



# Arkansas Methodist

OFFICIAL ORGAN OF THE LITTLE ROCK AND NORTH ARKANSAS CONFERENCE



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

Vol. LVII

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No. 36

## WHAT IT TAKES TO TURN THE TIDE

By BISHOP WILLIAM C. MARTIN

ALL of us have been very much disturbed by the continued decline in Church School enrollment and attendance. No comfort is found in the fact that this trend is not confined to the Methodist Church, although it does keep us from feeling that we are contending with peculiar difficulties or that we have become the victims of some unusual kind of unfaithfulness. A long list of conditions can be compiled which help to account for this decrease in numbers, but after due allowance has been made for all of these explanations, the fact remains that there is a vast number of boys and girls in this country, many of them in homes of Methodist backgrounds, who are not receiving any kind of religious instruction. For this group we have an inescapable responsibility and we have not been adequately meeting it.

How can this condition be accounted for? After a full share of responsibility has been assigned to such factors as faulty and inadequate equipment, unattractive programs and to all of the counter attractions with which the church must contend, we are brought to the one major fact, which, more than all others, accounts for our retreat: *The Church School has not been securing an adequate proportion of the time and energy of its officers and teachers.* There will immediately arise in the minds of most people who read this statement the example of faithful Church School workers who are as generous with their time and as conscientious about their obligations to their classes as if they depended upon this work for their livelihood. To this group we are indebted for the fact that our losses have not been greater. Even a hasty investigation will reveal the fact that, in the sections of the School where these people work, there has been growth rather than decline. This is evidence that we are not in a hopeless situation.

But this group is in the minority. A survey of most of our Church Schools will show that a large proportion of the teaching staff take their responsibilities lightly. On account of other obligations or because of indifference, they devote little or no time to the promotion of interest or attendance beyond the brief period of the Sunday session. Success in church work of all kinds depends upon the ability to discover new methods and new enthusiasm for routine duties. These discoveries are made only by people who give prolonged and intelligent thought to the problems in hand.

If this diagnosis is correct, then the chief question relating to attendance is, "How can the level of devotion to all of the interests of their work be raised among Church School teachers?" Already they represent the greatest army of volunteer workers in America. There are limitations to the amount of urgency that can be put upon persons who give their time without compensation to a job which involves a considerable amount of effort, even when it is poorly done. So it is by no means a simple problem which must be dealt with but a great deal more can be done about it than most churches are doing.

Here are three possible ways of remedying the situation. First, more care can be exercised in the selection of teachers. So far as possible only persons who combine the qualities of attractive, well-trained personality and the willingness to work should be asked to teach. Such people are not found in great numbers, but in almost every congregation there are a few of them who are using their talents in less productive fields who can be induced to teach. Such persons should have it impressed upon them

AND SAUL SAID UNTO SAMUEL: I HAVE SINNED, FOR I HAVE TRANSGRESSED THE COMMANDMENT OF THE LORD, AND THY WORDS; BECAUSE I FEARED THE PEOPLE, AND OBEYED THEIR VOICE. NOW, THEREFORE, I PRAY THEE, PARDON MY SIN, AND TURN AGAIN WITH ME, THAT I MAY WORSHIP THE LORD. AND SAMUEL SAID UNTO SAUL: I WILL NOT RETURN WITH THEE; FOR THOU HAST REJECTED THE WORD OF THE LORD, AND THE LORD HATH REJECTED THEE FROM BEING KING OVER ISRAEL.—I Sam 15:24-26.

that it is a major assignment to which they are being called.

Second, all possible help and encouragement should be given to those who are teaching. By the promoting of stimulating training classes, the providing of up-to-date physical equipment and the proper recognition of their service by the pastor and church officers, Church School teachers can be made to feel the importance of their work.

Third, the whole process of training for Christian living must be sustained by an intelligent and sympathetic understanding of its importance on the part of the entire membership of the local church. The evangelistic fervor which is frequently absorbed in the vain bewailing of the passing of methods that no longer secure results, should be turned toward this field where the church of tomorrow is being recruited. The censorious question, "Why don't they do something about it?" which is directed toward the Church School by critical members must be converted into the question, "What can we do to help?" In a word, the question of Church School attendance cannot be adequately dealt with as a problem within itself, but must be faced as a part of the necessity for lifting the tide of enthusiastic loyalty to the Church as the Kingdom of God on earth.

## THE MOST FAR-REACHING AGENCY OF THE CHURCH

THE Church maintains many worthy enterprises and agencies. They extend and make permanent its program. Without them it could not carry on with any hope of success. Its colleges educate the young and send them out to bless the world for a lifetime. Its hospitals treat the sick, combat life destroying diseases, and extend the life span of many. Its orphanages put shelter over homeless children, feed and clothe their bodies, enrich their minds, and make useful citizens of those who otherwise would be a tax on society. Its great boards carry on the missionary enterprise, insure better care for children, give better care of hard working preachers and their families, and provide some help for worn out preachers and the widows and children of deceased preachers. In the main these agencies minister to limited groups of people. Everyone of them is important and must be maintained and strengthened.

The Church Paper is the most far-reaching agency of the Church. It is the University of the masses. Every week for almost a hundred years the Southwestern Advocate has spoken to thousands of people in all walks of life—educators, professional people, farmers, business men, young people and old people.

It has helped build every institution of the Church in its area and all the time has provided its own support. The Advocate ought to be

Endowed for its own sake and for the sake of the Church. With adequate Endowment of the Advocate the future of every other enterprise of the Church will be insured. Endowment placed in the Southwestern Advocate will be far-reaching in the most interesting section of the United States, in the most challenging period in our history. Money placed in such Endowment will be doing good a hundred years after the donor is in his grave. This extends one's life indefinitely.—(Substitute ARKANSAS METHODIST for Southwestern Advocate and make the application.)

## PUBLICITY

THERE are two kinds of effective advertising. One of these is testimony and the other is information. That maker of infant food who published pictures of healthy babies and letters from their mothers under the caption "We are advertised by our loving friends" had the right idea. The motorcar company which has the slogan "Ask the man who owns one" knows the psychology of publicity. Facts simply stated, news freshly given, backed up by personal testimony of those having experience is the acme of advertising.

Should the church advertise? If the advertising is to be done on the same basis as the playhouse it is a debatable question. Many churches have tried it. A few still do. The Sabbath services are set forth as an entertainment. The songs and singers are capitalized. The sermon topic suggests a real sensation. You will miss an intellectual thrill if you do not attend. But it is also true that the tendency is to create religious tramps who feed around on ecclesiastical free lunches and acquire spiritual dyspepsia. Most of the church announcements in the local papers are futile if not sensational. Why? Because they contain neither news nor testimony. Look at the pulpit and pew column of your own daily. See if you can find anything that is of interest or of value aside from the sermon topic. And in many cases that tells little or nothing of what you may expect to hear, if you attend.

But the church should advertise and does advertise. That is where the church paper comes into the picture. That is its aim and purpose. That is its only excuse for existence. Information is the sole basis for inspiration. News plus testimony equals conviction. The informed man is the enthusiastic booster. The uninformed is the immovable obstacle to progress.

The reason why the women of the church raise so much money for missions is the missionary societies with their program of mission study. And these programs would be flat and flabby if it were not for the excellent magazines which keeps the societies informed and inspired.

Any pastor who can get the church treasurer to let him look at the books can easily prove that the mission contributions of his congregation are given almost solely by those who read the church paper. In many cases he will find that the total budget comes largely from this source. They are also the sum and substance of the church paper. It should be in every church home.—Christian Union Herald.

IT is noteworthy that in the first recorded instance of Christian preaching there should be found, in the quotation from Joel, the mention of youth as receiving the outpouring of the Holy Spirit. It was in some degree a forecast of the part that youth has played in the expansion of Christianity; a fitting expression of the real affinity which exists between the genius of Christianity and the distinguishing qualities of youth.—Halford E. Luccock.

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## METHODIST EVENTS

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

## Personal and Other Items

OUR Bishops, in their Episcopal Address to the  
last General Conference, said: "The paper  
should begin its weekly visits simultaneously  
with church membership."

A PICTURE of Sardis Church, near Sparkman,  
Ark., made by Rev. S. T. Baugh, is used on  
page 475 of the September Church School Maga-  
zine, in connection with a poem, "Lines to a  
Little Church."

DR. PAUL W. QUILLAN, former pastor of  
Winfield Church, now pastor of the great  
First Church, Houston, Texas, as guest preacher  
at Winfield last Sunday morning, had one of the  
largest congregations ever seen in that church.  
He preached an interesting sermon on "Disillu-  
sion and Its Cure."

DR. J. W. WORKMAN, pastor of our Church  
at Fayetteville, appreciates the letters from  
many pastors and parents concerning their chil-  
dren who will be in the University, and would  
be pleased to have communications from still  
others so that he may give all Methodist stu-  
dents the pastoral care to which they are entitled.

DEAR READER, if your subscription label  
shows that your time has expired, please  
remit promptly, as we cannot carry subscriptions  
long which are in arrears. We do not send out  
notices, but expect our subscribers to watch  
their labels and act accordingly. Your early re-  
mittance will be appreciated, because this is the  
dull season in our office.

PEOPLE sometimes talk as if we older men  
lived in a day of peculiar opportunity, as if  
there were no chance today for a young man to  
do what was done by my generation of men, as  
if all the avenues were closed, all the big things  
done. Nothing could be more mistaken. The  
truth is the exact reverse of it. Why, the time  
in which I opened my eyes was a midnight of  
darkness, and this is blazing noon.—John D.  
Rockefeller, Sr.

EVANGELIST H. C. HANKINS writes that he  
and Bro. "Bill" Forbess began a tent meet-  
ing at Danville last Sunday, with Rev. C. W.  
Good. He had a fine meeting there six years  
ago. His meeting will close on 18th and he  
begins at McCrory October 9. He has an open  
date Sept. 25, and asks that any one needing  
him write him at Danville.

PROF. H. W. JINSKE, a graduate of Hendrix  
College, after teaching successfully in Hot  
Springs and taking graduate work in Peabody  
Teachers' College, Nashville, Tenn., is now Pro-  
fessor of Education and Psychology in Arkansas  
College, Batesville. He writes that First Church  
is certainly a great church and Rev. Allen D.  
Stewart a fine pastor. He is well pleased with  
Batesville and the college.

## DEATH OF REV. JULIAN E. LARK

THE secular press reported that Rev. Julian E.  
Lark, our pastor at Mountain Home, had  
died last Friday on his way from a railroad sta-  
tion to a Memphis Hospital. A member of the  
well known Lark family, with two preacher  
brothers, Brother Julian, having served such  
charges as Hoxie and Mansfield, was one of our  
finest pastors, thoroughly consecrated, popular,  
faithful, and always optimistic. The North  
Arkansas Conference suffers a serious loss in his  
going. The funeral was at Van Buren last Sun-  
day, and burial at his home church a few miles  
north of Alma.

## NEWSPAPERS SUFFERING

OSWALD GARRISON VILLARD, writing in  
*The Nation*, says: "The truth is that the  
plight of the press of the United States becomes  
more and more serious as the depression lasts.  
The newspapers are losing hundreds of mil-  
lions of dollars this year in advertising revenue,  
with the usual result of consolidations and even  
outright discontinuances. The price of paper is  
up, and rightly, the wage scale of the editorial  
employees, thanks to the Newspaper Guild; and  
so there is general slashing of expenses wherever  
possible and abandonment of special features."

## CIRCULATION REPORT

SINCE last week the following subscriptions  
have been received: Louann, F. L. Arnold, 1;  
Springdale, H. O. Bolin, 27; Russellville, R. E. L.  
Bearden, 1; Emmet, J. F. Walker, 3; Wilmar,  
J. R. Sewell, 2. Our thanks are due these breth-  
ren for their co-operation. Let others speedily  
follow, as the Conference year is fast nearing  
its end and every pastor should be ready to  
make a good report. In the Episcopal Address  
is found the following advice: "The paper should  
begin its weekly visits simultaneously with  
church membership."

## BOOK REVIEWS

*Hymn Interpretations*, by Charles C. Washburn;  
published by the Cokesbury Press, Nash-  
ville, Tenn.; price 40 cents.

Hymns play such an important part in our  
worship service that we welcome any study that  
will quicken our understanding and deepen our  
appreciation of hymns that have been so long a  
comfort or an inspiration to us. In this little  
volume the author analyzes and classifies eighty-  
two of our great hymns, points out their pur-  
pose and place in worship services, and by his  
interpretation gives to them new literary and  
spiritual value.

## FIRST CHURCH, NORTH LITTLE ROCK

IN spite of hot weather I had a fair congrega-  
tion at First Church, North Little Rock, last  
Sunday night. They have electric fans. As it  
was Labor Sunday, I used a fine "Labor" text  
found in Matthew, which I had not used for  
many years. Rev. C. W. Lester, the friendly  
pastor, in his first year there, is happy and  
hopeful. Already he has received 91 members,  
26 on profession of faith, and, although the  
budget is a little heavier, the collections are  
better, and he confidently expects to have the  
Benevolences in full. All of the organizations  
are active. There is an especially fine group of  
young people, loyal and ready for work. They  
constitute the night choir and furnish good  
music. Twelve will go to college this fall. The

North Little Rock Training School will be held  
in First Church Oct. 2-7. Bro. and Mrs. Lester  
were expecting to entertain Bishop Seelman  
and the North Arkansas Presiding Elders for  
lunch Wednesday. Knowing this church for 45  
years, I think I may safely say that it has in re-  
cent years made unusual progress and is now a  
delightful pastorate.—A. C. M.

## LET US GET A FAVORABLE VOTE FOR THE GOOD LOCAL OPTION BILL

AT a meeting of the Headquarters Committee  
of the Anti-Saloon League last week the  
appeal below was authorized. So far we have  
learned of no opposition to the bill; but it might  
be defeated by the failure of our people to  
understand and appreciate it. As Supt. Glass  
has done a really remarkable piece of work dur-  
ing the last year, we think he is entitled to a  
better support both for himself and his cause.  
Let all friends of temperance and a fair law  
rally to its support. The appeal follows.

Dear Friends: The Arkansas Anti-Saloon  
League, during the last six months, has been  
able to prepare an initiated bill, Act No. 1, and  
secure enough signatures to have it on the ballot  
at the November election. While many good  
friends co-operated, the burden of the campaign  
was upon our faithful Superintendent, Rev. J. H.  
Glass, who with limited office help and funds,  
labored almost day and night to secure the re-  
quired signatures.

We are proud of the fact that this achieve-  
ment cost less than \$1,000 while some other or-  
ganizations spent many times that securing sig-  
natures for their measures. However, we are  
humiliated that our faithful superintendent, after  
paying all expenses, had for his own salary only  
about \$45.00 a month. On account of his ex-  
perience and knowledge of the field, he has done  
what probably no other man could have done  
with such limited resources. It was a truly  
heroic work, accomplished by a self-sacrificing  
man who undoubtedly deserves far better sup-  
port. Unfortunately, when he would seek to  
speak in a church, it was necessary to make an  
appeal for money, and this made it difficult at  
times to get the privilege of speaking and cre-  
ated the impression that all he was seeking was  
money, when he was in reality trying to awaken  
the people to their awful predicament caused by  
the liquor traffic.

Now the campaign must be made to create  
sentiment that will result in a favorable vote in  
November. This will require organization,  
literature, and speakers, and consequently more  
funds. It will be practically impossible for Supt.  
Glass to do, without ampler funds, the work that  
must be done and he cannot afford to spend his  
efforts merely in raising funds.

We therefore feel justified in asking for  
liberal contributions so that we may win the  
fight and also so that our faithful worker may  
be properly equipped and supported for his  
heavy undertaking.

While the churches and the W. C. T. U. are  
interested and co-operating, the Anti-Saloon  
League is primarily responsible for the promo-  
tion of this measure. If we fail to get it enacted  
into law, the Legislature will conclude that the  
people are indifferent, and it may be many years  
before we get relief from the intolerable situ-  
ation.

This bill is thoroughly democratic and is in-  
tended to restore to the people their right to  
decide for themselves whether liquor may be  
sold in their communities. This is a right that  
is practically denied them under our present  
laws. It is a fair measure, prepared with the  
help of some of the best lawyers in the State.  
It can be enacted if we do our duty in getting  
a favorable vote in November.

Will you help? Think about it seriously and  
pray over it. Then send to Supt. J. H. Glass,  
Donaghey Bldg., Little Rock, a liberal contribu-  
tion, and also assure him of your willingness to  
co-operate in organizing your county.

The Anti-Saloon League represents the  
churches for this one thing, and is doing what no  
other organization is trying to do, and at a mini-  
mum cost. It is worthy of your support. With-  
out the support of such people as yourselves it  
will die and the cause of temperance will be  
seriously handicapped. We trust that you will  
respond quickly and liberally to this appeal.—  
A. C. Millar, President; J. A. Hanna, Secretary.

## BIRDS OF A FEATHER

"One evening in October  
When I was far from sober,  
And dragging home a load with manly  
pride;  
My feet began to stutter  
So I laid down in the gutter  
And a pig came by and parked right by  
my side.

"Then I warbled, 'It's fair weather  
When good fellows get together,'  
Then a lady passing by was heard to  
say,  
'You can tell a man who boozes  
By the company he chooses';  
And the pig got up and quickly ran  
away."

## Shall We Keep Faith?

Who, and with whom? We, the Little Rock Conference, with the underpaid pastors of the Conference, with whom we have entered into a solemn pledge to help them in bearing the burden of serving in the hard portions of our Conference field. True, we did not promise much in comparison with the need, nor did we promise, in what we have pledged ourselves to do, to help all who need help. But a beginning had to be made if anything was ever to be accomplished. After much careful, prayerful study and discussion, all the presiding elders meeting with the Commission again and again, the plan adopted by the Conference was worked out, submitted, and adopted without a dissenting vote.

The writer is aware how easy it is for group promises to fail to register with the individual conscience. Surely it ought not to be so, but very often it happens that way. So much the sorrier comment on our individual morality. But here is group promise, or pledge, that is so worthy, that is so wholesome in its objectives that it needs only to be brought afresh to our individual attention to call forth hearty response from pastors and charges throughout the Conference. See page 52 of the 1937 Journal of the Little Rock Conference. And I call attention to the fact that, by an unfortunate oversight, an amendment to this pa-

per unanimously passed by the Conference (see page 32, 1937 Journal) failed to get into the printed text of this report, which amendment provided that "one-half of one per cent of all salaries should be asked from all pastors, to be matched by all charges, for the benefit of our superannuated preachers." My brethren, let us not forget our pledge to these who so sorely need our remembrance in substantial sort.

The writer was glad to see in a recent issue of the ARKANSAS METHODIST (Aug. 18) a timely article by one of our good pastors of the Pine Bluff District bearing on this very matter. This scribbling of mine is called forth by the impulse to show how the basic principles necessary to success in this matter, as he enumerates them, inhere in the plan adopted by the 1937 session of the Conference. He says: "The first principle is: The larger part of any additional help for the pastor must come out of the charge itself." It is true that the plan proposes to match "dollar for dollar" such increases as charges may make "up to eight hundred dollars." But it also contemplates that as soon as conditions permit, some other year, or years, shall be taken as the basis of computing, and a higher minimum than the one at present adopted shall be established. Thus will "the larger part of additional help" come out of the charges themselves.

Many charges need just the encouragement that the help here offered will give them to do their best. Nor is there anything either in the manner or the amount of help proposed that should or could take away from them the feeling that "paying their pastor a better living is their achievement." For there is hardly a country circuit in the Conference that has not furnished to some much larger and stronger church in town or city one or more of that church's best and strongest supporters, leaving the rural church weakened beyond the ability to give any pastor the sup-

port he needs in serving the people left in the rural area. On this score alone, even if there were no other, this writer can see no impropriety or danger to rural church morale either in the stronger churches and better paid pastors offering, or the financially weaker in accepting the aid under the conditions laid down.

This brings us to consider the "second principle," in the article above referred to, namely: "Whatever aid is provided must be given that will encourage the charge to do its part." And that is exactly what the plan adopted by the Conference seeks to do. In fact, it specifically provides that no aid can be given under this plan except where the charge otherwise eligible to receive aid does its part. The writer of the article referred to is right in his statement as to what can be accomplished by "wise management." Wise management can make or mar this plan as it can and does any other.

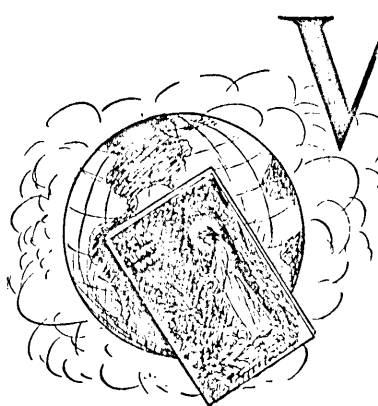
His third principle, "that we preachers must render a better quality of service if we expect more pay," is as applicable here as it is anywhere else, nor is it in any way violated or interfered with by the proposed working of this plan. Any budgeting system or system of "weekly payments" can be set up in charges aided under this plan just as easily, and perhaps more so, than where the encouragement from the preferred aid is wanting.

I notice, in closing, one implied objection to the Conference plan by the writer of the article referred to above. He says: "We agree that something should be done about it. We disagree on the methods to be used. Quite a number of us have tried direct help. I have helped more preachers on poor charges than any man of my age and ability to help in the Little Rock Conference. But direct help does not solve this problem." Several questions arise in our minds as we study the brother's statements here quoted. We do not raise any question concerning his statement as to the

abundance of his liberality. There is not a presiding elder in the Conference, we venture to say, and has not been for forty years, who has not again and again given gladly and liberally of his own salary to help preachers and charges in their district, struggling under tragic need. But that did not, and has not, solved the problem. Did any one of them think that it would? Did any one of them imagine that he was able himself alone to cope with a problem of the dimensions of this, that is not only Conference-wide, but Church-wide as well? And because he could not, did he jump to the conclusion that "direct aid" was a failure? Hardly. If it be objected that the aid here proposed in "direct aid" and for that reason the plan adopted by the Conference is destined to fail, well, is it any more direct than our Conference mission fund? or our superannuate fund? except that here a certain group of preachers and churches are asked to do a certain thing, to contribute a specific portion of their income or offering? But like these other things, money contributed to this cause goes into a common fund in the hands of the Conference treasurer, to be disbursed by him to those who have met the conditions as certified to him by the presiding elder in each several case. I note that the Master is not quoted as saying, "It is more blessed to give than to receive, except direct giving." The writer used to plow a mule that would sometimes shy at a mole hill, and, try as hard as he could, the mule could not be made to step over it. Let's not shy at the mole hills, but at long last may our spirit of Christian brotherhood flourish as it has not done in all the past.—R. H. Cannon, Grady, Ark.

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## The Prophet of the North

By the middle of the nineteenth century, Denmark was facing a number of difficult problems. Two disastrous wars with Germany in 1848 and 1864 had brought the loss of fertile Slesvig, had brought depression, and defeatism. Farm tenancy was increasing. During the wars, Danish agriculture lost its grain markets to the United States and Argentina; and an agricultural adjustment had to be made to dairying and co-operatives.

The revival of classical culture and education in Europe tended to develop a class society with farmers and workers on the one hand and professional and business men and government officials on the other.

This same classical culture rules in the American educational system and is producing similar evil consequences, not to mention its valuelessness for rural life.

There was in Denmark a strong cityward movement from rural areas. A pro-German and anti-Danish cultural movement following the war was breaking down Danish patriotism and civilization. There was no institution of education or religion that was producing leadership of any kind, particularly leadership with spirit and initiative to meet these problems.

Into this scene came Grundtvig. Born in 1783 in a country parsonage at Udby, Denmark, he had been led as a result of his children and adolescent environment to the ministry as a vocation. However, a number of years spent with peasants on farms recently reclaimed from the wilderness introduced him to Danish folklore and tales of heroes. In these stories he began to find the means of awakening peasant patriotism and leadership. (The American parallel to this group of peasants in the wilderness is the folklore of the pioneers opening up the West.)

Grundtvig's years in Latin School—similar to the college preparatory courses of our high schools—and in the University of Copenhagen convinced him that such education must be balanced in society by folk education which corrected by experience the findings of the more academic and theoretical education of the university.

His religious conversion in 1810 opened his eyes to the fact that the church was controlled by the clergy, and the clergy had had no contact with the world. Religious reform thus gained his attention.

His educational philosophy, which was the result of these three experiences, emphasizes the development of the individual as a citizen of his community through history, native language, and song. History as the story of the creative experiences of men and as a means of relating the student to this stream of life. Native language as the means of expressing the native genius of the race. Songs as having great meaning.

It is the personality of the teacher—not the facts he knows—that imparts a spirit of life and initiative to the student. Those folk schools which do not meet this requirement on the part of the staff fail to get students for they are private schools and not a part of the government educational system, though sometimes they are government subsidized.

The folk school does not accept students under eighteen years of

age. The men's course of five months in the winter acquaints the student with sociology, Danish and world history, physical education, and literature in such a way that he is ready to go back to his own community to be active in civic enterprises, co-operative, lectures and discussions held in town halls. He has gained sufficient confidence in farming to be proud he is a farmer and not an urbanite—in fact, enough to go to banquets in a dress suit.

The women's school in summer adds courses in household management, so that Danish homes sparkle with cleanliness and attractiveness. Today one-third of the rural population has been to folk school and to this fact can be traced the following accomplishments.

It is probable that the very poorest of Danish farmers has a standard of living higher than one-third of the American farmers. Men with folk school experience have for many years led the Danish Parliament and secured for the farmers loans for farm ownership and for co-operatives, legislation breaking up big estates, aid in export of farm commodities, rural electrification. (Nearly all farms are electrified; and electric heating and cooking are widespread.)

The Danish farmers under folk school leadership have organized vast groups of marketing co-operatives controlling production and exports of butter, eggs, bacon, poultry. Their butter is known around the world as the standard of quality. (Bad eggs discovered in London may be traced to the henry of the Danish farmer who is then penalized.)

Today ninety per cent of the farmers belong to more than 1,400 dairying co-operatives that handle eighty-six per cent of Denmark's milk supply. Improvements in the quality of products has added millions to their income. Out of Denmark's 206,000 farmers 200,000 belong to one or more rural co-operatives.

While there is a zealous patriotism in the country, Fascist, or Communist movements do not exist, for folk school graduates have had the initiative to remove many of the conditions under which such movements flourish and have learned toleration to such a degree that the persecution which makes such movements prosper does not exist. Such tolerance has fostered many of the ideas which make Denmark into a new world.

Because Danish farmers realize the part the folk school and its ideals play in realizing this degree of democracy, attendance at school is anticipated eagerly by the youth as a natural part of life. And graduates return on holidays, not as alumni hailing their alma mater, but as people renewing their spirit before resuming the task of building democracy.

Did you ever wonder why Slesvig voted in plebiscite after the World War to return to Denmark after two generations of people had grown up under German rule? Those same two generations had many times crossed the border to Askov School to renew their Danish patriotism and their solidarity with their relatives in the north.

It was this folk school that Grundtvig and his disciples gave to Denmark. Besides the seventy-five schools in that country, there are many others in Norway, Sweden, Finland, England, France, and more

## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

### OAK GROVE AUXILIARY

The Oak Grove Missionary Society met at the church, in a business session, and a lesson in the Bible Study, "Songs In the Night," August 18, with seven members present. The meeting was opened with prayer by Mrs. J. U. Norton, after which a program about Scarritt College was presented.—Supt. of Pablicity.

### ATKINS CIRCLE

The Nellie Dyer Circle entertained the other Circles Tuesday afternoon in the Education building. Lovely bowls of garden flowers decorated the room. The members of the Circles represented the Conference officers and presented the minutes of the recent Conference which met in Helena. Following this Miss Billie Godbey read a one-act play, "The Lord's Prayer" by Francoise Cooper. Lovely refreshments were served.—Mrs. Turner Hamlet.

### SILAM SPRINGS AUXILIARY

The Missionary Society was made more worshipful minded by these lines in prayer:

"In the greatness of thy love, O God, Thou hast planned for us large and serene lives.

Daily deliver us, we pray, from the power of petty vexations.

Send peace into our hearts, O God, According to the promise of our Saviour.

Whatever befalls our lot, may we still

Possess the quiet spirit. Amen."

"God Requires Social Justice," was the subject for further devotion, with Scripture reading from Leviticus and talks by three women of the Society, that made clear what God did require in social justice.

Miss King and Miss Pease sang, with Mrs. A. L. Smith at the piano for the closing of the devotional period. The president, Mrs. Caldwell, conducted a business session.

Members of the Young Women's Circle were present and greetings was given them.

Interesting Bulletin topics were given by Mrs. Peace, "Worship Places In Korea"; Mrs. Dorsey on "Japanese Christian Work in China"; Mrs. Easterbrook on "Relief Work In China." Mrs. Licklid-

than a dozen in the United States—the leading democracies of the world.

Does one dare to predict that Grundtvig's message to the twentieth century will be as influential as Luther's was in his time?

The Danes have regarded Grundtvig so highly that they have erected to him in Copenhagen a memorial cathedral in the design of a great organ; for above all Grundtvig had the soul of a poet or musician. And as the architecture of this church has spread to the co-operative apartment houses around it, so Grundtvig's message has spread and is spreading to all corners of the world.—Lewis Baldwin in Epworth Herald.

er of Springdale and Mrs. Murphy, our District Secretary, were among our guests for the afternoon.

Mrs. Murphy was urged to talk at length to the groups which she did with a helpful complimentary talk.

This is in part what the ladies did enjoy for the afternoon.

Hostesses were Mesdames Easterbrook, Dalton, and Miss Addie Powers.

A delightful covered dish luncheon was served on beautiful tables at one o'clock to the 43 present.—Pub Supt.

### MISERY AMONG THE MIGRANTS

Only a short time ago the migrant problem was almost limited to a few foreign-speaking groups, largely Mexican and Filipinos. Now it is a general problem, including all races and with an increasing number of Negroes and white farmers.

The new migrant group includes people who have been accustomed to a home of their own or at least a settled residence. Thousands of these people are now moving from place to place seeking work in seasonal crops.

California, Oregon and Washington are the states where migrants are found in largest numbers. "A recent survey reveals that some fifty thousand people from Arkansas alone moved into California in a year."

The federal authorities have become alarmed at the social conditions among the migrants. It is said that a large number of families are living in miserable squatter camps, consisting of dirty, torn tents and makeshift shacks in a sea of mud. There are reports also as to alarming conditions of hunger, privation, and misery among farm workers in the San Joaquin Valley and other districts of California. Of thirty children examined in one county, twenty-seven were found to be defective because of malnutrition diseases. There is a very high rate of mortality among infants. In one county ninety per cent of the deaths of babies is among children of migrants. Migrants in California have created a terrific problem for the relief agencies. Many migrant families are ineligible for local aid because they are unable to meet the state and other requirements.

Under the Council of Women for Home Missions, of which the Woman's Missionary Council of the Methodist Episcopal Church, South, is a part, eighteen denominations are working in a united program of Christian social service in migrant labor camps in thirteen states. "The emphasis of the program in different areas vary with the most acute needs of the situation." In California the program has included such types of work as day nurseries, Vacation Church Schools, public health projects, family case work, religious education, and recreation.

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Dickey Drug Co., Bristol, Va.

## Christian Education

### VACATION BIBLE SCHOOL FOR NEGROES

A Vacation Bible School was put on for the negroes a year ago in Fairview community near Camden.

We gave them another this summer. As a little opposition had arisen in our Missionary Society (no doubt, by a small minority) the question was never brought up by them this time, although they had sponsored the two former ones. So I supervised and financed this one. Mr. Miller and I, and our oldest daughter, Jeanette, took one of the classes, assisted somewhat by a little friend of hers. The other two of the four classes had competent colored teachers; they furnished a pianist and their Smith-Hughes teacher for the carpenter work.

They did their work remarkably well and two hundred articles were shown in the exhibit the last day; vases, booklets, posters, towels, handkerchiefs, stick horses, what-nots, and so on.

In the first of these three schools we enrolled forty-three pupils; in the second fifty-seven, and in the third, seventy-five. Had good program last day; served refreshments next to last day; had several white visitors.—Mrs. J. W. Miller.

### HENDRIX ENLARGES MUSIC DEPARTMENT

#### Three New Teachers and \$6,000 in Equipment Added

The newest accession to the music department is Milton Lippman of Chicago. He will serve as instructor in band instruments, succeeding Bernard Fitzgerald. Mr. Lippman is a gifted musician and successful instructor, with a Bachelor of Music degree from the University of North Dakota and a Master of Music degree from Northwestern University. He has been a band director in the University of Minnesota, the University of North Dakota, and for the past year conductor of the Loyola University band in Chicago. Though only 30 years of age his professional work includes membership in the concert bands of Harold Bachman, Bainum, Cavallo, Thaviu and Rubinoff. He also has had engagements as musician in the Hollywood studios of MGM, RKO, and Warner Brothers, and has been heard over the NBC and CBS systems in such major radio broadcasts as Ford, Chevrolet, Lady Esther, Frigidaire, and others. Mr. Lippman is a specialist in woodwind instruments, and plays all band instruments as well. For the past five years he has been associated with the Music Corporation of America in which he made a distinguished record.

The Juilliard Foundation of New York City, appreciating the progress made by Hendrix College in music instruction, recently appointed as a gift to the College another teacher of piano and theory, Mr. Benjamin Owen of Greenville, Miss. He is a brilliant pianist, a graduate of the Juilliard School of Music, and for three years instructor in that school; he also was on the music faculty of Lebanon Valley College two years. Mr. Owen is married; and Mrs. Owen also is an accomplished musician and was a student in the Juilliard graduate school. She often appears with her husband in two-piano recitals.

Miss Marjorie DeLange, of Springfield, Mo., also has joined the Hendrix College music staff as instructor in 'Cello, coach of ensemble classes, string quartet and string trio and will be an assistant to David R. Robertson, violin instructor. Her preparation included special training under outstanding teachers in Kansas City and St. Louis. She has been instructor on the 'Cello in Drury College the past two years.

Musical equipment for the band and string instruments has been increased at a cost of \$3,000 during the summer. The band will have a membership of about 50 students. Two grand pianos and four or five practice pianos also are being added to the equipment of the Department of Music.

"With the addition of these three able teachers of music and the large additions to the instrumental equipment of this department, amounting to about \$6,000, Hendrix College

promises to have an outstanding music year," Dr. Reynolds said.

### C. M. E. TRAINING CONFERENCE AT HOPE

The annual Arkansas Leadership Training School and Youth Conference, under the auspices of the C. M. E. Church, was held in Hope, August 22-27. There were 90 in attendance, 53 of whom were women, and 17 young people. The sessions were held in the Henry C. Yerger High School. This school is named in honor of Henry C. Yerger, who for more than 50 years served with distinction as an educational leader among his people in Hempstead County and Southwest Arkansas.

The First Methodist Church of Hope contributed to the success of this school. The Woman's Missionary Society, of which Mrs. Stith Davenport is president, bore the expenses of an instructor from Little Rock. Mrs. R. L. Broach, Supt. of Christian Social Relations, had

charge of the handicraft and home-making arts, and was assisted by Mrs. H. O. Kyler, Mrs. D. B. Thompson, and Mrs. Fred R. Harrison. Mrs. Thompson also served as Counsellor for the School. The writer had the privilege of teaching the course, "The Life of Christ." Mrs. W. F. Bates, of Pulaski Heights Methodist Church of Little Rock, was the instructor in the course for Children's Workers.

To the writer, this school was a revelation. It was most refreshing and rewarding to have the privilege of teaching in such a school where the response is immediate. One is greatly impressed with the deep longing and keen hunger for knowledge and inspiration on the part of negroes for Christian ideals. The leadership in the C. M. E. Church is intelligent, sane, brotherly, and consecrated, and some of their ablest leaders were present for this school. Rev. Earl Dyer of Little Rock was a capable Dean.

## Is Your Sunday School Properly Supplied with Methodist Literature?

AS YOUR SCHOOL GOES INTO THE "NEW YEAR" IN OCTOBER WHY NOT CHECK-UP ON THIS IMPORTANT MATTER

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| AGE AND DEPARTMENT                               | GROUP AND UNIFORM LESSONS<br>For Small and Average Size Schools  | CLOSELY GRADED COURSES<br>For Larger Schools  | WEEKLY STORY PAPERS<br>For All Schools   |
|--|--|---|--|
| AGE 3<br>NURSERY                                 | NURSERY COURSE<br>Four-page leaflet for parent and child<br>Pictures<br>Teacher's Book<br>THE CHRISTIAN HOME<br>for parents<br>THE ELEMENTARY TEACHER<br>for teachers  | NURSERY COURSE<br>Four-page leaflet for parent and child<br>Pictures<br>Teacher's Book<br>THE ELEMENTARY TEACHER<br>for teachers<br>THE CHRISTIAN HOME<br>for parents                     |  |
| AGES 4 & 5<br>BEGINNERS                          | STORIES FOR THE LITTLE CHILD<br>for the pupil—Group Graded<br>THE BEGINNER CLASS<br>for the teacher<br>THE ELEMENTARY TEACHER<br>for the teacher<br>THE CHRISTIAN HOME<br>for parents  | BEGINNER COURSE in Eight Parts<br>STORIES for pupils<br>TEACHER'S TEXTBOOK<br>PICTURES for teachers<br>THE ELEMENTARY TEACHER<br>for teachers<br>THE CHRISTIAN HOME<br>for parents        |  |
| AGES 6, 7, 8<br>PRIMARY                          | OUR LITTLE PEOPLE<br>Lesson leaflet for pupils—Group Graded<br>OLIVET PICTURE CARDS<br>for pupils—Group Graded<br>BIBLE LESSON PICTURE ROLL<br>for teachers<br>THE ELEMENTARY TEACHER<br>for teachers<br>—THE CHRISTIAN HOME<br>for parents                                | COURSES I, II, III—4 parts each<br>BIBLE FOLDERS for pupils<br>TEACHER'S TEXTBOOK<br>PICTURES for teachers<br>THE ELEMENTARY TEACHER<br>for teachers<br>THE CHRISTIAN HOME<br>for parents | BOYS AND GIRLS<br>story paper for pupils, and teachers also                    |
| AGES 9, 10, 11<br>JUNIORS                        | JUNIOR LESSONS<br>for pupils—Group Graded<br>THE ELEMENTARY TEACHER<br>for teachers<br>THE CHRISTIAN HOME<br>for parents   | COURSES IV, V, VI—4 parts each<br>PUPIL'S BOOK<br>TEACHER'S TEXTBOOK<br>THE ELEMENTARY TEACHER<br>for teachers<br>THE CHRISTIAN HOME<br>for parents                                       | BOYS AND GIRLS<br>story paper for pupils, and teachers also                    |
| AGES 12, 13, 14<br>INTERMEDIATES                 | INTERMEDIATE QUARTERLY<br>for pupils—Group Graded<br>THE CHURCH SCHOOL MAGAZINE<br>for teachers<br>THE CHRISTIAN HOME<br>for parents   | COURSES VII, VIII, IX—4 parts each<br>PUPIL'S BOOK<br>TEACHER'S TEXTBOOK<br>THE CHURCH SCHOOL MAGAZINE<br>for teachers<br>THE CHRISTIAN HOME<br>for parents                               | CARGO<br>story paper for pupils, and teachers also                             |
| AGES 15-23<br>(inclusive)<br>SENIOR-YOUNG PEOPLE | THE EPWORTH HIGHROAD<br>for pupils—Group Graded<br>SENIOR QUARTERLY<br>for pupils—Uniform Lessons<br>LESSON LEAFLETS<br>for visitors—Uniform Lessons<br>THE CHURCH SCHOOL MAGAZINE<br>for teachers—Group and Uniform<br>THE CHRISTIAN HOME<br>for parents and home members | COURSES X, XI, XII—4 parts each<br>PUPIL'S BOOK<br>TEACHER'S TEXTBOOK<br>THE CHURCH SCHOOL MAGAZINE<br>for teachers   |  |
| AGE 21 AND OVER<br>ADULTS                        | ADULT STUDENT<br>for pupils—Uniform Lessons<br>SENIOR QUARTERLY<br>for pupils—Uniform Lessons<br>LESSON LEAFLETS<br>for visitors—Uniform Lessons   | FOR ALL SCHOOLS<br>THE CHRISTIAN HOME<br>for parents and home members<br>THE CHURCH SCHOOL MAGAZINE<br>for teachers<br>ELECTIVE COURSES   | OFFICERS<br>CHURCH SCHOOL MAGAZINE<br>ELEMENTARY TEACHER<br>THE CHRISTIAN HOME |
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Rev. E. P. Murchison, Jr., Director of the Department of Leadership Training, General Board of Religious Education of the C. M. E. Church, is highly qualified and splendidly fitted for his duties. His direction of public forum discussions on problems confronting youth, was effective and inspiring. Rev. B. Julian Smith, General Secretary of the Board of Religious Education, was also present for a part of the school. Rev. Bertram W. Doyle made an outstanding contribution in his classroom work and platform message. Rev. J. M. Reed, director of Evangelism, was present. Professor Walter Q. McMillan, ably supervised the recreational activities. Mrs. E. W. Harris, was another outstanding negro faculty member. Bishop J. A. Bray, is an able leader among the C. M. E. people, and proved his leadership in seminary and platform addresses.

The negroes are hungering and thirsting after greater knowledge and inspiration in their program for Christ. They are doing efficient and effective work in these schools. They have gone a long way in their development, and the truth is that they are determined and ready to advance along greater lines in helping to bring the Kingdom of our Lord to this earth. Two schools for next year were announced. The negroes are on the march to greater goals in religious achievement. — Fred R. Harrison.

#### HAILS OPPORTUNITY IN BUSINESS WORLD

College and high school students just completing that part of life's education known as the period of "book learnin'", need not fear that opportunity in the business world is dead.

That was the advice given Olivet College's graduating class.

Some of the young people coming out of college today are apt to complain that they have no cause in which to enlist; no crusade on which to embark. Marlow H. Curtice, president of the Buick Motor Corporation, told the graduates in a baccalaureate address.

"I think you have the oldest cause in the world, and one of the noblest. Your battle is against the most insidious and tireless of foes. Let me name them. They are these: the easy way, the wishful thought, the tempting short cut, the shallow assumption, the clever expedient, the evasion of responsibility, the specious solution, the self-saving ingenuity, the surrender of independence and integrity of mind.

"You may not think these foes are formidable. Do not be misled. They are at the bottom of most of our troubles. They are the betrayers of men and nations. They are at their zenith of power today and have half the world in thrall."

#### TITHING EDUCATION MADE EASY

Any church may now put on a Ten Weeks' course of tithing, right in the midst of its other activities, and at a ridiculously small cost.

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A set of samples and full particulars will be sent for thirty cents.

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

### The Laymen's Forum

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

Until members of patriotic organizations and people who call themselves Christians have *compunction* against the casual practices which encourage gambling, the best of judges and grand juries will find it hard to suppress games of chance which take many thousands of dollars from legitimate business, not to mention the more important moral angle.

Cognizance of the moral angle has been taken by a governor who once sought to curb wide-open gambling in Hot Springs. This governor on that occasion said: "Gambling is morally wrong."

Within the past fortnight a patriotic organization sponsored in Little Rock an event which surely is within the moral category mentioned by the governor, even if it should be "within the law" and not a form of lottery.

The event was largely attended and among the spectators were many church members who were there mainly because the sponsors offered the public an opportunity to get "something for nothing."

A public official, who has devoted much time to the service of his church, served as an official at the "drawing," and was assisted by a minister of the gospel, who was called from among the spectators.

Here's where the matter of compunction comes in, and incidentally Webster defines the word as meaning: "poignant uneasiness proceeding from a sense of guilt; remorse."

The same week that the sponsors of this "something for nothing idea" held the widely heralded event, police arrested a boy on charges of burglary, grand larceny and blackmail and the boy was quoted as having said that this trouble was due to his desire to bet on horse races.

If this youth should be sentenced to prison because of his desire to play the ponies, those who lack *compunction* will content themselves with saying that they had nothing to do with the plight of a young man whose desire to gamble was encouraged by their complacency to conditions within their community. Those lacking compunction will say that this boy should not have violated the law and subjected himself to the penalties which sometimes are meted out to law violators.

Those who have compunction will say that their having closed their eyes to the gambling situation in Little Rock and elsewhere is in a measure responsible for this young man's predicament. And, feeling a sense of responsibility good citizens will lend their moral support to any honest move to curb gambling or other character-destroying influences.

The fact that little has been done to discourage this "innocent" gambling idea in many years tends to create a situation which makes it easy, for organized gamblers to get a hold on the community, such as is reflected by the Hines trial now under way in New York City.

It is recalled that games of chance often are sponsored under the guise of raising funds for charity and that in some places the idea is used to raise funds for Church organizations. It further is recalled that a

prosecuting attorney once attempted to put a ban on such practices carried on in the name of the Church and charitable organizations in Pulaski county.

In connection with lotteries, which may, or may not, be within the law, one often hears this question: *Why is it the newspapers do not publish the names of the winners?*

If the owners of newspapers lacked compunction in the matter, there is another reason that is effective. Postal regulations provide that publishers face the prospect of having taken from them the right to send their papers through the mail if they publish the results of a lottery.

### CHURCH NEWS

#### ARK. METHODIST ORPHANAGE

On September 1, we received a letter from a friend in a county in North Arkansas Conference that had much interest for us. She said the remittance of \$3.00, was sent to us in answer to "a prayer" that she had said to her Heavenly Father if He let her cow get well, she would give one-tenth of her income to the Kingdom and she turned to the Orphanage and we received her check for the first tenth. It was a very interesting incident and we filed her letter among our keepsakes.

As I understand it, from my contacts with the heads of the Orphanages throughout the Church, there was never a time when the orphanages were more besought for favors and harder pressed than now.

In conversation with the manager of one of the orphanages in Arkansas yesterday, I found him discouraged and he feels hurt that he has been imposed on by people coming to him for help.

We have our problems and many things to be ironed out, but we have managed to get through it without any scars.

Schools are opening soon and our children are all getting ready to enter. The health of our colony has been remarkably good this summer. The children have enjoyed their vacation, and while it becomes necessary for us to rid ourselves of one or two of our belligerents, we have had good discipline and things are doing well. I think the Church will be glad to know that Mrs. Steed is seemingly over her illness and will soon be at herself in active service. We have had four months of anxiety in her case.

I am looking forward to the coming Conferences with much pleasure.

With love for all, I am, yours truly.—James Thomas, Executive Secretary.

#### ARK. METHODIST ORPHANAGE

Received in the Home during August: Mr. W. M. Apple, city, 175 lbs. king mackerel; Young People's Dept., Salem Church, Salem, outfit for Cecil; by Rev. Alva Rogers, Henderson Church, city, donor unknown, pencils and canned fruit; Mrs. Pearl Middleton, N. Little Rock, children's books; Young Women's Missionary Society, College Hill Church, Texarkana, handkerchief shower for Geraldine; Girl Scout Headquarters, city, generous supply cookies; Hillcrest Drug Co., city, four gallons ice cream; E. P. Gaines Grocery, city, 30 bottles soda pop; by Rev. H. D. Ginther, Taylor, quilt top; Mrs. A. L. Zumbro, R-1, Thornton, quilt; Miss Mary Clifton, Hot Springs, clothing for Willie Lou; Susanna Wesley Bible Class, Ashbury Church, city, clothing for Willie Lou; Mrs. Vivian Durham, New Orleans, La., dresses and trip to New Orleans for Hess children.—Mrs. S. J. Steed, Matron.

#### ARK. METHODIST ORPHANAGE

We have received the following cash contributions for the Home during the month of August:

|   |        |
|---|--------|
| Susanna Wesley Bible Class,                 |        |
| First Church, Texarkana.....                | \$5.00 |
| H. M. Martin, Dairy, Little Rock....        | 2.00   |
| McDonnell-Streepy Class,                    |        |
| Pulaski Heights, City.....                  | 2.50   |
| Mrs. Ruby Holcombe, Siloam Spgs....         | 5.00   |
| Christmas Offerings received during August: |        |
| Geyer Springs S. S.....                     | \$5.00 |
| Magazine (additional) .....                 | 4.75   |
| —James Thomas, Superintendent.              |        |

#### SARDIS REVIVAL

We began our revival at Sardis August 21 and closed September 4. From the start the Spirit was with us and continued with us to the end. The writer did all the preaching except Bros. M. W. Miller and F. P. Doak preached once each and I think I have never enjoyed preaching and such large and appreciative congregations, nor have I ever heard such wonderful congregational singing in all my life. Bros. A. C. Miller, his son, Herman and Ernest Tabor, all members at Sardis, directed all the singing and did it well. Out of the 18 conversions and reclaimants, we baptized and received 12 into the church. There was no great outburst of emotion but there was a deep conviction upon all who came to the altar. The entire Church was edified and blessed and all agreed that it was a great spiritual feast.—S. K. Burnett, P. C.

#### DAVIDSON CAMP-MEETING

The fifty-fourth encampment at Davidson camp ground closed Sunday night, August 28. The attendance was up to the usual record of past years. There are 121 cottages on the grounds. All were filled, some containing as many as three families. It was a great spiritual occasion. Rev. Elbert Soule Butterly, a divinity student at Emory University, did the preaching and his messages greatly stirred the hearts of the people. Many came to the altar and "prayed through." It was indeed a season of spiritual refreshing from the presence of the Lord. The pastors of the Arkadelphia and Okolona Circuits, Revs. Lewis Averitt and Vance Martin, rendered valuable assistance during the meeting. Mr. Bud Morris of Gurdon led the singing and Miss Inez Martin of Arkadelphia was the pianist. Mr. B. Murry was chairman of the Committee on Arrangements. Each one did his or her part to the glory of God.—John L. Hoover.

#### HAMPTON-HARRELL

We have had a busy year. At the beginning we spent several days at Hampton and Harrell in Leadership Training study. We will have at least 24 credits to report. The greatest privilege we had this year was a day's visit from Miss Lucy Foreman. She brought great inspiration to our workers.

Church School Day was observed by the charges. We all went to the Blaintown church. Nearly 200 people attended, during the day, in school buses, cars, trucks, wagons and on horseback. Sunday School classes met under trees, all but the Adult class which took the entire church building. Presiding Elder

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RESINOL

MANY DOCTORS RECOMMEND IT.



Rule preached at eleven and some hearers could not get inside the building. Afternoon the program was given and quarterly conference held. This was one of my greatest accomplishments. The Church School Day offering was raised in full.

Church and Church School attendance have been fine throughout the year. Our revival meetings were all satisfactory. Last summer I emphasized work with the children and gave no little time to it. This summer during the revivals, I gave most of my time to the young people.

Old Faustina Church had the first meeting. All services were well attended. The young people were organized and are now carrying on very well. Bro. J. L. Tucker preached at Hampton. He is a very capable preacher in a revival. Large crowds attended. The attendance in the morning ran as high as 65; at night all seats were taken. Thirteen were added to the church. The young people had special services in the early evening and the largest attendance was 72.

Brother E. C. Rule preached in the meeting at Harrell. We had one of the best meetings I have ever experienced. In spite of much illness there was splendid interest and good attendance. Five members were added and the Young People's work greatly revived.

Our churches have good church schools and their records show a better work than that of last year. —Alfred Doss, P. C.

#### THE WESTERN METHODIST ASSEMBLY

We have just closed the most successful season in the history of Mt. Sequoyah. The weather has been good, the grounds beautiful, the programs refreshing, and the attendance the best we have ever had. We are also happy to say that the Assembly is now in the best financial condition since its beginning.

We opened with a large conference May 30, put on by our M. E. People of Oklahoma, and closed Aug. 30 with our preaching week led by Dr. H. C. Morrison. Our Assembly grounds remained open up into September with many of our friends remaining with us enjoying a helpful rest on the Mountain.

The M. E. people put on two large conferences this summer and have already arranged for two conferences next summer. These good people are delighted with Mt. Sequoyah and the uniting of our Church brings a very bright future to our Assembly.

Our Boards at Nashville put on splendid programs, for which we are thankful. Some of the conferences had the largest attendance we have ever seen on the Mountain and many of our tourists were turned away for lack of room. We hope to have more buildings and better entertainment for our guests next summer.

The Board of Trustees met Aug. 18 and were delighted with the success the Assembly has had this year both in attendance and finances.

Dr. H. C. Morrison preached for us eight days at the close of the season and he was at his best. I have heard him on many occasions, but never when he seemed stronger, fresher and more completely filled with the Spirit than he was while here. The attendance was good and the people were wonderfully blessed by his great messages.

We are already planning for a

great season on Mt. Sequoyah next year, and hope your thoughts will not only be turned this direction, but you will make your plans to spend some time here among us.

I have just closed my eleventh year as superintendent and hope my twelfth will be as good as this one has been. I have a most splendid group of men as Trustees to work with. These men are very much interested in your Assembly, and their one thought is to make Sequoyah a great gathering place for our Church people. —S. M. Yancey.

#### LITTLE ROCK CONFERENCE MINISTERIAL SUSTENTATION FUND

I have received to date the following remittances on the Ministerial Sustentation Fund:

|                                  |          |
|----------------------------------|----------|
| <b>Arkadelphia District</b>      |          |
| R. E. Fawcett, P. E.             | \$ 15.00 |
| <b>Camden District</b>           |          |
| E. C. Rule, P. E.                | \$ 35.00 |
| Camden Church                    | 21.40    |
| C. M. Reves, P. C.               | 67.50    |
| First Church, El Dorado          | 33.75    |
| Albee Godbold, P. C., El Dorado  | 33.75    |
| Vantrease Memorial-El Dorado     | 5.00     |
| Wesley Chapel, El Dorado         | 2.23     |
| Geo. G. Meyer, P. C.             | 11.60    |
| Smackover Church                 | 30.00    |
| <b>Little Rock District</b>      |          |
| J. D. Hammons, P. E.             | 37.40    |
| Pulaski Heights Church           | 22.50    |
| Primrose Chapel                  | 18.00    |
| M. W. Miller, P. C., Primrose    | 18.00    |
| Highland Church                  | 30.00    |
| O. L. Cole, P. C., Highland      | 30.00    |
| H. B. Watts, P. C., First Church | 45.00    |
| A. J. Shirey, P. C., Hazen       | 8.55     |
| <b>Pine Bluff District</b>       |          |
| Rowell Ct.                       | \$ 2.60  |
| <b>Prescott District</b>         |          |
| Blevins Ct., McCaskill Church    | \$ 4.00  |
| C. H. Glessen, P. C.             | 14.00    |
| Murfreesboro Church              | 5.06     |
| C. D. Cade, P. C.                | 4.50     |
| Delight Church                   | 3.75     |
| Bingen Ct., Doyle Church         | .60      |
| Glenwood Church                  | 9.00     |
| Rosboro Church                   | 6.00     |
| O. C. Birdwell                   | 7.50     |
| Hope Church                      | 20.25    |
| Fred R. Harrison, P. C.          | 10.50    |
| J. D. Baker, P. E.               | 16.00    |
| <b>Texarkana District</b>        |          |
| Edward Harris, P. C., Stamps     | \$ 4.50  |
| Stamps Church                    | 13.50    |
| Lewisville Church                | 11.00    |
| Grand Total                      | \$597.50 |
| —C. E. Hayes, Conf. Treas.       |          |

#### REPORT OF LITTLE ROCK CONFERENCE TREASURER

As Treasurer of the Little Rock Conference, I report the following remittances received on Conference Claims since last Conference up through August 31: (\* indicates in full.)

|                             |            |
|-----------------------------|------------|
| <b>Arkadelphia District</b> |            |
| Arkadelphia Station         | \$125.00   |
| Benton Station              | 350.00     |
| Carthage-Tulip              | 30.00      |
| Dalark Ct.                  | 94.65      |
| Friendship Ct.              | 18.25      |
| Holly Springs Ct.           | 38.40      |
| Hot Springs Ct.             | 41.00      |
| Hot Springs: First Church   | 583.33     |
| Grand Avenue                | 198.00     |
| Oaklawn Church              | * 127.00   |
| Malvern Station             | 300.00     |
| Princeton Ct.               | 34.70      |
| Sparkman-Sardis             | 129.50     |
| Traskwood Ct.               | 28.50      |
| Total                       | \$2,098.33 |
| <b>Camden District</b>      |            |
| Bearden                     | \$ 200.00  |
| Buckner Ct.                 | 63.00      |
| El Dorado Ct.               | 171.26     |
| Fordyce                     | 200.00     |
| First Church, Camden        | 1,535.00   |
| First Church, El Dorado     | 2,000.00   |
| Vantrease Memorial          | 28.66      |
| Wesley Chapel               | 35.00      |
| Magnolia Ct.                | 9.00       |
| Smackover                   | 277.00     |
| Stephens                    | 65.00      |
| Strong Ct.                  | 20.00      |
| Taylor Ct.                  | 125.00     |
| Thornton Ct.                | 14.00      |
| Total                       | \$4,742.92 |
| <b>Little Rock District</b> |            |
| Carlisle Station            | \$ 110.00  |
| Carlisle Ct.                | 39.60      |
| Des Arc-New Bethel          | 125.00     |
| DeValls Bluff               | 15.50      |
| Douglasville-G. Springs     | 50.00      |
| Hazen                       | 100.00     |
| Hickory Plains Ct.          | 38.78      |
| Koa-Tombertlin              | 47.00      |
| Little Rock: Asbury         | 1,068.86   |
| Highland                    | 100.00     |
| Pulaski Hgts.               | 870.00     |
| 28th Street                 | 68.00      |
| Winfield                    | 300.00     |

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CHAS. T. MEYER

|                               |             |
|-------------------------------|-------------|
| Primrose .....                | 110.00      |
| Mabelvale .....               | 40.00       |
| Roland Circuit .....          | 30.00       |
| Total .....                   | \$3,112.74  |
| <b>Monticello District</b>    |             |
| Ark. City-Watson .....        | \$ 55.00    |
| Crossett .....                | 500.00      |
| Dermott .....                 | 50.00       |
| Fountain Hill Ct. ....        | 28.00       |
| Hamburg .....                 | 156.00      |
| Montrose-Snyder .....         | 30.00       |
| New Edinburg Ct. ....         | 69.37       |
| Wilmar Ct. ....               | 20.00       |
| Total .....                   | \$ 899.12   |
| <b>Pine Bluff District</b>    |             |
| DeWitt Station .....          | \$ 200.00   |
| Gillett .....                 | 150.00      |
| First Church, Pine Bluff ..   | 430.00      |
| Good Faith Church .....       | 25.00       |
| Roe Circuit .....             | 22.00       |
| Rowell Ct. ....               | 18.47       |
| Sheridan Station .....        | 100.00      |
| Sheridan Circuit .....        | 9.00        |
| St. Charles Ct. ....          | 75.00       |
| Glendale Church .....         | 9.00        |
| Star City Ct. ....            | 151.50      |
| Swan Lake Circuit .....       | 30.00       |
| Bayou Meto Church .....       | 12.00       |
| Total .....                   | \$1,231.97  |
| <b>Prescott District</b>      |             |
| Amity Ct. ....                | \$ 9.60     |
| Bingen Ct. ....               | 25.00       |
| Blevins Ct. ....              | 65.00       |
| Forester .....                | 25.00       |
| Hope .....                    | 450.00      |
| Murfreesboro-Delight .....    | 207.44      |
| Nashville .....               | 125.00      |
| Okolona .....                 | 50.75       |
| Prescott Station .....        | 217.00      |
| Washington-Ozan .....         | 30.00       |
| Spring Hill Ct. ....          | 29.30       |
| Glenwood-Rosboro .....        | 39.00       |
| Total .....                   | \$1,273.09  |
| <b>Texarkana District</b>     |             |
| DeQueen .....                 | \$ 100.00   |
| Dierks-Green's Chapel .....   | 43.40       |
| Fouke Ct. ....                | 35.00       |
| Hatfield Ct. ....             | 22.28       |
| Lewisville-Bradley .....      | 51.00       |
| Mena .....                    | 41.00       |
| Horatio .....                 | 95.00       |
| Stamps-Garland City .....     | 256.38      |
| First Church-Texarkana .....  | 1,588.49    |
| Texarkana Ct. ....            | 100.00      |
| Lockesburg Ct. ....           | 100.00      |
| Total .....                   | \$2,432.55  |
| <b>Golden Cross</b>           |             |
| Foreman Church .....          | \$ 4.00     |
| DeValls Bluff .....           | 2.50        |
| First Church, El Dorado ..... | 100.00      |
| Total .....                   | \$106.50    |
| Grand Total .....             | \$15,897.22 |
| —C. E. Hayes, Conf. Treas.    |             |

### GIVE OLD LAWS A CHANCE

We are getting a little tired of having so-called economists and sociologists stand up before audiences and say that the new conditions our country faces make it necessary that we scrap old laws and old methods and adopt new ones. That, of course, sounds plausible, but when we study the kind of laws and regulations these persons would put in place of the old ones, we wonder if, after all, they are so new.

In place of giving individuals more freedom to work out their salvation, the new laws and regulations take freedom away. They are exactly the kind Ben Franklin referred to when he said: "They that can give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety."

And the strange thing about it is that so many of the advocates of the new theories of government are the very ones whose families, a generation back, came to this country to escape over-regulation of their personal activities. They came to America because it did hold out hope of economic independence and because they cannot get rich, the first thing they want to do, when business goes into a decline, is to further stifle individual initiative by regulation.

A speaker at a recent convention of dairymen at Syracuse said: "Men never miss or value a priceless possession until it is gone, and until it is too late!"

America doesn't need new laws to meet new conditions half as much as it needs observance of the old laws. We have too many new laws, too many restrictions, too much legislation designed to give one class advantage over another, with the

## A Call To Evangelism

### A Statement From the Commission On Evangelism of the Methodist Episcopal Church, South

In response to a long felt and deepening sense of need, the Church has established a Commission on Evangelism of which Bishop C. C. Selecman is Chairman, and Dr. Harry Denman is Secretary. The first meeting of the Commission was held at Lake Junaluska on August 23-25, 1938, at which time deep and earnest consideration was given to the matter in hand. Many plans were made and definite methods and programs were discussed. These will be given to the Church in due course through the proper channels. At present the Commission desires to challenge Methodism with the need for a sweeping religious awakening and to plead for a renewal of interest in this primary matter.

It is our sincere conviction that we have come to an hour of great extremity in the world; an hour of lost authority, declining morals, shattered idealism and extreme confusion. Forces are working everywhere toward the disruption and destruction of institutions long held sacred; the home, the Sabbath, the State, the school, the business structure, and the Church are dangerously assailed. We face a world gone mad in the breakdown of high moral conceptions and spiritual realization, and we believe that nothing short of a great revival of spiritual power and moral conscience can meet these terrific forces and save the world from a cataclysmic disaster. Human society hangs in the balance, and nothing short of the eternal power direct from God, channeled through willing minds and consecrated souls, can meet the exigencies of the hour.

The Church itself is seriously in need of girding herself with the whole armor of God and taking the offensive in the field of moral and spiritual salvation. Our own Church faces a grave danger. We are establishing a united Church, the largest religious merger in history, and there will be temptation to depend upon numbers, bigness and property. Therefore, just at the beginning of this new era of Methodism, let us take stock of our origins, the genius and meaning of our Church, and its purposes under God in the world.

Methodism was born under the impulse of Evangelism, and has continued its existence and expansion upon the basis of Evangelism. Its future depends upon it. We have passed through a period of mediocrity and complacency. That age has ended, and today there is an imperative demand for wholeheartedness in our lives. It is no time for taking middle ground. One must be a full-fledged Christian, or one is apt to be something completely different. The paralyzing process of immorality in public life and government allows no compromise. One must take a stand. The Church must take a stand. No mere moral reform will do.

Salvation from sin through the redeeming grace of Christ at the

result that taxes and other barriers adding to the cost of goods and restricting employment are breaking the backs of those who still would make an honest effort to succeed by their own efforts.—Hunterdon County (N. J.) Democrat.

deep spirited sources of man's nature is the primary element in religion, and especially as it is expressed in Methodism. Man must be born before he can be educated; the heart must be changed by divine grace before he can cross the threshold of the Christian life. This is Evangelism. This is Missions. The Church's primary business is to save souls, and afterward to train them, and to extend this process to the uttermost parts of the earth.

Repentance and faith in God is the only salvation for a mad world. Nothing else will avail. We can hope for no true regeneration of society until men are changed from within by a grace which comes down from above. What the world needs, and must have if it is to be saved, is a mighty, heaven-sent, far-reaching, all-embracing revival of religion.

If such a revival is to come, our pulpits must give out no uncertain sound; we must preach a saving gospel, rebuking both the sins of the flesh and the more subtle and deadly sins of the spirit. We must proclaim righteousness, declaring without hesitation the whole counsel of God. The prophets of this modern day must be characterized by the holy boldness of the New Testament preachers who experienced baptismal power after waiting in the Upper Room. If such a revival is to come, both the ministry and laity of our Church must give themselves to prayer, deep consecration and personal work.

We believe profoundly that Methodism has come to the kingdom for such a day as this, and that we are entrusted with a gospel, "which is the power of God unto salvation for everyone that believeth." Methodists must proclaim this gospel afresh with power and conviction in all their ministries, as the beginning of a mighty spiritual awakening.

We call our Church to a new crusade of Evangelism. It is a call for the regimentation of every organization within the Church; it challenges bishops, presiding elders, pastors, the Church School, Woman's Missionary Society, young people, all, to catch step in a mighty forward movement that will challenge the world with its very boldness and daring adventure, its faith and the sacrificial character of its consecration. We call our people to the dedication of all their powers and the processes of life within the Church to a new spiritual life and to Pentecostal power, that it may march undaunted and invincible against all the forces of evil in the world; to overcome not only great public sins and outstanding evils of the day, but also our own ease and complacency and indifference, until the Church is aroused to be a mighty conquering army of God in the salvation of the world.

Such a movement must have within it the ageless power and process of the Spirit of God; it must have the dynamic of Pentecost; it must have the newness of a world awakening to a new day; it must be a call to preach the gospel to the poor, to the disinherited of earth, both beyond the sea and here in the squalor of the city, in the jungles of metropolitan life, in the far-out rural districts, in the prisons, everywhere, that the underprivileged along with all others may have the gospel without compromise or apology.

It is the mind of the Commission that there should be great Evangel-

istic centers, with earnest movements for urban Evangelism, district and conference Evangelism and a wider reach out into the rural areas, until all shall know that a mighty movement is going on in the Church of God. It should be Evangelism extraordinary, and there should be no let up nor weakening until the last man in the last land has heard the message of salvation and been invited to partake of its blessings.

We would call our people back to field preaching. It has been almost two hundred years since John Wesley took to the field, and we must go there again. The call goes forth; it is the call of God; it is the challenge of Christ; it is the moving of the Holy Spirit. Once again the Church marches; the army of the Lord is in the field. We accept the challenge of the satanic forces of earth, and the battle is on with every type of Evangelism and every organized force of the Church, to redeem the hearts of men, transform their lives and enlist them in the battle of the Lord. We must come to grips with sin, personally, institutionally and together, until "Jesus shall reign where'er the sun does his successive journeys run; his Kingdom spread from shore to shore; till moons shall wax and wane no more."—Chas. C. Selecman, Chairman, General Commission on Evangelism; Harry Denman, Secretary, Department of Evangelism.

## Light on Mrs. John Wesley

### Some Unpublished Letters

The telephone has made me aware of a little spurt of interest in Mrs. John Wesley. The Parish Church of Camberwell is changing its graveyard into a garden of rest and it was remembered that John Wesley's wife was buried there. Search was again made for her tomb. It was forgotten that nearly 100 years had passed since the day when the public road was turned over the place where her son Noah buried her without letting John Wesley know.

Every now and again, there arises a champion, if not to defend, yet to palliate her offences and even to cast over her memory some gallant light. At the Centenary of 1891, gallant Thomas McCullagh (Irish, I think, and all for the weaker protagonist) entered the lists wearing Molly's colors on his arm. "It is time that the inconsiderate abuse heaped upon Wesley's wife should cease." And, seeing the figure she is made to appear in recent books, one can be only sorry that his words have been so little heeded. It is true she receives a little more sympathy. It is tolerantly admitted that her situation as the wife of John Wesley was impossible; but in herself she is handled with scorn and snobbery and a patronising pity. Her undoubted better self is overlooked. The unfortunate incident in Ireland that rests only on the testimony of Hampson, himself the reverse of fairminded, is isolated from the bit-

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ter memory of the terrible voyage across the Irish Sea. Sarah Ryan is blackened still more to worsen Molly. In the darkest thing of all—the forged letters, the part of Maxfield, who could copy John Wesley's writing so that none knew the difference, is glossed over. The age of chivalry, grumbled Thomas McCullagh 50 years ago, has gone. Poor Mrs. Vazeille is become an easy target for easy abuse.

The Rev. F. W. Mills in the Wesley Historical Society's Proceedings, just to prove chivalry is not quite dead, has written, not so much a spirited defence of the lady, as a very careful examination of the evidence afforded by the Letters, the Journal and, of course, Tyerman. Most of us will agree that the imaginary letter he ascribes to the pen of Molly is no more than just. And, I believe, that probably she made the better and certainly more human effort to make the best of a bad job, short of changing her nature. John Wesley also tried, but the defect in his temperament was as hard to overcome as her own and, moreover, he had put himself in the position where he wanted two incompatible things. There is a Sanscrit proverb which says you cannot eat half your chicken and expect the other half to go on laying eggs. This is exactly what John Wesley could not help expecting. One need plough no deeper to find the reason for that "chastisement" which John Wesley had no right to call his cross.

I have in my possession an account of the sale in 1867 of 31 then unpublished letters of John Wesley addressed to Mrs. Vazeille. Most of these have since been published, but, so far as I can see, there remain eight which at present have never been given to the public. There is one written before marriage from Dublin on January 19, 1750, of which I know nothing. Another written from Bristol, March 11, 1751 (his first absence after the wedding on February 18th) begins, "And can my dear Molly spend four whole days, Friday, Saturday, Sunday, and Monday without saying one word to me? However you will forgive me if I am not so patient. I want to be talking to you if not with you."

On April 2, 1751, he is at Wednesday and writing, "My dear love. How is it that absence does not lessen but increases my affection? I feel you every day nearer to my heart. O that God may continue his unspeakable Gift! That we may both daily increase in Faith, in Zeal, in Meekness and in tender love to each other!" From Manchester, April 7, 1751, he wrote, "Last night I had the pleasure of receiving two letters from my dearest Earthly Friend. I can't answer them, till I tell you, how I love you. Tho' you knew it before. You feel it in your own breast. For (thanks be to God) your Heart is as my Heart and in token of it, you have given me your hand. I think you might have found a better husband. But Oh! where could I have found so good a wife? If I was not to bless God, surely the stones would cry out! . . ."

In that year yet another letter merely repeats his diary entry. In 1756, from Cork comes another unpublished letter of which there is known only a few lines speaking of his work and a particular blessing to his own soul. Something ominous is in one from Helston, September 15, 1757, though apparently a pleasant letter. "It is a blessed thing to overcome Evil with Good. You are

at present the Mistress of Kingswood House, and the Women there are to follow your Direction. If they do not know it, I desire Bro. Parkinson will tell them so, only in a mild and loving manner. I desire him also to tell them I will allow no one in that house to drink tea twice a day." From London, December 9th, 1774, a letter filling eight pages is painfully written on their differences. The last fetched 6 lbs. 17s. 6d. the biggest price at the sale and was bought I believe by Dr. Rigg.

I wonder where these missing letters are now? Perhaps I have just overlooked their publication. Is it better to let them lie in oblivion? From the short descriptions available of them they seem to indicate warmth of affection greater and lasting longer than is usually assumed. They suggest that on both sides there was a desperate effort to close the widening rift in the domestic lute. This fits in with the rather surprising results of Mr. Mills' careful examination of the facts. He estimates that of their thirty years of married life Mrs. Wesley lived with Wesley eighteen or nineteen years. She returned after separations four times, and the last two letters of Wesley to her reveal her seeking a reunion. In her will she left him a ring.

*"In tragic life, God wot,  
No villain need be."*

Was Mrs. Harrison right when seeing her portrait behind the door in the Mission House she summed it up as the face of a shrew?

Annie E. Keeling, granddaughter of the step-grandson of Mrs. Vazeille, looking on the face of one she was proud to think was in some sense her ancestress, did not feel so. She examined the painting carefully, when Mr. Davies of Hinde Street presented it to the Missionary Museum. Reputed to be by Gainsborough, it was shown to a Gainsborough expert. His test of genuineness was to find the name of the sitter hidden somewhere among the details of the portrait. Mrs. Keeling says that an examination with a strong magnifying glass revealed the words Mary and Vazeille in minute characters among the curls of the lady's hair. After saying her descendants occupied honorable positions, not only in Methodism, but in connection with the Church of England and the universities, Miss Keeling protested that "While yielding to none in admiration of the illustrious husband she did not consider that the wife's side of the question had ever been stated or that she merited the successive blame commonly bestowed on her."

Examination reveals the faded names of Mary Vazeille in the Mission House portrait but I fear the evidence for a proper investigation of her case is lost or scattered as these missing letters. I fear she will ever be the sport of writers who must at all costs be glamorous. Unless indeed, there be a recovery of the deeper humanity of the classic age and, with it, the reticence which in ignorance is content, not guess provocatively, but to be kind. —Wesley's Chapel Magazine.

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.

A gift that is appropriate for any occasion—History of Arkansas Methodism, by J. A. Anderson.

## Why I Stay in the Church

I stay in the Church because I believe in organized Christianity. When I was in France with the army in those uncertain days of the winter of 1918, we were not making much progress against the enemy; the English would put on a push, then the French, then the Italians. These national battles permitted Germany's high command to move its reserve troops to support any point attacked.

One day when the Council of Commanders of the Allied Armies was in session, General Pershing made a motion that Field Marshal Foch be made the supreme Commander of all the Allied Armies. It was done and from that day on we moved forward to splendid victory.

Organized Christianity also is more effective and efficient in presenting the claims of our faith and in pressing for decision in favor of the Kingdom of our Lord.

In Judges 21:25, we read, "Every man did that which was right in his own eyes." It was one of the most confused and troubled periods of Israel's history.

The aftermath of the Great War and the reactions of two of the most wide-spread, crushing depressions have made the American people nervous and uncertain. No one voice will be able to call America back to God, to the Bible and sanity. It will take the combined voices of the whole Church of God in this land of ours to accomplish such a miracle. If the Church of Jesus Christ would unite in such a clarion call, it would make the most profound impression upon America and the world since the days of Pentecost.

### I Believe In Union

The uniting of the three Methodisms is one of the most epochal achievements of our day. The voice of every preacher will have the back-ground and authority of a great Church. It will add courage to his heart and give wings to his message.

The strength of the modern labor movement in Detroit is the getting together. They were not able to do very much till they united.

The strength of government is the union of the states. One of the most disastrous calamities which has come to the international peace movement has been the withdrawal of governments from the League of Nations.

The strength of a political party is its union; when it divides into factions it fails at the polls.

In religion it is the same. United we stand, divided we slip. The weakness of Protestantism is its divisions and so we have been uniting in the Federal, State and City Councils of Churches, which are gradually binding us together into one great unit. In union there is strength.

### Church Authority

I stay in the Church because the collective statement of belief and teaching will be more authoritative

and convincing than the declaration of any one person. In court, preponderance of evidence carries with the jury. Many men and women who have left the church and set up institutions of their own, ran well for a time but eventually reverted to wild extravagant statements or the riding of religious hobbies so as to attract people to hear them. The Gospel can be heard in almost any Church, but these come-outers announce to the world that they "preach the plain old-fashioned gospel." They set themselves up as judges and juries of everybody else and declare to the world that they are the dispensers of grace.

I stay in the Church because it has a business-like way of looking after the interests of each pastor and church.

I stay in the Church because it guides me and keeps me from getting tangled theologically.

I stay in the Church because I like its rules and regulations.

I stay in the Church because I like the evangelical position it occupies.

I stay in the Church because I like the organization: Bishop, D.S.'s, Conferences, Discipline, all helping me to my work in the building of the Kingdom of God. A great united body to declare to the world a warm, heart-felt, full, free salvation! God bless the Churches!—H. G. Pearce in Michigan Christian Advocate.

## THE WAGES AND HOURS BILL

The new Wages and Hours Bill which has now become law provides minimum wages for about one-third of the wage-earners of the country; for the other two-thirds it makes no provision. This other two-thirds includes the farmers of the country, all teachers and officers of our public schools, all clerks in stores and other workers in unorganized industries. For them living is going to be more costly because of the new minimum wage law, while the prospects are that their incomes will be no greater than they are now.

We can see how it will work by this instance: Here is a small farmer who owns his own land and has a mule. If he is very industrious he can make his own provisions of grain and meat and beef and milk and chickens and eggs and perhaps have enough left to buy sugar and coffee and other necessary articles of food by what he can sell of such things as are mentioned above. His main money crop, however, is cotton. The Government, if liberal with him, allows him to plant five acres. By fertilizing it heavily and fighting boll-weevils if need be, he can possibly make five 500 pound bales on his five acres. At present prices he can get for cotton and seed about fifty dollars a bale, a total of \$250. Out of that \$250 he has to pay for his fertilizer, for cotton seed to plant, for the tools with which he works. Any grower of cotton would say after paying the absolutely necessary expenses of making the crop this farmer will have less than \$200 a year clear, which is less than

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# CHURCH PEWS

SEND FOR CATALOG NO. 38

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\$4 a week, or less than ten cents an hour if he should work only forty hours a week, the maximum allowed under the new law. Out of that \$4 a week he has to pay his taxes, buy clothing for his children to wear to school and clothes for himself and wife, buy a new mule now and then, pay his part for the support of his church and Sunday school, provide some kind of conveyance to and from church and to and from market, and give his family some of the little comforts and conveniences of life. But, in the future, under the operation of the new law every thing he buys will cost more to make in the way of wages and he will have to pay more for it. This means that this farmer will buy less and consume less, and less labor will be needed to make what he buys and consumes.

The above comparison is not extravagant; it is made by one who has full knowledge of what the very best one-horse farmer in this section can hope to make. The average farmer does not make more than a half-bale of cotton to the acre, or realize more than five cents in cash an hour the year through for his labor. Congress is never going to improve conditions in this country by laws which leave the facts named out of consideration.—Biblical Recorder (N. C.).

#### WHAT SUBSTITUTE FOR THE ADVOCATE?

This week, and every week, some 75,000 families are reading The Advocate. Not every member of the family reads it, and few readers work "from cover to cover." But in every home for one day every week, and in many for seven, this paper is within reach of three or more people in each of these 75,000 Methodist homes.

That fact is something which has to be "sensed" before its full importance can be grasped.

Every week The Advocate reminds a multitude of people, numbering anywhere from two to three hundred thousand, that the Methodist Episcopal Church is here, that it is steadily at work, and that they are in one way or another related to it.

Many of these people do not need to be reminded that they are Methodists, but all of them need, and most of them are willing, to be reminded of what the church is doing; here, there, and the world around.

If there were no Advocate, would the church agencies be content to have these hundreds of thousands of receptive homes completely cut off from their various broadcasting stations? To ask the question is to answer it. Of course, the church's boards, commissions, and societies would at once get busy on the task of restoring the broken connections.

They would do this in one of two ways; probably both. Another Advocate would be started; beginning, of course with no subscribers, and years would be spent in building up a list of names equal to that which The Advocate now possesses.

The other method would almost surely be used while the new Advocate was struggling upward. Uncle Sam's postoffice would be called upon, and on a large scale.

The names and addresses of people who are now within easy reach through The Advocate would have to be laboriously and expensively collected, listed, compared, checked, and kept up to date. And then all sorts of printed matter would

begin going out to these addresses.

A young fellow who studies all sorts of queer facts says that he has figured out the cost of getting this necessary if not always welcome propaganda material to as many people as are on the present Advocate list. It would be not less than \$1 a year per family; which, queerly enough, is what most of these families themselves now willingly pay for The Advocate.

This little calculation has already opened the eyes of one man who says that he had often wondered why so many important church leaders are so sure that The Advocate is an asset of immense value to the church.

Says he: "I see now that, if we didn't have The Advocate, our general church agencies would have to provide some sort of substitute for it. But, more than that, I can see that any substitute which really took its place would either be another Advocate, as good as the present one, and with as large a circulation, or else something that would be many times more expensive and probably a good deal less effective."

The Advocate could be a lot better than it is; but the only substitute for it is itself—with improvements!—The Christian Advocate (Central Edition.)

#### FARM TENANCY HERE AND IN DENMARK

The American people may well take a leaf out of what is happening in Denmark, with respect to farm tenancy. Fifty years ago 95 per cent of the farmers in Denmark were tenants. Today 95 per cent of them own their farms. On the other hand, 50 years ago, one out of every four American farmers were tenants; today more than two out of every five are tenants!

In other words, while the Danish farmers have been climbing up the economic ladder, American farmers have been sliding down. The explanation for this striking comparison is the fact that the Danish farmers have been far better cooperators than those in the United States.

There is food for serious thought in the above figures, especially when soil fertility, abundant acreage and the unlimited resources of this country are considered. Apparently Americans—government and people alike—have still much to learn on the tenant situation.—National Grange Magazine.

#### "CANDIDATES AND CANDY-DATES"

There are many who are offering themselves for public office in the primaries this summer.

One group we would designate as candidates. These are they who are at least partially led by a desire to be of service to their constituents. From them we may expect reasonably worthwhile discussions of matters of public interest. Men of this type are as rare as the proverbial hen's teeth.

The second group might well be dubbed Candydates. They will come before us, their words sugar-coated, candied. They will flatter and entertain. With them eventful service is secondary. They want the doubtful honor and the sure emoluments of the offices to which they aspire. These we have always with us, and their number is legion.

Too often the citizen is misled by the Candydate. He goes to Columbia or to Washington, while men of real worth are defeated at the polls.—Berkeley (S. C.) Democrat.

## OBITUARIES

**LUPICA.**—Mrs. Albertha Pirtle Lupica, daughter of Mr. and Mrs. John Pirtle, was born in Pine Bluff, Ark., Nov. 27, 1911. She grew to maturity here. She attended Pine Bluff schools. On Jan. 7, 1930, she was married to Albert Lupica, of Ossining, N. Y. To this union was born one child, Jewell Francis, now five years of age. She made her home with her husband until the last of August. It was her desire to return to her father's home in Pine Bluff before the end. This was done. She reached Pine Bluff Sunday, Aug. 28, at noon, and the end came that evening. She is survived by her husband and daughter, her father and mother, two sisters and a brother, a host of relatives and friends, both here and in New York. She united with Carr Memorial Church Sept. 26, 1926, on profession of faith. In this church she lived to the end. The funeral was held in the church she loved, and the body laid to rest in Graceland cemetery, Pine Bluff. She was reared by Christian parents. Her father has been a steward in Carr Memorial Church for many years. She rested in the faith taught her by Christian parents. She met death bravely. We know where to find her. The same God that kept her will bless and keep the family until they are united in that "house not made with hands, eternal in the heavens."—S. T. Baugh.

**McCORMICK.**—Dorse Newton McCormick, son of James W. and Mary J. McCormick, was born in Churchville, Augusta County, Virginia. His family moved to Arkansas in 1875. He became a resident of Washington County in 1877, and located at Prairie Grove in 1884. He has been in the mercantile business for many years. I have been told by many who have known him for a long

time, that he was one of the most efficient and best informed business men in his line to be found in this part of the state. He was united in marriage to Miss Mattie Pyeatt, Nov. 26, 1902. Three sons were given to this union, the oldest, Robert Samuel, passing on before his father, June 23, 1917. The two other sons, Hayden and Kenneth, are with their mother, to comfort her. Brothers and sisters of Brother McCormick who are living, are Dr. E. G. McCormick, Mrs. W. N. Butler, and L. C. McCormick, of Prairie Grove, and Mrs. Sallie Ferguson of Broken Arrow, Oklahoma. Thirty-one years ago, Thomas William McCormick, another brother, and just last year the youngest sister, Mrs. Jennie Pittman passed away. Brother McCormick, with a large number of others, was converted in a great revival held in Prairie Grove in 1888. He joined the Methodist Church here at that time and this has been his church home ever since. On Thursday morning, Aug. 11, he suddenly, but quietly passed to his heavenly reward. On Sunday, Aug. 14, funeral services were held in the Methodist Church in Prairie Grove, in the presence of a very large gathering of loved ones and friends. Those taking part in the service and paying fitting tributes to the life of this good layman, were Bishop C. C. Selecman, Rev. Sam Yancey, an old-time friend of the family, Rev. J. W. Workman, his former presiding elder, Rev. Vance Womack, his presiding elder, and Rev. J. M. Harrison, his pastor. The body was laid to rest in the Prairie Grove Cemetery covered with a vast floral offering.—J. M. Harrison, Pastor.

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## FOR THE CHILDREN

### THE PUPPY

What is it chews my mama's shoes,  
Wiggles his tail like he had good news?  
The puppy.  
Who's in the way right under our feet,  
Teases the cat and won't let her eat?  
The puppy.  
What is it licks us smack in the face,  
Totes curious bones all over the place?  
The puppy.  
Who drags stockings way under the bed,  
Yelps and whines when he wants to be fed?  
The puppy.  
What worries mama till I hear her say:  
"You've got to give that thing away?"  
The puppy.  
Who runs and rips with all his might,  
And, mistreated, makes me want to fight?  
My puppy.—G. G. Maughan in  
N. C. Christian Advocate.

### HIS FIRST BUFFALO

"Tell us a story, Aunt Nan!" cried the children, crowding around my knee.

"An adventure story," begged Billy.

"No, an animal story," pleaded Ruth.

"Ruth and Billy always want them about boys having adventures or about animals," said Peggy. "Tell us one about a girl, Aunt Nan, do!"

"Well, well," said I. "So you each want something different. Still I think I know one that will please you all. It has a boy, a buffalo, and a little girl in it. How's that?"

"Oh, tell us it!" exclaimed all three.

"Years ago," I began, "pioneers who lived on the Western plains saw buffaloes in plenty—Indians, too, and outlaws. A very hard time they had of it. When traveling from the East or from place to place in the West on the lookout for a good spot on which to build a new home, they journeyed in wagon trains. Each wagon was of the prairie schooner kind, covered with canvas and drawn by several teams of horses or oxen. The men traveled on horseback or sat on the high seat in the front of the wagons and drove the horses while the women and children rode inside."

"I know; I've seen them in picture books," put in Billy wisely.

"So you have," I answered. "Well, one day a band of three wagons going to Kansas joined a caravan, or wagon train, going to the same place in order to have greater protection if they should be attacked by Indians. There were signs of them lurking about; and as for the buffaloes, immense herds of them thundered away a few miles in the distance every day or so. One night when the wagon train made camp on the bank of the Platte river and everybody was busy, some unharnessing and caring for the horses, some bathing in the stream, some cutting wood, some making fires, and some cooking food or preparing to eat, little Mamie Perkins' brother began crying for a drink."

"Bring up a bucketful from the river," said the mother.

"Mamie had just time to reach the water and fill her wooden pail when a monster buffalo came charging into camp. He was bellowing and snorting with rage and upset everything that stood in his path. The men fired at the huge, swiftly moving body, but the shots went wild. Little Mamie was on her way back just as he tore through the camp and, swerving to one side, rushed down the trail leading to the river. She knew nothing of the terrible visitor till he had swept through the astonished camp and was coming straight at her. She

dropped her bucket and stood still too frightened to move. With head down, tail high in the air, and hoofs pounding out a terrible tattoo on the hard earth of the plain, the buffalo came toward her at furious speed. Not one of the men knew little Mamie was at the river, for they had neither seen her go nor missed her from the camp, so none of them tried to follow and save her from the maddened creature."

"Oh, don't let him get her, Aunt Nan!" begged kind hearted Ruth.

"He didn't get her, dear. A boy saved her, a boy who happened to be riding as an extra hand to help with the freight. He had heard Mrs. Perkins send Mamie for the water as he lay tired and half asleep under a wagon behind her. His name was William Cody—"

"Buffalo Bill!" cried wee Billy.

"That's who it was, though he wasn't called by that name yet. He ran out, rifle in hand, and, sure shot that he was, steadied his gun coolly, aimed, fired, and the great buffalo lurched, staggered, and fell to the earth not ten feet away from the little girl, who broke out sobbing in relief."

"Goody!" cried the children.

"Didn't everyone think Buffalo Bill was very brave?" asked Peggy.

"Yes, dear, they did. I suspect he feared he might be thanked quite a bit for what he had done, because he picked up Mamie's pail and went back to the river to fill it with water again, while some men who had run down carried Mamie to camp. When he came back with the water, men and women were loud in his praises (you may be sure Mamie's mother was); so he just set the bucket down and went away to his tent, where he stayed till morning. That was his first buffalo, and of course he must have been proud of his skill; but though he was brave and manly, he was modest, too, and no one that day or ever afterwards heard the great scout of the plains boast."—Greta G. Bidlake in Presbyterian.

### I AM FOR SONJA HENIE

I am not much for "champions," as champions go, in these servile times. I am slightly nauseated by golf "champions," football "champions," flag-pole-sitting "champions" and pie-eating "champions."

But frankly do I admit that I am shouting LOUD for Sonja Henie, champion of the ice skates. Not that I care so much about her skating ability—but that I am enamored with her womanly character, her sense of propriety—her supreme moral courage!

What did she do to deserve of me this robust praise? I'll tell you:

Recently a publicity agent of the Tobacco Trust went to her and said:

"Miss Henie, we want your endorsement of our brand of cigarettes. You don't have to put one in your mouth—but we will publish your picture and pay you \$2,500."

And what did this clean, brave, sane young woman say? Here it is:

"I don't smoke. I won't take your \$2,500. I am ashamed of women who smoke. It is a disgraceful, filthy, degenerate habit. Good-bye."

And now you know why I stand up for Sonja—because she stood up for HERSELF—and for decency and purity and womanliness among her sex!

I do not know what Sonja's post office address is—but if I did I would send her a bouquet of white hyacinths, emblem and symbol of noble purity.—The Shield.

## INTERNATIONAL Sunday School Lesson

Lesson for September 11

### SAUL: MORAL FAILURE

LESSON TEXT—1 Samuel 10:21-25; 15:20-23; 31:3-6.

GOLDEN TEXT—To obey is better than sacrifice. 1 Samuel 15:22.

Moral failure is the direct result of disobedience to God. This follows from the fact that the moral order established in the universe was established by God. He, then, is the One who knows the right way. "God is always right, and when we are against God, we are always wrong. To walk a road leading away from God is to travel straight to ruin, and this is what Saul did." (Wilbur M. Smith).

The story of Saul's choice as king, his personal qualifications for leadership and his ultimate disgrace and death, is one that should give pause to every young man or woman who has been afflicted with present-day ideas that brilliance of mind, quickness of wit, and apparent worldly success, apart from obedient submission to God, are satisfactory ends in themselves. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).

### I. "There Is None Like Him" (10:21-25).

Saul was chosen of God to be Israel's first king. God Himself had been their king, but they in their willful unbelief wanted to be like neighboring nations. And the choice of both God and the people fell on Saul, for there was "none like him among all the people."

Never has a man been privileged to enter more auspiciously upon high office. Physically he was well-equipped, head and shoulders above the people (10:23). Mentally he was fitted for leadership. He was humble (9:21). He was spiritually right (10:6-9). He had a tolerant and kindly spirit (11:13). He was a successful military leader (ch. 11).

For two years all went well, but then came the crisis which proved that all was not as it should be, when Saul presumptuously took the place of Samuel as priest and made an offering (13:9-13). This was later followed by his disobedience in sparing Agag.

### II. "To Obey Is Better Than Sacrifice" (15:20-23).

God had commanded that there must be utter destruction of the Amalekites and their possessions—something like the burning of a disease-infested house—a wiping out of a king and people who were condemned of God. We may not fully understand this act of God, but if we know Him we will not doubt that it was in accordance with His infinite wisdom and love.

Saul chose to disobey, later contending that it was done because of the people, that sheep and oxen had been spared for a sacrifice to the Lord. Samuel cuts through his hypocrisy and declares that God wants obedience rather than sacrifice. This is a lesson that many who profess to follow the Lord have not learned.

"All the sacrifices and ceremonies of religion are to aid and promote obedience, not to be a substitute for it. Disobedience can never be

made a virtue, even though attended by thousands of sacrifices" (Stanley). The church or the individual who denies or disregards the teaching of God's Word and attempts to make up for it by sacrifices and ceremonies declares to the world that there has been a departure from true faith in God. Obedience is a virtue all too rare.

### III. "The Battle Went Sore Against Saul" (31:3-6).

This quotation from verse 3 relates to a particular battle, but it may well be applied to the entire battle of Saul's life. Having once begun the downward path of presumption and disobedience, the descent became rapid.

The man to whom God had given a new heart and upon whom He had poured out His Spirit fell to such a low state that we find him in 1 Samuel 28 consulting a witch, a spiritistic medium, seeking opportunity to speak with Samuel, who had already gone to his reward.

Spiritism is an evil current in our day, and therefore it may be well to point out that while mediums do seem to have the power to simulate the dead, they bring this about through familiar spirits (1 Sam. 28:7), that is through communication with evil spirits. The dead do not actually return, but they are represented by demonic agents. When the witch of Endor called on her familiar spirit, God intervened and actually brought Samuel from the dead to the great surprise of the witch. No Christian should ever have anything to do with Spiritism. If he does he indicates that his spiritual life is at very low ebb and that he is in real soul-danger.

The death of Saul writes a tragic end to a promising life, destroyed not so much by outside influences as by the moral decay within. The wise man said that as a man "thinketh in his heart so is he" (Prov. 23:7). It may not show today or tomorrow, but eventually the heart that is wrong leads to a life that is wrong. "Keep thy heart with all diligence: for out of it are the issues of life" (Prov. 4:23).

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## Public Reception For the Havekostos Mon- day, Sept. 12

On Monday evening, Sept. 12, the Women of Winfield will be hostesses at a public reception to be given at the parsonage, 2403 Louisiana, in honor of Dr. and Mrs. A. D. Havekost, our new associate pastor and his wife.

This will be an excellent opportunity for every member of Winfield to become personally acquainted with these fine people and you are all urged to call between 8 and 10 p. m.

### MRS. THOMAS RUSSELL WILL SPEAK AT THE JOINT CIRCLE MEETING MONDAY

Members of Circle No. 7 will present the program on "Planting the Gospel in Mexico" at the Joint Circle Meeting to be held at the church Monday, Sept. 12, at 10:30 p. m. Mrs. Thomas Russell, President of the Women's Missionary Society of First Methodist Church in El Dorado, will be the guest speaker. Mrs. J. S. M. Cannon will give the devotional and Mrs. A. S. Ross, General Chairman, will preside over the business session. Lunch will be served by Circle No. 3.

### OUR SYMPATHY

The sincere sympathy of the congregation of Winfield Church is extended to the family of Mr. and Mrs. Neal Clayton who passed away last Friday, September 2, as the result of an automobile accident.

### NEW MEMBER

We are happy to welcome into the fellowship of Winfield Mrs. Kate G. Dunkle, 1419 W. 7th, who joined the church last Sunday, Sept. 4.

### FUN NIGHT, TUESDAY, SEPT. 13 Something You Can't Afford To Miss

Next Tuesday night, Sept. 13, at 8 o'clock the Business Women's Circle of Winfield will sponsor a big carnival in Fellowship Hall. There will be concessions, side shows, hot dogs, and cold drinks. As a special attraction there will be a floor show including a womanless wedding with a home talent cast. A white elephant auction sale will also be held with Dewey Price as auctioneer. A 25c admission ticket may be used for four additional attractions.

The proceeds will be given to help furnish hospital equipment for the Negro Tubercular Sanatorium at Alexander, Ark.

Buy your tickets from members of the Business Women's Circle or at the door.

### FORUM CLASS

The Forum Class is really coming to the front. This is a class for young adults—men and women.

COME NEXT SUNDAY—a good lesson, good fellowship.

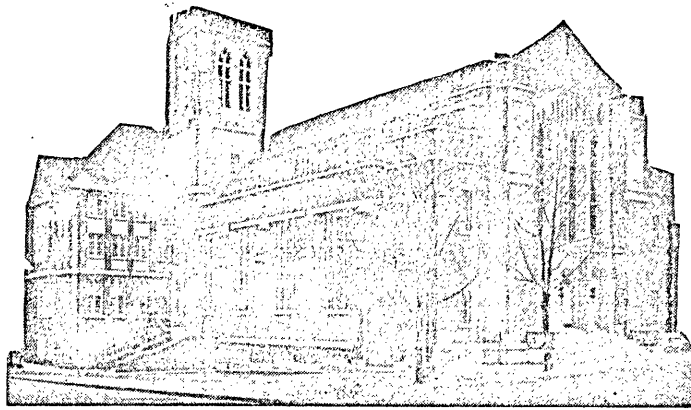
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ARREARS!  
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VOL. X

## Pulpit and Pen

NO. 36



## Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This Page Devoted to the Interests of This Church

GASTON FOOTE  
Minister

MRS. I. J. STEED  
Minister of Music



MISS MARGUERITE CLARK  
Membership Secretary

MISS KATE BOSSINGER  
Organist

### Next Sunday At Winfield

10:00 A. M. Church School, All Departments

11:00 A. M. "RELIGIOUS FADS AND SPIRITUAL FADS"  
—Sermon by Pastor

6:30 P. M. Senior and Young People's Leagues

### THE PASTOR'S MESSAGE

By GASTON FOOTE

### The Church School

In a country where there is absolute freedom between Church and State as is the case in America, all instruction in Religious Education must of necessity be voluntary. The state can force its citizen subjects to study arithmetic (compulsory school laws) but it cannot force its citizens to study the life and social and ethical teachings of Jesus.

That the religious educational program for American youth is terribly inadequate there can be no doubt. Of the nearly 35,000,000 young people under 25 years of age in America less than one-half of them are touched in any way by an institution of religion. Only about 50% of the people in America are connected in any way with a Church, Catholic or Protestant. Of this group who constitute the membership of the Church, so far as Protestantism is concerned, less than half the members are enrolled in the Church School. And to make the picture even less attractive, those who are actively engaged in a Church School class of religious education usually spend about 45 minutes a week in the class room—a period far too short for constructive work.

We do not care to see the state control religious education. We would be interested in non-denominational religious instruction in the public schools of America—for American youth ought to be taught not only mechanics but morality. And we would be interested in a broadened church program of religious education in which pupils would not only be taught the graces of a Christian life but would have the opportunity to practice these graces. Is it not true that there is no impression without expression?

### Christian Education

By MARGUERITE CLARK

#### Church School Attendance

Last Sunday .....462  
A year ago .....335

#### Departmental Report

|          | On   | Sty.      |    |    |
|----------|------|-----------|----|----|
| Present  | Time | Cont. Ch. |    |    |
| Jr. High | 50   | 40        | 29 | 35 |
| Sr. High | 46   | 39        | 25 | 20 |
| Y. P.    | 29   | 23        | 13 | 23 |

#### Adult

|                           |     |
|---------------------------|-----|
| Men's Bible Class         | 42  |
| Carrie Hinton Bible Class | 40  |
| Couples Class             | 36  |
| Fidelity Class            | 23  |
| Mae Jenkins' Bible Class  | 23  |
| Lila Ashby Bible Class    | 12  |
| Brothers' Couples Class   | 12  |
| Forum Class               | 11  |
| Total                     | 199 |

### ATTENTION, CHURCH SCHOOL WORKERS

There will be a general meeting of all workers in the Church School held at the church at 7:30 next Wednesday evening, September 14.

Some important plans concerning our fall program are to be discussed. Dr. Havekost, our new Educational Director, will be present.

### YOUNG PEOPLE TO RESUME SUNDAY EVENING PROGRAMS

Next Sunday evening at 6:30 members of the Young People's Department will resume their Sunday evening services and will begin a series of studies on "The Origin and Growth of the Bible" which will be led by Miss Lila Ashby.

It is hoped that all the young people of the church will plan to attend these meetings and enjoy the splendid fellowship with other young people of the church.

### CONGRATULATIONS

Miss Mary Ellen Kerr, daughter of Mr. and Mrs. W. D. Kerr, and R. J. Laechlin were married in the sanctuary last Thursday night, September 1, with Dr. Foote performing the ceremony.

Our congratulations and best wishes to these young people.

### "IF"

If you are not made better by giving, double your gift.

If you have God's promise for a thing, isn't that enough?

If some people are really on their way to heaven, they are traveling in the sleeping car.

If you cannot give a good reason for what you are doing, there is a good reason why you should not do it.

If some men were as tender in heart as they are in pocket, what wonderful things they would do for the Lord.

If God had no more mercy on us than we have on one another, the world would have been burned up long ago.

If some people would be a little more careful about where they step, those who follow them wouldn't stumble so much.

If God's light is shining in you, it will be sure to be seen by somebody who is traveling in the dark.

If we are faithful God will look after our success.

If we do not rejoice in the Lord, the world will not believe that we know him.—Tabernacle Baptist Church (Scheneectady, N. Y.) Calendar.