



# Arkansas Methodist



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

Vol. LVII

LITTLE ROCK, ARKANSAS, SEPTEMBER 1, 1938

No. 35

## BACK TO SANITY

THE Nation's booze bill last year was upwards of three billion dollars; the amount of money spent in gambling of various types is estimated as at least half as much more; the number of cigarettes smoked in the United States for 1937 was about 110,000,000,000; the toll of persons killed in motor accidents on the highway reached almost 40,000.

In these concise figures the trend of the American people for a single year is impressively expressed! "Life, liberty and the pursuit of happiness" was once believed to be the three-sided goal of human endeavor, and to the attainment and preservation of these men gave their lives, endured hardship and counted no sacrifice too great, if it brought the desired end. No one wants to think—or much less to say—that the nation is losing its ideals, but it's a hard test on faith just the same.

Is it possible that the depression period, with all its anguish and its fears, will bring to their senses a vast nation whose people seem to have utterly slipped away from the old safe moorings? If not how much longer must the suffering go on, before a deluded people will have learned their lesson and the return to sane thinking and living will begin? Heaven grant the day of awakening may be near at hand.—National Grange Monthly.

## CAMPAIGN TO INCREASE CHURCH SCHOOL ENROLLMENT AND ATTENDANCE

By BISHOP CHARLES C. SELECMAN

BY all means I am concerned in this great movement for a number of reasons. It stings and humiliates me to read "our church has shown a decrease." Is there something lacking in our diligence, our love for Him who said, "Feed my lambs?" Are we lacking in zeal or intelligent approach to young and old? Let us face the ugly implication of this decline. No alibis. No soft excuses for our failures. Let us frankly accept the challenge and resolve to remove the reproach.

Then there is the appalling need we are failing to meet. If our great Methodist Church, "along with most of the Protestant denominations," is showing a decrease, then by whom are these youngsters and oldsters being fed and taught? The obvious answer is that they are not being fed and taught. They are growing up without worship, spiritual instruction, and moral guidance. They are coming to the estate of manhood and womanhood without any touch with the Church of God. The Sabbath to them is a holiday full of picnics, picture shows, jaunts, or mere idleness. No great convictions are being built up. No inhibitions are being established in character.

Roman Catholic churches with their parochial schools are working away six or seven days a week to build up their constituency. But we have surrendered the brief Sabbath hour of spiritual instruction, in so far as this great population block is concerned. The home is not functioning and we are therefore producing a new generation of people ignorant of the Bible and its high moral precepts, oblivious of the Church, without God and without hope. It is largely from this element of society that our increasing crime wave is springing. Our famous G. Men are rushing hither and yon to apprehend criminals, but the supply continues and will continue until we cure the evil at its source.

We can perform this task if we set ourselves cheerfully, industriously and persistently to the work. Let us call for an advance along the whole line. With the opening of public schools,

AND SAMUEL SPAKE UNTO ALL THE HOUSE OF ISRAEL, SAYING, IF YE DO RETURN UNTO THE LORD WITH ALL YOUR HEARTS, THEN PUT AWAY THE STRANGE GODS AND ASHTAROTH FROM AMONG YOU, AND PREPARE YOUR HEARTS UNTO THE LORD, AND SERVE HIM ONLY; AND HE WILL DELIVER YOU OUT OF THE HAND OF THE PHILISTINES. . . . AND SAMUEL TOOK A SUCKLING LAMB, AND OFFERED IT FOR A BURNT OFFERING WHOLLY UNTO THE LORD; AND SAMUEL CRIED UNTO THE LORD FOR ISRAEL; AND THE LORD HEARD HIM. —I Sam. 7:3 and 9.

when families are together again, is a good time to begin in every church.

In a recent communication to the Presiding Elders of Arkansas and Oklahoma, in discussing this matter, I said: "The church-wide effort to increase the enrollment in the local church school is fundamental in importance. A good time for a carefully planned campaign for this purpose would probably be early in September, at about the time the public schools open. If each pastor will study his local situation and make a definite effort in this direction, it will be highly gratifying."

## JOHN WESLEY AS HYMNOLOGIST

OF all the great religious awakenings, the Methodist has been the one most lifted "on wings of song." This is readily traceable to the fact that Charles Wesley was one of the greatest hymn-writers of all time. There is probably no person now living in the English-speaking world who has not been touched by his influence to the extent of hearing or singing, at least once in a lifetime, "Hark! the herald angels sing," or "Christ the Lord is risen today!"

However, it is with John Wesley's contributions to hymnology that we are here mainly concerned. At least six major services he rendered. In the first place, he had a high sense of how hymns ought to be sung. As usual he left nothing to chance, but set forth instructions. These today might well be commended to all choirs and congregations:

1. Learn the tune.
2. Sing them as they are printed.
3. Sing all. "If it is a cross to you, take it up and you will find a blessing."
4. Sing lustily and with a good courage.
5. Sing modestly. Do not bawl.
6. Sing in time. Do not run before or stay behind.

7. Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself or any other Creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually."

Second, John Wesley had a high sense of what kind of hymns ought to be sung. His aversion to eroticism in hymns amounted almost to austerity, for he nearly banned from the hymnal his brother's great hymn, "Jesus, Lover of my Soul," because he thought its imagery too intimate. Yet there can be no doubt that by his rigorous censorship he saved the Methodist world from a great deal of sentimentality.

John Wesley wanted included in the collections for use of the people only those hymns which would reverently praise God and express the deep spiritual aspirations of men. He was equally insistent that the poetic quality of these hymns must be high.

Third, John Wesley had a correct sense for the revision of other people's hymns. A familiar hymn by Isaac Watts owes its first two lines to Wesley. Watts wrote it:

"Nations attend before His throne,  
With solemn fear, with sacred joy."

Wesley change it to:

"Before Jehovah's awful throne,  
Ye nations bow with sacred joy."

How much Charles Wesley's hymns owe to the rigid editorial scrutiny of his brother we cannot tell. In their earliest poetical works no name was attached to discriminate the work of one from the other. Charles Wesley undoubtedly wrote the greater part of the verses in the thirteen volumes of their combined poetical works, but there is no way of knowing how much they were revised. It has been suggested that when he presented a new one, white-hot from the flame of poetic creativity, his more analytical-minded brother would say, "Let me have that, Charles, and I will tinker it a little."

Tinker though he was, and for the most part a good one,—John Wesley had no fondness for having his or his brother's verses tinkered by anybody else! In the preface of the hymnal of 1870 we find this earnest plea:

"Many gentlemen have done my brother and me (though without naming us) the honor to reprint many of our hymns. Now they are perfectly free to do so, provided they print them just as they are. But I desire they would not attempt to mend them; for they really are not able. None of them is able to mend either the sense or the verse. Therefore I must beg of them one of these two favors, either let them stand just as they are, to take them for better for worse; or to add the true reading in the margin, or at the bottom of the page, so that we may no longer be accountable, either for the nonsense or for the doggerel of other men."

Fourth, John Wesley by his compiling of hymnals and hymn pamphlets made good hymns available at low cost to great numbers of people. The great hymnal of 1780 was the climax of a long series. In the preface Wesley writes:

"The hymns are not carelessly jumbled together but carefully ranged under proper heads, according to the experience of real Christians. So that the book is in effect a body of experimental and practical divinity."

A body of experimental and practical divinity! If one were to try to express in seven words the essential meaning of Methodism, it would be impossible to find a more apt description. The limits of space forbid the reproduction here of the table of contents. But, exactly as Wesley says, the hymns are carefully arranged to follow the sequence of Christian experience.

Fifth, he translated from the German some of the greatest of the Moravian hymns. Four of these translations have been preserved in the new Methodist Hymnal. Perhaps the most familiar is Count Zinzendorf's great hymn:

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress."

Finally, John Wesley wrote hymns himself. I mention this last because it is in one sense the least and in another the greatest of his contributions to Methodism's singing heritage. Had he not been able to write hymns, he could not have been so discriminating a critic, compiler, and editor of the work of other men. In the winnowing process of time, the number of John (Continued on Page Two, Column Three)

# The Arkansas Methodist

PUBLISHED EVERY THURSDAY  
Except Weeks of July 4 and December 25

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

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

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

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

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

## SUBSCRIPTION RATES

One year, in advance.....\$1.00

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

Office of Publication, 1018 Scott Street  
LITTLE ROCK, ARKANSAS

Make money orders and checks payable to the  
ARKANSAS METHODIST

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

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 2, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

## METHODIST EVENTS

N. Arkansas Conference, at Paragould, November 9.  
Little Rock Conference, at Camden, November 16.

## Personal and Other Items

THE majority of seniors at Princeton University have voted milk their favorite drink and Browning their favorite poet.—Ex.

DR. CHAS. REIGN SCOVILLE, evangelist, who recently died, left his \$100,000 property, located near Eureka Springs, to Phillips University, Enid, Okla., an institution of the Church of Disciples of Christ of which he was a preacher.

MORRIS HARVEY COLLEGE, in W. Va., is to receive \$100,000 from Mr. V. A. Cobb, formerly of Charleston, W. Va., now of West Palm Beach. The gift consists of improved real estate, coal lands, and other property, and the income is about \$10,000 annually. Mr. Cobb made other gifts in 1927-28.

BOSTON UNIVERSITY, that great institution of the Methodist Episcopal Church, located in Boston, has received a gift of \$568,000 from Mr. J. Willard Hayden, to become a memorial to his brother, the late Charles Hayden, banker and philanthropist. The University is in a definite campaign to increase the endowment of its School of Theology to \$2,000,000.

AN education in a Christian college is not solely for those young people who are training for special Christian work. Workers in all walks of life need the training in Christian ideals, the emphasis upon a Christian philosophy of life, the strengthening of faith or belief in Christian doctrines, and the encouragement of a personal acceptance of Christ as Savior and the deepening of that experience, as presented in a Christian college.—Herald of Holiness.

I AM now in Wisconsin attending a great church convention. There are delegates here from every state in the union. These delegates represent all political parties. But upon one thing they are agreed—namely, that only righteousness and unselfishness can save this or any other nation. I want to pass along this thought to every employer, wage-worker, and consumer among my readers.—Roger W. Babson in Industrial Review.

THE same people who voted so exuberantly against prohibition four years ago are now expressing impatience with the products of repeal.—Collier's Magazine.

THE spirit of Christian love and brotherhood and the absence of hatred for those who have made these trying times for China have been shown again and again by Chinese Christians in their prayers for Japan and her people, and especially for fellow Christians in Japan," says a missionary from China.

## SUNDAY AT SPRINGDALE

SPENDING nearly two weeks on Mt. Sequoyah and having nothing special to hold me there on Sunday, August 21, I gladly accepted the invitation of Rev. H. O. Bolin, the genial and capable pastor of Springdale church, to preach that morning. He came for me in his car and I enjoyed the ride through that beautiful farming region. For a hot day the congregation, kept cool by electric fans, was good. After inspecting the attractive and commodious church property and eating a bountiful parsonage dinner, I returned by bus to the Mount, where that night I heard a strong sermon by Rev. F. A. Buddin, pastor of First Church, Pine Bluff, who, with his interesting family, was resting at the Assembly.

Having heard much of the church at Springdale, I was eager to see and learn. Some years ago the old frame church and parsonage were sold and a little over a half block, only 300 feet distant, was purchased. On it are stately trees and a residence of 12 large rooms which provides an unusually comfortable and convenient parsonage.

It may be recalled that shortly after occupying this dwelling, Bro. Bolin, missing his way in the dark, plunged down 14 steps, without touching them, and striking the wall at the landing, broke it with his hand, thus saving his head, and almost miraculously escaped having a cracked skull or dislocated neck, but suffered a serious dislocation of the shoulder, which kept him in for two months.

In spite of this he began what has proved to be a glorious ministry. Having several revivals, he has, in less than three years, received 250 members, 70 this year, raised Benevolences in full, improved the parsonage, and built a very attractive stone church, with an inviting, well-furnished auditorium and big basement used largely for social purposes. The old building, removed from the former site, has been partially veneered with stone of the kind used in the main building, and the whole structure, two stories high and remodeled, will be a serviceable education building, the two to be connected with an inclosed passage way. It will require about \$5,000 to complete this fine church plant, and then Springdale will have one of the best church properties in the State. Of course, the sale price of the old church and the Dr. Dodson bequest have helped to finance this enterprise.

One notable feature is the union of the two Methodisms and the reception of the small group of Presbyterians who were not able adequately to maintain their own organization. This venture in church amalgamation seems to be a complete success.

The usual organization are flourishing, with C. E. Rankin as superintendent of the Church School, Mrs. Lillian Holt as president of the W. M. S., and L. S. Stafford as president of the Young People.

The thriving little city of Springdale, with some 2,700 population, situated eight miles north of Fayetteville, is the prosperous metropolis of a progressive farming section. It has the Welch grape juice plant, canning factories with many branches, an immense production of poultry, great orchards and vineyards, and much diversity in agriculture. It is a great trade center. It has Baptist, Christian, Nazarene and other churches, an excellent public library with 6,000 volumes, and standard schools.

While many more good things might be mentioned, I must stop. I insisted on having a picture of the church building, and Bro. Bolin has promised a 100% Club for the paper. With satisfactory general conditions, he is enjoying a happy pastorate and has no desire to move at present. My hours with him were delightfully spent, and it is a pleasure to present to my readers this provocative account.—A. C. M.

## BOOK REVIEWS

*Sixty Story Sermons For Boys and Girls*; by Charles N. Thorpe; published by Cokesbury Press, Nashville, Tenn.; price \$1.50.

Like his former *Story Sermons*, the *Story Sermons* in this new collection have been successfully used by the author in his work with boys and girls. They are rich in religious value and will prove to be most helpful inspirational material for pastors, teachers, and parents. The language is simple enough to be within the range of the child's understanding and each sermon states its message clearly, briefly and impressively. His former book was confined to Bible scenes. This collection covers a much wider range, though the stories are usually centered around the Bible.

*Men Of Power, Volume II*; by Fred Eastman; published by the Cokesbury Press, Nashville, Tenn.; price \$1.50.

In a most interesting and literary manner Dr. Eastman gives a charming and intimate picture of Francis of Assisi, Leonardo Da Vinci, Oliver Cromwell, and John Milton. Vividly he portrays his well chosen characters and points out the influence of heredity, culture and national background, friendship, habits of work, adversaries, and philosophy of life. So dramatically does he present his human interest material that to the reader these men of power cease to be mere names taken from the pages of history, and become forceful personalities.

*More Chapel Talks*; by Elbert Russell; published by The Cokesbury Press, Nashville, Tenn.; price \$1.50.

In this volume Dr. Russell gives us another collection of brief talks. There are fifty-five, each forcefully and clearly stating the problems which so vitally concern the young men and women of today. They are scholarly, purposeful, and inspiring. The great truths of Christianity are masterfully presented and practically applied to every serious personal and social problem of humanity. For daily reading this collection is most valuable.

*Stories From The Old Testament*; by Maud and Miska Petersham; published by The John C. Winston Company, Winston Bldg., Philadelphia; price \$2.75.

Included in this volume are the stories of "Joseph"; "Moses"; "Ruth"; and "David." The stories are simply and interestingly told. The atmosphere of the Orient pervades the stories, and the rich and plentiful illustrations present the characters in their true setting. These original paintings are colorful, symbolic, and idealistic, and add to the clearness, force, and beauty of the truths contained in the stories. No effort has been spared to make this, in every respect, a charming volume. Both children and grown-ups will be fascinated by this beautiful book. Buy this interesting book for your children.

## JOHN WESLEY AS HYMNOLOGIST

(Continued from Page One)

Wesley's hymns included in the hymnal has shrunk to one. This is:

"We lift our hearts to Thee,  
O Day-Star from on high!"

John Wesley rendered no mean service to hymnology—for Methodism and for the world. Yet it is too much to expect that any religious leader should be at the same time a great preacher, a great executive, and an immortal poet. With a brother to write hymns for the ages, John Wesley could take the world for his parish and initiate a movement whose people still "sing lustily and with a good courage."—Georgia Harkness in *Zions Herald*.

## CIRCULATION REPORT

SUBSCRIPTIONS received since last week: S. Gurdon, K. L. Spore, 100%, 31; El Dorado Circuit, Fredonia Church, L. C. Gatlin, 10; DeWitt, A. C. Carraway, 27; Rowell Circuit, K. K. Carithers, 7; Strong Circuit, L. O. Lee, 2. Brethren, your work is appreciated. May others be encouraged by it and put on their campaign for 100% Clubs. Make this the banner year for circulation. Let no pastor allow himself to fail to put the paper into the homes of his people. The paper will help him by increasing interest of his members in church work.

## CAMP MEETIN'S COMIN'

Bring out dat ole religion,  
An' air it out today;  
Camp meetin' time is comin',  
And it ain't far away.

Ole Satan's had you cornered,  
And workin' in his fold;  
An' dat is jes de reason,  
Dat you is been so cold.

He sho' is got de big head,  
'Cause you is slidin' back,  
And done got off de main lin',  
And quit de gospel track,

De way you used to hollah,  
And shout and sing and pray,  
You'd think de ole religion,  
Had got in you to stay.

It grieves de good Lawd, brother,  
How you is gone astray,  
And leavin' dat religion,  
In such a shameful way.

So fetch it out dis mornin';  
It means so much to you;  
And dust and scrub and polish,  
Until it looks like new.

Den take it to de front porch,  
And hang it up so high,  
Dat every one will see it,  
When dey is passin' by.

And if de moths has gnawed it,  
Jes use de gospel spray;  
Camp meetin' time is comin',  
An' it ain't far away.

—R. A. Lester in Wesleyan  
Christian Advocate.

### Church College As a Source of Educa- tional Leaven

Before me as I write, is the current issue of a popular weekly news magazine. The first sentence of one article reads: "Few phases of American academic life are more constantly under fire than so-called 'higher education'." Sharing generously along with other institutions in this popular but largely unmerited criticism comes the program of higher education as sponsored by the Church. As a matter of fact, the church college, though far from perfect and rightly subject, therefore, to some degree of criticism, is a mainstay in the total Christian offensive and continues to render certain types of unique and distinctive service. Not the least of these ser-

vices is the leavening influence exercised by the church college both on the lives of its students and on the whole range of so-called secular education.

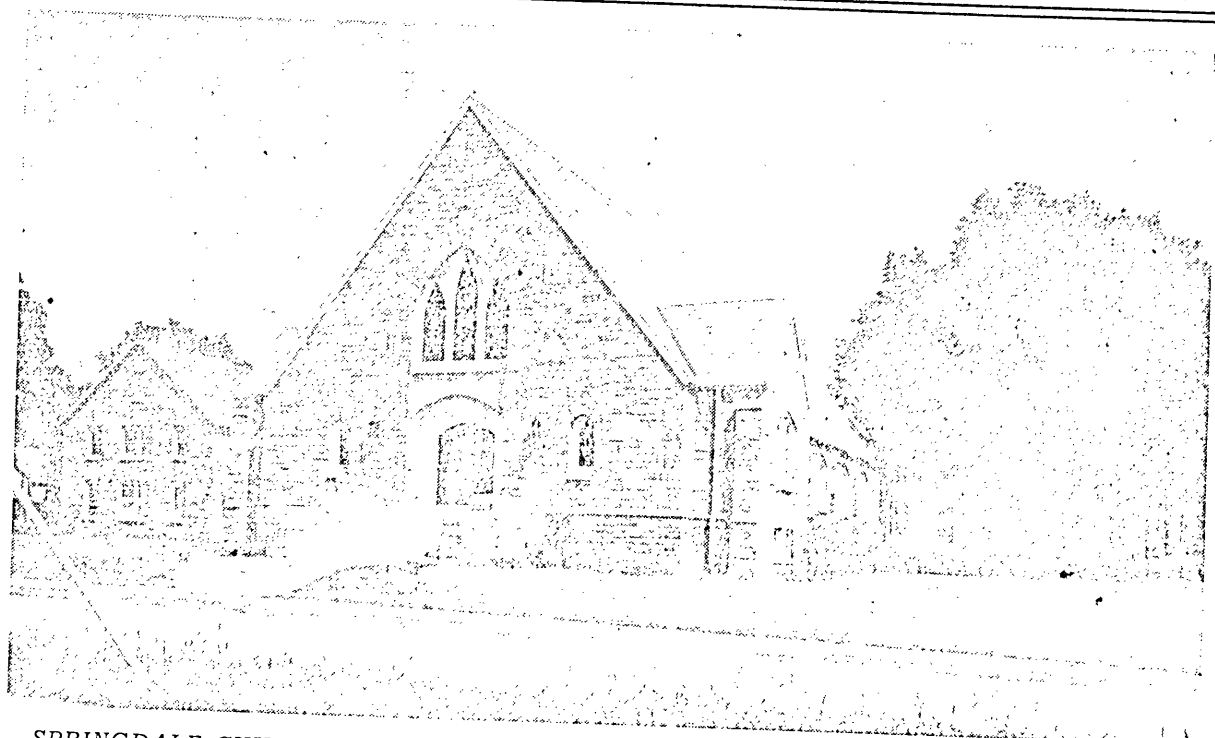
*Leavening the Lives of Its Students.*—It has been often said that the solution of every problem is a man. A somewhat broader statement of that viewpoint might be said to constitute one of the premises on which the Church's program of higher education is projected. The revision would read, "Christian persons provide the basis for the ultimate solution of all world problems." The church college, therefore, is definitely committed to the magnifying of the personal element in education, to the development of Christian personality as a primary objective. "It realizes that persons live as individuals, not in masses, and that personal interest and encouragement count as few other factors can. With its rela-

tively small student body, its close personal touch between teachers and students, and its constantly improving program of personal guidance administered by trained and sympathetic faculty members, the church college is in every way especially adapted to signal achievement in this field of activity." (Christian Education Magazine, January, February, 1937.)

The church college, moreover, through its distinctive teachings and emphases gives prominence to those cultural, moral, and spiritual values that are abiding. The church college, for example, is essentially a liberal arts college and an emphasis on liberal training comprises one of the most effective means of magnifying these cultural and spiritual values. Cynthis Maus, in Creative Living, says: "Young people especially need to have their attention called to the spiritual and intellectual heritage which is theirs in the

field of the world's greatest literature, art, and music. These may not earn a single extra dollar but they help a young person immeasurably to live a creative life."

The church college specializes in the development of Christian character and in training for Christian living. It believes that religion is fundamental in life and that religion and education are therefore inseparable. It is convinced of the important contribution religion makes to well-rounded culture. Therefore, through formal training in courses in religion, through the program of religious activities, through Christian interpretations of all subject matter in all classes in the light of a Christian philosophy of life, through that indefinable thing known as campus religious atmosphere, and through all other possible means, the Christian college strives to develop within its students a devotion to that high, ethical



SPRINGDALE CHURCH (center), EDUCATIONAL BUILDING (left), PARSONAGE (right)

## A CROSS-SECTION OF THE DEVOTIONAL THOUGHT OF THE WORLD

The  
Upper  
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quality of living which is above subservance to quantity of income. There is abundant need for the continuance of such training in this and future days. James A. McClintock rhetorically asks: "Should we not in our generation stand as an impregnable rock of defense against the ruthless and devastating forces of materialism and greed, raising high for the youth of this age the vision of the eternal Christ? Nothing less than an adventure in Christian excellence is the answer which the Christian college must give."

The church college trains for churchmanship. This is the crowning touch of leavening influence inherent to the personal service of a church college. How well the colleges of our Church succeed in making this training effective is attested by figures from a study of local church leadership made some four years ago. According to reports of this study, 85 per cent of our college trained ministers are products of the colleges of our Church, 70 per cent of the Methodist lay students from Methodist colleges take places of active usefulness in the church on leaving college, as compared with a record of 50 per cent more or less, made by the Methodist young people who attend other types of schools.

**Leavening Influence on Education.**—The need for a spiritual leaven that will permeate our general educational structure is everywhere apparent. Under our rigid American ideal of separation of church and state, and within the pattern of our tax-supported system of education religion is at best a mere elective. The result is that thousands of children and young people not reared in homes that are definitely Christian and not regularly coming under the influence of our churches are growing to maturity without the slightest knowledge of the elementary facts of Christian life and history. Society is the worse for this general lack of moral and religious influence and teaching in its program of public education.

"The most disastrous failure of our times," says Bishop Frederick D. Leete, "is that of secular education. We are suffering no longer chiefly from the little annoying crimes of ignorant transgressors of the law. Our troubles are coming from studied and expert perversions of legal statutes and from manipulations of securities and even of fundamental resources, material and moral, on the part of those who have received the training and received the diplomas of the foremost colleges and universities."

We are told that practically the only uneducated criminals with which our country has to deal today are those of the gangster class and that in many cases even these have highly trained and ostensibly respectable individuals in their employ who provide the brains necessary to aid them in evading the law. Such unsocial uses of education remind one of the sage and oft-quoted observation, "To educate a man in mind and not in morals is like putting a repeating rifle in the hands of a savage."

Commenting on the shortcomings of our general program of higher education, Dr. E. D. Soper, President of Ohio Wesleyan University, asks, "When a boy or girl can start out in the public elementary school at the first grade and proceed into the high school and then on through college and finally emerge with a

professional degree from the graduate school, or some other professional school of the university without a single effective contact with religion—well, what are we to think?"

It has been said that the church college owes the church a philosophy of life. Does it not by the same token owe to general education an undergirding philosophy? Obviously there is a need for the progressive development and dissemination of such a philosophy and the church college is the agency most strategically situated for meeting that need. Both the logic of the present situation and the efforts and records of the past tend to support such a conclusion. Much has already been achieved in bringing religion to the tax-supported campus and in getting it introduced into the curricular processes and into the campus programs of religious activities. Denominational foundations and other religious agencies outside the schools have in the main been the agencies through which these introductions have effected, though in some institutions courses in Biblical literature or in certain aspects of philosophy have brought religion, under various titles into the courses offered and financed by the school itself. In the background of this recent and definite trend toward giving religion a larger place in our so-called secular education stands the age-old, well established example and influence of the church college. No one can say how large a factor the church college has been in inducing this trend, but no one will say that its influence has not been significant. Undoubtedly the leaven has been functioning.

Although the church college is not responsible for the education of "all the children of all the people," it is responsible for giving general leadership in matters of Christian education and for helping as no other institution can help in overcoming the seeming estrangement between education and religion. By precept and example it must continue to inspire other colleges to become more Christian in their offerings and in their programs.

**Future Opportunities of Church College.**—Jesus is the perpetual pioneer and the college that is rightfully to operate in His name must be true to Him by keeping its own pioneering genius undimmed and undiminished. Our day, moreover, is one that demands a superb quality of pioneering. This is a day of action, but unfortunately it has also tended to become a day of opportunist leadership. More than for many years, youth is crying for leaders and is demanding of them large and worthy undertakings and strenuous endeavors toward their fulfillment. To the church college more than to any other source we look for the leaders needed to guide our youth in giving expression to their high and commendable idealism, and the church college through continued leavening of the lives of its students, can produce, better than any other agency, leaders who are capable, courageous, aggressive, deliberate, reasoning, unselfish and both able and willing to choose between God and Mammon.

A few of the specific areas, some new and others not so new, in which the leavening influence of the church college might be exercised in the immediate future are as follows:

1. The field of social thought and action.

## Christian Education

### EDUCATIONAL BOARDS AND SOCIETIES OF UNITED METHODISM

The committee appointed to "provide for the unification, coordination, and correlation of the educational Boards and Societies of the three churches," met in Asheville, North Carolina, for three days. There was widespread public interest in the deliberations of the committee, and because of inaccurate statements in the press the impression went out that various matters had been settled.

It should be understood that, while progress has been made with regard to many important questions, no final decisions have been reached. In fact, the committee cannot make final decisions; it can only make recommendations to the Uniting Commission that meets in January.

The committee that met in Asheville is a committee for exploration and discussion and finally for recommendation. It will have a later meeting in Chicago in December. Then the various opinions within the committee with regard to all the issues involved will be reviewed, and action will be taken in accord with the matured judgments of the members. The conclusions then reached for transmission to the Uniting Commission, may or may not be the same as the tentative conclusions which have emerged from the meeting in Asheville.—John L. Seaton, Secretary.

### HAPPENINGS AT HENDRIX COLLEGE

Dr. H. W. Kamp, professor of Classics, and family have returned from Champaign, Ill., where Dr. Kamp was a member of the faculty of the University of Illinois during the summer session.

Professor Clem A. Towner, director of the Department of Music, and family who have been spending

2. Further exploratory work designed to discover ever better methods and programs for effectively giving training in religion to college students. In this area the church college should be a laboratory, a testing field, and a demonstration ground.

3. A constructive use of the high degree of academic freedom which the church college possesses. As a fearless exponent of truth the church college should refuse to lend itself to propaganda or to unworthy pressure and it should stand at all times for an infusion of the whole educational process and system with the principles of academic freedom.

4. A magnifying of religion as a basis for character training and development. The church college with its zeal for perpetuating the spiritual ideal will insist that all programs of character building must rest admittedly upon the teachings of Jesus if they are to be complete and adequate.

5. Substituting a philosophy of giving and serving for that of getting and holding. In all education mercenary motives need to be opposed by unselfishness and idealism.

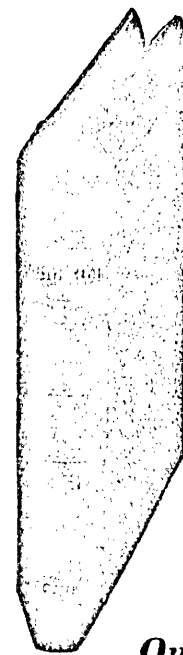
In these and other areas the church college is so situated that it may render significant and strategic service, and thus will it continue to be a source of educational leaven.—Boyd M. McKeown in Christian Advocate.

their vacation in Long Beach, California, are expected to return this week.

Dr. Arlo I. Smith, a graduate in class 1932, and wife are spending a few days visiting his parents, Rev. and Mrs. A. I. Smith in Conway. Dr. Smith is en route from Seattle, Washington, where he was recently awarded the Ph.D. degree by the University of Washington, to Abilene, Texas, where he will be a member of the faculty of McMurry College.

Plans are under way for the annual camp for men of the faculty. It will be at the camp occupied last year on the Ouachita river about 15

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miles west of Hot Springs, and will continue from Tuesday to Friday, September 6-9, of next week. These camps are partly for recreation — fishing, boating, swimming — and partly for completing plans for the coming college year.

Mr. E. W. Martin, Treasurer and Business Manager, has returned from Fort Sill, Oklahoma, where he was an officer in the encampment of 142nd Artillery of Arkansas the past two weeks.

Last Thursday a wedding occurred in Conway Methodist Church, that will be of interest to many alumni. Rev. F. W. Schwendimann of Wilnot, who was graduated from Hendrix College in 1936, married Miss Beth Wood, youngest daughter of Mr. and Mrs. R. L. Wood, of Conway. Several Hendrix alumni took part in the ceremony. Rev. D. T. Rowe, pastor of the Methodist Church at Lonoke, performed the double ring ceremony. Mr. Clyde Swann of Little Rock was one of the ushers; Rev. John A. Bayliss, pastor of the Washington Avenue Methodist Church in North Little Rock, sang solos preceding and during the latter part of the ceremony; Miss Jewel Marie Pierce presided at the organ. Other members of the personnel were alumni of the Arkansas State Teachers College, of which the bride is a graduate. The couple will be at home in Dallas, Texas, where the groom will continue his study for the B.D. degree in Southern Methodist University. — G. A. Simmons.

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

Arkadelphia District	
Hollywood	.50
New Salem	1.00
Dalark	.86
Holly Springs	.82
Manchester	1.39
Bethlehem	1.64
Macedonia	1.18
Providence	.25
Ebenezer	4.00
Princeton	.37
Carthage	4.00
Traskwood	.45
Point View	.42
Tulip	.50
Butterfield	.38
Total	\$17.76
Camden District	
Parker's Chapel	\$ 4.53
Wesley's Chapel	1.00
Harrell	2.13
Thornton	3.08
Silver Springs	1.00
Harmony Grove	2.11
First Church, Camden	14.19
Stephens	2.00
Mt. Prospect	.75
Smackover	5.00
Strong	4.23
Shannon	.75
First, El Dorado	20.05
Buena Vista	1.00
Total	\$61.82
Little Rock District	
Capitol View	\$ .75
Roland (2 mos.)	.64
Geyer Springs	1.00
Bethlehem (2 mos.)	2.00
First Church, Little Rock	17.25
Hickory Plains	.96
Hunter	3.00
Highland (3 mos.)	12.00
Mt. Carmel (2 mos.)	2.00
Total	\$39.60
Monticello District	
Hamburg	\$ 4.00
New Edinburg	.40
Crossett	6.28
Wilmar	1.73
Rock Springs	.53
Good Hope	.82
Lake Village (2 mos.)	2.00
Watson	1.00
Total	\$16.76
Pine Bluff District	
Rayon Moto	\$ 1.80
Pleasant Grove (2 mos.)	.45
Prairie Union	.77
Good Faith	5.00
Tucker	.88
First, Pine Bluff	11.30
Gould	1.36
Grady	1.90
Swan Lake	.76

Ulm	1.36
Center (Sheridan Ct.)	.30
Roe (3 mos.)	4.40
Prosperity (Rowell Ct.)	1.00
Carr Memorial	2.00
Stuttgart	4.35
DeWitt (3 mos.)	9.75
Altheimer	.88
Lakeside	10.53
Stillwell (2 mos.)	1.00
White Hall	1.00
Bethel (Sheridan Ct., 2 mos.)	1.00
Campshed	1.00
Stuttgart	7.08
Sheridan	2.00
Total	\$71.87

Prescott District	
Pump Springs (6 mos.)	\$ 1.50
Bingen (4 mos.)	2.00
Doyle	.60
Hope	6.00
Center Grove (2 mos.)	1.60
Nashville	5.50
Blevins	2.50
McCaskill	1.00
Murfreesboro (2 mos.)	6.00
Holly Grove (2 mos.)	1.00
Japan	.38
Saline (3 mos.)	1.36
Pike (3 mos.)	.40
Total	\$29.84

Texarkana District	
Hatfield (3 mos.)	\$ 1.50
First, Texarkana	10.20
Mena	5.00
Horatio	1.80
Mineral Springs (2 mos.)	3.56
Cove	.65
Vandervoort	.91
Wofford's Chapel	1.00
Ogden	1.51
Stamps (2 mos.)	6.06
Silverina	.42
Lewisville (3 mos.)	14.75
Lockesburg (9 mos.)	12.00
Fairview (3 mos.)	5.00
Total	\$64.36

Offerings by Districts	
Arkadelphia District	\$17.76—15 schools
Camden District	61.82—14 schools
Little Rock District	39.60—9 schools
Monticello District	16.76—8 schools
Pine Bluff District	71.87—24 schools
Prescott District	29.84—13 schools
Texarkana District	64.36—14 schools

#### HOME AND FOREIGN MISSIONARY SPECIAL YOUNG PEOPLE'S ORGANIZATION, L. R. CONFERENCE, MONTH OF AUGUST

Arkadelphia District	
Oaklawn	\$ 7.00
Camden District	
Fairview	\$ 1.00
Lisbon	.50
Norphet	1.00
Smackover	2.00
Total	\$ 4.50
Little Rock District	
Primrose	\$ 1.25
Monticello District	
Hamburg	\$ 5.00
Prescott District	
Doyle	\$ 2.50
Total for Conf.	\$20.25
—Mrs. R. A. Thomas, Treasurer.	

#### LITTLE ROCK CONFERENCE STARTS INTENSIVE CAMPAIGN FOR INCREASE IN CHURCH SCHOOL ENROLLMENT

One of the major objectives set for our entire Church by the recent General Conference was a campaign for increased membership in the Church School. Bishop Selcman, in suggesting goals for the Little Rock Conference this year, has put this as one of the three major objectives that he wants all of us to push before Conference. Thirty-two of the thirty-eight Conferences in the Southern Methodist Church have entered this campaign. The Little Rock Conference started the campaign last week and is pushing it vigorously until the meeting of our Annual Conference in November. A letter with material for the campaign was sent to each pastor and each Church School superintendent in the Conference last

week. These letters were put in the postoffice Saturday noon. At 8:30 Monday morning we find two reports, the first from Rev. R. E. Simpson, setting 15 as the goal for increase at Portland and the second from Rev. J. E. Cooper, setting 100 as the goal for increase at Pulaski Heights Church, Little Rock. I am begging all our pastors and superintendents to give this campaign immediate attention and send in the goals they have set for increase immediately. As soon as these reports are received they will be printed in the ARKANSAS METHODIST and reports sent at once to Dr. J. Q. Schisler who heads the campaign for the entire Church. Let's add 10,000 to our Church School enrollment in the Little Rock Conference during the next two months. This is the best time for the campaign during the year.—Clem Baker.

#### LARGE ATTENDANCE INDICATED FOR OUR YOUTH CONFERENCE AT PULASKI HEIGHTS CHURCH NEXT SUNDAY AND MONDAY

Letters coming in every mail indicate great interest in our Youth Council which will be held at Pulaski Heights Church, Little Rock, beginning at 11:00 a. m., next Sunday, September 4, and continuing until 3:00 o'clock Monday afternoon. It now looks like not only all the official delegates, including all our Presiding Elders, all our District Directors and Associate Directors,

(Continued on Page Eight)

# Good News

—FOR  
PRIMARY  
TEACHERS

## PRIMARY CLOSELY GRADED COURSES

For Church Schools Having a Separate Class for Each Age in a Department, Courses I, II, and III (Ages 6, 7, and 8)

### COMPLETELY RE-WRITTEN

These NEW Primary Courses aim to achieve the seven major aims in religious education as adopted for the International Council of Religious Education. They seek to realize these aims in so far as they can with Primary children.

- NEW LESSON FOLDERS
- NEW TEACHERS' HELPS
- NEW PICTURES

### THE NEW MATERIALS AVAILABLE ARE:

**I. A Teacher's Textbook** (price, 40c) which will include:

1. Notes on the Bible references giving background and interpretation very helpful to teachers. In addition there are notes which explain the teaching values of Bible material and give a careful interpretation for the use of plans and materials.
2. The content of the book is arranged into units of work. A chart accompanies each unit, which gives in parallel columns—**Purpose, Problems, Bible Material, Other Material**—will be of great value to the superintendent for study, to use in Workers' Conferences, and in planning worship services. It will also be of value to the teacher in the mastery of the material and procedure.
3. An expanded or additional session is provided to be used in an extra hour on Sunday or during the week. This is purely optional.

**II. A Four-Page Folder** (price, 12½c per set) for the child, called **Primary Bible Folder**.

1. In the folders of Course I there are Notes to the Parents suggesting the use of the child's folder in the home. These notes are included because many Primary first-grade children cannot read; and if the folder is to be used as a work chart in the home, the parents must understand the purpose back of it.

2. Courses II and III include special activities on the folder or work sheet. The work sheet idea is carried out in all the Courses.

**III. Picture Sets.** (Price, 75c per set.)

These sets of 9x12-inch pictures will be almost entirely new and largely in color. They will be for class and will illustrate the Bible and other stories in the lessons.

**PART I AVAILABLE FOR USE IN OCTOBER. OLD MATERIAL CANNOT BE USED, SO IN YOUR NEW ORDER BE SURE TO INCLUDE TEXTBOOKS AND PICTURE SETS FOR TEACHERS.**

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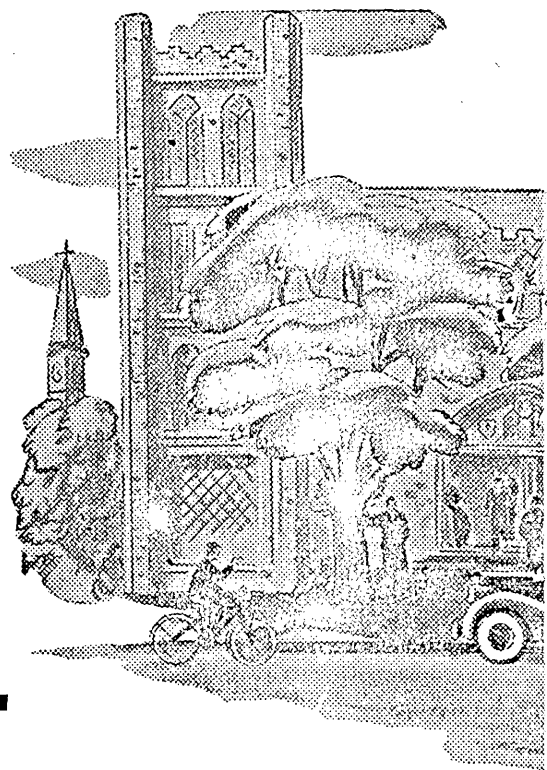
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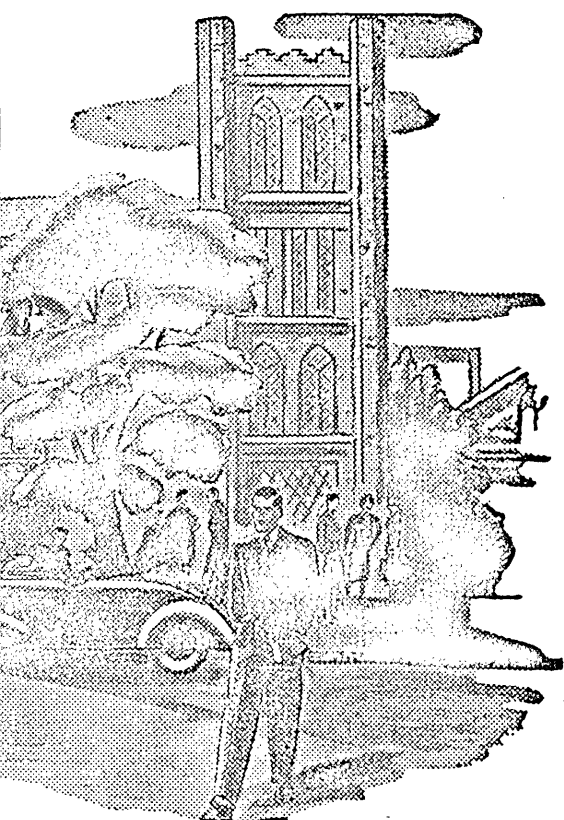
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The entire community of Conway is wrapped up in the welfare of the students who leave their homes for the better part of four years and prepare themselves for their life's work. The kindly people of this "city of Colleges" know and understand the peculiar problems of student life and do their full part in character-building.



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CONWAY, ARK.

(Continued from Page Five)  
all our Union Presidents, together with our Conference officers will be here, but that we will have a good attendance from interested adult counselors and Young People's officers who want to take advantage of the information and instructions to be received from this two-day meeting. All such will be eagerly, welcome, but we are not able to provide for travel and entertainment for others than the official delegates.—Clem Baker.

### The Laymen's Forum

J. L. VERHOEFF, Editor  
Address: 1018 Scott St.

The 1939 conference of laymen for all of Southern Methodism will be held at Mount Sequoyah, Fayetteville, it was announced by J. S. M. Cannon of Little Rock, lay leader for the Little Rock Conference, on his return from the 1938 laymen's meeting at Lake Junaluska, N. C., August 14 to 19.

The action was taken at the annual meeting of the General Board of Lay Activities and the 1939 program will be planned by Dr. George L. Morelock of Nashville, secretary of the General Board.

A lay activities committee headed by Harwell Wilson, Winter Haven, Fla., and with Mr. Cannon as secretary, submitted a report at the Lake Junaluska conference on the observance in the individual churches of Laymen's Day, lay speaking, men's work, and the church press. This report follows:

Within the past ten years, Laymen's Day has been given a regular place on the calendar of nearly every Methodist Church. It presents an opportunity for bringing to the attention of the whole Church, certain important phases of its work. It gives recognition to the important place laymen have in the organization and the program of the Church. Observance of Laymen's Day is discovering and developing capable lay leadership.

We think that in every church there is need for some form of organized activity for the men. The Handbook of the Wesley Brotherhood will be a valuable guide in forming such organizations. In addition to a general men's organization, each local church should have a carefully selected group to carry on personal evangelical work under the direction of the pastor. These service clubs will depend largely on inspirational leadership of pastors.

The continued success of the Church will depend in no small degree on the discovery and development of lay speakers to be used as pastors and presiding elders may direct. Their work should be something more than lay preaching; they should be capable of assisting smaller churches in organizing for, and understanding the church program. Careful selection and training will be essential in developing this work. Pastors, working with the presiding elder and his district board, can develop a group of effective lay speakers in the several districts of each conference.

This committee gives recommendation to our general secretary, Dr. Morelock, for the many excellent publications that have gone out to the Church through our Board of Lay Activities. Special mention is made of "Methodism Marches On," "The Miracle of Worship," "A Fel-

## CHURCH NEWS

### MINISTERIAL AID FUND, NORTH ARKANSAS CONFERENCE

This is to notify the preachers of our Conference that the ARKANSAS METHODIST of September 15, will carry a report of the gifts that have been made to this Fund by persons and churches.

This is to call attention to the men and churches that we should begin to get our gifts in. It is to be hoped that we can raise more this year than last year. This may not be the best way to do it, but it is the method adopted by the Conference and we should support it until we change it or find a better way. Please send any amount to me as treasurer.—I. L. Claud, Hulbert.

### ARK. METHODIST ORPHANAGE

Desperate appeals come to your Orphanage, many of which we have not been able to accept because they do not in any proper way comply with our rules but they have this effect upon your management, they make us more sympathetic and more anxious to be able to help the distressed and unfortunate whatever may have been the cause of the troubles that come to childhood.

We are having a good many applications for children in homes and we try when conditions are complied with to accommodate them and thus follow the plan agreed upon in the organization of our Home, to wit: That any child is better off in a home than in an institution, whatever may be the character of the institution.

A few days ago we had an application from a community in our state of this kind—a mother unwilling to surrender her children to the Orphanage unconditionally and unwilling for them to come at all un-

derstandings, "Why Go to Church," and "Why Go to Church." These and many other publications have been widely read by both laymen and ministers.

Our general organ, the Christian Advocate, should be read by every steward. It should contain more matter of special interest and value to laymen. That it does not is due to the fact that Conference Lay Leaders have refrained from sending to the editor, news of special interest from their conferences.

We as members of this committee desire to stress the value of the conference publications. The real worth of a layman is frequently determined by his familiarity with the progress of the Church within his own conference.

The Conference organ is the best medium through which to get this information. One of the conference publications reports a special column for lay activities which is in charge of a layman. It is beginning to attract attention and create interest. The conference and district lay leaders are urged to be regular contributors to this new department of the church paper. The experiment is worth watching.

This committee also desires to call attention to a book by Dr. Morelock: "A Steward in the Methodist Church." Putting into practice the work outlined for stewards will revolutionize the financial and spiritual outlook of any church. Pastors and lay leaders are urged to see that this book is placed in the hands of stewards and study groups organized and using this for a text.

less we could furnish her employment. This was a very strong case and your superintendent was very much touched by the situation and yet we could not help her directly but indirectly. In this connection, it is well for our people to know that we do a great deal of work in helping cases that are never reported because they do not come through the Orphanage. We are distinctly a home-finding and a home-regulating institution.

I am glad to state that everything is normal at the Home and we all feel happy over the situation. Pray for us. Yours truly.—James Thomas, Executive Sec'y.

### REVIVAL AT BRIGHT WATER

Our circuit revival, held at Bright Water, with Rev. A. H. DuLaney as evangelist, closed Sunday evening. Many of the older members said that this meeting was the most spiritual and far-reaching that Bright Water-Pea Ridge Charge has ever known. This meeting brings Pea Ridge-Bright Water Charge to a little over 200 conversions for the year.

Our Conference would do well to place Bro. DuLaney in the field as a full-time, fully paid evangelist.—B. A. McKnight, P. C.

### APPRECIATION

The family of D. N. McCormick wish to express through the ARKANSAS METHODIST, their appreciation for loving, loyal service rendered after the passing of our loved one.

We are indeed grateful to Bishop C. C. Seelman for his presence and words of comfort; also to Rev. Sam M. Yancey, whose friendship we have always valued; Rev. J. W. Workman who paid a very fitting and beautiful tribute of respect as none other could have done; to our own presiding elder, Rev. Vance Womack, and pastor, Rev. J. M. Harrison, for their visits and many expressions of sympathy. Then for the messages of love and comfort from former pastors: Rev. and Mrs. W. A. Lindsey, Rev. and Mrs. F. A. Lark, Rev. and Mrs. F. R. Hamilton, Rev. and Mrs. E. E. Stevenson and Rev. B. H. Greathouse. We deeply appreciate these messages of love and sympathy, honoring one who held his church and its ministry in the highest esteem.—Mrs. D. N. McCormick and Sons, Hayden and Kenneth.

### REVIVALS ON McRAE CHARGE

We began our meetings on July 2 at Garner, with Rev. J. M. Talkington of Gregory doing the preaching. There were 23 conversions and I baptized 17. It was a great meeting from start to finish. Bro. Talkington preached to the satisfaction of the large congregation.

Our next meeting was at Cypress Springs. The preaching was ably done by Rev. H. J. Harger of Bald Knob. We were handicapped by a lot of sickness in the community, also by election rallies. We had five professions and two additions to the church. The people were delighted with the fine messages delivered by Bro. Harger.

Next we began our meeting at McRae, August 14, and ran it twelve days. We had the help of our presiding elder, Rev. E. H. Hook, who preached to us the pure gospel with out fear and fought sin without gloves.

Bro. Hook is not only a good presiding elder, he is also a good evangelist. He knows how to do it and his heart is in the work. He is a lovable man, dependable, loves his

church and works hard at the job. There were 12 conversions and 11 baptized. The Searcy District has made wonderful progress under his administration.

McRae Charge has paid every asking of the church in full except salaries of preacher and presiding elder and I think this will be paid by Conference.

We have two other meetings, one beginning at Section August 28, with Rev. J. L. Pruitt of Levy doing the preaching and from there we go to Lebanon to wind up the year's work.

Brethren, pray for us.—J. M. Hughes, P. C.

### HAYNES AND LEXA CHARGE

We held a twelve day meeting, beginning on July 24, at Palestine. Rev. I. L. Claud, Jr., did the preaching and led the young peoples' vesper service. The church was greatly revived, and inspired to live closer to the Lord and to do greater things in His name. There were about eight conversions, and six added to the membership of the church. Bro. Claud, or I. L., as he asks us to call him, though not quite sixteen, preaches with such clearness and power that it is a treat to hear him.

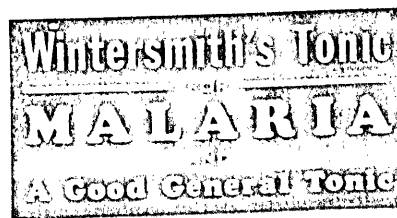
Beginning August 7 and continuing for two weeks, we held our meeting at La Grange with Rev. I. L. Claud, Jr., again doing the preaching and holding young peoples' vesper service. This meeting resulted in twelve conversions and eight additions to the membership of the church. One or two others expect to become members soon. The entire church was revived and inspired to do better work for the Lord.

In connection with our revival at La Grange, we had a vacation school with 33 children enrolled and an attendance of 28. Mr. J. B. Tucker, acted as Superintendent and taught the intermediate class. The other helpers were Mrs. J. W. Harger, teacher of Juniors, Miss Hettie Bonner, Primary teacher, Misses Imo and Helen Tucker, assistant teachers and play leaders, and J. W. Harger, teacher of the boys' manual training work. So much interest was manifested in the school that the children wanted school to continue. Besides their work in the school, the children did great work in being boosters for the meeting and inviting people out to church.—J. W. Harger.

### MELBOURNE CIRCUIT

We closed a two weeks' meeting at this place August 21. Rev. Don C. Holman of Salem did the preaching. He did fine preaching and the people seemed to be delighted with his work. Think Bro. Holman did us much good but we failed to get hold of the sinners of the town. Did not have any conversions but I think the church was helped and encouraged. We believe the meeting will result in much good to the town. Had two accessions, one on profession of faith and one by certificate.

We desire your prayers that our other meetings will be a success.—R. A. Robertson, P. C.





## Report of Committee On Legislation

To the Most Worthy Patriarch, Officers and Representatives, National Division, North America Sons of Temperance:

We, your committee on Legislation, submit the following report:

We regret and deplore the situation created by the operation of the Liquor Traffic, entrenched as it is at present, exalted by its public ownership, and veneered with respectability through the system of Government Sale in eight out of nine provinces of Canada, and by legalized sale in the United States.

Liquor Control laws are a proven failure. Evidence against them is being piled up day by day. Bootleggers increase in number and the volume of their sales expands. Taxes have not been reduced by the legalized sale of liquor. Law enforcement costs have increased enormously, as well as costs of hospitals and penal institutions. Every promise made by liquor advocates in their efforts to break down law, has proven false and delusive.

In Canada, with about 10,000,000 population, the drink bill in 1937 was nearly \$160,000,000, an amount which, if diverted to channels of honest trade, and not wasted in drink, would meet most of the re-

lief costs of the nation, and would avoid many of the Government deficits of recent years. Our reform deals with one of the chief economic problems of the times. Politicians have been wont to rail against temperance being brought into politics. We protest against liquor being in politics, with its demoralizing influences of Government revenue, patronage, campaign contributions and of its evil influences in party organization and management. It always has, does now, and always will corrupt governments.

As evidence of the startling growth of the liquor business under present laws in both Canada and the United States, we find the largest supplies of liquor ever known, are now being held in stock. The sales of beer and spirits are promoted by nation-wide advertising campaigns, the cost of which amounts to over \$75,000,000 annually, and the use of beer in homes is being pushed by every ingenious and devious way. We commend the Canadian Broadcasting Corporation on its decision to refuse advertising of liquors by radio, and also all editors and publishers who refuse liquor advertising in their pages, and those Governments who refuse to make the public advertising of liquor legal.

The increase in vice, crime, and disease, as result of liquor sale is most startling. Beer sales have grown 300%, spirits 75%, convictions for crime 50%, arrests for drunkenness 115%, drinking among women, illegitimacy, and deaths through liquor have almost doubled in a few years; property loss and motor traffic accidents, have increased until cost of insurance has risen sharply. The mortality caused by drinking and its day to day destruction of human life, would exceed that caused by occasional war. Deficits and relief costs stagger Governments, all of which could be saved or covered by the money waste in liquor, proves the statement of Hon. W. E. Gladstone "that drinking works greater havoc to the nation than war, pestilence and famine."

Temperance Reform and Restrictive Laws are urgently needed. We urge the friends of our movement to take part in this work in their municipalities, state and federal fields, but never forgetting that agitation must be preceded by education. Total abstinence teaching, practice and pledging must be persisted in to support and maintain laws that may be secured. We must use both moral and legal suasion, both now as necessary, as they were in the days of the founders of our Order in the last century.

We warn against insidious attempts to create the liquor habit in the young by the sale of liquor flavored and liquor filled confections, and also against spurious advertising of beer as a health and strength producing tonic. The plan and boast of the brewers to put beer in every kitchen in the land, is truly a challenge to right-living and right-thinking people. If they could fully accomplish their ends, there would be cocktails in the parlors, wines and liquors in the dining rooms, and beer in the kitchens of every home in the land.

Our Order's work is not completed, and was never more urgently needed in this new era in which we are fighting the same old evil in new and more alluring disguises than ever before. We must renew and continue our good fight for the "cause of all mankind," and to de-

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## PASTORAL VISITATION

Are the preachers doing as much pastoral work as they did 40 or 50 years ago? I answer the question negatively. First, the preachers 40 or 50 years ago, rode horseback, and on circuits they could travel a cow-trail, or a hog-path and go to the homes of the poor in the by-ways and off public roads. Now they all have cars and a car cannot run a cow-trail or go to the homes out in the sticks. I have a concrete case: On a certain pastoral charge—rural—there is a locality called the "Limekiln Hollow." There are seven families living in this hollow. I asked a lady the other day if the pastor had ever been to see them. "No," was the reply. The mouth of this hollow opens at Highway No. 25, and there is a very good road leading from the highway into this locality. The pastor's charge is a weak one numerically and financially. The pastor needs these families to help support him, and they need him to help them to be Christians. The lady said that none of the seven families were religious. Fine missionary ground. Now a case of my own is pertinent. In 1876-79 I served the Marion Circuit in Crittendon county. Crawfordsville, a small village of ten homes, was one of my appointments. In this section were landlords and also tenants. I visited both—prayed in their homes. When the second Quarterly meeting came, it was held at Crawfordsville. When the presiding elder called for Crawfordsville, the steward, Bro. D. H. Hildebrand arose and said: "I have the best cash report I have ever had at this time of the year and about as good as I ever had." Turning to me he said: "Brother Jernigan, you are the easiest preacher to get money for we have ever had on our Circuit. Where I have gone for money, you have been there before me; and where I have been getting a dollar, you got \$2.50, and where I got \$2.50 you would get \$5.00." Comment is not necessary. It was not my preaching, but my visit and praying in the homes that got results.—Jas. F. Jernigan, Batesville, Ark.

stroy this enemy of our people. We pledge our loyalty and devotion to our Order and our noble cause.

### The Cost of Corn

By "corn," in the title is meant food.

On account of a famine that "was over the face of all the earth" Jacob said to his sons: "I have heard that there is corn in Egypt; get you down thither, and buy for us from thence; that we may live, and not die."

And in the simple language of the narrative we are told: "And Joseph's ten brethren went down to buy corn in Egypt."

What was the cost of that "corn" to Israel?

The average man will say, "Its market value in money"; and that is about as far as the ordinary mind can see.

That indeed was paid, though Joseph restored "every man's money into his sack," which makes it appear on its face that the "corn" really cost them nothing.

There are no free lunches in nature. "The early bird catches the worm," we are told, and it would seem that he gets his breakfast free; but in the end the worm gets the bird, and the meal is paid for.

No, the initial cost, even if it had been accepted, would not have been of any consequence; it is the total sum that any transaction costs that must be considered. And when we follow this story to its denouement, we will discover that the price paid was excessive in the extreme.

Tax eaters are aggressive and their greed is insatiable. They never cease their demands until the people finally collapse under the burden. The accumulating burden in the cost of that "corn" to Israel is revealed in numerous ways. First, the presence of Benjamin is demanded and a hostage held to insure it. Next, the presence of Jacob is required: "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come unto me, tarry not."

And it climaxes with the information: "And Jacob took all that he had and journeyed into Egypt."

The "all that he had" means infinitely more than his children and his chattels; it included his liberty, his personal initiative, his right to think for himself and be the arbiter of his own destiny. These are the pearls of great price which Jacob gave in exchange for that "corn." For it his children paid in Centuries of bondage.

Yes during that 438 years of frightfulness "the Egyptians made the children of Israel to serve with rigour," "made their lives bitter with hard bondage" and finally in extreme harshness forced them to make brick without straw. By reason of it "the children of Israel sighed."

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This was just another sales tax on their purchase of that "corn."

After their exodus from this bondage they were not yet through. They faced the terrors of the wilderness on their way to Canaan, the land of their fathers. There they experienced a hunger which caused them to long for the garlic and onions of Egypt, a thirst for which the waters of Marah offered no relief, the sting of fiery serpents which brought death to many, and the awful toils of forty years of wandering. In that wilderness all that generation gave up their lives save Joshua and Caleb.

This was the final cost of the "corn" to Israel which the sons of Jacob went down into Egypt to buy.

What significance has this for us?

The major tragedy of our times is the prodigal fashion in which we are giving our freedom and that of our children for "corn," exchanging our personal initiative, individual opportunity and right to direct our own lives for what is popularly called "economic security."

Jesus said, "The poor ye have with you always." They have always been here and always will be. I am not speaking of the unfortunate, nor the incompetent; I have in mind only the leeches and deadbeats—the men who are able yet too trifling to work. The more that is given them, the more they will demand. It would bankrupt any government on earth to feed them. As long as this is true, "economic security" is a human impossibility. Many times in history excessive prices have been paid for "corn," and ours is one of them.

The philosophy that we can borrow ourselves out of debt and build again our fortunes by the wildest waste has paralyzed the manhood of the nation and made of us an aggregation of parasites.

I make no protest against hardship and suffering. I have no quarrel with God if we must endure those trials that naturally meet us on our day to the goal He has set for us. We have no right to our existence if we are either unable or unwilling to pay the price of it. What I'm trying to protest against is our imagining a famine where none exists and our willingness to buy "corn" of the Egyptians before we know it can not be produced by our own efforts.

The pinch of hunger drives the wolf to a wider range. Must the American people confess they are less resourceful than the wolf?

We are sacrificing idealism to materialism, independence to parasitism, sincerity to hypocrisy, faith to sight, security to chance, and thereby entering our children into a bondage—for God alone knows how long—that will force them to make brick without straw.

This is the price we are paying; the cost of "corn" to us.

If this is the best we can do, then we are unworthy the men who sired us and deserve only the fate of the barren fig tree which withered under the contempt of Jesus. —Chas. L. Brooks in Scottish Rite Bulletin.

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.

The best gift you can make to your boy or your girl would be a copy of Anderson's History of Arkansas Methodism.

### THE DIFFICULTIES OF THE RAILROADS

The railroads of the United States have compiled and distributed in pamphlet form facts and figures showing their present situation, particularly in regard to the wage scales. This distribution has been made in response to public interest and demand for accurate information on the subject. The following statements are taken from this pamphlet, which may be obtained from the Association of Western Railways, Room 482 Union Station, Chicago, Ill.

On December 31, 1929, of the total railroad mileage in the United States, 2.19 per cent was operated under receivership or trusteeship; on June 1, 1938, this per cent had grown to 30.67. Almost a third of total railroad mileage is operated by 97 companies which are bankrupt. For the first quarter of 1938 the loss of all the railroads in the United States amounted to \$106,000,000.

Governmental authorities have found that the railroads are more efficiently operated than at any time in history; that they are not in the aggregate over-capitalized, and that their condition is not due to excessive fixed charges. It is evident from the above figures that dividend payments could not be excessive. The trouble is found in decreased traffic due to business recession and to competing forms of transportation favored by federal and state governments; in increased cost of supplies; in increased taxes, and in high wages.

For the first 23 weeks of 1929 the railroads had 22,380,840 carloads of freight; for the first 23 weeks of 1938 they had 12,526,932 carloads. The railroads averaged 1.268 cents per ton of freight hauled one mile in the first quarter of 1921; 1.059 cents in the first quarter of 1929, and 0.99 cents in 1938. The loss in passenger revenue has been much more severe. Railway fuel, materials and supplies cost today 38.4 percent more than in 1933. Excluding officials and executives the average earnings of railway employees per hour on duty was 67.5 cents in 1929; for the first three months of this year it averaged 77.7 cents. The average weekly earnings of railroad employees in 1929 amounted to \$32.68; in the first three months of this year they averaged \$34.72.

Effective February 1, 1932, employees realizing the serious financial situation of the railroad industry voluntarily agreed to a ten percent reduction. On July 1, 1934, one-fourth of this was restored; on January 1, 1935, an additional fourth was restored, and on April 1, 1935, the remaining half was restored. In 1937 increases of approximately 8 percent were given, resulting in the highest average earnings in the history of the industry. The year of greatest national income was 1929 and the present wage scale is 15.1 per cent higher than in that year.

The present railroad situation is definitely worse than in 1932 when railroad employees voluntarily accepted a ten percent wage reduction. Under existing circumstances the current level of railway wages cannot be maintained, which accounts for the fact that the railroads are seeking, under the Railway Labor Act, a 15 percent reduction in the wage rates of their employees.—The Association of Western Railways.

### OBITUARIES

**MURRELL.**—Mrs. Geo. P. Murrell was born October 18, 1850, and departed this life June 4, 1938. She was born in Denmark, Tenn., and at the age of six moved to old Austin. She was married to Geo. P. Murrell October 21, 1869. There were born to this union five children, two of whom survive: Mrs. P. J. Park of Cabot and Mrs. R. C. Neely of Amarillo, Texas; also six grandchildren, four great grandchildren, one sister, Mrs. J. E. St. Clair, of Los Angeles, California; one brother, A. L. Skillern of Nashville, Ark. Mrs. Murrell professed faith in Christ and united with the Methodist Church at the age of sixteen, and was a faithful, active member of the church for seventy-one years. She was an active member of the Missionary Society in Cabot for 30 years. Words are inadequate to express the worth of such a great life lived in a community like this. She loved her church, and attended many services even after she was scarcely able to be up at all. She attended church on Sunday before she passed away the following week. Cabot Methodist Church will miss her, but the influence of such a beautiful life continues to live. I think no greater tribute could be paid to any one than the words which I am using here as her pastor, which were sung by a multitude as they marched with the body of Rev. John Fletcher to the grave. I make the application to her:

"With heavenly weapons she has fought,  
The battles of her Lord;  
Finished her course, and kept the faith,  
And gained the great reward."

John W. Glover, Pastor.

**THOMPSON.**—Miss Eliza Power was born in South Carolina Dec. 9, 1853. She came to Arkansas when a child. She was married to J. B. Thompson at the age of 22 years. She is survived by nine children. She joined the Baptist Church at the age of 14 years, but after her marriage united with the Methodist Church. Her church membership was in Old Sweet Home Church, on the Bingen Circuit. She was known and loved for her fine character and loving personality. Her children can rise up and call her blessed. She was one of the most devout Christians the writer has ever known. Her life was great influence for righteousness in her community. Funeral services were held for her June 30, 1938, at the Old Mt. Tabor cemetery, near Sweet Home Church, by the Rev. O. E. Holmes. —J. M. Hamilton.

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## FOR THE CHILDREN

### MARKS

Henry sat on the floor scratching the back of his hand with the sharp point of a lead pencil.

"What are you doing, child" exclaimed his mother. "Your hand is all marked up; look how red it is. You'll make it sore. Don't do that."

Henry went on drawing the pencil heavily across the back of his hand.

"Mother," he questioned, slowly, "do you suppose it hurt Cain very much? How big a pencil did God use?"

"What in the world are you talking about?" asked his mother.

"Why, you know it says in the Bible that God put a mark on Cain's forehead. It had to last all the rest of his life, so folks would know what he had done. God must have marked it very deep."

Henry held his hand out and looked at it. On the back of his hand were black marks in every direction, and all around them the skin was red and swollen.

"Now that will wash off," he complained.

"I surely hope so," laughed his mother. Then she laid down her work.

"Come here," she said.

Henry climbed on to his mother's knee still looking at the heavy lines that he had made with his pencil.

"I did it on my hand because I couldn't see it so well on my forehead," he exclaimed, "and I wanted to see just how Cain must have looked."

"Henry, look at mother."

The boy raised his keen eyes to his mother's face.

"What do you see?" she asked.

"I see your eyes, mother, and a nose and a mouth, and a little bit of red in your cheeks, and—" he stopped and shook his head.

"Nothing else?" she persisted.

He examined every part of her face, turning his head like a little bird.

"I see some fine lines at the corners of your eyes like the sun rays in my nature book."

"Yes, and what else?" asked his mother, half sighing, half smiling.

"I see two little lines on your forehead like a railroad track, and a line under your eyes where the under lid folds back when you're awake. Maybe if you slept more and didn't laugh so much you would not have any lines around your eyes at all."

"Bring the hand glass from the dresser," she said.

The boy slid down from his mother's lap and ran across the room. He returned slowly looking in the glass. When she took him on her lap, he held the glass up to her face. She laughed.

"I know my face well enough, child. Look at your own and tell me what you see."

"I can not find any lines like yours, mother. Will I get some when I grow up?"

"Yes, and you can have any kind you want. Life will leave the marks."

"Marks!" exclaimed Henry. "Marks! Did God put those marks on your face while you were asleep; is that the way He marked Cain?"

A new relation was established in the boy's mind between the Bible words and his own limited experience.

"Hold the glass up to your face again," said his mother. "Now look very cross."

Henry scowled.

"See the marks?"

He suddenly straightened out his face.

"Oh mother," he cried, "suppose they stayed there!"

"They do if you make them often enough. Every time you drew the pencil across your hand you made the mark deeper and harder to wash out, didn't you?"

Henry continued looking in the glass. He was holding his face still and smooth.

"Now smile," said his mother.

"I've got little sun rays all around my eyes like yours," he whispered.

"Now make believe you are going to cry."

The boy puckered up his face until his eyes were so tiny he could scarcely see out of them.

Suddenly he turned to his mother. "Is there any way to rub out a bad mark?" he asked.

"It's a very difficult matter when they are once written in, but sometimes if one keeps his heart kind and loving, the bad cross lines will fade out, and the good marks come."

There is another place in the Bible where God speaks about a mark on the forehead. This time it was a good mark to be set on the foreheads of all those who sigh and cry for the wickedness of the world, who are sorry for the trouble and who try to help people to be better. "His name shall be in their foreheads," his mother added softly.

"If we live our best, and are happy and good and true, our faces will be so beautiful that they will show that we belong to God and are his children."

—Christian Intelligencer.

### BROADEN THE TAX BASE

Every thinking citizen should support the drive that will be made in the next congress to broaden the tax base, which would awaken a larger number of people to what governmental finance means to them, by levying direct taxes, of nominal amounts, in the lower income brackets.

This drive can't be dismissed as an insidious plan by "rich reactionaries" to make the poor pay the national bills. Its principal sponsor is Senator LaFollette, who belongs to the left-wing bloc of the Senate. And a great many congressmen, of radical as well as conservative tendencies, are behind it.

We have reached the point where "taxing the rich" is no solution to the fiscal problem. If the entire taxable incomes of all persons earning \$25,000 a year or more were confiscated, the revenue derived would hardly make a dent in our swollen budget. At the present time, though relatively few seem to realize it, the person of small and moderate means contributes the great bulk of all revenue, through hidden taxes that are part of the cost of every necessity as well as every luxury. Lowering the income tax base would both increase revenue and shock millions of people who now mistakenly think they are tax-free, into the realization that every man has a tremendous stake in the tax problem.

We have been dodging the issue too long. Those congressmen who, according to reports, are planning to do everything possible toward legalizing a broader tax base next session, are performing a public service of the first importance.—Industrial News Review.

## INTERNATIONAL Sunday School Lesson

### Lesson for September 4

#### SAMUEL: SPIRITUAL REVIVAL

LESSON TEXT—1 Samuel 7:3-13.

GOLDEN TEXT—Prepare your hearts unto the Lord, and serve him only. 1 Samuel 7:3.

"Revivals are costly. The spiritual awakening which our country so much needs must begin with a spiritual deepening which the church so much needs. There is a price to be paid . . . Strange gods must be put away, gods of worldly pleasure, worldly ambition, love of ease and self-gratification. It is the unwillingness to pay the price that keeps us from the richness and power of the full spiritual life" (Prof. L. M. Lowell.)

Israel had come to the place where the people recognized that they were on the brink of national disaster. They knew they had come to the end of the trail, and were ready to do something about it.

#### I. Return Unto the Lord (v. 3).

Samuel appears in his first public ministry to call on his people to return to the Lord. Back of that public act is the history of a godly life and devoted service to the Lord and to His nation. Such a man can consistently urge others to turn to God.

The response of the people was wholehearted. They were thoroughly sick of their sin and separation from the favor of God. The earnest of their sincerity was their obedience to the admonition of Samuel that they turn from idolatry.

#### II. Put Away False Gods (vv. 3,4).

Israel had learned from their heathen neighbors to worship their false gods. These they must put away if God was to be able to bless them. The same prerequisite to spiritual revival exists today. But some may say, we do not worship heathen gods. Perhaps not, and yet one is astonished at the close similarity between the ritual and worship of some secret cults and orders and the ancient religions of heathendom.

The fact is that we have set up many new gods—money, fashion, social position, and what not. The command needs to go out again through God's messengers, "Put away the foreign gods."

#### III. Gather Together and Pray (vv. 5, 6).

Spiritual life thrives on the gathering together of God's people. The crisis in Israel was met by a great convocation of the people. We need to revive the great soul-stirring religious gatherings of a generation ago. We can get plenty of people together for a prize fight, a football match, or an auto race, but where are the people who should be in our churches?

"I will pray," said Samuel. He was a great intercessor (See 1 Sam. 15:11; Ps. 99:6; Jer. 15:1.) Revival never comes without a history of faithful intercession on the part of those whose hearts were really burdened. Ask yourself, How much have I really prayed for a revival in my church, my community, and my nation? If I should begin to pray in earnest, would not God hear me and answer?

#### IV. God Will Save Us (v. 8).

"Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear" (Isa. 59:1). "Thus saith the Lord . . . Have I no power to deliver?" (Isa. 50:1, 2). God saved Israel and delivered them out of the hands of their enemies. The Philistines, seeing them gathered together to pray, assumed that they were preparing to fight and attacked. In the previous battle at that very spot (1 Sam. 4:1-10) Israel had fought with the weapons of men and been disgracefully defeated. Now they fought with the weapon of prayer and faith in God, and great was the victory.

America is valiantly battling against the social and economic problems of these distressing days, but one fears that all too often the weapons are those of the arm of flesh which will fail us. Let us look up instead of to one another. "God will save us" (v. 8).

#### V. Ebenezer (v. 12).

Our forefathers, familiar with the truth of Scripture, used biblical words in naming their children. The present generation all too often know the names simply as the strange signatures on old letters.

The word "Ebenezer" might well merit a bit of revival itself. Here Israel had met a disastrous defeat. They were broken by it and had become an almost hopeless people. Now God had given them victory in the very same spot and they raised a stone of remembrance of God's help. The word "Ebenezer" means "stone of help," but also carries with it the meaning of Samuel's word, "Hitherto hath the Lord helped us" (v. 12).

There is an inspiring word of hope here for every troubled soul. You may, like Israel, have fallen into sin. Your life may be defeated. You may be utterly discouraged. Return to the Lord, put away sin, gather with God's people, pray, and God will give you victory, even at the very point of former defeat.

## HEADACHE GETTING ON YOUR NERVES?

### Here's FAST relief

HEADACHE—sharp and agonizing—makes all of us edgy at times. That's because HEADACHE rattles the NERVES.

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## Gottschalk's METAL SPONGE





DR. A. D. HAVEKOST

Dr. and Mrs. Alvin D. Havekost (pronounced have cost), our new associate pastor and his wife, arrived Wednesday from Freemont, Nebr., where Dr. Havekost has been professor of Religion and Director of campus religious activities at Midland College for the past three years. He took his B.D. degree at Chicago University and has completed his work for the Ph.D. in Religious Education at Yale. Mrs. Havekost is a graduate of Central University, Columbus, Ohio, and has studied piano and voice for many years. Winfield welcomes these consecrated, well equipped young people to the church staff. A public reception will be given the Havekosts and their little son in the near future.

Dr. Havekost will not begin work at the church until the second week in September thus giving him sufficient time to secure a house and move into it.

#### FINANCE GOAL FOR AUGUST IS REACHED

August contributions to the church budget did not set any record but the total is higher than the June figure of \$1,344 and Winfield still is on a cash basis with reference to general operating expenses. It is the second time in many, many years that the Finance Committee will be able to report to the Official Board that the church is on a cash basis.

Collections Sunday were \$235, (a total of \$350 was needed). A check for \$60 was received Monday and several smaller payments received before September 1 brought the August total above the goal fixed for the month when the Finance Committee members were "on vacation."

Collections on the budget to Sept. 1 were \$15,418.00. The budget for the year calls for \$25,195, leaving \$9,777 to be raised between now and Conference, which is but nine weeks away. With every interested member co-operating, the year can be ended with all bills, including \$2,700 for the reduction of principal on the church debt, paid in full.

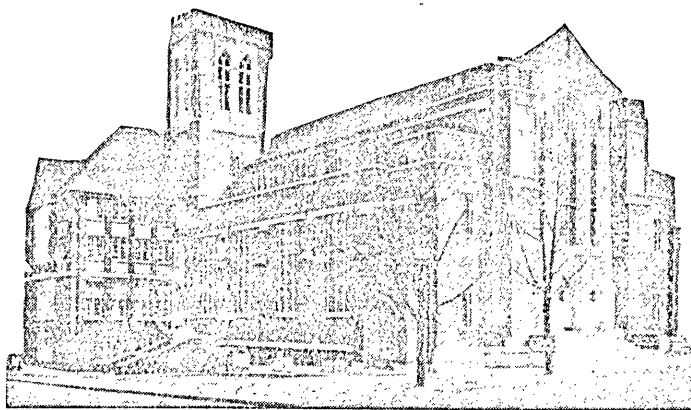
#### STEWARDS TO MEET TUESDAY NIGHT

Because of the holiday next Monday, the regular monthly meeting of the Board of Stewards will be held at the church at 7:30 next Tuesday night, Sept. 6. All Stewards are urged to be present.

VOL. X

## Pulpit and Pen

NO. 35



### Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

GASTON FOOTE  
MinisterMRS. I. J. STEED  
Minister of MusicMISS MARGUERITE CLARK  
Membership SecretaryMISS KATE BOSSINGER  
Organist

#### Next Sunday At Winfield

10:00 A. M. Church School, All Departments  
11:00 A. M. "Christianity and Labor"—Sermon by Pastor

#### THE PASTOR'S MESSAGE

By GASTON FOOTE

#### Broken Promises

The Eighteenth Amendment was repealed in 1932 because many good but misinformed people believed the campaign promises of the leaders of the repeal movement. As we survey the scene six years later we cannot think of a single promise that has been kept.

We were promised less unemployment because the liquor industry would put them to work. Yet we have more unemployment today than we did six years ago. The August, 1938, W.P.A. relief rolls carry 13,038,000 names, the highest number in history.

We were told there would be less drinking after repeal. Yet government figures show that in the sixth year after repeal Americans consumed 137,000,000 gallons of liquor which was 22 times the amount consumed the first year after repeal or in 1933.

We were told that repeal would decrease crime. Yet the first three years after repeal were described by J. Edgar Hoover of the U. S. Department of Justice as "the most terrible period of criminal history in the life of America."

We were told that bootlegging would disappear. But recently the police in New York City found a bootleg ring which had 200 outlets or "speakeasies" in the Harlem district alone. Not only did these salesmen have no license but were selling untaxed whiskey at half the price.

We were told that tax on liquor would balance the budget. On the contrary the U. S. government owes eight billion more dollars today than it did in 1933.

We were told that under no circumstances would liquor be sold near public schools or churches. Yet liquor may be purchased within a block of practically every church in downtown Little Rock. And one drug store which has for years been catering to the trade of the East Side Junior High School boys and girls has recently filled its shelves and show windows with liquor.

I am convinced that if the church and church people continue to keep quiet about this nefarious business she is committing a tragic sin. It's the business of the Church to fight against destroyers of the Kingdom of God and liquor is certainly a destroyer. And it looks like the only way we can speak to the liquor lords who threaten to rule us in the only language they know—money. I for one purpose that, except in case of emergency, I will not patronize a merchant who sells liquor. (Why should I who call myself Christian?) Who will join me?



MRS. A. D. HAVEKOST

#### Christian Education

By MARGUERITE CLARK

##### Church School Attendance

Last Sunday ..... 449  
A year ago ..... 316

##### Departmental Report

	Present	On Time	Cont.	Sty.
Jr. High	56	48	36	40
Sr. High	47	43	24	24
Y. P.	43	29	8	23

##### Adult

Couples Class	43
Carrie Hinton Bible Class	33
Men's Bible Class	30
Fidelity Class	19
Forum Class	13
Mae Jenkins' Bible Class	13
Lila Ashby Bible Class	12
Brothers Couples Class	10
Total	173

#### REV. CHAS. THIGPEN TO WED

The Rev. Charles Thigpen who, until June 1, was Associate Pastor of Winfield, will be united in marriage to Miss Mary Elizabeth Robertson at First Methodist Church next Sunday afternoon at 4:00 p. m. Bro. Foote will officiate at the ring ceremony.

Mr. Thigpen will be connected with Oklahoma City University next year as field representative and will do graduate work in the Department of Religion. Winfield members wish Mr. Thigpen and his bride every success of the future.

#### ATTENTION, CHOIR MEMBERS

At 8 o'clock next Tuesday night, Sept. 6, there will be a rehearsal for the men of the choir at the home of Mrs. I. J. Steed, 1623 W. 24th.

On next Thursday night, Sept. 8, a rehearsal will be held for the women at 8 o'clock at Mrs. Steed's.

Mrs. Steed is very anxious for all members of the choir, and those interested in the choir, to plan to attend these rehearsals.

#### CIRCLE MEETINGS POSTPONED

Since Labor Day is on the first Monday of this month, the regular day for the Joint Circle meeting, the meeting has been postponed until the second Monday, September 12. It will be held at the church at 10:30 a. m., followed by the regular luncheon which will be served by Circle No. 3, Mrs. C. B. Wilson, chairman.