quarter.

Next meeting to be with Ozan St. Paul Society, on Thursday, May 12, at 10 a. m. Each one was asked to furnish part of the dinner.

Roll call showed the following number:

Holly Grove, 3; McCaskill, 11; Hope, 12; Blevins, 2; Ozan, 9; Washington, 9; total, 46.—Mrs. C. M. Agee, Secretary.

HUMPHREY AUXILIARY

The monthly social meeting of the Society was held in the home of Mrs. W. W. Crum February 9. Twelve members and two visitors were present.

Mrs. J. A. Osborne was leader for the afternoon, and the following program was given:

Worship topic, "Thy Neighbor As Thyself."

The scripture lesson taken was read by the leader who also gave a splendid talk on the subject.

Prayer, Miss Sara Roberts.

The Missionary topic was "World Community in American Cities," and was discussed by Mrs. E. Harrington and Mrs. W. C. Lewis.

A short business session was conducted by the president, during which the minutes were read, the treasurer's report was made and a silver offering was taken followed by a review of the "Bulletin."

After the benediction delicious refreshments were served by the hostess.

ZONE MEETING AT MURFREESBORO

Zone Number 3 met at Murfreesboro, January 20. In the absence of the chairman, Miss Henry McKinnon, Mrs. C. E. Dillard, vice-chairman, presided.

The following program was rendered:

Devotional, led by Mrs. O. E. Holmes of Nashville.

Prayer, Rev. Charles Cade, pastor Murfreesboro Church.

Welcome, Mrs. C. E. Dillard, Murfreesboro.

Response, Mrs. Harold Branch, Mineral Springs.

Round-table Discussion, "How to be a Good Member of the W. M. S."

Instructions for President of W. M. S., Mrs. J. S. Hopkins, Nashville. Duties of Corresponding Secretary of W. M. S., Mrs. Alford, Murfreesboro.

Duties of Treasurer of W. M. S., Mrs. Dillard, Murfreesboro.

Talk, Our Efficiency Aim, Mrs. Rachel Jordan, Hope.

After the program the following business was transacted: Voted to continue to hold four zone meetings annually. Nashville was selected as the place for the next meeting. This meeting to be held the third Thursday in May. The meeting to be an all day retreat.

The following musical program followed the business meeting:

Piano Number, Doris Carroll.

Two Piece Number, Mrs. Brewer and Jeanette Tull.

A social hour, during which delicious refreshments were served by the Murfreesboro W. M. S., concluded the meeting.—Mrs. E. T. Moody, Secretary.

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

Christian Education

TRAINING SCHOOL AT ST. FRANCIS

The Training School at St. Francis closed last Wednesday night. Twelve were enrolled and ten were awarded certificates. Everyone taking the course appreciated it, and we feel that our church has been greatly revived. We are planning for a Training School at Pollard church to begin March 13. Rev. Earl Cravens of Piggott was our teacher.—W. B. Young, P. C.

PIGGOTT

The average attendance in the class Rethinking Christian Education in the local church, during the week of February was 24. However, only eleven credits were issued.

The text used was Harry C. Munro's "Christian Education in Your Church," and was presented by Rev. Ira A. Brumley.

The aims and problems of the local church were freely discussed and it is believed that with this goodly number of the membership brought to face their responsibilities it will have a great effect on the entire church.

The pastor, Rev. Earle Cravens will teach a class in St. Francis, beginning March 13.—Reporter.

BATESVILLE DISTRICT TRAINING SCHOOL

The Batesville District Training School was held at First Church, Batesville, Feb. 6-11. Six courses were offered: "The Financial Program of the Local Church," by Mr. Boyd McKeown of Nashville, "Understanding People," by Rev. Harry King of Hoxie; and "Lesson Materials and Their Use," by Miss Lucy Foreman of Nashville. The three courses particularly designed for Young People were: "World Peace," by Miss Thelma Pickens of Batesville; "The Meaning of the Christian Religion," by Rev. J. Albert Gatlin of Central Avenue; and "Organization of the Young People's Division," by Rev. L. M. Conyers, of Cotter. Professor S. W. Williams of Arkansas College served as Dean and handled the work efficiently.

The churches of Batesville entertained our visitors cordially and generously. Sixteen charges in the District were represented and earned credits. More than that number of churches participated. One hundred and twenty-one school credits and four office credits were earned. In this particular the school this year is one-fourth larger than any Training School ever held in Batesville District. First Church led in the total number of credits earned. Central Avenue led in the number of credits earned by Young People and the class taught by Bro. Gatlin earned the highest number of credits issued to any one class, thirty-one. It was generally agreed that "Summa Cum Laude" should be attached to the honors bestowed upon Rev. L. L. Langston, minister of Pleasant Plains Circuit, and his people who earned eighteen credits and drove back and forth daily for an average round trip of forty miles.

The instruction given was of the highest type. The general spirit of the school was enthusiastic and earnest. The entertainment and general arrangements in charge of Rev. and Mrs. Allen D. Stewart of

First Church and their people, were perfect.

An interesting thing was done by a number of Batesville people in providing a fund to pay gas and oil expenses of ministers and their people from neighboring churches who drove back and forth daily to the school. This augmented our attendance and interest and was a normal expression of justice and brotherliness—Connor Morehead, P. E.

FIELD NOTES

By CLEM BAKER

Mrs. C. B. Nelson is always on the job as Director of Young People's work for the Little Rock district. Next on her program is a Leisure Time Conference for each of her three Unions, the first of which is being held this week at Little Rock.

Rev. Chas. Giessen, associate Y. P. Director for the Prescott District, announces that an Epworth Training Conference will be held for the Prescott District Henderson Union, at Prescott, March 21-24.

Rev. Alfred Doss, Y. P. Director for the Camden District, is to be congratulated on the three Epworth Training Conferences being held in his district this week.

Dr. C. M. Reves writes that 53 had already enrolled for the Camden Training Conference ten days before the opening session. Rev. Edward Harris is the instructor for this conference.

Rev. R. B. Moore is giving large emphasis to the Adult Division of his church, with the expectation of making it one of the very best organized Adult Divisions in the Conference. Bob is having a splendid year at Asbury.

Rev. C. D. Cade lives up to his earned reputation of being one of the most loyal Methodist preachers in the Conference by being the first to send in his part of the Ministerial Sustentation Fund.

Mr. T. A. Prewitt has been in St. Vincent's Hospital, Little Rock, all the past week suffering from pneumonia. Mrs. Prewitt and the three children have been with him. At the time these notes are being written he seems well on the road to recovery. Mr. Prewitt is Lay Leader and Adult Director for the Monticello District.

Rev. W. W. Christie has a new Young People's Organization with 15 boys and girls enrolled at Eudora. Mrs. Carl D. Illing is the Adult Counselor.

Rev. J. L. Tucker has the following in his credit at Bearden: Salaries raised and budget up-to-date on every item; 20 Y. P. enrolled for the Training Conference at Fordyce; Vacation School already provided for; Training Course on "The Church" organized with pastor as instructor; Church organized for Aldersgate Commemoration and following each step of the program.

Rev. W. L. Arnold has received 54 (many by baptism) since Conference at Smackover. His Sunday School attendance is larger than the enrollment.

Rev Robert Core reports that he has already raised \$1,800 on the new church which he expects to build at Bryant this year.

Dr. H. B. Watts, with \$2,000 already in hand, raised an additional \$3,500 on a recent Sunday for repairs and additional rooms at First Church, Little Rock. Dr. Watts is enjoying a great ministry here and the church is making rapid strides under his leadership.

Mr. C. E. Hayes and Mrs. Hayes spent a recent week end visiting the

Marshall Steels at Dallas. Mr. Hayes reports they are having to bring in chairs to seat Marshall's congregation each Sunday morning.

Rev. J. T. Thompson worked so hard helping complete the new Sunday School rooms in the basement at Forest Park that it put him in bed with the flu and the writer had to fill his pulpit last Sunday. Brother Thompson is getting off to a good start at this rapidly growing church.

Professor Nat R. Griswold of Hendrix College was the special speaker at the Aldersgate Workers Council for First Church, Little Rock Church School last week.

Church School Day Programs are now ready and will be mailed from this office to all schools in Little Rock Conference on request. Church School Day for Little Rock Conference has been set for April 10. A good church does things on time.

Mr. R. B. Martin and Mrs. Martin were hosts to the visiting team of speakers at a beautiful noon day dinner at the recent Texarkana District Aldersgate Institute. Mr. Martin has long been one of our most loyal laymen.

Rev. John William Hammons either wrote a mighty good article appearing in the *Christian Advocate* last week, or else there are two men bearing this same name in Methodism. We suspect it was our own John W. down at Foreman.

Mrs. Gaston Foote, wife of our pastor at Winfield, Little Rock, is much in demand throughout this city for Book Reviews which she does exceptionally well. Churches throughout the Conference would do well to remember this item.

Rev. R. L. Long reports a good revival meeting being held at Stuttgart with the two branches of Methodism co-operating. Presiding Elder Leland Clegg was the preacher last week and District Superintendent I. O. Hall is the preacher this week.

LITTLE ROCK TRAINING SCHOOL MARCH 6-11

The twentieth annual session of the Little Rock Training School, which will be held at First Church, Little Rock, the week of March 6-11, will be known as the "Aldersgate Session." By arrangement with Bishop John M. Moore, the great state-wide Rally, to be held at First Church, March 7, has been made an integral part of this school this year. In keeping with the spirit of Aldersgate, three special courses in line with the Commemoration program, have been scheduled. A New Testament course, taught by Dr. C. W. Lester; a course on Evangelism, taught by Dr. A. J. Walton; and a course on Methodist Hymns, taught by Dr. Fagan Thompson. In addition to these Aldersgate courses, open for every one, six specialization courses covering the departmental work of the church will be offered as follows: Materials for Beginner Children, with Miss Fay McRae as instructor; Primary Worship, with Mrs. Frank H. Brooks of Tulsa, Okla., as instructor; Materials for Junior Children, with Mrs. Ernest Wilson of Dallas, Texas, instructor; Intermediate Department Program and Lesson Material, with Mrs. Forrest Dudley of Dallas, Texas, as instructor; Senior Young People's Department Program with Rev. Bentley Sloane of Shreveport, Louisiana, as instructor; and a special Bible course on "The Message of Jesus" (offered for young people only) with Rev. J. E. Cooper as instructor.

In addition to the Aldersgate Commemoration Rally and the spe-

cial emphasis given to Aldersgate in the regular session of the school, a special feature this year will be a Rural Church Conference, conducted from 9:00 to 12:00 each morning under the leadership of Dr. A. J. Walton, Rural Church Specialist, and Dr. Fagan Thompson, specialist in singing in the country church. Dr. Walton and Dr. Thompson will be assisted in this Conference by the members of the Little Rock Conference Rural Church Commission, which includes all the Presiding Elders, as well as representatives from the several Boards of the Conference. It is expected that all pastors serving country churches in the Little Rock Conference will attend this school.—Clem Baker.

STATE-WIDE ALDERSGATE RALLY, LITTLE ROCK, MARCH 7

Every Methodist in Arkansas, including the members of the Methodist Episcopal Church, the Methodist Protestant Church, as well as the Southern Methodist Church, should be getting ready to head for Little Rock to be here when Bishop Moore announces the first hymn for the state-wide Aldersgate Rally which opens at First Church, Little Rock, 9:30 Monday morning, March 7, and continues throughout the day. Great teams of speakers will cover the entire Church with a series of such Rallies throughout this month, but we believe that the speakers announced for Little Rock surpass those announced for any other state. In addition to our own Bishop John M. Moore, those speaking on the Little Rock program are: Bishop A. Frank Smith, Director of the Commemoration program; Bishop Arthur J. Moore, just returned from China; Bishop R. S. Cushman, chairman of the Commission on Evangelism in the Methodist Episcopal Church; Dr. Elmer T. Clark, Assistant Secretary of the Board of Missions; and Dr. W. F. Quillian, General Secretary of the Board of Christian Education. The addresses at the Little Rock Rally should equal in every respect the great deliverances heard at the recent Aldersgate Council in Savannah. No meeting has ever been held in Little Rock that should mean quite so much to Arkansas Methodism as this one. No pastor can afford to miss it, and every pastor will be more than repaid for all his efforts in securing a large delegation of his laymen to attend this Rally. Remember the meeting begins at 9:30 a. m., sharp, Monday, March 7.—Clem Baker.

YOUNG'S PEOPLE'S ANNIVERSARY, MARCH 6

Ever since I can remember, the first Sunday in March, which this year is March 6, has been observed throughout Southern Methodism as Young People's Day. Every church in the Conference should welcome this day this year to emphasize our Young People's part in the Aldersgate Commemoration program. It should be remembered the program should be put on in the presence of the whole congregation. There would be little value in having this program at a League service when only the young people are there. Certainly all of our churches think enough of their young people to honor them with a special program at the eleven o'clock hour March 6.

At a Young People's Council meeting, with Brother Cooper and his people at Pulaski Heights this week, I found that Brother Cooper, instead of his regular worship, is turning over the first half hour of

his preaching service to his young people to put on this program on March 6, after which he will have time for his regular sermon. I think this is a good suggestion for many preachers to follow. The program, which is a good one, will be found on page number 28 in the February number of the Epworth Highroad. It is entitled, "Youth Forward with the Church." Some churches will want to take an offering that day to be applied on their Church School goal. Others will prefer to wait and have the total offering on Church School Day, April 10.—Clem Baker.

ATTENTION: PASTORS SERVING COUNTRY CHURCHES

In order that homes may be provided, it is necessary for all pastors serving country churches in the Little Rock Conference to notify me at once if they expect to stay over in Little Rock for the Training School and Rural Church Conference, following the Aldersgate Rally on March 7. All such pastors should arrive in Little Rock in time for the Rally, beginning at 9:30 Monday morning. Come immediately to my office at First Church, 723 Center Street, for registration and home assignments. Please remember that if I do not get your card at once, it might be impossible to provide a home.—Clem Baker.

MINISTERIAL EDUCATION FUND, LITTLE ROCK CONFERENCE

The following offerings, taken on College Day for the Little Rock Conference Ministerial Education Fund, have been received up to Monday, February 21:

Camden District	
Junction City	\$ 4.50
First Church, Camden	400.00
Ebenezer (El Dorado Ct.)	1.75
Fordyce	10.00
Stephens-Mt. Prospect	10.70
Bearden	12.08
Norphet	7.00
Louann-Buena Vista	6.00
Rhodes Chapel	2.00
El Dorado Ct.	15.00
Wesley Chapel	2.79
Vantrease	3.78
Harrell	5.00
Little Rock District	
Hazen	\$ 15.00
Carlisle	14.00
Forest Park	5.00
Pulaski Heights	25.75
Halstead	2.38
Bauxite	10.00
England	10.40
Pine Bluff District	
Rowell Ct.	\$ 6.52
DeWitt	11.00
Stuttgart	18.25
Sheridan	11.25
Rison	3.50
Carr Memorial	4.00
First Church, Pine Bluff	111.35
Prescott District	
Bingen	\$ 1.50
Texarkana District	
Hatfield Ct.	\$ 4.00
Dierks	6.90
Foreman	4.65
—C. E. HAYES, Treasurer.	

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CHURCH NEWS

ARK. METHODIST ORPHANAGE

Religion according to Christ is best expressed through service to little children. "Now, inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Our group, including all of us connected with the on-going of the Orphanage and our family, wishes to express our thanks for the many gifts received Christmas. It is my purpose to publish sometime after all of the contributions are in what each church and district has done and I think you will all be glad to read it.

Our own Christian home has an appealing religious message and it is for homeless children. I have never been connected with a work that has given me more joy and pleasure than what I have been trying to do for the homeless children of Arkansas.

To be sure, we have our problems. No mother who has children or who has ever raised a family of children, passes through it without problems and all mothers can appreciate what I say, but under God we have been able to pull through. We are still hoping that every charge in Arkansas will speedily send in an offering.

Assuring the brethren of my willingness to help in any way I can, I am, yours truly.—James Thomas, Executive Sec.

FIRST CHURCH, LITTLE ROCK

The Missionary Committee met Wednesday evening, February 2, for dinner as guests of the chairman, Mrs. Curtis Stout, to discuss plans for the John Cline Special. Dr. John Cline, our pastor in China, is looking after the property of the church in war-torn China. First Church has taken his support as a missionary special, and the money is raised each Easter by the church. Dr. Cline is doing a fine piece of work there under many hardships, and at this time it seems only fitting that every loyal member should come to the aid of this Arkansan in the mission field. In order that the entire constituency might be informed of this matter the following workers were assigned to the various divisions of the church: Mrs. O. W. Petway, Woman's Missionary Society; Mrs. J. R. McAllister, Adult Classes; Pete Wall, Young Adult League; John Emerson, Young People; J. H. Hollis, 3-minute talks in the morning service of worship; Cooper Jacobway, Board of Christian Education; J. T. Thompson, Board of Stewards; and Mrs. C. F. Emrick, Bulletin.

The following members of our Church School graduated from the Little Rock Senior High School at mid-term, which closed the first of February; Ott Brawley, Melbourne Martin, Jr., John G. Murray, W. A. Ratcliffe, Jr., T. G. Redwine, Jr., Billy C. Reynolds, and C. G. Whisnant, Jr. We congratulate each one of them and wish for them success in every endeavor.

1,000 has been set as our Church School attendance goal to be reached by Easter. Our school has shown a steady increase throughout the last few months, which has been the result of constant work on the part of the workers in each department. If, however, we are to attain our goal a great deal more work must be done. Quite frankly,

we have the qualified workers in our school. The only thing is we are not reaching as many as we should. If they see what the church is offering them they will want to come regularly. Let us, yes, each one of us, put a great deal of steady, sincere, earnest and consecrated effort into building up each department. When they come, manifest your interest in them and welcome them to your class or department. It can be done if we all put our hearts to the task.

The Workers' Council met Tuesday night, February 15, with Professor Nat R. Griswold as the principal speaker. The theme of the Council was centered around the observance of John Wesley's Aldersgate Experience, and Professor Griswold spoke on "The Meaning of Aldersgate to the Church School." The Rev. Clem Baker and Dr. H. Bascom Watts also spoke on Aldersgate.

The progressive dinner, entertaining the young people, was quite a success with seventy young men and women present. At 6:15 Friday night, February 11, the group gathered at the home of Kay Reed for the salad course and musical numbers, which was followed by the meat course at the church, where the King and Queen of Sweetheart Land were crowned and the court was amused by the King's entertainers. The dessert was served at the Y. M. C. A., where informal games were played and Valentines from members distributed.

The Senior High party at the church Saturday evening, February 12, was attended by forty-five members of the department. The fashion show of newspaper dresses was the highlight of the evening. The games were well planned and everyone seemed to have a good time.

The Bethell Class met at the home of Mrs. H. B. Bethell, teacher, Saturday evening, February 12, for dinner and a social evening together. The dinner was delicious and the fellowship was delightful. Yours Truly enjoyed being there and hopes to be included in many other such delightful occasions. — C. R. Hozendorf.

MINISTERS' WEEK AT DALLAS

The following preachers of Little Rock Conference attended Ministers' Week and the Fondern Lectures at Southern Methodist University, Feb. 7-10. F. A. Buddin and F. G. Roebuck of Pine Bluff; A. C. Caraway of DeWitt; Paul Clanton of Hot Springs; J. W. Mann and Harry S. DeVore of Texarkana; E. W. Harris of Stamps and John L. Tucker of Bearden. There were also several from the North Arkansas Conference, including H. H. Griffin and Paul Galloway and others. Bishop Hughes was at his best. His lectures were nothing short of masterpieces.

The devotional led by our own Bishop Moore on Thursday morning was worth our week's stay there. Bishop Hughes' lectures will soon be off the press and may be secured from our Methodist Publishing house. It was indeed a week of high thinking, heart-searching devotions, and reconsecration on the part of all of us. Not only did we "Feel our hearts strangely warmed," as did our founder, Mr. Wesley, but we said in our hearts we will return to our tasks and share that mountain-top experience with our brethren, with the people of our respective communities, and with our world. At the closing lecture on Thursday

morning, on a motion made by Dr. Bradfield of the School of Religion at S. M. U., the large assembly unanimously voted to petition our forthcoming General Conference to send us Bishop Hughes as the first to preside over our area under our new program of united Methodism. —John L. Tucker, Bearden.

CONGRATULATIONS ON PRESCOTT DISTRICT MEETING

Dear Bro. Baker: I cannot wait until I see you to congratulate you on the great meeting which you led us in and planned for us yesterday. It was by far the most representative District meeting I have ever attended. Every Charge and practically every church represented; and one out of every twenty-five members in the District. Some Charges had one out of fifteen members. And it was not just a mass meeting of whoever the preachers could get to come. It was a hand-picked meeting. For once we had our leaders in the local church together for a great inspirational meeting.

You are to be especially commended for your selection of Dr. Reves to bring us the sermon. I had told my people that he was one of the best in our entire church. After hearing him they are inclined to take in even more territory than that.

The group meetings in the afternoon were most profitable. Mrs. Baker did an excellent piece of work with the Children's Workers, as did Mrs. Jordon and Dr. Thomas with the W. M. S. women, and Charles and Bryan with the Young People's Workers. And, I understand that they all but had "a shouting good time" in the Adult Workers' meeting. Chase Stephens and Mrs. Steed say that Bro. Clem made the speech of his life in that meeting.

The Aldersgate Commemoration is one of the great movements of our generation. I have never seen anything take hold in the local church like it has; 1938 will go down in history as one of the great years in the history of our Methodism.

We are looking forward to your coming, on your second official visit of the year, Sunday night.—Your brother and friend, Kenneth Spore.

ALDERSGATE INSTITUTE IN PRESCOTT AND TEXARKANA DISTRICTS

The series of district-wide Aldersgate Institutes was concluded with the holding of Institutes at Prescott District, and at First Church, Texarkana, for the Texarkana District on Wednesday and Thursday of last week. Dr. W. C. Watson, Dr. James Thomas, Mr. J. S. M. Cannon, and Clem Baker spoke at both of these Institutes on the special phase of work assigned to each. Dr. C. M. Reves joined this team and spoke at both of these Institutes last week. His messages were from the heart and were greatly appreciated by all who heard them. Dr. J. L. Cannon at Texarkana moved those present to tears as he brought a strong appeal for return for dedicated homes. Both Presiding Elders, J. D. Baker at Prescott and J. W. Mann at Texarkana, had worked hard to secure good attendance and each gave wise leadership to the program of the day. Brother Mann is following up his Texarkana meeting with another Institute at DeQueen in order to reach a larger number of his people in the northern end of his District, who are so far away from

Texarkana that it is hard to get to a district meeting. The Institute will be held at DeQueen, February 22.

Presiding Elder J. D. Baker, with 250 present, had the largest and most enthusiastic attendance found in any of the seven Districts. It was said that not only every preacher and every charge, but practically every single church in the District was represented in his great meeting.

It is the feeling of all of us who have been attending district gatherings for a number of years that these Institutes were the best that we had ever had of any kind in the Little Rock Conference. We sincerely believe that the Little Rock Conference preachers and laymen are in full accord with the Aldersgate Commemoration and that our Conference is ready for the greatest evangelical movement that we have experienced in a quarter of a century. But the real work, which is to be in the local church, is yet ahead of us.—Clem Baker.

ALDERSGATE COMMEMORATION IN PRESCOTT DISTRICT

The laymen of the Prescott District responded to the call of the church at Prescott in the great mass-meeting of the District. We have never seen a larger attendance at a District set-up meeting. Every pastor of the District was present, and almost every church in the District had at least one representative. Several had as many as 18 laymen and women, but Nashville and Blevins-McCaskill Charges led with 27 persons each. The beautiful auditorium of the Prescott Church was completely filled with enthusiastic Methodists. The final count showed 250 present for this great Aldersgate service.

As far as we can learn no District in the Conference has yet reached this attendance mark for an Aldersgate celebration. Rev. J. D. Baker, Presiding Elder, has stirred up the Prescott District.

The addresses of the morning

SICK HEADACHE?

It may be due to constipation!

Every headache doesn't come from constipation—but many of them do! If your tongue is coated, if you're bilious and upset, if you have that dull, low feeling—how are your bowels?

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EX-LAX

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were all of a high order. Dr. James Thomas made the first address, calling for higher standards of home life and a revival of home religion. Dr. Thomas said: "The weakening of the spiritual life of the country is caused by the failure of the home." He further said, "If we would revive the Church we must rejuvenate the home."

Rev. C. N. Baker, Executive Secretary of the Board of Christian Education of this Conference, explained the plan of celebration of Aldersgate. Bro. Baker said the plan could be considered under three general heads, (1) Period of Cultivation, (2) Period of Revival, (3) Period of Conservation. Then he gave the suggested program for the local church.

Mr. J. S. M. Cannon, Conference Lay Leader, spoke about "The Significance of Aldersgate." His speaking was clear and effective. Bro. Cannon said, "What ever else happened at Aldersgate we know that it changed the life of John Wesley." He also impressed this thought that our most vital need is men who, not only know about God, but who know God.

Dr. W. C. Watson, of Malvern, spoke fervently about the danger of uselessness. The peril of failure to accomplish the work the Church is sent to do.

Dr. C. M. Reves of Camden preached a great sermon at 11:00 o'clock, to a warmly responsive congregation. His message stirred our hearts. His subject was, "Digging again the wells of Methodism." He made clear that the Church is not seeking the vocabulary of the early Methodists, nor the methods of procedure they had; neither are we seeking merely the emotional experience of the first Methodists; but we are seeking to gain a new grip upon God as they did. The early Methodists re-discovered God. They found in Him the power for triumphant living."

At the close of the morning the ladies of Prescott church served a delicious lunch at 25 cents a plate.

The pastor-host, Rev. A. J. Christie, and his fine people made us feel very welcome and showed every courtesy. All our needs had been anticipated.

The afternoon session broke into groups for discussion. These groups met in different rooms under the leadership of chosen leaders.

This was perhaps the greatest meeting of its kind ever held in this District. We were all blessed and inspired. We feel sure that out of this meeting will grow a great spiritual awakening for the whole District, and we hope it will bless the whole state. We are compelled to believe that the people of this district are in earnest about this celebration and that great things are ahead this year in the Church.

—C. D. Cade, Sec.

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MONTICELLO DISTRICT INSTITUTE

The Monticello District Aldersgate Missionary Institute was held on February 3, at Monticello, with Rev. H. B. Vaught presiding. The meeting opened with devotional services conducted by Bro. Vaught, Dr. James Thomas leading in prayer.

The Presiding Elder stated the purpose of the meeting in well chosen words and presented Dr. Thomas who spoke about the Aldersgate Commemoration, the work of the Board of Missions and our Home for Children in Little Rock.

Dr. W. C. Watson, Conference Director of the Bishops' Crusade, spoke inspiringly about the Savannah Missionary Council meeting, and brought a stirring message on the need of the church and our individual needs if we are truly to feel our hearts "strangely warmed" during this Aldersgate Commemoration period.

Mr. Carl Hollis of Warren spoke about the Ministerial Sustentation Fund bringing a clear picture of the urgent need, and the plan worked out by the Conference Commission to meet that need and provide a minimum salary of \$800 for all our preachers who receive this amount or less in salary.

Bro. Clem Baker set forth the plan for the Commemoration. All who have heard Bro. Baker along these lines know that he is a past-master at such matters and we all felt that we knew just exactly what to do after he had finished.

The hour having arrived for public worship, Dr. J. D. Hammons, P. E. of the Little Rock District, brought an inspirational message, that rounded out one of the finest morning series of meetings ever held in this District.

Lunch was served by the ladies of the Monticello church, and, immediately after the meal, the members of the Christian Adventure Assembly Training group met for a short time to confirm the outlined plans for the Assembly to be held at A. & M. College during the week of June 13.

The Lay members held a meeting in the auditorium, while the preachers held a Brotherhood meeting in the study, and the day's activities closed at about 2:30 p. m. with all feeling that they could return to their homes and go to work in earnest to carry out the greatest program ever undertaken in the District.—C. R. Roy, Dist. Sec.

A SURPRISE PARTY AT ULM

On Thursday night, February 10, the Goodfellowship Class of the Methodist Church in Ulm, gave a surprise party for Dr. and Mrs. J. G. Wilson at the home of their daughter, Mrs. Orville Reitz.

Dr. Wilson was called there, presumably to treat a patient, and when he reached there he found practically the whole S. S. Class and several others, including the pastor, Rev. L. E. Wilson and wife and daughter of Roe, gathered to welcome him, about 35 in all. After he recovered from the shock of the surprise the time was spent in a discussion, led by the teacher of the class, Mr. J. M. Seward, on, "Ways and Means of Improving Our Class," followed by some interesting games and contests.

Delicious refreshments, consisting of sandwiches, cake and coffee, were served at a late hour. Dr. Wilson and family came to Ulm from Wichita, Kans., in 1919, and he has served us faithfully since

that time. He will be missed by all, as a physician, church worker, mayor of the town as well as a friend to all.

The W. M. S. loses a capable president and the S. S. a teacher in Mrs. Wilson. He is locating in Gillett, Ark., where he will continue his medical practice. The people of Gillett are very fortunate to gain two people like Dr. and Mrs. Wilson, and Ulm has lost a great deal but our best wishes follow them. May they have many more years of service in the work they both love.—Mrs. Lucille Bryant.

TEXARKANA CIRCUIT

Our ranks have been broken several times by the passing of co-workers.

We were very happy to have our much loved pastor, Rev. J. L. Simpson, returned for another year, we are trying faithfully to follow his leadership.

At the beginning of this conference year two churches were taken from our circuit and placed with two from another circuit, making three four-point circuits in place of two six-point circuits. While that makes it a little hard on us in a financial way, we are doing our best to carry our circuit.

Board of Stewards met in the home of the pastor the evening of January 28. After singing, Brother Carter led in a heart-warming prayer.

Six Stewards answered roll call. Business session followed, resulting in the decision to insure our parsonage against fire, wind, etc., also to put lights in the building as soon as the new power line is completed.

Following the business hour the Rondo members gave a short program and served refreshments. I would say to those circuits that have no circuit board meeting that it is worth the time spent in knowing what all the churches are planning to do and cooperate with them.

Our largest projects for the year are the rebuilding of the church at Pleasant Hill and the building of a new one at Rondo, work to begin about April 1.

We are praying that the Methodist Churches may do a greater work this year than ever before, and may God's richest blessings rest upon us all.—Mrs. Kate Vanderbilt, Secretary.

CLAUD NELSON GOES TO ITALY

The International Association of Young Men's Christian Associations announces the sailing on the S. S. Ile de France February 12, 1938 of Claud Nelson of Decatur, Geo., enroute to Italy where he will serve for several months, and perhaps longer, as the Committee's representative succeeding the late Arthur S. Taylor.

Mr. Nelson was associated with the Y. M. C. A. in Italy from 1921 to 1926. Recently he has been Southern Secretary of the Fellowship of Reconciliation, from which he has now taken leave of absence. His consent to return to Italy was secured through the personal efforts of Dr. John R. Mott, president of the World's Alliance of Y. M. C. A.'s, who was the executive head of the International Committee at the time of Mr. Nelson's service in Italy.

The work of the Y. M. C. A. in Italy is part of a World Service program by Associations of the United States and Canada in 32 countries of the world. Cleveland E. Dodge of New York City is chairman of the International Committee and

Eugene E. Barnett of Lakeland, Florida is executive in charge.

REV. B. F. SCOTT ASKS A QUESTION

Since the death of Bro. Sage my name is nearing the top on the Conference list. I am now the third of the living ones. I was received into the traveling connection in November 1887 with Dr. George S. Sexton and Dr. John W. Cline. The last Conference, at Hope, was the fiftieth one I have attended without missing one. Was a little late three or four times and missed the roll call. I wonder if we have another member of the Little Rock Conference who has not missed a session in fifty years?

I am well. God has blessed me in many ways. The Camden people are good to us.—B. F. Scott.

FROM EARLE CHURCH

We have just placed our quota for the Nashville Advocate. We have put out a number of the books, "Out of Aldersgate," and want to place a copy of the "Upper Room" in every family, and we plan to place the Home Quarterly in every home where the adults are not attending church school.

We plan to work every available means in the Aldersgate Commemoration. The church is responding to this great appeal. We have received 17 members since conference—J. M. Hughey.

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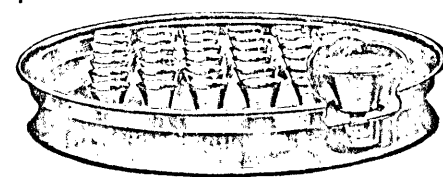
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Financing the Church

A church is like a person, it has its own individuality and personality. You cannot be some other person. You must be yourself. You do not conduct your home or run your business like some other person does his. You have your own particular plans and methods. However, there are certain fundamental principles or rules, or laws which you and every other person must use if success is assured. You must first determine what you want to do, and then take stock of your resources to see if you have sufficient funds to do the work.

On a circuit you have more than one church to deal with. Each church, so to speak, is an individual. You can not deal with some particular individual as you do with some other person. You must study persons and learn their peculiarities in order to deal the better with them. We need to study each church and find out all we can about it. You can not force your ideas on a person. You have to "sell" persons your idea. You must get them to see that this is what they need. There is not any one plan of financing a church that can be applied to all churches. The plan may have to be changed; something left out here and something added. I have three churches. I do not use exactly the same method in each church. In two of the churches we have the unified budget. By the "unified budget" we mean that the Church School literature, insurance and Conference claims and incidentals, and pastor's salary are all included. In these churches we finance the greater part through the Church School. We try to get every pupil to make an offering through the class. We explained this from the pulpit and then had each teacher to explain it to his or her class. Each teacher is supposed to have envelopes there for the use of the ones who had failed to bring one. In this way we develop systematic giving. It is a good way to educate children to give.

In the other church we do not have the unified budget. The Church School takes care of the literature and some other things. The church budget proper includes the Conference claims, incidentals, insurance and pastor's salary. Here, again, we insist upon systematic giving. We have some who give every week, some every two weeks, and some every month. (Some when ever the spirit moves them and that isn't very often.)

Let me say, no one plan will solve your problems. There are some you will have to visit to get anything from them. The women in one church are a great help in financing the church. They made it possible to pay everything in full last year. We have decided to try to balance the budget at the close of each quarter, or at least every six months. My experience has been that, if you keep your budget balanced every three months, you will have no difficulty at the end.

Another thing that proved helpful the past year, was special days. Along toward the close of the year we checked up to see how far behind we were. After finding this, we set a certain Sunday for each church to make a special offering. We tried to get in touch with every member. We told them what we were planning to do and urged them to come and bring their offerings. The result was that we

were out ten days before Conference. There were no high pressure methods used. Best of all, these special days and offerings were the happiest services we had. All seemed to be happy. We are planning to use the special day at the mid-year and the closing of the year if needed.—O. M. Campbell, Gravette-Decatur Charge, Gravette, Ark.

Plan For Aldersgate Commemoration in Local Church

At the request of some of my brethren I am, herewith, summarizing the suggestions made in the recent District Aldersgate Institutes for the observance of Aldersgate in the local church.

I. **Cultivation**—The purpose of this emphasis is to make all our Methodist people Aldersgate conscious. The suggestions are:

- (1) Make Aldersgate central in all departments of the church.
- (2) Distribute the two pamphlets entitled "The Story of Aldersgate" and "What is a Methodist."
- (3) Display the new picture of John Wesley prepared for this Commemoration.
- (4) Make the largest use possible of the study book entitled "Out of Aldersgate," by Dr. Watkins.

II. **The Aldersgate Revival**—The Aldersgate Revival is to be thought of not simply as a two weeks' protracted meeting, but as a period for evangelism including personal evangelism, Sunday School evangelism, and culminating in a period of revival services of at least two weeks, wherever possible. This period should begin now and carry on until Easter Sunday, in the churches where it is possible to hold the revival preceding Easter, and in other churches until the revival meeting has been held, even though it be August. The objectives of this revival period should be:

- (1) To locate and reclaim all our unidentified church members.
- (2) To win for Christ and church membership all those already identified with our Sunday School, Young People's services, and other departments of the Church work.
- (3) To add at least twenty-five per cent to our Church School enrollment.
- (4) To bring to Christ and to the church as many as possible out of that large percentage of our population who have never been reached in any way by the Church.

1. Organization.

The following plans have been suggested for organizing for the campaign of evangelism:

- (1) A small group, including leaders from each department of the church work, called together by the pastor for a period of consecration, dedication, and study of Aldersgate Commemoration plans and objectives. This group should compose the Pastor's Aldersgate Advisory Council for the entire period.
- (2) Separate Aldersgate Councils held for the Sunday School workers, the Young People's Division, the Woman's Missionary Society, the Adult Classes, the Board of Stewards, and any other organized

group of church workers. The purpose of these councils should be to acquaint the several departments of the church with the Aldersgate Commemoration plans and to secure out of each group as many as possible who will sign the Aldersgate Revival covenant card, whereby they pledge to work under the pastor's direction in reaching lost church members, winning persons to Christ, and to render any other service requested by the pastor throughout the Aldersgate revival period.

- (3) The next step should be to organize all those who signed the covenant card into a personal workers class and train them by use of literature provided for their task.

It will be best, in larger churches, for the pastor to take these personal workers in three groups: (1) The Sunday School Workers, (2) personal workers' card. The Young People themselves, (3) Other adults who have signed a personal workers' card.

2. Steps To Be Followed.

With the several groups organized and trained for service, the campaign really begins with the following important things to be done in the order mentioned:

- (1) A study of the adult membership and a campaign to reach unidentified members, using the material prepared by the laymen and sent to the pastors by the district director of Adult work.
- (2) Each Sunday School teacher beginning at once to locate and win for Christ and church membership, all members of her class before Easter.
- (3) A study or survey of the community for the purpose of putting on a campaign to increase the Sunday School enrollment by at least 25%.
- (4) As a result of the same survey, make a list of all prospective church members outside of the Sunday School and assign all prospects to individual personal workers.
- (5) The revival meeting, which should be held the two weeks preceding Easter, at which time all forces of the church unite.
- (6) A training period conducted by the pastor for children to be received into the church on Palm Sunday.
- (7) An Aldersgate Church School Day program with the reception of children into the church on Palm Sunday, Apr. 10th.
- (8) The grand climax of the campaign on Easter Sunday, Apr. 17, at which time Adult members shall be received.

3. Literature Available For the Revival Campaign.

The Aldersgate Commission has prepared the following valuable literature for the pastors' use in directing the revival campaign:

- (1) Free leaflets on Home Visitation and Training Home Visitors.
- (2) Survey, prospect, acknowledgment, and other cards mentioned in the Guide Book.
- (3) A vest pocket book of "Helps for Personal Workers."

- (4) Aldersgate envelope No. 1 for workers with children, No. 2 for workers with young people, No. 3 for workers with adults, and No. 4 for Church School officers. All the above material can be secured free by writing the Aldersgate Commission, Doctors' Building, Tennessee. In addition to the above, we again call attention to the literature provided free by the Conference Board of Lay Activities for use in the Adult Campaign which is to be sent free by Rev. Clem Baker, 723 Center, Little Rock, Arkansas.

Note: In this article we have attempted, as best we could, to outline the suggested program for the local church up until Easter Sunday. In next week's METHODIST we will attempt to outline the plans for the Conservation Period which should begin at Easter and should carry through until the Commemoration is complete.—Clem Baker.

READING OUR THOUGHTS

The Lord gave many evidences of his omniscience. How frequently he read the hearts and thoughts of men, he proved this by answering unasked questions, thus showing himself as one with the Heavenly Father who sees in secret and from whom nothing can be hidden. It was thus that Jesus discovered himself to Nathanael as the Christ. What an encouragement to us when we feel like those disciples on the way to Emmaus a burning desire to ask and to know more from the words and the wisdom of Jesus to have the assurance that Jesus reads our thoughts and knows our unexpressed desires. We should delight to open our hearts to Jesus. We may be assured the Lord never rebukes honest inquiry. Nicodemus came by night and what light streamed into his soul. We may come in ignorance! We are certain to go away blessed and instructed if we come in sincerity and honesty of purpose to seek wisdom in spiritual matters.—Lutheran Y. P.

Your patronage will be appreciated by the firms advertising in this paper.

Dr. Pierce's Pleasant Pellets made of May Apple are effective in removing accumulated body waste. Adv.

WARNING ORDER

In the Pulaski Chancery Court
State of Arkansas, County of Pulaski—ss.
H. C. ANDERSON, Plaintiff
vs.
No. 56677
MINNIE ANDERSON, Defendant
The Defendant, Minnie Anderson, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, H. C. Anderson.
H. S. NIXON, Chancery Clerk.
By CHAS. T. BOSLEY, D. C.
Dated January 21, 1938.
Jerry H. Glenn, Solicitor for Plaintiff.
John L. Sullivan, Attorney ad Litem.
5-4t

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.

CAPUDINO

FOR THE CHILDREN

THE HAND IN THE DARK CLOSET

Once upon a time there was a little girl who had two hands. One was a good hand that never misbehaved, and the other was sometimes a bad hand. It looked exactly like the good one. It had four fingers and a thumb. Both belonged to a little girl named Junie Weston. It was nearly always clean. It was strong and brown. It had four dimples on the back, and, if you had seen it, you would have thought, "What a nice little hand that is!" But one day, if you will believe it, that hand slapped Sadie Meadows and she cried and went home.

That week Junie was visiting Aunt Edith and, when she went into the house, her Aunt Edith said:

"What made Sadie go home?"

"I guess she didn't want to play any more," Junie said.

"Was that all?" Aunt Edith asked.

Then June told the truth, as she had been taught, and Aunt Edith took the hot little hand between her two cool hands.

"This little hand struck her!" she said sadly.

Junie nodded her head gravely.

"And yesterday it threw stones?"

Once more Junie nodded.

"And the day before that it pinched."

"Yes and one day it pulled hair."

"I can hardly believe it. What does your mother do for it?"

"Sometimes she shuts me up in a dark closet."

"Shut up a whole girl for what just one hand does! That doesn't seem quite right. The feet haven't done anything bad, the other hand is a good hand, the mouth—"

"No," said Junie, "I didn't call Sadie bad names. I just hit her."

"I see. Just that one hand! It does not seem to know how to behave itself. We must certainly do something for it."

"I think that until it learns better, it ought not to play with good hands and feet."

"But Aunt Edith—" Funny lights were beginning to dance in Junie's eyes. "We couldn't take it off!"

"No, but I think we should put it in some kind of dark closet, a travelling closet. Do you remember when Uncle Will broke his arm? The black scar around his neck? Just this way: I'll show you."

Out of a black silk handkerchief Aunt Edith made a sling and put Junie's hand into it.

"Now," she said, "you can go out and play, but the hand must stay right here where I've put it. And the eyes, and the arm, and the head must all help the hand—"

She explained how, and Junie went out again. At first it was fun, just because it was different, but

afterward it was not so much fun and finally it was no fun at all. Sadie came back through the opening in the hedge and they started to laying big green walnuts in rows along the grass, to show where the walls of a house should be, and Junie could use only one hand and that made the work slow and tedious. But she remembered and she had told Sadie of course and Sadie helped her remember.

"She made me mad, telling me every time," Junie explained to Aunt Edith. "My arm was helping; and my eyes—they would not look at things to make the bad hand bad; and my head wouldn't think about such things. But finally my feet had to help too."

"I see," said Aunt Edith. "They had to bring the hands and the dark closet inside. Well, perhaps the hand has learned by this time and won't need to be shut up any longer."

Junie said she felt sure of it. Aunt Edith untied the sling, which she called opening the door of the dark closet. The hand seemed glad to be free. Junie ran back to Sadie and, the next time Aunt Edith looked out, four hands all perfectly well behaved were at work on the house of green walnuts.—The Story Hour.

HELEN KELLER SUNDAY

March 3 next, which the President is expected to designate as National Helen Keller Day, will celebrate the 50th anniversary of the meeting of Miss Keller and her famous teacher-liberator, the late Anne Sullivan Macy, from which meeting so much benefit has come to the handicapped of our land, and in particular to the 130,000 who are without sight.

Leaders of all denominations have ranged themselves with the American Foundation for the Blind, 15 West 16 St., New York City, which is sponsoring a Helen Keller Tribute Year, to culminate on March 3, the anniversary of the day which Miss Keller calls her "spiritual birthday." Spontaneously, the idea has occurred to ministers and laymen alike to mark the Sunday preceding that 50th anniversary, Feb. 27, as Helen Keller Sunday—an occasion to bring before congregations and Sunday Schools the example of Miss Keller's courage, achievement and service in using her own great talents for the benefit of her fellow sightless.

In anticipation of this event, the American Foundation for the Blind has prepared a Helen Keller Portfolio which contains an outline of the Helen Keller epic and interesting quotations from her writings and speeches which illustrate her spiritual insight, her abounding faith, her delight in nature and in homely pleasures, and her love of peace. The Foundation will be glad to send this portfolio free on request to all clergymen and Sunday School superintendents who wish to use it as a basis for sermons and addresses.

Although shut out from the world of light herself, Miss Keller has done more to bring light to those who sit in actual darkness than any single individual of our time. Her example has tended to change public attitude toward the blind and to stimulate public interest in developing that potential talent and contribution to society throughout the world.—American Foundation for the Blind, 15 W. 16th St., New York City.

INTERNATIONAL Sunday School Lesson

LESSON FOR FEBRUARY 27

MEASURING A MAN'S WORTH

LESSON TEXT—Mark 5:1-17.

GOLDEN TEXT—How much then is a man of more value than a sheep!—Matthew 12:12.

Awful is the scene that meets us as we go with our Lord across the sea of Galilee and draw up to the shore of the country of the Gadarenes. Distressing beyond words is the plight of the man who is under the power of a legion of the demons of Satan; inspiring is the assurance that Christ is victor over the devil and his hosts; soul-searching is the disappointing picture of the men as they evaluate their brother's spiritual need over against personal gain.

The same mighty conflict between the two great spiritual kingdoms, of good and evil, God and Satan, goes on in our day. Jesus Christ is still "greater . . . than he that is in the world" (I John 4:4). Equally true is it that we must each one of us choose what is to be our attitude toward the conflict, and especially toward the Christ.

I. The Power of Satan (vv. 1-5)

Foolish men sometimes speak boldly about Satan as though he were only a weakling, or perchance but a creature of legend.

The devil who is but one being, operates through many evil spirits, or demons. They are everywhere active, and it appears from Scripture that they seek a physical body through which they may function. Demon-possession, which was so common in our Lord's day, still exists, especially on the mission field. There are some who believe that the almost unbelievable cunning and brazen wickedness of modern gangsters is an expression of demoniacal control.

Spiritism is another activity which seems to be the special field of demons. It is evidently not altogether a fraud, but rather the simulation of the dead by evil spirits who are the familiar spirits of mediums. Christian people surely will have nothing to do with such dangerous and ungodly practices, and others imperil themselves by every such contact.

The text graphically portrays what becomes of a poor soul who has gotten into the clutches of Satan. It is a dark and terrifying picture known to us even in this year of 1938. But, thank God, there is a way of deliverance.

II. The Victory of Christ (vv. 6:13)

The command of Jesus (v. 8) evidently preceded the cry of the demons (v. 7). Notice that the demons who hated our Lord had no doubts about His being the Son of God. They knew Him. How strange it is that many voices that deny His deity come from the pulpit, the professor's chair, or over the radio, in the name of Christianity!

The demons knew His power, also, for though they adjured Him not to torment them, they realized that they must obey His command to "come out of the man." They asked permission to enter the swine.

The keepers of the swine fled to tell the owners. They and others

came to see what had happened. They saw the demoniac seated, clothed and in his right mind, "and they greatly rejoiced and magnified the name of the Lord." Did they? No, indeed! "They were afraid" (v. 15), "and they began to pray him to depart" (v. 17).

Why were they afraid? Two reasons are suggested. In the first place they wanted no spiritual activity that would interfere with their business. Swine were of more value in their sight than the liberation of demon-possessed men. They have their successors in our day. Such are the men who rent their buildings for taverns and dance halls because they want money. Akin to them are those who counsel against the expenditure of money to keep the church open, the Sunday school operating, and for the sending of the missionaries into fields white unto harvest.

A tract entitled "Suppose" asks the pertinent and searching question, "Suppose I were offered \$10,000 for every soul I led to Christ; would that impel me to do more than I now do because of the constraining love of Christ?"

Another reason for their fear was that they did not want to be disturbed in their state of spiritual somnolence. Someone has said that the reason the church of our day does not have a revival is because it doesn't want it. If revival fires began to burn crooked things would have to be made straight, worldliness would have to be put away, the pursuit of money would have to be set aside while men sought souls. Our quiet, comfortable "churchianity" would be ruined. Well, is it true? If so, may God forgive us, cleanse us, and begin the revival in us. Yes, let it begin, Lord, in me!

COMMISSIONER'S SALE

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 11th day of January, A. D. 1938, in a certain cause (No. 56488) then pending therein between People's Building & Loan Association, complainant, and Mrs. Mary J. Wasem, et al., defendants, the undersigned, as Commissioner of said Court, will offer for sale at public vendue to the highest bidder, at the east door or entrance of the County Court-house, in which said Court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on Wednesday, the 23rd day of February, A. D. 1938, the following described real estate, to-wit: Lots 4, 5 and 6, Thalhimer's Subdivision of Block 7, Glendale Addition to the City of Little Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said Court in said cause, with approved security, bearing interest at the rate of 10 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 2nd day of February, A. D. 1938.

H. S. NIXON,

Commissioner in Chancery.

J. A. Watkins, Solicitor for Plaintiff.

5-3t

BLADDER SUFFERERS HERE IS RELIEF

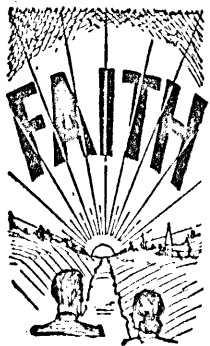
If you suffer from non-retention, frequent urination, highly colored urine, that burns when voided and stains the linen, get Dr. Bond's K and B Prescription today. You cannot afford to allow your condition to become chronic. Price 60c and \$1.20.

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES

25c at your drug store.

FOR COLDS—Use our Gray's (Nathol) Nose Drops. Small size 25c, large size 50c at your druggist.



YOU CAN HAVE FAITH in EN-AR-CO (Japanese style) OIL. For over 50 years it has kept faith with millions—given them quick relief from the pains and discomforts of neuralgia, muscular soreness, aches and pains caused by fatigue and exposure. Excellent for discomfort of head colds and bronchial irritations. Get a bottle today. 60c at all druggists. **AMERICAN MADE! AMERICAN OWNED!**

Miss Chambers To Speak to Business Women

Miss Erle Chambers, Executive Secretary Arkansas Tuberculosis Association, will be guest speaker at the Business Women's Circle Tuesday evening. Supper will be served at 6:30 by Circle No. 4, Mrs. James Thomas, chairman. Mrs. Ethel G. Wilson, chairman, will preside over the business meeting. Miss Olive Smith will present the program. Dr. Hugh Brown will tell of the work being done at the Negro Tuberculosis Sanatorium near Alexander.

DR. KOO MAKES SPLENDID PRESENTATION

Dr. T. Z. Koo, secretary of the World Student Christian Federation, who preached for us last Sunday, made a wonderful presentation of the gospel from the standpoint of the Oriental mind. With flawless diction and convincing logic he held the great congregation spell-bound. Dr. Koo is a great scholar, a logical thinker, a magnetic personality, and withall, an humble Christian servant. Winfield will not soon forget his visit here.

AMONG OUR MEMBERS

Mr. J. R. Henderson, 1114 Schiller, has been sick for the past week. Mr. T. A. Prewitt of Tillar, Ark., the father of Mr. Taylor Prewitt, is in St. Vincent's Hospital.

Mrs. D. W. Gordon was called to Oklahoma City last week because of the illness of her daughter, Mrs. Louise Walker.

The small son of Mr. and Mrs. G. H. McCasland, 103 W. 22nd, is ill.

Mrs. Janie House is visiting her sister, Mrs. C. W. Douthat, in Santa Monica, Calif.

Miss Fay McRae, superintendent of our Children's Division, taught the course on "Beginnings of Religion in the Life of a Child," in the Training School at Louisville, Ky., last week; is teaching in Dallas, Texas, this week and next week will teach in the Training School in Pine Bluff.

FIRST QUARTER ENDING

This month closes the first quarter of our Conference year. This means that one-fourth of all pledges should be paid by next Sunday, and that those who have not pledged should make as substantial a payment as possible.

You will recall that our financial goal for the year was to—

*Put Winfield on a Cash Basis
And Keep it There*

You will help, won't you? Thank you.

CONGRATULATIONS

Miss Helen Beard and Aubrey Blount were married on Feb. 6. They are now living at 1222 Booker.

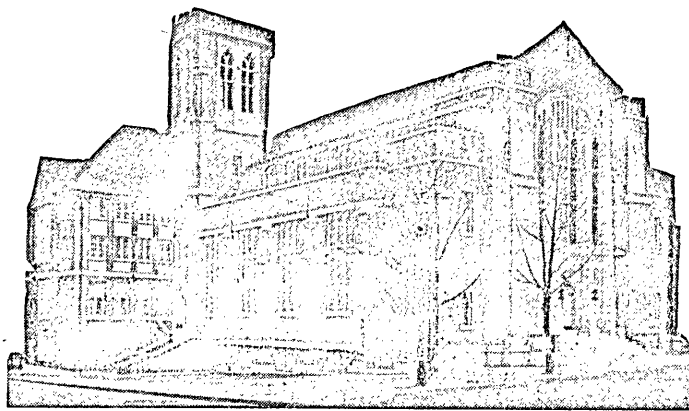
Our congratulations and best wishes to these young people.

Sunday Evening 7:30
"HOW TO GROW TALLER"
Sermon by Pastor
"Religion and Art of Living"
Bring Your Friends to the
"Happy Hour" Evening Service

VOL. X

Pulpit and Pen

NO. 8.



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. J. 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, All Departments
11:00 A. M. "CHRISTIANS UNASHAMED"—Sermon by Pastor
6:00 P. M. Senior and Young People's Leagues
7:30 P. M. "HOW TO GROW TALLER"—Sermon by Pastor

THE PASTOR'S MESSAGE

By GASTON FOOTE

God or Caesar?

Within the long list of praiseworthy virtues, none stands higher than pure patriotism. Poets in their most exalted moods have eulogized this virtue, and orators have exhausted their gift of eloquence in extolling its beauties. But in our day this beautiful and holy virtue is being prostituted into a savagely blind and bigoted cult under whose cloak liberty and freedom of conscience are being crucified. This perverted virtue is called nationalism, and is fast becoming, says Edward Shillito of England, "man's other religion." Indeed, in the case of many, it is their ONLY religion.

Nationalism is the worship of the state, the will of the state being made supreme in the life of the individual, and the individual becomes, in the last analysis, the property of the state. This doctrine of the totalitarian state has come to its most complete realization in the modern states of Germany and Italy. Here the average citizen is allowed to read only those books approved by the government, enjoy entertainments that have passed government censorship, and participate in only those activities to which the government has given approval. So far as is humanly possible these governments supervise the thinking of their citizens. Fistshaking Mussolini says, "Nothing against the state; nothing outside the state; everything for the state."

Now one of the fundamental tenets of the Christian faith is loyalty to government. The state has a right to expect loyalty of all of its citizens, particularly the Christian element. But there is a point beyond which no state has a right to go. Unless the state wishes to destroy religion it cannot demand of its subjects any civil duty contrary to the individual's conception of his duty to God. There is a loyalty which every man owes to Caesar, but a higher loyalty which every man owes to God. Conscientious objectors to other than strictly defensive wars should not be made to fight. (This right has been guaranteed to Quakers but are there not conscientious objectors of other faiths?) School teachers who object, on religious grounds, to taking the teacher's oath whereby they agree to uphold the state in ALL its policies should not be made to do so or resign. This is modern Caesar worship. Man's bodies may belong to Caesar but their SOULS belong to God.

Christian Education

By CHARLES THIGPEN

Church School Attendance

Last Sunday 553
A Year Ago 474

Department Reports

	Present	On Time	Cont.	Sty. Ch.
Jr. High	81	60	52	55
Sr. High	61	43	36	50
Y. P.	40	30	13	30

Adults

Forum	8
Fidelity	11
Ashby	14
Brothers	21
Jenkins	26
Hinton	28
Men's Class	49
Couple's Class	64
Total	221

BREAKING RECORDS

For the first time in 10 years we are within reach of a 600 average for February. Our Church School has been on the up-grade for the past year and now we are ready for the records. We need 620 next Sunday to make such a record.

Teachers and Class Officers get on the job, and let's make it go !!!
620 Next Sunday !!!

NEW PROGRAM BIG SUCCESS

Last Sunday the Young People started their new program, and with the best attendance in many months. At 6 o'clock Marguerite Clark and Audrey Thweatt served a light supper, after which a group of students from Philander-Smith College presented an interesting program.

The Young People were seated together in the Evening Worship after which about 25 gathered in the new parlor for an hour of fun and recreation.

This Sunday Marjorie Waggoner and Genevieve Farris will serve the 6 o'clock supper and after an accordion solo by Margaret Elizabeth Jones the topic "The Young Person and His Church" will be discussed. After Church another get-together in the Church Parlor.

Don't forget the "Open House" every Thursday evening from 7 to 9:30. Just drop in and see whose here or say "I'll meet you at the Church."

SENIOR DEPARTMENT

Last Sunday the Senior League had the best attendance in some time with nearly 40 present. This Sunday we are expecting at least 50 to take part in the recreation directed by Mr. Thigpen at 6 o'clock. In the worship service Claude Florey will lead the second of a series of lessons on "Personal Growth" entitled "Mastering My Moods." Ruth Woodsmall will sing. Say "I'll meet you at League."

WINFIELD HOST TO LEISURE TIME CONFERENCE

This Friday evening at 7 o'clock young people from all the Churches of the Little Rock Union will meet at Winfield for a conference on ways of using leisure time. Six classes will be offered with able leaders in each. Saturday afternoon at 2 o'clock they will again meet with Mr. E. O. Harbin from Nashville as leader. Winfield is happy to welcome the Young People from all the Little Rock Churches to this Conference.

Teachers !!! Be planning to attend the March Training School at First Church March 6th to 11th.