

Let Us Increase the Membership of Our Church Schools



Arkansas Methodist

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



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

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Reaching Others

By JOHN Q. SCHISLER

If yours is an average Southern community—country, town or city—it has one and one-half times as many persons who are not members of any church as it has who are members of all the churches in the community. When you add together all these communities you have twenty-three million unchurched people in the thirteen states in which our church operates most extensively.

What Does This Mean to You?

What does this mean for us, for our children and for our generation?

It means that the majority of the people in the community are on the wrong side of moral questions. This is not saying that every member of the church is on the right side of every moral question and that every person who is not a member of the church is on the wrong side of moral questions. But, as a rule, you have little reason to expect non-church members to line up on the right side of moral issues. It is not surprising that in many communities in the South those who have taken the moral side of political and social issues in the past few years have been defeated with distressing frequency. Let us remember that we are deciding the kind of moral atmosphere our children will breathe as they grow to manhood and womanhood when we determine what we intend to do about reaching the unchurched people of our community. An unchurched community is one in which the people are not being reached with the gospel. It may have no church, one church, or a dozen churches and still belong in this class. The important question for us Methodists to face now is not, Do we have a Methodist church in the community; but is the Methodist church reaching its constituency with a preaching and a teaching ministry?

Does the Church Have Values For Our Children?

Again, we must consider the actual values that are to be found in church membership for people living in our modern world. Does it really make any difference whether a child is sharing in the opportunities which the church provides for his Christian nurture and training? Ask yourself such a question with reference to your own life. Is it richer and finer by reason of your attendance at church school and your membership in a Christian church?

Let me give you three illustrations.

The Methodist Episcopal Church had a great Conference in Chicago in the winter of 1937. Many of the delegates had rooms in the Stevens Hotel which entertains many Conventions. During the following week a certain industry held its annual Convention in this hotel. There was much drinking. An elevator boy said: "We had the Methodists here last week and no whiskey was drunk in this hotel by that crowd." The conduct of Methodists answers, Yes, there are values in church membership.

Sometime ago Judge Lewis L. Fawcett of the State Supreme Court of New York, who has had an experience of twenty-three years on the bench, gave a powerful testimony for the religious training of youth. In a letter addressed to Dr. George

* AND JESUS ANSWERED HIM, THE *
* FIRST OF ALL THE COMMANDMENTS *
* IS, HEAR, O ISRAEL, THE LORD OUR *
* GOD IS ONE LORD; AND THOU SHALT *
* LOVE THE LORD THY GOD WITH ALL *
* THY HEART, AND WITH ALL THY *
* SOUL, AND WITH ALL THY MIND, *
* AND WITH ALL THY STRENGTH.— *
* Mark 12:29-30. *

William Carter, General Secretary of the New York Bible Society, reprinted in the *Christian Observer*, he says: "Permit me to state that my experience during twenty-three years on the bench, in which time over 4,000 boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sabbath school, has satisfied me of the value of Sabbath schools to the community, in helping safeguard it, to the extent to which Sabbath schools exist, from the growth of criminals."

"My experience also satisfies me of their value to the individual. In 1,902 cases of suspended criminal sentences, in each of which a minister, priest, or rabbi became interested at my request, only sixty-two of the boys were brought back for violation of the conditions of parole. I believe the reform in the remaining cases was prompt and permanent."

"In fact, I regard our Sabbath schools, including those of all faiths, as the only effective

means to stem the rising tide of vice and crime among our youth. Society carries the heavy burden of criminality, chiefly because of the lack of religious training of the youth. If all the children could be kept under the influence of the Sabbath school, and the grown-ups were active in some church, we could close our prisons and jails, instead of being compelled to enlarge and increase their number. The problem of youth is the problem of humanity."

"There are over 17,000,000 boys and girls in this country growing up without moral training from any source—Protestant, Catholic, or Jewish."

"May your labor of love in teaching God to the children be fraught with most glorious results through their salvation and their work in His cause in the years to come."

This experienced judge answers Yes, there are actual values in the church for the moral life of America.

Hear what Dr. Henry Link, Director of Psychological Service Center of New York City, and author of "Return to Religion," says: "When parents decide not to send their children to Sunday school until they are old enough to know what it is all about, they are adopting a principle which, if generally applied, is ruinous. For by the time children have learned what it is all about it is often too late for them to do much about it. Valuable years in which they should have acquired unquestionable habits of right conduct have been wasted."

"Our tests have shown that children who went to Sunday school have better personality traits than those who did not and that children of parents who went to church had better personalities than the children of parents who did not go to church."

A wiser than any of these said many centuries ago: "Train up a child in the way he should go; and when he is old, he will not depart from it." (Proverbs 22:6.)

A Challenge to You and Me

In the light of these testimonies the boys and girls and youth in our communities who are not being reached by the church are a challenge to you and to me if we are really interested in the Kingdom of Youth on earth. It is a challenge to us to be better ourselves. It is a challenge to our concern for others. It is a challenge to study our church programs to see whether we have been neglecting this most important duty and privilege. It is a challenge to remedy the conditions which make loss in membership possible. It is a challenge to develop and use plans which will succeed in reaching others.

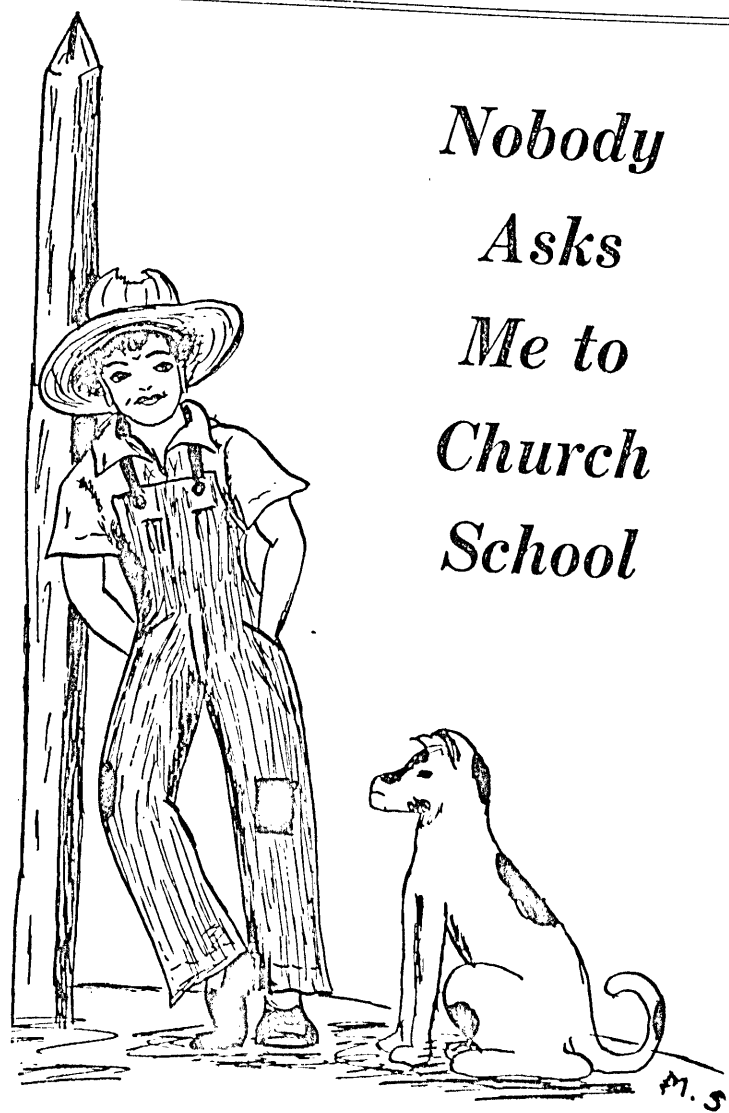
What Do We Need to Meet This Challenge?

What We Do Not Need

1. We do not need any additional machinery. The present officers, teachers and classes can and should carry out plans for reaching the unreached.

2. We do not need any burdensome expenses. Attractive posters which may be prepared by the young people, some survey cards which may be secured in reasonable quantities free of charge from the General Board of Christian Education, and certain other minor items are all that is needed. It is not money we need in this effort so much as personal service.

(Continued on Page Two)



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METHODIST EVENTS

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

Personal and Other Items

THE editor last Thursday had the privilege of
addressing the Fifth and Sixth Grades in our
Peabody School, and of hearing the pupils sing
"America, Our Fatherland." It was a real pleasure
to note the orderly manner and politeness
of these pupils.

ATTENTION, READERS! On account of the
fact that the inside half of this number had
to be made up in advance of the other half, it
was necessary to change the usual order of De-
partments. They are all here; but some are in
unusual positions.

DEAR SUBSCRIBERS, please look at your ad-
dress label. If it shows that you are in
arrears, please remit promptly. You cannot
afford to lose the news of the coming Confer-
ences. If you became a subscriber in a club, see
your pastor and arrange with him to renew.
You need the paper, and the paper needs you.

DR. J. C. GLENN, Presiding Elder of the Kan-
sas City District, heads the delegation of
the Southwest Missouri Conference to the Unit-
ing Conference of Methodism. As this great
Conference will meet in Kansas City, Dr. Glenn
will have double duties as host and delegate.
His many Arkansas friends congratulate him on
his recognized leadership.

REV. JOHN A. GOWEN passed away at the
home of his daughter, Mrs. H. A. Bach, at
Sikeston, Mo., Sept. 20, after an illness of five
months. His funeral was held at Kennett, Mo.,
with a number of ministers attending. He had
been pastor of Lowndes Circuit. A faithful and
devoted local preacher, he had served Monette,
Leachville, Manila, Hunter, and Maynard
Charges in the North Arkansas Conference.

LAST Sunday night six of the down-town
churches of Fort Smith united, at First Bap-
tist Church, for Dr. Webb's Drama, "Who Is to
Blame," which he is presenting in the interest
of Act No. 1, the local option bill which is in-
tended to give the people better control of the
liquor traffic. This union of the Fort Smith

churches in behalf of this cause is highly com-
mendable, and should be followed in other
cities.

MRS. HARRELL, widow of Rev. F. F. Harrell,
passed away Thursday of last week at the
home of her daughter, Mrs. E. C. Rule, in Cam-
den. Until recently Mrs. Harrell had been mak-
ing her home with her son, Evans Harrell, in
Shreveport; but at the time of her death was
visiting with Mrs. Rule. A noble woman, an
ornament to the itinerant home, Mrs. Harrell
was loved and honored and will be sadly missed
by relatives and many friends.

CO-OPERATE

ALL Pastors are earnestly requested to co-
operate with Supt. J. H. Glass in getting or-
ganizations for promoting interest in Initiated
Act No. 1, the good local option bill. It can be
carried in the November election if good people
are not indifferent. They need to be reminded
and encouraged. For information, address Rev.
J. H. Glass, Donaghey Bldg., Little Rock.

CIRCULATION REPORT

SINCE last report the following subscriptions
have been received: Hermitage Ct., O. C.
Robison, by Mrs. J. P. Johnson, 2; Huntsville,
C. L. Fry, 3; Forester, O. C. Birdwell, 1; Maga-
zine, J. L. Buck, 1; Russellville, R. E. L. Bear-
den, 1; Prairie Grove, J. M. Harrison, 1; Spring-
dale, H. O. Bolin, 2. These are meager reports,
but are appreciated nevertheless. Other pas-
tors are doubtless very busy with the round-up
for the year. We trust that they will remember
the needs of their people and secure renewals
and new subscribers for the coming year. It is
very important to keep our people well informed
about the affairs of the Church. Pastors should
read the comments of Mr. Metcalf of Batesville
in the Laymen's Forum. He thinks it is profit-
able and helpful to put the paper into all the
church homes. Try it and see if you do not get
results.

REACHING OTHERS

(Continued from Page One)

What We Do Need:

1. We need the passion for the lost sheep
which burned in our Savior's heart. Unless we
have it we shall fail. If we have it we shall
succeed.

2. We need to know the facts about the
situation in our community. Who are in church
schools? Who are not in any church school?

3. We need some simple plans which can be
used in our own community. These plans should
be made by the local Church Board of Chris-
tian Education, or by a special committee ap-
pointed by the Board for this purpose, and
should be thoroughly discussed in the Workers'
Council and then used with enthusiasm and
vigor.

What About a Goal?

No goal for percentage of increase in mem-
bership has been set by the Bishops or by the
General Board of Christian Education for your
church. To fix a goal in percentage of increase
would be unwise because conditions vary so
greatly in different communities. There is a
goal, however, for every class in every school.
It is

An Increase in Enrollment and Attendance This Year

In some church schools that will be 5, in
others 10, in others 50, in others 100, in still
others it will be a larger number; but in every
school it means an increase. If yours is a small
church, a gain of 5 or 10 is just as big a record
as 50 or 100 gain would be in a large church.
The thing of supreme importance is, that every
church make a gain this year. Let every Church
send its pastor to Conference this fall with a
better report on church school enrolment than
he had last fall.

Some Things to Be Considered

In reaching this goal there are some things
to be considered:

1. Every class in the church school should
make a list of prospective members and assign
their names to some members to visit and invite
these prospects to become members. (The teach-
ers will do this in the children's classes.)

2. We should give particular attention to the
Nursery Department roll, to home members in

the Young People's Department, and to the
Adult Home Department, and count these in
total enrolment.

3. In instances where one or perhaps two
members of a family are attending our church
school, we should make special effort to reach
other members of these families.

4. Adjacent to, or at least near by, every
local church is territory more or less densely
inhabited which is unoccupied by any evangeli-
cal denomination, and in which through zealous
action Methodist church schools, and later
churches, might be organized.

5. We should not be in too big a hurry to
drop names from our class rolls. What is to be
gained by it? Is it not better to make an effort
to hold our members and to go out after absen-
tees and bring them back?

No one should be dropped from the roll of
any church school class except by vote of the
Church Board of Christian Education (or the
Workers' Council). This Board (or Council)
should drop names only on one of the following
conditions: (a) death, (b) moved out of com-
munity or city, (c) known to have joined an-
other church school; (d) declined personally
to attend the school any further, (e) absent one
full quarter or more in spite of definite efforts
on part of teacher or class or both to secure
pupil's attendance.

6. The names of new pupils should be added
to the roll as soon as they have declared their
intention of becoming members of the school.

7. We must not rest until every person we
reach for the Sunday school classes and Epworth
League meetings becomes also a member of the
church.

8. Give the preacher a correct record for
his report to Annual Conference at least one
week before he goes to Conference.

9. Organize a school in some unchurched
area near enough to your church for some of
your men and women to serve as officers and
teachers. It might be possible to organize a
second school to meet in your building in the
afternoon for pupils who will not attend the
school which meets at the morning hour. That
has been done.

NOTE: Persons who are interested in having
more detailed suggestions should write for Book-
let No. 64-B, "Bringing People into the Fellow-
ship of the Church," free. Address The Depart-
ment of the Local Church, 810 Broadway, Nash-
ville, Tenn.

DEDICATION OF SHERIDAN CHURCH

HAVING no engagement last Sunday, in the
car with my son Paul and his family, I went
to Sheridan and had the pleasure of assisting
in the dedication of the Methodist church. In
the presence of a large and appreciative con-
gregation Bishop Sealeman preached a very
practical sermon, full of pertinent illustrations
and garnished with wit and pathos. At the close,
after the burning of the mortgage, the trustees
presented the beautiful building, and it was
dedicated with the ritualistic formula. This
commodious and well planned brick building,
erected during the pastorate of Rev. W. R. Boyd,
is a fine example of what a loyal and determined
band can do in a small town, even when another
denomination is greatly in the majority. It is
valued at \$14,000. The balance of the debt has
been paid since Rev. B. F. Roebuck became pas-
tor. He and his people and Presiding Elder
Clegg, who was present and assisted, are very
happy over the event and the record that has
been made. The church is 100% on circulation
of the ARKANSAS METHODIST.

It was a pleasure to meet and hear Bishop
Sealeman, who is diligently studying the situa-
tion in our Conferences. Within the past few
weeks he has preached in Harrison, Heber
Springs, Searcy, Judsonia, Higginson, Sheridan,
Altheimer, and Pine Bluff, and has dedicated
several churches on this round. He is rapidly
winning his way into the confidence and hearts
of our people.

Returning, our family group had lunch near
a Forestry Watch Tower, and then looked
through the palatial building of the Brinkley
Hospital, recently the property of the Shrine
Country Club. It, with the lake fed by springs
and the well kept grounds, is a truly wonderful
place, and offers restful surroundings to conva-
lescents.—A. C. M.

BOOK REVIEWS

Evangelism and Change; by Bishop Edwin Holt Hughes; Introductions by Bishop John M. Moore and Dr. James H. Straughan; published by the Methodist Book Concern, New York; price \$1.50.

Everything that Bishop Hughes writes is well worth reading; but this book is so timely and every phase of his subject so thoroughly considered that it should be read by every preacher and loyal layman. Knowing that there are two types of evangelism that are frequently arrayed against each other in the thinking of the people, Bishop Hughes says in The Introduction: "Feeling that evangelism should be rescued on the one side from the merely hortatory and on the other side from the merely psychological, the writer has sought to achieve a balance in feeling and treatment." How admirably he has succeeded this reviewer can testify. He writes: "The figure that describes the evangelistic life of America in the last two centuries is that of 'dissolving views.' Whether we study the matter from the standpoint of personalities, methods, interpretations, or doctrine, the figure holds good. The men who have been in the center of evangelism's stage have been striking in their resemblance as well as in their differences. They have stood for a common passion, even though the manifestations of it has been so varied." Jonathan Edwards, Charles G. Finney, Dwight L. Moody, and "Billy" Sunday and their methods are carefully compared, the characteristics of each emphasized, and the fact that each met the needs of his day recalled. The following are the chapters: "Evangelism and Change," "Evangelism and Conscience," "Evangelism and Constancy," "Evangelism and Cost," "Evangelism and Children," "Evangelism and Christ." The discussions are in the Bishop's characteristic and nervous style, interspersed with apt illustrations and scintillating wit, and always profoundly reverent and uplifting. The closing words are: "We have no complete Christlikeness unless we are partners with Him in the search for the lost. When we know Him well and obey Him fully, we shall follow His footsteps not only to the carpenter shop, the funeral, and the feasts; but also to those sacred shrines of mystery and grace where we strive to open the eyes of the sinful that they may see God and know pardon, and to place the helpless hands of men in the strong hands of the Lord—hands that being pierced carry the tokens of the saving Redeemer."

Sequoyah; by Grant Foreman; published by the University of Oklahoma Press, Norman, Oklahoma; price \$1.50.

This is the life story of Sequoyah, one of the most remarkable Indians in all history. A half-breed Cherokee, unable to read any language, he was able, out of his own mental resources, to invent a perfect alphabet for his people, the only man in the world who perfected in its entirety an alphabet or syllabary. The publisher says: "Sequoyah began to realize the magic of writing. He saw samples of writing and printing and called these mysterious pages the White Man's 'Talking Leaf.' Sequoyah began to dream hazily about an 'Indian Talking leaf'; he experimented aimlessly at first, but gradually his conception took practical shape. This was slow and laborious work for an untutored Cherokee, and to make his efforts even more difficult, he faced ridicule and menace from his fellow warriors, who accused him of dealing in a sinister and black art. . . . Finally, after twelve years of labor and discouragement, he completed his syllabary, composed of eighty-five symbols, each representing a sound in the Cherokee spoken language. The simplicity of the syllabary and its adaptability to the speech and thought of the Cherokees, enabled many of them to master it in a few days. The Indian nation was practically made literate in a few months. This study is based largely on newly discovered source material and supplies an authentic account of the great Indian genius." Grant Foreman is one of the best known historians of the Southwest. As our Western Methodist Assembly is located on a mountain near Fayetteville, called Mount Sequoyah after this famous Indian, many of our people should be interested in reading this fine biography. The author closes his volume with these words: "Most significant and lasting memorial to the immortal Sequoyah, is

the learning and culture of a fine body of Americans, the Cherokee people. Their advanced position in society directly traceable to Sequoyah's works, exercised a beneficent influence on other tribes of Indians and contributed substantially to the civilization of the new State of which they are a part."

"Just A Book"; by Hal L. Norwood; published by The Star Publishing Co., Mena, Ark.; price \$1.00.

This book, by former Attorney General Norwood, contains many amusing incidents in his own life and that of friends, showing interesting changes of customs, accounts of unusual court trials, and addresses delivered on special occasions. The incidents scintillate with wit, the trials illustrate varieties of court procedure, and the addresses exhibit the best style of Southern oratory. In addition to provoking many a smile and hearty laugh, this book has a distinct historic value and should be read by those who seek an intimate knowledge of certain periods. In this day of multiple taxes this item is provoking: "When I was a boy no taxes were collected, except State and county taxes on property, and one dollar per capita tax, a State tax of two mills and a district tax, when voted, of not exceeding five mills for school purposes. There was no sales, inheritance, or income tax; no tax on horse or dog racing, 'Bank Night', or any other form of legalized gambling. You did not have to pay any license unless you wanted to sell liquor or get married." Discussing religion and the churches, the author relates a bit of humor at his own expense: "The rules prohibited about everything that I could get any fun out of; therefore I did not join the church until I was about thirty years old and then joined the Episcopal Church. I thought my brother would be glad to know this, so I wrote him. He replied that he had always thought that if I ever got religion, it would be in its mildest form." The little book has attracted much attention, and has been ordered by persons in 23 different States. As General Norwood was his student at Altus, this reviewer has been intrigued in reading the book.

The Blessed Life: Sermons On The First Psalm; by Calvin Barnard Waller, D.D.; published by the Zondervan Publishing House, Grand Rapids, Mich.; price \$1.00.

The first three of these sermons are based on the First Psalm; eight others are based on New Testament Texts. These are fine, practical and devotional sermons, filled with Scripture quotations that emphasize the argument, and enriched with many beautiful quotations from inspirational poetry. Seldom does one find such a wealth of helpful suggestions on Bible themes. This reviewer found these matchless sermons so entrancing that he read almost all at a single sitting, lasting far into the night. It is easy to understand how Dr. Waller, the beloved pastor of the Second Baptist Church, Little Rock, with such preaching has built up and held a great congregation and a vigorous church. If you are spiritually minded, you will enjoy reading these sermons. If you are not spiritually minded and will read the book thoughtfully, you will fall in love with spiritual things. If you buy and read this book, you will thank the reviewer for calling your attention to it. Christians today need just such spiritual food. "The Second Mile Life" is a sermon especially suited to the needs of our times.

Worship Programs and Stories for Young People; by Alice Henderson Bays; published by the Cokesbury Press, Nashville, Tenn.; price, \$2.00.

With the purpose of leading young people into vital worship experiences which will have an effect upon their conduct, this is a valuable book of source material for such programs as well as a handbook of well-arranged programs. A short exposition discusses worship adapted for young people and the use of stories in worship. The worship services themselves are grouped around the following themes: "Biographical," "Christian Living," "Living Together as Brothers," "Great Stories Retold," "Interpretations of Pictures," "Poems and Hymns," "Special Occasions," and "Services for Intermediates"; thirty-six services in all. While, as the

title indicates, the book emphasizes the use of stories, it contains also many useful poems. There are adequate indexes, bibliography and additional stories, all of which make the book very useful for any one who works with Young People or Intermediates. Some of the stories have been used successfully with even younger groups.

Tuan Hoover of Borneo; by Frank T. Cartwright; published by the Abingdon Press, New York; price \$1.75.

More thrilling than fiction is this story of the daring and adventurous life of Tuan Hoover, missionary and founder of a remarkable civilization in the jungles of Borneo. There he worked and struggled to plant Christianity. With unflinching faith and energy he worked in spite of great difficulties. Often his task seemed hopeless. Yet he lived to see the fruition of his plan. Dr. Cartwright has given us a most vivid and unusual account of the striking personality, Tuan Hoover, and his wonderful work. When you have read the book and passed it on to a friend, you will not have to ask, "Is Missionary work worthless?"

About The Old Faith; by Henry W. Frost; published by Fleming H. Revell Co., New York; price \$1.25.

This is a collection of meditations based upon fundamental Christian faith. It is intended primarily for Christians young in the faith. It is a valuable manual, full of scriptural references. The author's style is lucid and he writes with the force of his own personal convictions. The language is simple and free from difficult or technical terms. Much strength and knowledge will be gained by a thoughtful study of the text, although you may not always agree with the author's conclusions.

Idolatry In America; by James W. Johnson; published by Fleming H. Revell Company, New York; price 75 cents.

This is a small volume containing a great truth. Under these subjects, "America Yesterday and Today," "Christ and the Nations," "A Broadside from Christ," "Divine Providence and Human Disobedience," "National Policies and Christian Principles," the author gives an interpretive discussion of many of the vexing problems of the day and stresses the fact that Christ's teachings alone are able to cure a sick world. From his conclusion we quote: "The conclusion of the whole matter is that God in His wisdom came to earth in the person of Christ, to teach men how to live to best advantage and how to enjoy to the utmost their really wonderful life on earth. Some day we can make of earth a real Eden again, if we will. The way has been clearly shown. How many are willing to follow the divine leading? Here's hoping that some day mankind will awake to the possibility of achieving real happiness and true success."

GET IT! YOU NEED IT

DR. ERNEST H. CHERRINGTON, Executive Secretary of the Board of Temperance and Public Morals of the Methodist Episcopal Church, has just prepared a new book, "Alcohol Problems Visualized," which is undoubtedly the most practical presentation of the modern Liquor Problem that has been published. It is made up largely of a series of charts, some of them in several colors, which present at a glance what would require a large amount of printed matter. They will attract attention and produce results where, in many cases, a pamphlet, a tract, or a periodical of ordinary type would not be read or even noticed. This book is really a visual encyclopedia on many important phases and recent aspects of the alcohol problem. It should have great value in the hands of teachers in the local Church School, and of the officers of other groups. The Woman's Missionary Society could make wonderful use of it. The material which it contains could easily supply fundamental facts in connection with the Sunday School Temperance Lessons for the coming year. Pastors and Church School Superintendents should get this book for use in their Schools. The price is only 70 cents a single copy, or \$6.00 for ten copies. Order of E. H. Cherrington, 100 Maryland Ave., N. E., Washington, D. C.

Youth Replies

—by—

SUSIE McKINNON MILLAR

"So nigh is grandeur to our dust,
So nigh is God to man,
When Duty whispers low, thou
must,
The youth replies, I can!"
—Emerson.

CHAPTER III

"Let me stop here, Thomas," demanded Katherine as she pounded the chauffeur.

"But, Miss Katherine, I don't think your grandpa would approve; and I don't like to leave a little girl here by herself."

"I will stop, too! Grandpa always lets me stop wherever I please. Here's Bully. He's a good dog and big enough to take care of me. I'll play right near here while you go to the office and get Grandpa. So there!"

She opened the door and she and Bully were out of the car and bounding away almost before it could stop.

Thomas shook his head and muttered as he sped away: "Confound that young 'un! She'll make me lose my job yet, or give it up most likely, to save my nerves."

Soon Bully and Katherine fell on adventure. Mike and Alice Mahoney were established in the shade of a big oak, Alice in a home-made wagon, listlessly toying with a sandwich which Mike had managed to buy from the hot dog stand at the park entrance; and Mike stretched out on the ground nearby, watching a squirrel storing nuts. In spite of Mike's interest in the squirrel, his face wore a worried expression and every now and then he'd look toward Alice and try to arouse her interest. She'd make a brave attempt to respond but each time drop back on her pillow and close her eyes; and Mike turned back to watching the squirrel.

Katherine and Bully found them thus and Bully at once snatched the sandwich from Alice, who gave a weak protesting cry.

Like a young fury Mike fell upon Bully. "Confound you, you dirty dog. Drop that sandwich. It's Alice's and she's sick and hungry." He took Bully by the collar and dragged him back and called to Katherine: "Get that sandwich away from him I say. Don't stand there like a simp! Why don't you watch where you're going? You hadn't ought to let your old dog jump on babies."

"You let my dog go!" screamed Katherine, making a rush at Mike. "You dirty boy! I'll find a policeman to put you in jail. Stop that, I say. You'll squeeze the bref out of Bully."

"I wisht I could," cried Mike. "He'd ort to be kilt. And you! I'd love to choke you too."

"There's your old sandwich," cried Katherine. "He dropped it. It's too dirty for him to eat—so there!"

"Too dirty for your old dog, is it, Miss Smarty, with your old party duds on? If I leave holt of the dog I'll mess up that dress for you. Then you won't look so fine and clean."

"I guess I can make you leave go of him! Just you watch me, Mister Smarty."

Katherine darted swiftly and upset the wagon and let Alice roll out on the ground. She stepped back and turned, tossing her head

defiantly at Mike, who stood looking at her dazed, too horrified to move.

But her triumph was fleeting. She felt herself seized roughly and shaken violently. Phillip had seen the disturbance as he got off the street car at the park entrance, and, not waiting for Mr. Johnson, dashed forward, too late to prevent the overthrow of the wagon, but in time to seize Katherine before she could do any more harm. He stood there holding her and shaking her, too shocked and angry to say a word, too angry to realize what he was doing, or to notice the big policeman who had just stepped up and dropped his hand on Mike's shoulder.

"Here, here, kid. Don't you know better than to start a fight on girls and babies? Whose dog are you trying to steal?" Then to Phillip he commanded, "Stop shaking that little girl. You don't look like a kid that would be mixed up in a fight like this. Come, come! Stop it I say."

"I can't stop it," stammered Phillip. "She turned the wagon over on purpose."

"That's true, officer," said a pleasant deep voice just behind Phillip. "I'm afraid my little granddaughter is to blame for all this disturbance and deserves a worse shaking than this little boy is able to give her."

The officer saluted. "I beg pardon, Mr. Campbell. I didn't understand. I feared this toughy was annoying the little lady. The likes of him need watching. I've no doubt he's a thief and would have made off with the dog or perhaps the little lady's purse and jewels. Shall I run him in?"

"Indeed no!" said Mr. Johnson, who moved from Phillip's side where he'd been quietly watching events with Alice, whom he had rescued, comfortably resting in his arms. "I know Mike." He placed his hand on the shoulder of the boy, who still held desperately to Bully's collar. "He's an all right boy and a special friend of mine. Phillip and I had just arrived in search of him. I can vouch for him. He wouldn't steal anything, and whatever mistake he's made I'm sure it was in defense of this baby."

"I'm sure you're right, sir," said Mr. Campbell. "Now let's have these youngsters give an account of themselves. This young man you call Phillip I saw hop off the car and get in the shaking I was running to give. Now let's hear what Mike and Katherine have to say."

"I'll say Mike's a dirty boy, and he got mad because Bully wanted his sister's old sandwich and took it; and that was right, too. He wanted it. What's an old sandwich anyway?"

"A sandwich is a whole lot when you haven't et all day, and a lot when you save pennies and buy it. It was Alice's and I won't stand by and let no dog take it. And I'm glad Phillip shook her. I'd er beat her up for what she done to Alice if I wasn't of holdin' the dog."

"I'm afraid I would have, too, son, said Mr. Campbell. "Here, take this and get Alice another sandwich and a bottle of milk. I'm sure she needs it. Come, Katherine. Let's go before you get into more mischief."

"But I don't want to go," pouted Katherine, and added eagerly, "let's take Phillip with us. Please, Granddad. I want him to play with."

"H'm," said Phillip very ungallantly, "I wouldn't play with you

WHAT ABOUT OUR CIRCUIT PREACHERS?

Let us keep faith with the men who have small salaries and hard places to serve by putting into the treasurer's hands a little substance that will go toward relieving many embarrassments. I realize we cannot do much. The effort will have to be made continually until we find more lucrative resources. But we can help a great deal with the money we have been asked to give to this cause.

We should be leading our churches to make the gifts that they are asked to make. The preachers will have to be very careful to get the churches back of this task. If we made our own gifts as many of us will, and leave the churches out we will not get the best results. We will not have made the church conscious of the needs of the field. The more churches we can lead to share in the gifts to underpaid ministers the more nearly will we be to making the call church-wide. The more nearly church-wide we can make the call the more easily will we get the small churches to realize their part in the final solution of the problem.

We should remember that no one is to be counted as contributing to this fund who does not turn over to Brother I. L. Claud the money for distribution on the basis agreed upon by the committee. Whatever money is turned over to him will be counted as paid by the one making the contribution. Gifts to preachers other than through the treasurer cannot be credited as gifts by those who are working to raise these salaries. Therefore if you direct your own money we cannot account for it.

On page 51 of the 1937 Journal of the North Arkansas Conference you will find the rate of pay we have agreed to after four years of effort and study. We think it is fair and reasonable. Last year we had only 71 of our number contribute to this fund. Many of those were from the ones who were not receiving a living wage. The largest contributor gave only \$100.00. Three of our number gave that much last year. Other gifts ran as low as \$1.00.

It is time for us to make our contributions to this very worthy fund. Let us make the effort this year and see what it will do for those who have labored on small salaries and led many souls to accept Christ and the Church.—J. L. Rowland, Conference Missionary Secretary.

if you were the last person in the world."

He turned his back and walked away, but Katherine called after him, "You Phillip boy, old meany! Stay with your dirty friends! All the same you are going to play with me heaps and heaps of times, even if I have to shake you and shake you and shake you to make you do it."

Very reluctantly she got into the car, and Bully jumped in after her. (To be continued)

Every Methodist family in Arkansas needs to know the history of the Church. The History of Arkansas Methodism by J. A. Anderson will supply you with this information.

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.

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

LEADERS' DAY STUDY, MONTICELLO DISTRICT

The annual Study Leaders' Day for the Monticello District was held in Dermott Sept. 8, with Mrs. V. O. Buck, District Secretary, in charge.

The theme was "Our City Church," based on the text book, "The American City and Its Church," by Samuel C. Kincheloe. Mrs. G. N. Kephart of Warren led the opening devotional. Hymns, "This Is My Father's World," "Great God of Nations," "O Master Let Me Walk With Thee" and "Mid All the Traffic of Thy Way" were sung by the congregation with Mrs. E. D. Galloway of De Queen playing the piano. Mrs. Kephart also led in prayer.

The outline of the study was presented by Mrs. Buck in a very interesting and efficient manner. Mrs. Kephart made a splendid talk on the "Cities of the Bible," using as illustrations the cities of Damascus, Antioch and Jerusalem.

Bro. H. B. Vaught, presiding elder, opened the afternoon session with prayer. Ladies of Warren Society presented a delightful skit entitled, "A Rural Family Take a Trip to the City." Mrs. Wharton, Christian Social Relations Superintendent of Warren, gave a talk on "Responsibility of the Church to Society." Mrs. Buck read a beautiful poem, "My Church," by W. H. Broddy.

The closing devotional was led by Mrs. Kephart who read Psalm 46. A vocal solo, "The Holy City" was rendered by Mrs. Louis Logan with Mrs. Lyle Bynum playing the accompaniment.—Mrs. C. R. Roy.

BATESVILLE DISTRICT MEETING AT SALEM

Edith Martin Zone of the Batesville District met at Salem, September 13. Mrs. L. C. Craig, Zone chairman, called the meeting to order and introduced Rev. Don Holman, pastor-host, Mrs. H. E. Pearce, District Secretary, and Miss Juanita Hill, Deaconess for the District.

The inspiring devotional was conducted by Bro. Holman. Auxiliary reports followed. Auxiliaries present were from Calico Rock, Cotter, Gassville, Melbourne, Mountain Home, Salem and Wiseman. The attendance was good, about fifty being present.

Miss Hill was welcomed and she spoke about her past work, having graduated from Scarritt in 1916. She told of the work she would do on the Calico Rock Circuit, and stated the numerous articles and supplies she could use. Hearty cooperation has been pledged to her throughout the District.

Mrs. R. A. Dowdy, Batesville, and Mrs. B. E. Snetser, Newport, were guest speakers for the day. Mrs. Dowdy had as her theme the Christian Social Relations Work and the many possibilities for service it offers in every community and church. Members were urged to be more active in C. S. R. Mrs. Snetser discussed the new Efficiency Aim and the group was most responsive in the discussion, and

eager to carry out the goals recommended by Council.

The Auxiliaries were asked to observe the 60th anniversary of the Woman's Missionary Society with birthday parties, each individual bringing her own birthday offering. The District's goal is \$125.00. The District Secretary told about one birthday party where the members over sixty years of age presented Miss Haskin's leaflet, "We Are Sixty."

The District Study Leaders' Day was announced for September 23 at Batesville, at which time Bishop C. C. Selecman would be heard.

The lovely hospitality offered by the Salem Auxiliary made all feel at home and welcome. A most appetizing lunch was served at the noon hour. Melbourne invited the Zone to meet with them in December.

Ministers present were Bro. Holman, Rev. R. E. Robertson, Rev. L. C. Craig and Rev. Lloyd Conyers.

The District Board to have charge of the Deaconess work, met during the noon hour. The Board is composed of Miss Hill, Mrs. Pearce, Mrs. Snetser, Mrs. Dowdy, Mrs. Craig, Mrs. Henkel, Mrs. Alice Graham, Mrs. S. O. Harris, Secretary.

ZONE MEETING AT DESHA

The Pearl McCain Zone of the Batesville District met at Desha Sept. 16. Auxiliaries represented were: Batesville (First Church and Esther Case and Central Avenue), Desha, Evening Shade, McHue, Salado, Moorefield, Newark, with a total attendance of about fifty.

Rev. Silas Dixon, pastor of Desha church, led the helpful devotionals. Rev. Ray Seals, Newark, gave the opening prayer.

The minutes of the last meeting were read by the Zone chairman, Mrs. Clarence Huff, who acted as secretary. The roll was called and was followed by introductions and Auxiliary reports.

The effects and possibilities of Spiritual Life Groups were discussed by Mrs. A. D. Stewart and Mrs. Albert Gatlin, Mrs. I. N. Barnett, Sr., and Mrs. B. E. Snetser told the group of different methods used to present the Missionary Bulletin each month.

Miss Juanita Hill, Deaconess stationed at Calico Rock, was introduced and she reported her work to date; and she also made a number of requests for supplies that are needed in her work on the Calico Rock Circuit.

Mrs. M. E. Moore, District Director of Children's Work, discussed the Co-operative Plan and reported on progress made in her work.

Mrs. I. N. Barnett, Sr., was asked to report on her stay at Mt. Sequoyah during the two Schools in July and August.

A cooperative lunch was served at noon with the Desha Auxiliary being very gracious hostesses.

Mrs. Walter Tucker, Batesville, directed inspiring devotionals at the opening of the afternoon session. Mrs. Ben Jernigan sang a solo.

Mrs. R. A. Dowdy gave a helpful talk on Christian Social Relations, telling of the many activities possible for an Auxiliary to carry out in order that our communities may be ideal places to live in; and Mrs. Snetser led the discussion on the Efficiency Aim.

A letter from Pearl McCain was read by the secretary. Announcements of District interest were given by Mrs. Pearce, who urged a full attendance at the Study Leaders' meeting at Batesville Sept. 23.

Mrs. Cledice Jones gave the courtesy committee's report. Central Avenue, Batesville, invited the Zone to meet with them in December.

The session was dismissed with prayer by Mrs. L. C. Craig of Calico Rock.—Reporter.

CARTHAGE AUXILIARY

The Missionary Society met at the church on Thursday morning, Sept. 22, for an all-day quilting. We nearly finished two quilts. At the noon hour we had a delicious potluck lunch. Our pastor, Bro. Love, and Mr. R. J. Nutt were visitors.

After lunch we resumed our work and at the usual time we met in a business meeting. Mrs. J. W. Crowder led in the Mission Study lesson; then a prayer by Mrs. Crowder. After the lesson the president, Mrs. L. F. Griffin, took charge. We decided to have a Silver Tea Friday night, Sept. 30, at the parsonage, to raise money to flush our budget, and too, we decided to finish covering the barn at the parsonage.

We had 24 ladies present. We were delighted to have two ladies from the Baptist Auxiliary, who worked patiently to help us with the quilting. We feel and hope, since we have had another meeting in our church, our pastor doing the preaching, that our people have put on new life, and we hope that our Society will be a greater help to our church than ever before.—Miss Hanna Wylie, Publicity Supt.

BATESVILLE LEADERS' DAY

The Batesville District Study Leaders' Day was observed at First Church, Batesville, Sept. 23. Mrs. H. E. Pearce, District Secretary, presided. Mrs. Clara Dowell acted as secretary. The following program was given:

Prelude, Mrs. Ben Jernigan; hymn, "This Is My Father's World"; worship period, led by Mrs. A. D. Stewart; prayer, Rev. C. N. Guice; prayer-hymn, Mrs. Ben Jernigan, "Breathe on Me the Breath of God"; hymn, read in unison, "Mid All the Traffic of the Ways."

Candidate requirements, Mrs. B. E. Snetser.

Miss Juanita Hill, Batesville District Deaconess, was introduced. She described her work at the Wesley House in St. Joseph, Mo. She also mentioned the need of supplies in her work on the Calico Rock Circuit.

Mrs. W. P. Jones gave a fine talk on the Study Program.

After the roll call and announcements by the Secretary, the group was dismissed with a prayer-hymn and prayer by Rev. J. W. Johnston.

In the afternoon Mrs. Alice Graham opened the session with an inspirational devotional. Hymn used was "Where Cross the Crowded Ways of Life," with Miss Bess Maxfield at the organ.

A very generous offering was made. It will be used for Baby Life Membership.

The outstanding part of the day's program was the pre-view of the fall study, "The American City and its Church." The pre-view of the course and the presentation of the First chapter were given by Miss Eleanor Neill of Batesville, who gave an unusually fine discussion.

Mrs. Clarence Hull read the findings of a Social Investigation Committee, prepared at the Pastors' School at Conway in June.

Mrs. Capp Shanks gave many illustrations and opportunities for service in the activities possible in

Christian Social Relations. Her subject was, "My Church's Responsibility In My Community."

Bishop Selecman and Rev. Connor Morehead were introduced and each gave interesting talks.

Committee reports were heard and the group was dismissed by Rev. H. M. Fikes.

STUDY LEADERS MEET AT BLYTHEVILLE

Jonesboro District Study Leaders' meeting, in preparation for the fall study, "The Church in the City," was held in First Church, Blytheville, September 15.

In planning for the meeting Mrs. A. P. Patton, District Secretary, had made it plain that all Auxiliary Presidents, and Superintendents of Study, and Superintendents of Christian Social Relations were REQUIRED and EXPECTED to be present. As a result there was an attendance of almost 100% of these officers. The interest and attention were most gratifying.

Mrs. E. W. Fötter conducted the opening worship service, very skillfully bringing out the real purpose of mission study, its contribution to the ultimate purpose of the Woman's Missionary Society, and the principles and objectives of missionary education.

Mrs. Patton devoted the morning period to explaining Efficiency Aim requirements, types of classes, and value of special classes. She stated that a Mission Study leader needs two kinds of equipment: First, materials with which to work; second, a missionary mind, human sympathy and faith in God and man. Complete outlines, neatly typed, were given all study leaders. Christian Social Relations Superintendents also received outlines which showed ways in which they may cooperate in this study of the city

and its Church. Many magazines and books suggested as supplementary material were on display. The text books and helps were on sale.

A delicious luncheon was served by the Blytheville women.

The group assembled at 1:30, with singing, and prayer by Mrs. H. L. Wade.

The afternoon was spent in presentation of methods of actual class work. Mrs. Patton explained our relation to the Missionary Education Movement, gave reasons why we are to study the city church and demonstrated the building of a program. She showed how six, or four, sub-topics may be used, and the methods and materials needed in their development. The presentation of one sub-topic, "Skylines of the City," which had been put in dramatized form, was given by a group of young women from First Church, Jonesboro. Another, "The Church at Work in the City," was presented through a map talk. Miss Juanita Wood, a social service worker of Milwaukee, Wisconsin, told a number of her experiences as a case worker. Mrs. Almon Faught, a Christian Social Relations chairman, gave a third sub-topic, "My Church's Responsibility In My Community," and suggested much helpful study material including articles from World Outlook. She led a general discussion on "City Lights and Shadows." Mrs. Patton gave, as the closing part of the day's instruction, a prayer by Rauschenbusch.

A brief business session followed in which the Prayer Retreat for Jonesboro and Paragould District, to be held in Jonesboro October 11 and 12, was announced. Stress was placed on the importance of the District's goals for the year, with special emphasis on the Week of Prayer, World Outlook, Scarritt



Fine Feathers
Make Fine
Hats For
Fall
Field's Offers
The Latest in

New Fall
HATS

Black!
Navy!
Brown!
Rust!
Lorenzi Brown!
Teal!
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Side Sweed Berets
Tilted Tea Cups
Petite Sailors
Tiny Brims
Rolled Bretons
Dixie Watteaus



Field's



At 225 S. Main, Largest Exclusive Millinery Shop

Maintenance, and Miss Martin's salary.

Mrs. Henkel Pewett, Conference President, presented candidate cultivation and told of the need for additional workers both at home and in the foreign field. She closed with a thanksgiving for our sixty years of worthy service, and a dedication to the tasks ahead.

The meeting was dismissed with prayer by Rev. H. L. Wade.—Mrs. J. F. Fogleman, Recording Sec'y.

SARDIS ORGANIZES

The women of Sardis Church met Sept. 24 with Mrs. S. K. Burnett and organized a Missionary Society with seventeen members. The following officers were elected: President, Miss Willie Bea Green; vice-president, Mrs. Harlie Hobby; secretary, Mrs. J. H. Nance; treasurer, Mrs. T. M. Hogue; agent for paper, Mrs. John Hobby; corresponding secretary, Mrs. E. L. Tabor.

BRADLEY AUXILIARY

Bradley Auxiliary had for their guest speaker Mrs. Horace McClen-don of Lewisville, county nurse, who gave an interesting and instructive program.

The first number was, "Why Let Them Die," an article written on the death rate of mothers and babies in America. Then she lectured on the posters sent out by the State Tuberculosis Association. She urged the women in various ways to help her carry out the health program in county, state and nation.

Everyone went home feeling they wanted to do more for the Master, who said "I was sick and in prison and ye visited me."—Mrs. T. P. Adams, Supt. C. S. R.

STUDY LEADERS' CONFERENCE

Study leaders of the Missionary Societies in the Helena District held an all-day District conference in Forrest City Sept. 15 to prepare for the fall and winter program.

Mrs. F. M. Tolleson of Brinkley, District Superintendent of Study, led a discussion on methods and principles of teachings and requirements of the Mission and Bible Study program as outlined by the Woman's Missionary Council.

Mrs. Peter Kittel was in charge of the afternoon program on "The Church in the City." Others taking part included Mrs. Emory Sweet of Widener, Mrs. Homer Williamson of Wheatley, Mrs. H. A. Farrell and Miss Adelaide Stevens of Forrest City, and Mrs. Lester Weaver of West Helena.

Mrs. W. C. Jennings of Marianna acted as secretary for the conference meeting.

PARAGOULD-JONESBORO DISTRICT PRAYER RETREAT

The Prayer Retreat for the Paragould-Jonesboro Districts will be held at First Church, Jonesboro, October 11-12. The Retreat will open at ten o'clock Tuesday morning, Oct. 11, and close at three p. m. Wednesday, October 12.

Rev. Fred G. Roebuck, of Pine Bluff, will be the leader. He will be assisted by Dr. E. W. Potter, Presiding Elder of Jonesboro District, and Dr. E. B. Williams, Presiding Elder of the Paragould District, and the preachers of the two Districts.

Mrs. E. W. Potter, District Chairman of Spiritual Life, and Mrs. M. D. Meiser, Spiritual Life Chairman of Paragould District, will have charge of the Retreat. They will be assisted by the District Secretaries, Mrs. Clay Culver of Mammoth

Christian Education

HAPPENINGS AT HENDRIX COLLEGE

Thirteen new ministerial students have enrolled for the first semester, and also three young women who plan for some Christian life service. In the Freshman Class are I. L. Claud, Jr., Hilka Greene, Powell Greene, Robert Harris, Joe B. Roe, Orlie Slaughter, Harold Spense, Bryan Stephens, and Kermit Vanzant; in the Sophomore Class are David P. Conyers and Seawright Stewart; and in the Junior Class, Allen Dye and Jim Majors. The young women are Mary Ellen Smith and Betty Eberdt, Freshmen, and Barbara Allen, Junior.

Open house, held by various Conway churches Wednesday night for the students of the three colleges, was attended by large numbers of students and members of the congregations. After general greetings and introductions, programs of songs, speeches, group games, and refreshments were enjoyed.

Fifty-two students attended the first meeting of the Hendrix Players Thursday night. The main feature of the program was a talk by Byron McKinney, Junior, about his experiences with the South Shore Players at Cohasset, Mass., last summer. Miss Helen Holmes of Newport is president of the Hendrix Players and Miss Winnie McHenry of Conway was elected secretary. Professor Robert B. Capel, Director, and Miss Marguerite Pearce, assistant, announced that at least three plays will be given by the Players this year: "Strangers at Home," "The Ghost of Yankee Doodle," and "The Nut Farm." All three plays were Broadway hits and had long, successful runs. The first will be presented October 24 and 25.

Dr. T. S. Staples, dean of the college, was speaker at chapel assembly Tuesday. Warning against too early specializing professionally, he pointed out the need for every one to buttress his special training with general knowledge that he may be equipped for emergencies. Thurs-

Spring and Mrs. A. P. Patton of Jonesboro.

The Conference Committee on Spiritual Life and Message will direct the Retreat.

Each Auxiliary in the two Districts, is asked to send two delegates and to invite their preacher to come. Please send the names of your delegates to Mrs. E. W. Potter, Jonesboro, as soon as possible. Registration will be \$1.00. There will be no other expense. The text is "Religious Living" by Harkness. If you can read it before coming it will help. The Retreat is open to men as well as women.

This is the fourth Prayer Retreat conducted by the Committee on Spiritual Life and Message this year. Over 200 delegates and preachers attended the other three Retreats held in June.

Mrs. Henkel Pewett, Conference President, states: "I consider the fine increase in finances at the end of the second quarter due largely to the Prayer Retreats." Increase in religious living does increase the finances, though that is only a by-product of our work.

The Committee wishes to make this the best Retreat of the year.—Mrs. Alice C. Graham, Chairman of Spiritual Life and Message.

day's chapel exercises included a worship program of responsive readings led by Joel A. Cooper of Paragould.

Various musical organizations began their annual programs and plans last week. Approximately 120 students attended the first rehearsal of the Hendrix Choristers, of which Professor Clem A. Towner is Director. He explained to new members the objectives of the organization. Plans for an a capella choir of selected voices and for a men's chorus were announced.

The Symphony Orchestra, directed by Professor David R. Robertson, has 30 members at present. Officers were elected as follows: President, A. Clarence Isch of McGehee; secretary, J. T. Matthews, Jr., of Heber Springs; and Dale Ford of Conway, publicity director. It is said that this is the only college symphony orchestra in Arkansas with complete instrumentation. Four of these musicians will participate in the Little Rock Symphony Orchestra this year. Professor Robertson will again be concert-master and assistant conductor. Miss Marjorie DeLange, instructor in 'cello, will be first 'celist, A. Clarence Isch, Senior, and Ned M. Romine, Sophomore, will be members of the violin section of the orchestra.

The Woman's Athletic Association, directed by Miss Mary Louise McElwee, began fall activities with a hike and picnic Friday afternoon. Mary Nelta Macey is president. Mary Meek is vice-president, and Frances Stewart is secretary-treasurer for this year. Regular schedule for archery, hockey, badminton, etc., began this week.

The mural painting in the ante-room of the Hendrix post office, which was sketched last year by Mr. Louis Freund, resident artist, is now being painted by student-members of his Art classes under his direction. The mural covers about 75 square feet and portrays various activities on the campus, including dramatics, dormitory life, athletics, and recreations. In the middle of the painting are the words, "Conway, City of Colleges."

Athletic interest is now centering upon the first game of the season next Friday night, when the strong Henderson Reddie Team will play the Hendrix Warriors in the Young Memorial Stadium. Around a nucleus of 8 letter men Coach Grove is building a speedy squad that looks better with each day's practice.—G. A. Simmons.

REV. J. W. MANN CLOSING OUT A SPLENDID YEAR

One of the best days I have had this year was spent with Rev. J. W. Mann and the preachers of the Texarkana District in their monthly Brotherhood meeting at Lockesburg, September 13. In point of service Brother Mann is the senior Presiding Elder of Little Rock Conference. His seven-years' experience has made him a wise leader. His preachers and people love him and are glad to follow his leadership. The reports from the preachers were all encouraging. The prospects are for full payments on all causes. A number of the preachers reported splendid revival meetings. The Brotherhood was entertained at luncheon by Rev. and Mrs. James Simpson, who, in paying a long standing debt on the Lockesburg church, have won the admiration of all the preachers in Little Rock Conference. Brother Mann is closing

out his year's work with a series of Christian Education Institutes, assisted by the staff of the Conference Board of Christian Education.—Clem Baker.

SEPTEMBER MEETING OF LITTLE ROCK DISTRICT BROTHERHOOD

The Little Rock District Brotherhood, with Dr. J. D. Hammons, presiding, held its September meeting at First Church, September 12, with all preachers present, save one who was sick and one who was in the midst of a meeting. Reports indicate that 100% will be paid on all claims and preachers' salaries. Reports of revivals indicate an increase over last year. Considerable improvements have been made on church property and debt paying. An outstanding feature is the establishment of a city mission sponsored by the Children's workers of Little Rock. Dr. Hammons came to the Little Rock District four years ago after successful pastorates in our larger churches, and with a previous experience of two years on Pine Bluff District. He has furnished wise, brotherly, and business-like leadership, and all departments of the Church program have grown under his administration. During this quadrennium Dr. Hammons has not only furnished wise leadership throughout his District and in his Conference, but has come into a position of leadership in several of the great Boards and movements of the entire Church.—Clem Baker.

LITTLE ROCK CONFERENCE SENDS EIGHT PREACHER BOYS TO HENDRIX

Through the Ministerial Education Fund the Little Rock Conference had eight preacher boys enrolled in Hendrix last week, with two or three others who will enter after Conference. Of the eight, five were there last year. They are: Mouzon Mann, Robert McCammon, Edward Dunlap, Roland Marsh and Ben Musser. The three new boys are: Jim Major from Little Rock; Joseph R. Roe from Des Arc, and Bryan Stephens from Gurdon. Of the six from Little Rock Conference who graduated last June, three have entered Southern Methodist University for their B.D. degree. They are: Mark Vaught, Jack Wilkes, and Richard Ferry. In addition to these three we have the following who were there last year to continue their work: John Mann, Earl Walker, Frederick Swendemann, Louis Averitt and Ralph Clayton who served charges in the Conference this year, are also entering S. M. U. for their B.D. degree, making a total of eight Little Rock Conference boys in Southern Methodist University. One of our young preachers, Ewart Watts, enters the Senior class in the School of Religion at Yale this month. In addition to these seventeen we will have several preacher boys supplying charges and studying in our State Schools at Arkadelphia, Magnolia, and Monticello, but we cannot give the names of all until Conference. There will be at least twenty-six young preachers from Little Rock Conference in school this year. If we can keep up our Ministerial Education Fund and keep our boys in school, it will not be many years until Little Rock Conference will have the best educated and the best prepared ministers for all of its charges of any Conference in the connection. —Clem Baker.

FIELD NOTES

By CLEM BAKER

Rev. C. R. Hczendorf reports that First Church, Little Rock, has already reached 350 of her 400 increased enrollment goal.

Rev. J. L. Leonard, who has made his home in Little Rock this year, has fully regained his health and is looking forward to the coming session of the Conference. He looks better than I have seen him in several years.

Rev. Louis Averitt entered S. M. U. for his B.D. degree last week. He will continue to serve the Okolona Charge till Conference.

Dr. H. B. Watts is having the best congregations that I have seen at First Church, Little Rock. His church has taken over the support of another young minister in Hendrix College.

Rev. L. O. Lee will soon move into a brand-new parsonage at Strong. It is a splendid six-room bungalow, completely furnished and paid for. His people want Bro. Lee to live in it next year.

Rev. J. W. Mann will serve the Texarkana District next year if his preachers have their way. A unanimous resolution was passed at his preachers' meeting in September, requesting the Bishop to send him back.

Dr. Gaston Foote reports Winfield has taken over the ministerial education of Jim Major, one of Winfield's fine young men who was licensed to preach recently and is now in Hendrix College. Dr. Foote is preaching to great crowds at Winfield.

Rev. W. R. Boyd was the preacher in a revival meeting at Huttig last week. Rev. J. W. Thomas is the pastor. District interest was reported when I was there Wednesday.

Rev. Leland Clegg has moved into the completely remodeled District parsonage at Pine Bluff. The old two-story building has been made over into a modern seven-room, two-bath bungalow. Looks like this Elder plans to stay in Pine Bluff another year.

Rev. A. J. Shirey has just closed a successful revival at Hazen, where the pastor did his own preaching. His people say that Shirey is an unusual preacher.

Rev. J. L. Hoover has recently organized a Wesley Foundation to care for the Methodist students in the colleges at Arkadelphia. Under Brother Hoover's leadership our Arkadelphia church has had a great year. Looks like Hoover was made for Arkadelphia.

Dr. J. M. Workman is closing out the year with a two weeks' revival, assisted by Rev. W. L. Arnold of Smackover. "Bill" Forbess of Little Rock is leading the singing. Dr. Workman has put Fordyce on the Methodist map during these four years.

Mr. T. A. Prewitt of Tillar was a happy visitor to this office last week. Brother Prewitt is lay leader and District Director of Adult work for the Monticello District and for these four years has been one of the most helpful members of our Board of Christian Education.

Dr. C. M. Reeves reports that his two preacher boys, Mouzon Mann and Robert McCammon, made a valuable contribution to First Church, Camden, and to the Camden District this summer, and that his church is gladly continuing the support of these two fine young ministers in Hendrix College this year. Dr. Reeves stands out as the

Conference leader in supporting the Ministerial Education Fund.

Rev. J. C. Williams, our good pastor on the Holly Springs Circuit, after several weeks' illness, is back at work with prospect for closing out the year with his usual good report.

Rev. Curtis Williams, having completed and painted the new parsonage at Douglassville, is now living in the parsonage and his people would like for him to continue there another year.

Dr. Albea Godbold recently had as his guests, on Sunday morning, Bryan Stephens of Gurdon and Edward Dunlap of Pine Bluff and reports that these two fine young preachers made such a good impression upon his congregation that First Church, El Dorado, is assuming the responsibility for their education in Hendrix College where they now are enrolled.

Rev. E. D. Galloway is to be the preacher in a revival meeting with Rev. Arthur Terry at Fairview, Texarkana, beginning next Sunday. Brother Terry has already built a new parsonage and taken a large number into the Church this year.

Dr. H. B. Vaughn is especially interested in the young preachers in his District. He reports that three of them will serve Charges and attend Monticello A. & M. College this fall. They are: Eldred Blakeley on the Fountain Hill Circuit, W. D. Golden on the New Edinburg Circuit, and J. R. Sewell on the Wilmar Circuit.

65 SCHOOLS REPORT INCREASE OF 3,129 IN CHURCH SCHOOL ENROLLMENT IN LITTLE ROCK CONFERENCE

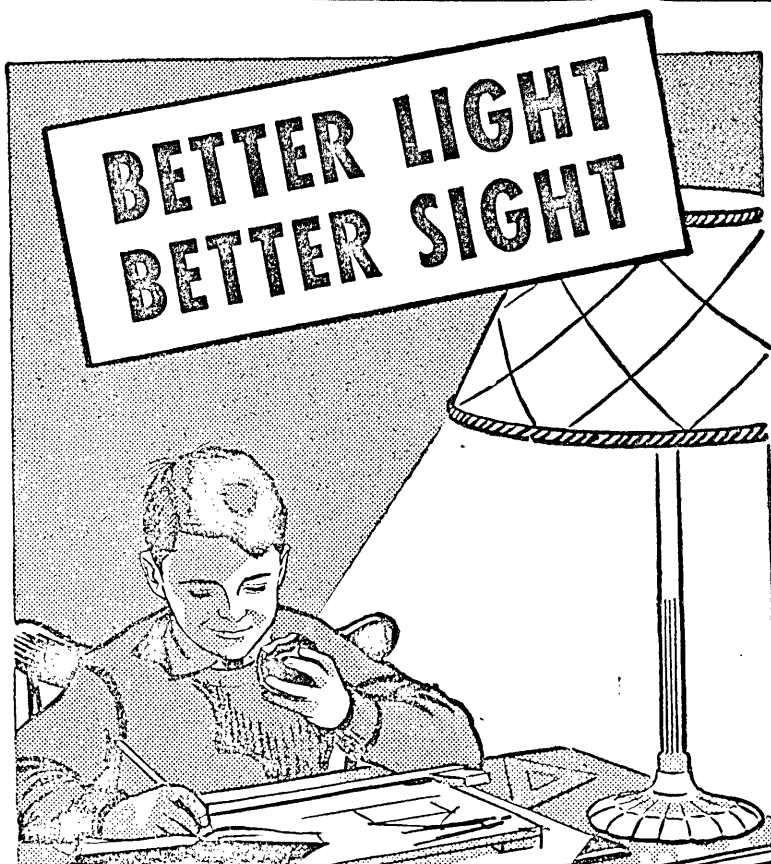
Last week eight more schools in Little Rock Conference reported their increased Church School enrollment goal, which brings the grand total goal for this Conference to date up to 3,129. From our contacts throughout the Conference we are finding that a large number of schools have set a goal and are working for increased enrollment that have not yet reported. We believe that the whole Conference is in on this campaign but we would appreciate every school sending in its goal. The schools reporting with their goals last week are as follows:

Pump Springs	5
Doyle	10
Little Missouri	25
Forest Park	50
Norphet	50
First Church, El Dorado	150
First Church, Hot Springs	200
Bethel (Sheridan Ct.)	44

—Clem Baker.

REV. E. C. RULE CLOSING OUT SPLENDID QUADRENNIUM

The Little Rock Conference has always been blessed with splendid Presiding Elder leadership, but no man among us has ever done a better four years' work than has Rev. E. C. Rule, who is coming to the close of his quadrennium on Camden District. Brother Rule is what we call a "well rounded" leader. He is intelligently aware of every interest of the church and gives equal emphasis to every phase of the Church program. These four years have been marked by an era of church and parsonage building and payment of church and parsonage debts. Very few districts in all our Methodism have less debt than the Camden District. During the past two years this district has taken over the education of four young ministers and is making a large contribution to the education of others. This district led at Conference last year in increase in Church



Begin LIGHT CONDITIONING THIS EASY WAY!



One way to start Light Conditioning is to replace every burned-out or blackened bulb and fill every empty socket with a bright, new MAZDA lamp. Use MAZDA Three-Lite bulbs in your three-light I.E.S. Better Sight Lamps and three-light fixtures. Two sizes, 45¢ and 60¢.



Kitchen work is easier and goes faster when the light is right. Most kitchens can be Light Conditioned very easily by using a 150-watt MAZDA lamp in the ceiling fixture and a 60-watt lamp at each work center. The 150-watt costs only 20¢; 60-watt, 15¢.



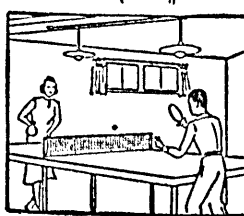
Every lamp that is used for reading, studying, or close seeing work should be equipped with at least one 100-watt, two 60's, or three 40-watt MAZDA lamps to provide plenty of light for safe seeing. 15- to 100-watt sizes—only 15¢.



For perfect make-up, good light is an absolute necessity. The pinned-up type wall lamp shown here is excellent for a dressing table and takes a 75-watt MAZDA lamp. (For daytime make-up, try a MAZDA Daylight lamp.)



Millions of families are now using I.E.S. Better Sight Lamps of this type. Equipped with a 100- or 150-watt MAZDA lamp bulb, an improved lamp like this actually gives far more useful light for the same current than many old-fashioned, dark-shaded reading lamps.



Indirect lighting at low cost is possible with Silvered Bowl MAZDA lamps. These regular MAZDA lamps with a coating of mirror silver on the bowl are ideal for ping-pong, kitchen, workshop lighting and other places where indirect light is desirable.

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School enrollment. The Young People's work has grown each year and this district has for the past two years led in the number participating in the Young People's Assembly at Conway and the Christian Adventure Assembly at Magnolia. Throughout the quadrennium large emphasis has been given to "Evangelism," with revival meetings, Church School Evangelism, and Visitation Evangelism being equally emphasized. In point of preachers' salary, the Camden District is well balanced. Every preacher is promised a living wage with the assurance that it will be paid 100%. In my recent visit, I found the people everywhere in love with their Presiding Elder. They enjoy hearing him preach, and appreciate his visits in their charges. The Camden District will lose a great Presiding Elder, and some change will get a great pastor when our Conference meets in November.—Clem Baker.

WEST VIRGINIA CONFERENCE HAD OVER 5,000 INCREASE IN CHURCH SCHOOL ENROLLMENT THIS YEAR

A note from Dr. W. F. Quillian, General Secretary, brings the encouraging report that the West Virginia Conference has been held and that this Conference reported an increase in Church School enrollment of more than 5,000. This is one of the first Conferences held and the first from whom we have had a report. West Virginia is one of the small Conferences. Dr. Quillian estimates that we will have at least a 50,000 gain in Church School enrollment throughout the Church this year. This will be the greatest record ever made by our Church and shows what our Presiding Elders, preachers, and Church School superintendents can do when they get definitely behind a specific task. The Little Rock Conference will be among the leaders.—Clem Baker.

INSTITUTES IN THE CAMDEN DISTRICT

The series of four Christian Education Institutes held in Camden District last week were among the very best that have ever been held in the District. Brother Rule divided his District into four groups. The first Institute was held at Fordyce, Monday night, the second at First Church, El Dorado, Tuesday night, the third at First Church, Camden, Wednesday night, and the fourth at Magnolia, Thursday night. There was an actual attendance of 450 at these meetings which was great when we remember that they were not mass meetings, but groups of Church School workers. Every charge in the District was represented at one or the other of these meetings, and every pastor in the District attended, except two who were in a meeting. Those participating in the Institute were: Revs.

E. C. Rule, Geo. C. Meyer, Arthur Terry, Dr. C. A. Overstreet and Clem Baker. They were good meetings in every respect.—Clem Baker.

ARKADELPHIA DISTRICT HOLDS CHRISTIAN EDUCATION INSTITUTES

Rev. R. E. Fawcett and his district leaders are holding a series of Sunday afternoon Christian Education Institutes this month and next. The first was held at Dalark, September 18. I was not present, but reports indicate a splendid attendance and good program. The second was held at Malvern last Sunday from 2:00 to 4:00 o'clock. The attendance was sufficient to fill the Malvern auditorium. They came from Arkadelphia, Friendship Circuit, Hot Springs Circuit, Benton, Traskwood Circuit, Malvern Circuit, and Malvern. Brother Fawcett, being busy in another part of the District last Sunday, the Institute was led by the District Director of Adult Work, Mr. H. A. Brooks. Others participating on the program were: Mrs. H. A. Brooks, Miss Pauline Goodman, Mrs. E. E. Fohrell, Miss Fay McRae and Clem Baker. Various phases of the Church School work were considered with the chief emphasis upon "Preparation for the New Church School Year" and "The Campaign for Increase in Church School Enrollment." The next Institute will be held next Sunday afternoon at Princeton for the charges in the south end of the District.—Clem Baker.

HOME AND FOREIGN MISSIONARY OFFERINGS, LITTLE ROCK CONFERENCE, FOR AUGUST

Arkadelphia District	
Dalark	\$ 1.06
Butterfield (2 mos.)	.79
Traskwood	.45
Oaklawn	3.00
Tulip	.61
Lonsdale	.25
Holly Springs	.99
Macedonia	.71
Princeton	.68
Malvern	3.53
Arkadelphia (2 mos.)	20.00
Point View	.42
Manchester	.37
First Church, Hot Springs	10.00
Total	\$48.86

Camden District	
Fairview	\$ 2.00
Stephens	2.00
Mt. Prospect	.91
Harrell	1.64
Norphlet (4 mos.)	6.00
Camden	14.75
Silver Springs	1.25
Strong	1.66
Parker's Chapel	2.07
Louann	.50
Fredonia (2 mos.)	3.00
New Hope	1.00
Rhodes Chapel (6 mos.)	6.00
First Church, El Dorado	17.55
Total	\$60.33

Little Rock District	
Capitol View	\$ 1.00
Pepper's Lake	1.00
Bethlehem	1.00
Geyer Springs	1.00
Johnson's Chapel	.67
Pulaski Heights	10.00
28th Street (2 mos.)	5.00
Hunter Memorial	1.60
Hickory Plains	.68
First Church, L. R. (2 mos.)	23.96
Douglasville	2.00
Mt. Tabor (2 mos.)	1.25
Total	\$49.16

Monticello District	
New Edinburg	\$.85
Prairie Chapel (2 mos.)	1.26
Rock Springs	.77
Hermitage (2 mos.)	2.10
Hamburg	4.00
Wilmar	1.63
Crossett	4.64
Watson	1.00
Total	\$16.25

Pine Bluff District	
Gould	\$ 1.63
First Church, P. B.	14.42
Tucker	.57
Altheimer	1.18
Bayou Meto	1.00
Carr Memorial	2.00
Center (Sheridan Ct.)	.21
St. Charles (3 mos.)	4.03
Grady	1.60

Whitehall	1.00
Sheridan	2.00
Ulm	.85
Swan Lake	.60
Humphrey (4 mos.)	2.64
Brewer	.73
Lakeside	10.03
Prosperity (Rowell Ct.)	1.00
Sherrill (3 mos.)	3.00
Stillwell (2 mos.)	1.00
Hawley	1.00
Total	\$50.49

Prescott District	
Nashville	\$ 5.00
Doyle	.50
First Church, Hope	6.00
Blevins	2.50
Emmett (3 mos.)	1.00
Emmett	7.51
Bierne (2 mos.)	1.00
Mineral Springs	2.62
Saline (2 mos.)	1.83
Midway (2 mos.)	2.00
New Salem	.25
Fairview	.50
Total	\$30.76

Texarkana District	
Wofford's Chapel	\$.60
Mena	5.00
Horatio	2.47
Harmony (3 mos.)	3.75
Lewisville (2 mos.)	8.51
Stamps	3.94
Cove	.50
Vandervoort	.74
Rondo (Conf. Year)	6.00
Total	\$31.51

Offering by Districts	
Arkadelphia District	\$48.86—14 schools
Camden District	60.33—14 schools
Little Rock District	49.16—12 schools
Monticello District	16.25—8 schools
Pine Bluff District	50.49—20 schools
Prescott District	30.76—12 schools
Tesarkana District	31.51—9 schools
Total	\$287.36—89 schools
—C. K. Wilkerson, Treas.	

HOME AND FOREIGN MISSIONARY OFFERING, YOUNG PEOPLE'S ORGANIZATION, LITTLE ROCK CONFERENCE, FOR SEPTEMBER

Camden District	
Vantrease (Senior League)	\$ 1.99
Vantrease (July and Aug.)	2.00
Smackover	2.00
Junction City (1937 pledge)	.50
Norphlet	1.00
Centennial (Senior League)	.50
Fordyce	3.00
Junction City	1.00
Fairview (Intermediate)	.26
Total	\$12.15
Little Rock District	
Primrose	\$ 1.25
Lonoke	7.50
Carlisle (3 mos.), 20 on 1737 pledge	3.20
Total	\$11.95
Monticello District	
Crossett	\$ 1.20
Dermott	5.00
Arkansas City	1.00
Total	\$ 7.20
Prescott District	
Spring Hill	\$.50
Grand Total	\$31.80
—Mrs. R. A. Thomas, Treasurer.	



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WALK-OVER SHOES

now at a new low price

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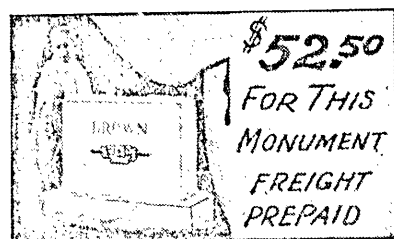
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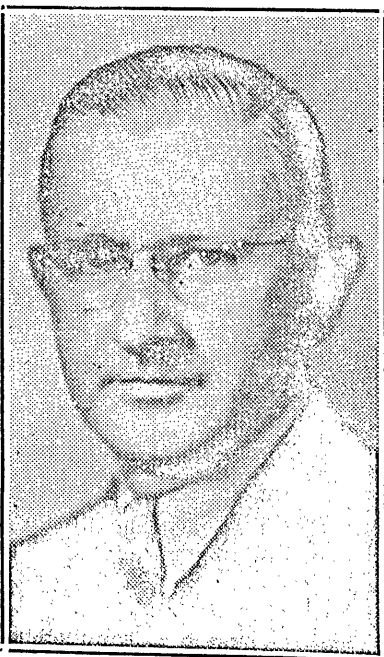
MEN'S SHOP

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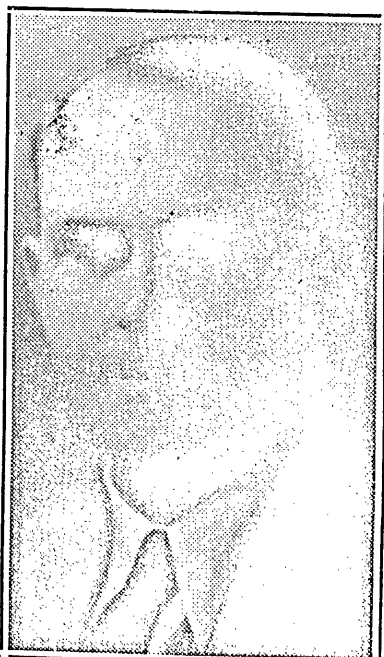


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Sears, Roebuck Is to Have a New, Handsome Home in Little Rock



H. G. BELL, Manager



L. LOWE, Assistant Manager

This modern business building will be erected soon at the corner of Seventh and Main streets to house the enlarged Sears, Roebuck and Company's retail store here. Designed by Sanders and Ginocchio, it will have two stories, basement and mezzanine, providing 46,000 square feet of floor space. Sears, Roebuck has secured a long-time lease on the property from the M. M. Cohn Company, owners. Managing the company's new store, which will compare favorably with the company's stores in the larger cities, will be H. G. Bell (left), manager, and L. Lowe, assistant manager. Both have been in the Little Rock store for several years.

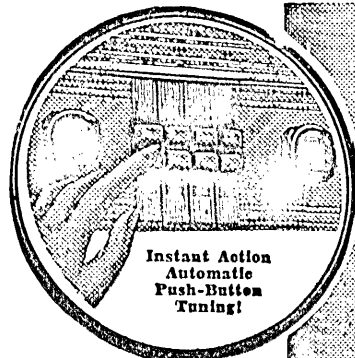
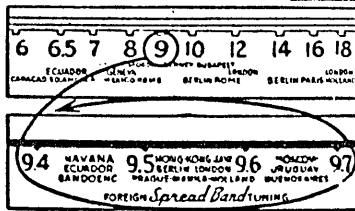
New, Enlarged Modern Business Building to be erected for Sears, Roebuck and Company at Seventh and Main Street

The Most for Your Money! 10-Tube A.C. Push Button SILVERTONE RADIO

Silvertone is America's leader—and here's the leader value of the Silvertone line! A big, powerful 10-tube radio at a price you'd expect to pay for a 6 or 8 tube!

\$64.95

\$6 Down, \$7 Monthly



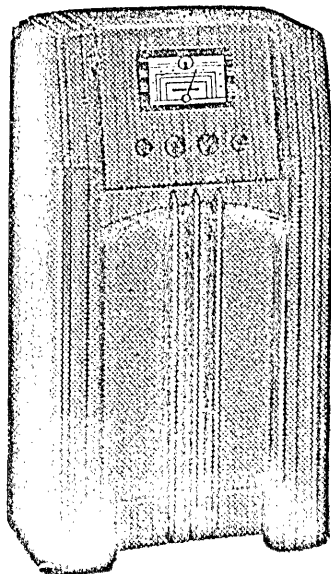
Three tuning bands: American broadcast band—545 to 1720 K.C. Foreign band 6 to 18 M. C. Foreign spread band 9.4 to 9.7 M.C. Cathode ray tuning eye. Automatic volume control—tone control.

New Foreign Spread Band Where, on ordinary foreign dials, foreign stations are jammed so closely together that satisfactory reception is difficult, Silvertone super spread band SPREADS the band as sketched. Makes foreign station selection easy as local tuning.

How this Model Silvertone Compares with 2 Other Nationally Famous Make Radios

Radio	Selling Price	No. of Tubes	Push Buttons	Power Output	No. of Bands	Spread Bands
Radio "A"	\$59.95	5	2	4.5 Watts	2	None
Radio "B"	59.95	6	2	7.5	3	None
SILVERTONE	59.95	10	6	7.5	3	1

Most for Your Money! Silvertone One Battery... 6-Tube! Economical!



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Cash Price

\$4.00 Down \$5.00 Month

• Try to match this Silvertone within \$20 of its price! More beauty—more features—"most for your money"! American broadcast band—545 to 1720 K.C. and foreign and American short wave band 6 to 18 M.C. give you everything worthwhile on the air! New low drain 1938 Superheterodyne—14 tuned circuits. Low operating cost. Uses single 6-volt storage battery.

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LITTLE ROCK

Why I Want to See An Increase in Church School Enrollment

By BISHOP CLARE PURCELL

It would seem most natural that any person connected with the church school would desire increases in enrollment and attendance. When we realize how closely related are church school attendance and evangelism this desire is greatly intensified. Out of our church schools come the majority of our new members. It answers to reason, therefore, that the more we have under the influence of the church school the more will we reach for Christ and the Church. Steady increases in this Episcopal District this year have been most heartening to me.

From the above statement it is seen that my first reason for desiring increased attendance in church schools is that it brings larger numbers under the influence of the teaching ministry of the Church, and thus gives us an enlarged opportunity for evangelistic appeals.

Secondly, this increased attendance brings larger numbers of church members to the finer experiences in Christian growth. Methodism has multiplied thousands of members who are inactive. They once "had an experience," but they are still babes in Christ. Their attitudes need the cultural ministry

of devoted teachers of God's word.

Another good reason why we should continue to increase our church school attendance is that we can the more easily produce an informed membership. One of the great discouragements of Christian workers today is the lack of information on the part of members of the church with whom they work. Most of our people get their information about their own church from the daily newspaper. Secular editors thus become theologians and pastors to multitudes. Despite the very high standards of some of the secular editors it must be said that few of them know much about the spiritual interpretation of the Bible or the history of the Christian Church. And so many of our people remain uninformed about the real meaning of the Bible and the real history of our Church. Bring them under the influence of the church school, give them well equipped teachers, and then we will see a generation of informed and intelligent Methodists.

As we come to this new day in Methodism should we not adopt as one of our aims for United Methodism the enrollment of EVERY METHODIST in the church school, and the enrollment of EVERY unchurched person for whom Methodism is responsible in some church school. This writer thinks that the campaign for increased church school attendance is one of the most far-reaching and significant movements in our day.

A Pressing Problem

It is well nigh impossible to overestimate the importance of an increased attendance upon the Church School. It is necessary to the carrying out of the mission and to the growth of the Church. The Church has something to offer people—something that is essential to life. This can best be given to those who become identified with some group within the Church and show enough interest to attend upon the services of the Church. This is usually the first step toward church loyalty. For the good of those who are not reached, it is most important that we put forth every legitimate effort to reach them and thus to increase the attendance upon our Church School.

A large attendance also helps the school itself. We are inclined at times to deny the fact, but it is true, nevertheless, that a helpful school depends to no small extent upon a large attendance rather than a few people scattered here and there over the building. In our hearts we know this is true. Nothing buoys up a teacher's spirit and the spirit of a class more than a good attendance. We all like to be one of many in our work and activities. When the attendance upon the Church School is such as to give the impression that the entire community is interested and that this is something that has the support of the entire community, it makes a tremendously greater effect. As others seek to know the truth, it becomes easier to enter into the search ourselves. The whole effect is cumulative. The Church School then becomes something in which the entire community is interested.

On the other hand, when the attendance upon the Church School is low, and we find very few there, our purpose in coming is frustrated

to begin with. Instead of others being present to strengthen and encourage our faith, they are denying our faith by their absence. This makes it more difficult to sustain the faith which we now have. Everything moves with effort. The impression finds its way into our lives that it would not have mattered much had we stayed at home. Everything that is done and said is without the feeling of a common community attitude toward life. It seems to represent only the attitude of a few. The teacher is a lone man talking only to a few representatives of the community. The effect is not that of buoyancy but of a burden. The very lack of a community interest tends to defeat the very purpose of the school. So, for the sake of those who are faithful in their attendance upon the school, the number present should be sufficient to strengthen their faith by a feeling that the hopes and ideals of the community are represented there. A large attendance enriches the total impact of our work upon the community.—Bishop W. W. Peele in Richmond Christian Advocate.

THE CHURCH SCHOOL

The Church School has furnished for years a large percent of our additions to the church. The future of the Church is at stake when the church school enrollment decreases, and the leaders of the Protestant Church in America are concerned about the situation. No greater service to the Church can be rendered than the increase of the numbers in the Church Schools.

I support with all that is in me the effort to build up the membership of the Church Schools.—Ivan Lee Holt.

Keep informed on Church affairs by reading Anderson's History of Arkansas Methodism.

The Sunday School Teacher As An Evangelist

By HARRY DENMAN, Secretary, Department of Evangelism

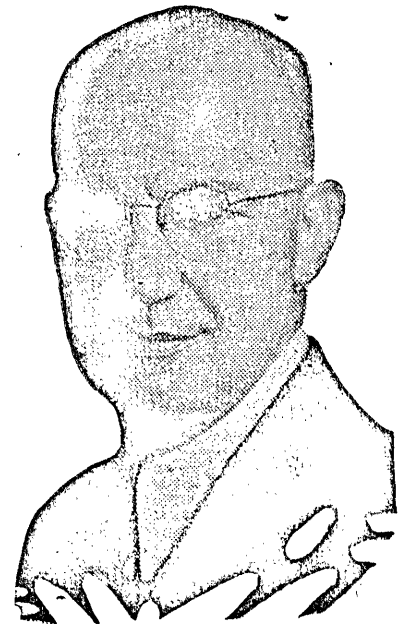
It was my privilege for ten years to teach a large class of young women, and this afforded me one of my greatest opportunities for evangelistic work. One of the young women was very sick for an extended period and I regularly visited her. After she left the hospital I did not visit her, because I thought she would be back to Sunday School in a little while; but she did not come. One day another member of the class told me the startling news that the girl's illness had been caused by sin and asked that I try to find her and get her back in Sunday School. I searched a day and a half before I located her. She was surprised to see me and when I asked her to return to our class she seemed as if she did not believe me. I told her that the girls wanted her to come back and had asked me to see and invite her back. Then a grateful look came into her eyes and she promised that she would come back, and she did. One day I talked with her about becoming a Christian—about accepting Jesus

Christ as her Savior and uniting with the church, and it was my happy privilege to see her one Sunday morning walk down the aisle of the church, stand at God's altar, accept Jesus Christ as her Savior and give herself to Him and unite with the church. Such, as I see it, is the supreme task of the Sunday School and the privilege of every Sunday School teacher.

We do not have a Sunday School just for the saints, but it is an agency which can recruit those who are in sin—bring them into the fellowship of Christians, and because of that fellowship and the teaching and interest of Christian teachers persons from the world of sin can be more easily won to Jesus Christ than through any other agency I know. Of course, there are those who will not come to our Sunday Schools, and we must have revivals in order to reach them. So, I like to think of every teacher as an evangelist—the teacher of the Beginner and the teacher of the Primary Departments. They go out into the community and recruit children to their classes. They teach these children about God's love and about Jesus and His love for them, and then these children are sent to the Junior Department where there is another skilled teacher—skilled in the art of teach-

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Judge Harb's Record Is Positive Proof of His Qualifications

Judge Harb's record as Municipal Judge is an open book and is well known to the citizens of Little Rock. The citizen who knows him will tell you that he admirably and diligently fulfills the duties of the Court. His ability and qualifications entitle him to re-election.

RE-ELECT HARPER HARB MUNICIPAL JUDGE

Continue to keep your Municipal Court on the same High standard of Law Enforcement.

—Adv.

ing boys and girls to accept Jesus Christ as their Savior.

It is in this department that most of the reaping is done from seeds sown in the Beginner and Primary Departments. Suppose the teachers in the Beginner and Primary Departments have failed to sow the right kind of seeds, or suppose the teachers of the Junior Department fail to reap after the seeds have been sown, what a tragedy all of this! The skilled teacher in the Junior Department will see to it that each child has a personal experience before that child is received into the church.

Of course, wonderful worship services will help in the evangelization of our children; but the best means of evangelization is the personal interest of the teacher. The teacher must have a good lesson, of course, but personal interest is even more potent. I heard Bishop Dobbs, speaking to a class of young preachers being received into full connection, say: "My young brethren, you can preach great sermons, and you must. You can have a great organization, and you must. But your parishioners will always remember you because you pushed their door bells when they were in sorrow and when their hearts were breaking or when there was sickness or when there was a tragedy of some kind." It is the glorious privilege of the Sunday School teacher to visit the pupils when they are in trouble, when they are sick, when they need help.

Another privilege of the Sunday School teacher is to visit those who are not in Sunday School and invite them to Sunday School. One of the finest classes I know is composed of boys who live in a downtown area. A good many of them sell papers, a good many of them work, some of them do not have any home life as we know it; they just run out on the streets. But a young man who works in a large bank in that city, and who was once a boy of the streets, became interested in these boys. Every Sunday he goes to see them. Because of this personal interest he has a large class. I have seen him bring many boys to the altar where they professed a personal experience of Jesus Christ and united with the church. These boys would never have been reached by the church except for this consecrated teacher who went out into the city streets and brought them to Sunday School, and then brought them to Christ and the church.

At this time we are in the midst of a great movement to increase the attendance and enrollment of our Church Schools. Let us urge every teacher in our church to become an evangelist. Let us go out into the homes of the community, and when we see any person in an office, or a social room, or at the court house, or a little child playing on the street, or a boy selling newspapers, let us ask them to go to Sunday School. When they come then we may teach them about sin, about Jesus Christ and His power to save, and win them for Christ and His Kingdom and the Church.

Remember it was a Sunday School teacher who won Dwight L. Moody for Jesus Christ and the Kingdom. Remember it was a Sunday School teacher who won George R. Stuart to Christ and the Kingdom.

The late Dr. Carre of Vanderbilt University was once in Birmingham, and I asked him how a downtown church could live. He said:

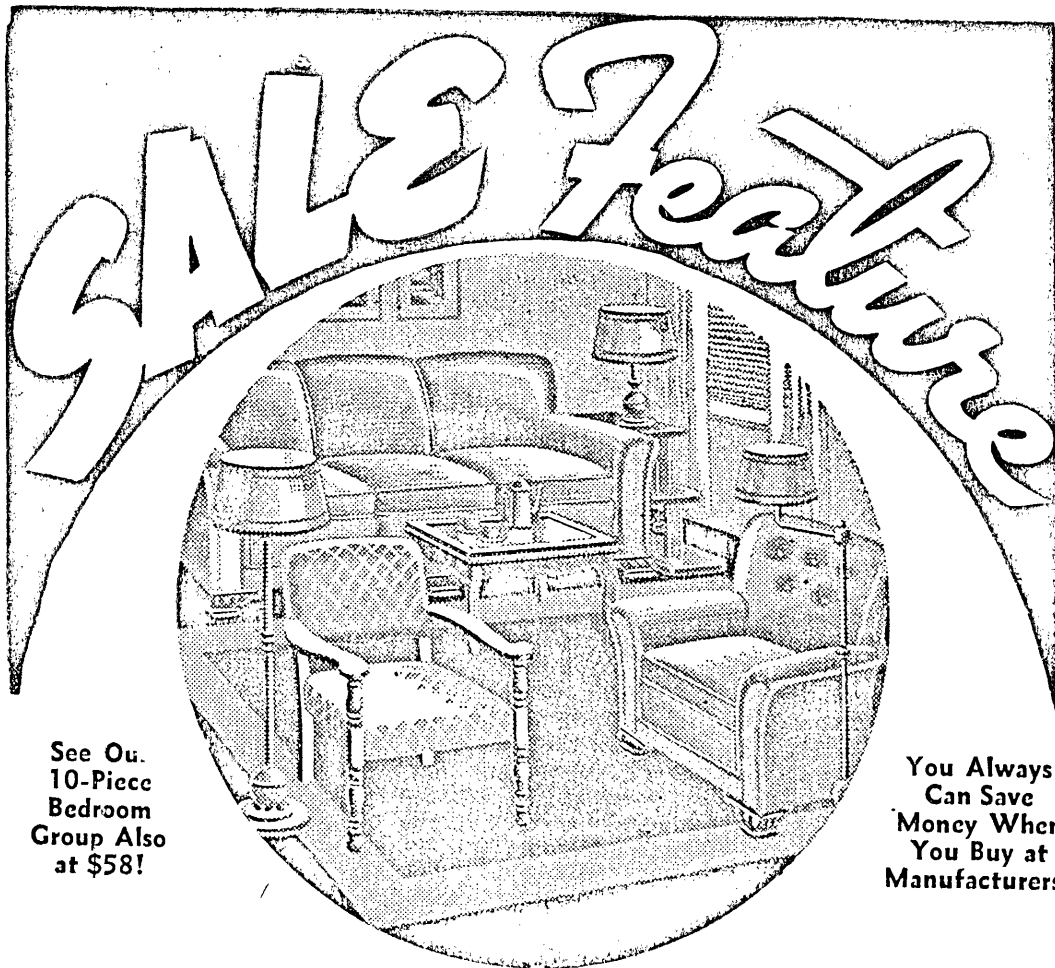
"I would make it very attractive to the young people." His thought has helped me very much. He gave me this thought on Saturday. He became ill and died the next day. And I went to work to make a down-town church attractive to young people.

At the church in Birmingham there is a man who teaches a very large class of young men, and every year he brings into the membership of the First Methodist Church twenty-five or more young men.

Some come on profession of faith, some transfer their church letters, but I know no person who is doing as much for the Kingdom of God in the First Methodist Church at Birmingham as this teacher. In that church the young men whom he has brought into the church are the stewards, the Sunday School superintendents, the superintendents of departments and teachers, and they are all bearing the burden. Perhaps if it had not been for the Sunday School teacher who brought them

into the Kingdom and into the church these young men would be living sinful lives and the church would be much poorer. So let me say again that the Sunday School teacher is our greatest evangelist, if he or she will go out into the community, into the highways and hedges, and bring them in that they may be won to Christ and His Kingdom.

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The Pastor's Chief Assistant in Evangelism

By JOHN Q. SCHISLER

The real significance of the Church School in the work of evangelism is found in the high percentage of those enrolled in the school who become members of the church. The vast majority of Church School pupils who unite with the church, do so while they are in the Junior and Intermediate Departments. On the basis of the present total enrollment of Church School pupils in our church the maximum number of pupils who are possibilities for church membership in any one year is approximately 70,000. In other words, there is a constant flow of 70,000 pupils per year into the membership of the Church School and through the eight years of the Children's Division and the three years of the Intermediate Department. This means that, if 70,000 pupils per year are being won for Christ and membership in the church, the maximum possibilities in these departments are being reached.

What do the records reveal? The reports of our pastors to Annual Conference last fall indicate that 72,347 Church School pupils united with the church last year. The 2,347 over and above the possibilities for church membership in the Children's Divisions and the Intermediate Departments are doubtless new pupils who entered the Senior and Young People's classes as non-church members and who are won for Christ and church membership in these classes. In other words, the officers and teachers of the Church School have assisted their pastors in leading practically 100% of their pupils to make a decision for Christ and unite with the church.

If we study the records for the past eight years, 1930-1937 inclusive, we find that the average enrollment in each year of the Junior and Intermediate Departments, as nearly as can be determined from the reports, is 72,000. The average number of Church School pupils who have united with the church annually during this period is 76,600. This means that during this eight year period our pastors and their Church School officers and teachers are harvesting virtually 100% of their pupils in these departments and several thousand others who entered the upper classes of the Church School as non-church members, but who were led to join the church while in these classes.

This almost startling revelation of the efficiency of the Church School as the pastor's chief assistant in evangelism, points unmistakably to the need for increasing our Church School enrollment. Surely this is the strategy which the church ought to follow at this time. If we can get new pupils and hold them in the Church School the chances are nearly 100% certain that they will be won for the Christian life and membership in our church. In the light of this encouraging fact we should redouble our efforts this year to increase our Church School enrollment. This is all the more necessary when we remember that there are approximately sixteen million people in the Southern States who are not members of any church, and who for the most part desperately need the means of grace which the church alone supplies.

There is another fact that seems

to me to be clearly revealed, namely, that our weakness now is in the area of adult evangelism. We need some agency or evangelism which will reach the adults in the community who do not attend the Church School and the preaching services, even during the revival. The total number received into our church on profession of faith last year is 93,823. Take from this the 72,347 Church School pupils who united with the church and we have left only 21,476.

Let us take the eight year view of this matter. The total number received into our church on profession of faith during the last eight years is 834,991. The total number of Church School pupils who have been led by their pastors and the Church School officers and teachers to unite with the church is 612,838. Thus we have received 223,153 members on profession of faith outside of the Church School during this time. Within the same period we have lost sight of over 200,000 church members. This is an actual loss though it is unaccounted for in the reports. In other words, our losses in church membership have approximated our gains if we leave the Church School out of the count. I repeat therefore that our need, at this time, is in the area of adult evangelism; that is, an evangelism for the masses of adults who are not attending anybody's church.

It looks to me that the time has come for churches to organize their adult classes as evangelistic units and send the members of these classes out visiting in the homes, factories, business places, on the farms and wherever there are men and women who are unconverted. It is not expected that this would take the place of the revival. It would supplement and reinforce the revival. We have more than 30,000 adult classes in our Church Schools. There is a simple plan for using these classes in adult evangelism. An increasing number of pastors are so using them. In my judgment this is the next step in evangelism in our church.

HOW CAN THE PASTOR HELP CHURCH SCHOOL INCREASE ITS MEMBERSHIP?

I offer three suggestions on the above topic, without any particular elaborations.

First: This may be done from the pulpit, either by the use of a church bulletin with modest comment by the pastor, or by taking a little time occasionally when making announcements, though the church does not have a bulletin. It should be very brief, and get to the point of interest at once. Call attention to the record as it stands and make some comparisons.

Second: Take advantage of the pastor's rightful place in the Church Board of Religious Education. Here are the heads of the different divisions and the other members that come by election of Quarterly Conference or by other groups. The pastor can very well make Church School attendance a major emphasis in his appearance at stated intervals.

Third: Use the pastoral relation; for at this point, the pastor has an open field. Time is no particular element, the field is his, and the effort constitutes one of the greatest opportunities to help the Church School and incidentally, help the other worship services of the church. In this pastoral relationship, by all means, try to enlist the Official Board and other members

of the Quarterly Conference.—Jno. A. Womack.

NORTH ARKANSAS CONFERENCE MEMBERSHIP INCREASE

The North Arkansas Conference has been working for several months on the Church School Membership Campaign. Early in the spring a survey of the Church School was made to find out as much as possible about the conditions of the Church Schools. Interesting facts were revealed in this survey.

A second survey was made to discover how many of the churches not having Church Schools, should attempt to have schools.

The first move was to organize and re-organize a number of the Church Schools. During the year some twenty-five schools have been started. Many of these promise to be permanent.

The next step was to secure the cooperation of Church School officers and teachers in the Membership Campaign. Each school was asked to pledge an increase of some certain number. More than four thousand increase was pledged.

Through the leadership of the General Board of Christian Education, the first of the Membership Campaign posters was sent to every Church School of the Conference.

Throughout the year the North Arkansas Conference Christian Education Bulletin has been used each month to promote the membership increase. New schools have been re-

ported. Lists of churches in which the Church School membership has made a ten per cent gain, or more, have appeared in the Christian Education Bulletin.—Ira A. Brumley.

WAYS OF INCREASING CHURCH SCHOOL MEMBERSHIP

It should not be difficult to increase the membership of most of our Church Schools. Some careful planning will be needed, to be followed by personal work on the part of the Church School workers.

The North Arkansas Conference churches have on their church rolls more than 30,000 members who are not members of any Church School. A few thousand of these could be enrolled in the Church Schools of the Conference. Each Church School group of leaders should make a list of all church members not now in the Church School and then seek to enroll as many of these as it is possible to enroll.

Perhaps the best plan to follow would be to list the names in groups on the basis of the class they should be in if they did attend the Church School. Thus each group would be assigned to the group of workers of their age group.

Some of our Church Schools should plan new classes to meet the needs of those not now attending. Some people are not in the Church School because there is no place for them in the school.

There are many persons in Methodist families, not members of the church or Church School, who could be enrolled in the Church School

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if some one became interested in reaching them.

Most of our Church Schools do not have a Nursery Department. Hundreds of babies in Methodist homes and in homes of non-church people, should be enrolled in the Nursery Department of some church.

The Children's Division of the General Board of Christian Education has recently prepared a small leaflet to assist church schools in the organizing of Nursery Department. This leaflet is No. 112-B. Should you not have this leaflet, you should write your Conference Board of Christian Education or the Children's Division of the General Board of Christian Education.

There is a great opportunity for Church School membership in the adult field. The Adult Home Department and the Wesley Fellowship plan both offer a challenging opportunity in the membership program. Those interested in reaching more adults should have the following pamphlets: Reaching Adults, Leaflet No. 415-B; The Adult Home Department in the Adult Division, Leaflet No. 428-B; and Young Adults in the Adult Division of the Local Church, Leaflet No. 402-B.

Certainly we are interested in reaching more young people, but an article is being prepared on that work by our Conference Young People's President.—Ira A. Brumley.

FACING OUR ADULT PROGRAM

The General Conference of the Methodist Episcopal Church, South, has provided that "each local congregation shall be so organized as to discharge its responsibility for religious development of its entire membership in accordance with the policies of the General Board of Christian Education." With the help and direction of the pastor, the local Board of Christian Education is expected to adequately provide for the religious needs of the adults for worship, fellowship, study, social life, evangelism, missions and recreation. Thus, our adults have a **Seven Point Program**.

To accomplish this program in any local church, an adequate "Adult Division Organization" is necessary. It is very vital that the Adult Superintendent be selected for his ability to know Adults and to lead them in their several activities. The success of the local Adult Division is obtained only as adequate leadership is provided. Each pastor and local Board of Education should select with due care and caution this leader. It is largely up to the Adult Superintendent to develop the program through the Adult Council.

What are the functions of the Local Adult Council? They are as follows:

- (1) The Adult Council should meet monthly.
- (2) The Council shall assume the responsibility of providing a seven-point program.
- (3) It should study needs of local adults and adapt their activities to meet these needs.
- (4) It should use the helps provided by the Church.
- (5) It should set up its organization and fix responsibility for each phase of its work.
- (6) It should insist upon Bible study and Bible teaching in each class.
- (7) It should actively support the financial program of local church.
- (8) Some things should be done

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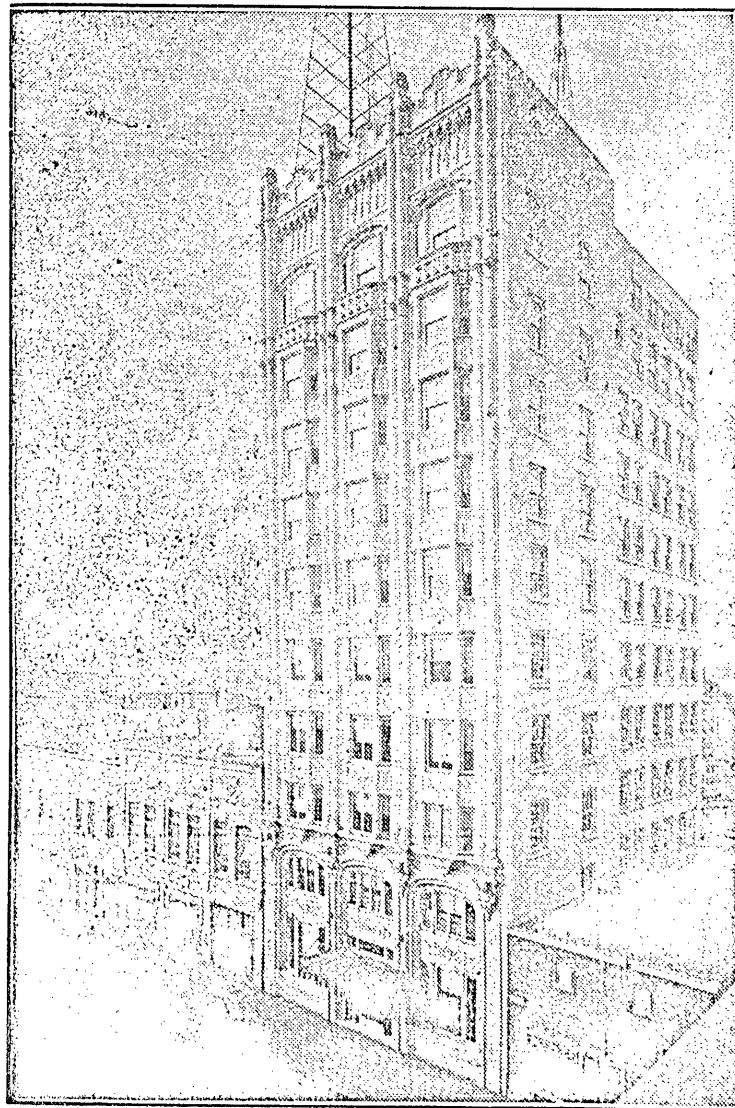


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by the classes and other things by the division as a whole. The Council should decide this.

(9) It should seek and take the advice of the pastor on all matters.

(10) It should seek to reach all adults of the Church (see leaflet No. 427-B).

The new emphasis for the new Conference year will be placed upon reaching the Adult membership of the local church. Then the local leadership and his Council should immediately face this phase of the work. The Adult Division should realize that the time has arrived when the Church must reach out and bring a large number of Adults into a vital Christian relationship. Who is going to do this? The Adult Superintendent, through his class organizations, and under the direction of the pastor, is going to do it, if it is to be done.

There are men and women in all our Churches who are disgusted with themselves, even disappointed in themselves because they have failed in their duty toward the Church. They need help. They need encouragement. They need counsel. They will respond if they are convinced that you are interested and concerned about their happiness and salvation.

What can the Adult Superintendent and Adult Council do about reaching Adults? There are several things that can be done. Why not try these suggestions?

(1) Develop a prospective membership roll.

(2) Divide this list among your Adult classes and go out and reach them.

(3) Organize new classes. Why not?

(4) Organize the Adult Home Department. Do you have one? What can be done in this department?

(5) Keep in touch with each class president.

(6) Have a Rally Day in October.

(7) Make all programs in your work vital and interesting.

(8) Get Leaflet No. 415-B, and study it.

(9) Let God have his way while doing His work.

To properly face our Adult Program is our first duty. God cannot use his adult leaders unless they are committed to a task for the promotion of His Kingdom.—C. K. Wilkerson, District Adult Leader.

REACHING AND KEEPING CHILDREN

The concern of the Church is that every child shall receive help in learning Christian ways of life while he is a child. The opportunity is before us; their need is great; we must stir ourselves in special and continuous effort to save them before they are lost. Two equally important ways are before us, to improve our plans for the children already enrolled and to go out after the children who are not affiliated with any Church School. The following are some suggestions outlined in a leaflet on this topic written by Miss Mary Skinner.

1. Know the facts about your present enrollment. Answer these questions for your school: What is the present number of children enrolled in my Church School? Nursery? Beginner? Primary? Junior? How does this compare with the number reported by the pastor to the last Annual Conference? If every child under twelve had been reached what would be your estimated enrollment?

2. Strengthen the work of your Nursery Department. See that every

home where there is a child under four years of age is assigned to a worker for regular visitation; keep the membership roll up to date; see that children of nursery age are included in every report of Church School membership; work out a systematic plan for circulating THE CHRISTIAN HOME; and recommend books and pamphlets which will help parents and teachers understand the importance of early experience of little children in the home.

3. Follow up every absence with a visit, a phone call or a written message.

4. Follow up every new child who attends the Church School or the VACATION SCHOOL.

The records that have been received show that 124 children attended Vacation Schools this summer who were not affiliated with any church. All of these children should not only be counted in the total enrollment, but should have become regular attending members of the Church School.

5. Discover unreached children. This should be the responsibility of children, teachers and all of the adults of the church, but interested persons should be designated in every part of the area served by the church as "Church Visitors."

The Journal for the Little Rock Conference last year shows that 13,877 children were enrolled in the Children's Division of the Church School. If our Conference is to fall in line with present plans for increasing membership, we should not only account for every child we have enrolled during the year, but should reach out and bring in others. At least 2,780 children should be added to our list.—Fay McRae, Director of Children's Work, Little Rock Conference.

FROM YOUTH TO YOU

On the Sunday morning of December 29, 1935, in Memphis, Tenn., approximately five thousand young people of the Methodist Episcopal Church, South, arose from their seats, raised their right hands, and repeated after the late Bishop Mouzon:

"Henceforth, I take Jesus Christ to be the Lord and Master of my life, to live for Him, to witness for Him, and, if need be, to suffer for Him. And may God make me strong, and keep me steadfast. Amen."

The young people were solemn, reverent, . . . and, "if need be, ready to suffer for Him . . ." These were strong words for anyone with a weak fibre to repeat. Did they really mean it?

I believe they did. The Church believes they did. During this quadrennium the Church is placing emphasis on a Youth Crusade to assist youth in adjusting the Christian life to a non-Christian world and in the process to help the world to become nearly Christian.

The young people of today, living in a turbulent world, are restless. They view their future with a desire to do something, with a desire to say something to the Church and to their own generation. This spirit of youth had been the dynamic which has accounted for progress throughout history.

In the beginning of the Youth Crusade certain pertinent features and avoidances should be recognized and considered.

1. The enthusiasm of the leaders of the Church concerning the Youth Crusade must not be mistaken for

the achievement of the Crusade's purpose. The Church leaders can become excited about the possibilities of the Crusade and in seeing the effervescent spirit appear, where complacency was once settled, can become over-joyed, thinking the Crusade has served its purpose, and thereafter give little, if any, support to the Crusade. The possibilities of the Youth Crusade extend beyond the enthusiasm of the leaders of the Church. These possibilities should be exhausted.

2. Many young people of the Church have heard the words "salvation" and "being Christian" until the terms have become rather commonplace and somewhat shopworn, and they can come to believe that they have achieved all that Christ has to offer. Such a belief becomes a sadly mistaken conception to the spiritual life of any individual. The Kingdom of God is like unto a mustard seed that grows and grows and grows.

3. The Youth Crusade must be "of Youth." The adults, who have been leaders of youth in the Church, perhaps will find difficulty in refraining from speaking to youth gatherings and Crusade rallies just to add mature thought probably to what some young person has already said. But if the Crusade is to be a Youth Crusade and if it is not to be (to put a new slant on an old word)

"adulterated" by adults, the young people themselves must be principally active in the Crusade.

The young people of today face their world as no other generation has faced the world. THEY WOULD FOLLOW CHRIST.—Robert N. Arbaugh, Paragould, Ark.

INSTITUTES ON MEMBERSHIP INCREASE

A series of local church and sub-district Institutes are being held throughout the North Arkansas Conference in which the Church School Membership Campaign is being given an important place. Batesville, Conway, and Fort Smith Districts have already held such Institutes. Other Districts will have such meetings by the early part of October.

The meetings thus far held have been attended by large groups of interested workers. The workers seem much interested in the future of the Church School.

The second poster for the Membership Campaign is being distributed in these Institutes. Also the annual report blank for the general superintendent is being given out.

The reports in these meetings indicate that most of the Church Schools will show an increase in Church School membership this year.—Ira A. Brumley.

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Youth and the Church School Enrollment

Youth has a peculiar responsibility in the present movement to increase Church School enrollment. One of the objectives of the Youth Crusade is to widen the influence of the present Church School program for youth. And young people (among others in the church) stand condemned for the recent decrease in our enrollment. Young people have plenty of zeal and enthusiasm, but all too frequently their zeal and their efforts have been misused—even sadly dissipated. Young people need to turn right-about-face and give themselves wholeheartedly to the church program.

This need exists for two reasons: First, youth suffers because of a lack of direction. Many young people are groping in search of a good time. They take short-cuts to happiness. They fail to recognize that the "happiness" they actually find is temporary not really satisfying, whereas if they channel their enthusiasm and energy into wholesome living and creative activities, they can realize satisfying happiness. Many young people are so busy having a "good time" (in a way that is not good) that they fail to make certain important choices wisely. First, their way of life becomes haphazard rather than religious, devoted, value-centered. Second, they do not actually choose and prepare themselves for a vocation. They merely drift into some "job." I've talked recently to several young people (already of age) who say they have hardly even thought about what their occupation would be. And a third choice that faces young people is one that they often make hastily and unwisely—the choice of a life companion. These persons who face their choices with so little preparation are, for the most part, young people who have never had the influence of a vital Church School program.

The reader should ask himself, What is the extent of this need among the young people of my community?

A second reason that shows the need for young people to give themselves to the Church School, is that the program stimulates the young people to use their best. It helps them to escape those things which waste and destroy their ability and enthusiasm. Specifically the young people's department program offers to youth personal development. It helps young people to worship, to learn to work and play together, to see the mission of Christianity.

There are between four and five million young people in the U. S. between sixteen and twenty-five years of age who are out of school and out of work. These persons by all means need their efforts directed aright.

It is the purpose of the North Arkansas Conference Young People's Organization to reach more young people by increasing our Church School enrollment in cooperation with the Church-wide Youth Crusade.

Let us think seriously about how an increase in enrollment in our local Church Schools may become lasting and beneficial. Above all, may we each devise some feasible plan for our local situation and set out to carry it through.

Perhaps the following suggestions will be helpful:

1. We need first to vitalize the present program of our Young People's departments. If the church has something really valuable to offer—something that will actually meet the needs of youth—then it has a reason for seeking new members. Also the purpose of our work needs to be clearly before us: We are to help young people to solve the personal and social problems that they face, and we may do this by bringing young people to a knowledge and experience of Christ as their personal friend and as the personal Savior and Lord of their lives. Wholesome recreation and a vital program of Christian education must be provided by the Young People's department. These things can perhaps best be realized through the direction of activities in the six program areas included in Young People's work. And all our Young People's departments should have the manuals on these six-program areas.

2. Work through the committee on Evangelism and Church Loyalty to reach young people who have not professed faith in Christ. The young people should all be led to a thorough commitment of their lives to Christ's way of love. The committee should also devise some "follow-up" plan of keeping in touch with department members who miss the activities and meetings of the department. Many Young people's departments have no such committee. Certainly one is needed in all churches.

3. The young people should cooperate in whatever wholesome efforts the pastor and the local church as a whole make to increase Church School enrollment.

4. A survey to get the names of all young people who should be in the department, is a starting point for a movement in a local church to increase enrollment. Next, may come personal visitation in which young people are asked to become members of the Church School. This is a step in leading them to Christ and into church membership. Through all this, there is an important objective toward which we should strive—namely, to present youth the challenge to Christian service and usefulness. And this challenge should lead new members and old members alike into that enrichment of life which we covet for them.

5. Foremost in our efforts to improve the program and increase enrollment in our departments is personal fellowship with Christ. Above all, we need God's help and guidance. "More things are wrought by prayer than this world dreams of." It is through prayer—looking at ourselves objectively and looking to God for help—that we may prepare ourselves to better the work of our young people in our Church Schools.—Maurice Lanier, President North Ark. Conf. Y. P.'s Organization.

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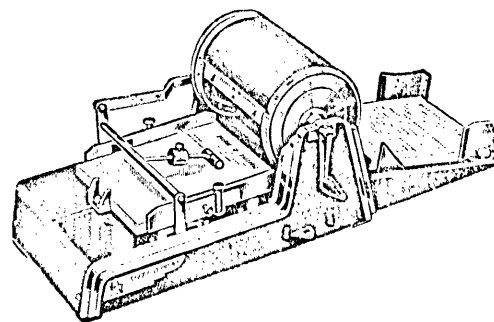
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LITTLE ROCK, ARK.

LITTLE ROCK'S ASSETS JUMP TO

The powers behind the throne in municipal matters in Little Rock in recent years have been doing something more than invite new residents, new buildings and new industries to the geographical center and political capital of Arkansas. They have been doing things to cause people to want to come to, and live in, Little Rock.

A Dream Realized

For a whole century Little Rock citizens longed for a drink of pure spring water such as flows from countless mountain sides in the famed Ozark and Ouachita mountains. For decades civic leaders hoped some day that Little Rock, the City of Roses, might have a water supply as pure as spring water. Today that dream has been realized for Little Rock gets its water supply from Beautiful Lake Winona. The water supply and municipal ownership of the distribution system were an issue in a city election four years ago. Today Little Rock owns its own water system and has a source of supply that is as good as the very best.

A Civic Center Rises

An \$800,000 Municipal Auditorium for Little Rock within the next year will be a reality, too. Contractors now are at work on the site at Markham and Broadway adjacent to the City Hall and the County Courthouse. The photograph reproduced on the right shows the architect's perspective of the building which will give Little Rock a civic center, a place where people from over the state and throughout the nation may assemble for conventions and find accommodations which have not been available here-to-fore.

Pure Water Made Better

Within the four walls of the imposing structure shown on the opposite side of this page the good water from Lake Winona in the Ouachita National Forest is made better and positively safe for human consumption. It is the filtration plant building on Ozark Point in Pulaski Heights and is adjacent to the old plant formerly owned by the Arkansas Water Company.

An unusual feature of the city's new water supply is that it flows through 33 miles of 39-inch reinforced concrete pipe without the necessity of pumping it from the source of supply and to make the gravity flow possible the water line was tunneled through two mountains. The pumping station on the banks of the Arkansas river no longer is needed. The old source of supply was from the river.

Treasure Buried for Health's Sake

It long has been the habit of man to dig for treasures. One of Little Rock's major improvements of the past four years was buried for health's sake. It is the trunk-line sewer system which cost \$1,640,000 and was financed like the water system and the auditorium, by loans and grants from the Public Works Administration. The main line of the sewer system which serves all sections of the city begins in the extreme western part of Pulaski Heights and follows a contour which takes the form of a half-moon and skirts the southern edges of the city and ends on the bank of the river northeast of Adams Field, the municipally owned airport. A sewage disposal plant on the river bank is an essential part of the system.

Airport Not Neglected

While building for a Greater Little Rock, the newest means of travel has prompted city officials to improve one of the finest airports in the South by providing a concrete runway for the large air transports which make regular stops in the city. A municipal hangar has been erected and new office quarters constructed.

City Has Art Center

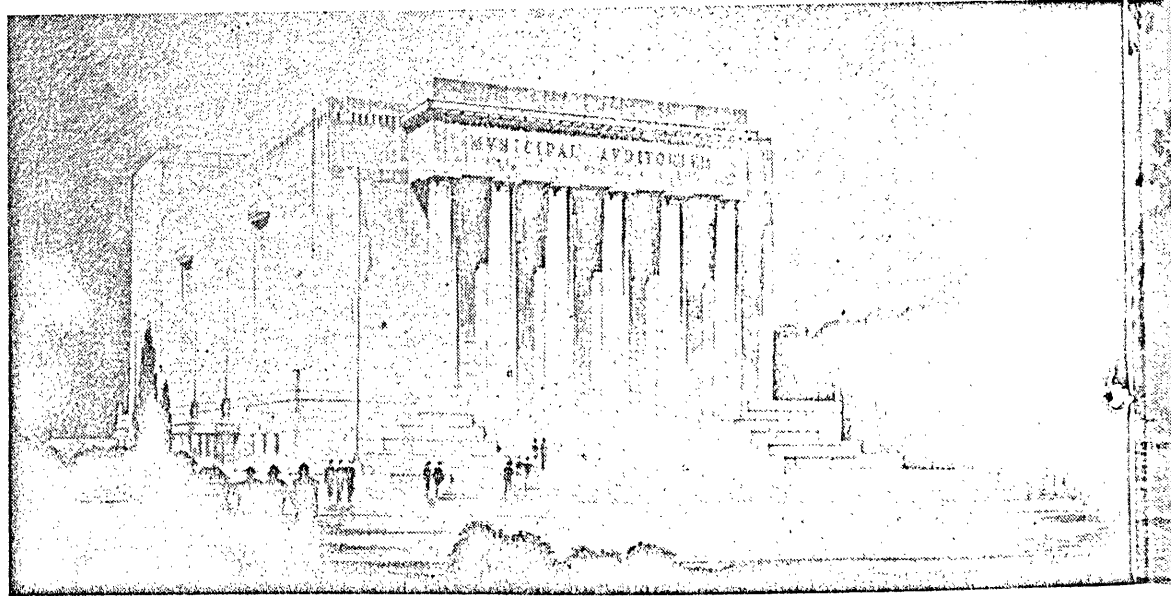
A Museum of Fine Arts has been constructed in the City Park through the generosity of one of Little Rock's citizens, Fred W. Allsopp, and the Works Progress Administration.

Fair Park Is Recreation Area

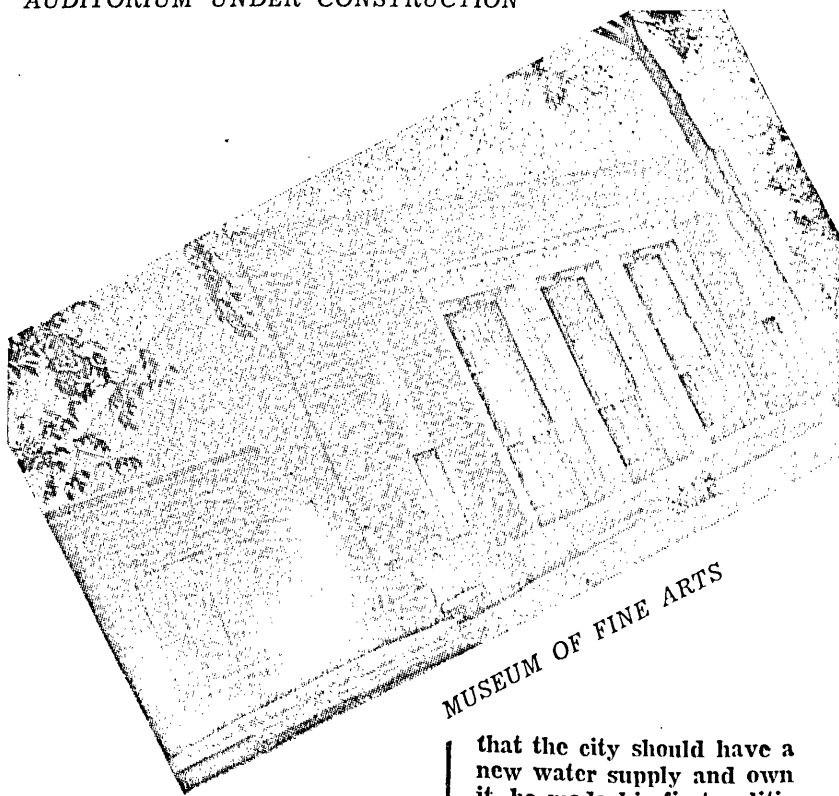
Extensive improvements have been made in recent years at Fair Park where beautiful buildings of native stone have been erected to house the fast-growing Municipal Zoo and many thousands of dollars were spent at the municipal golf course in this park. Improvements to the golf course include a clubhouse of native stone.



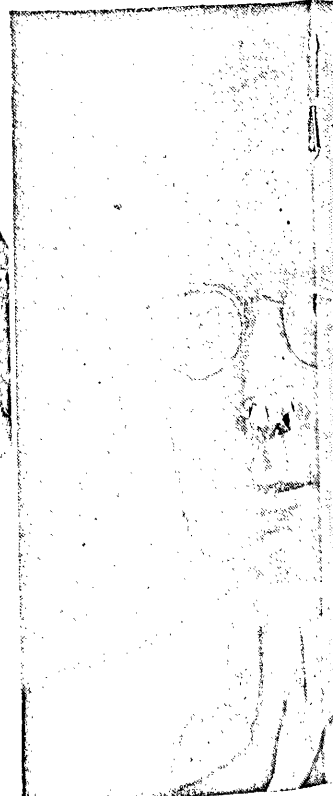
BEAUTIFUL LAKE WINONA



AUDITORIUM UNDER CONSTRUCTION



MUSEUM OF FINE ARTS



MAYOR R. E. OVERMAN

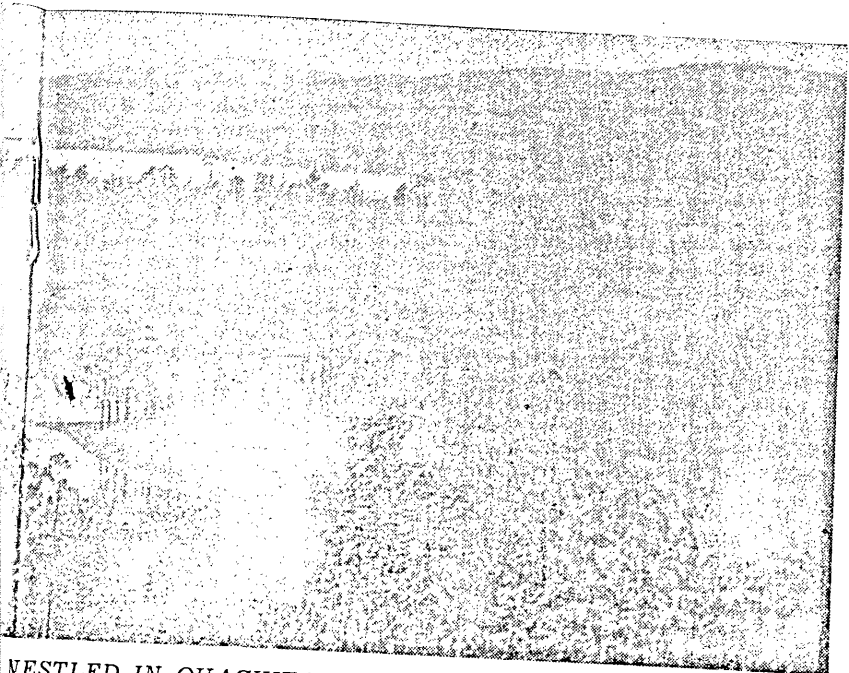
The guiding light in Little Rock's building program of the past four years has been Mayor R. E. Overman, who is holding his first political office. Imbued with the idea

that the city should have a new water supply and own it, he made his first political race and was elected.

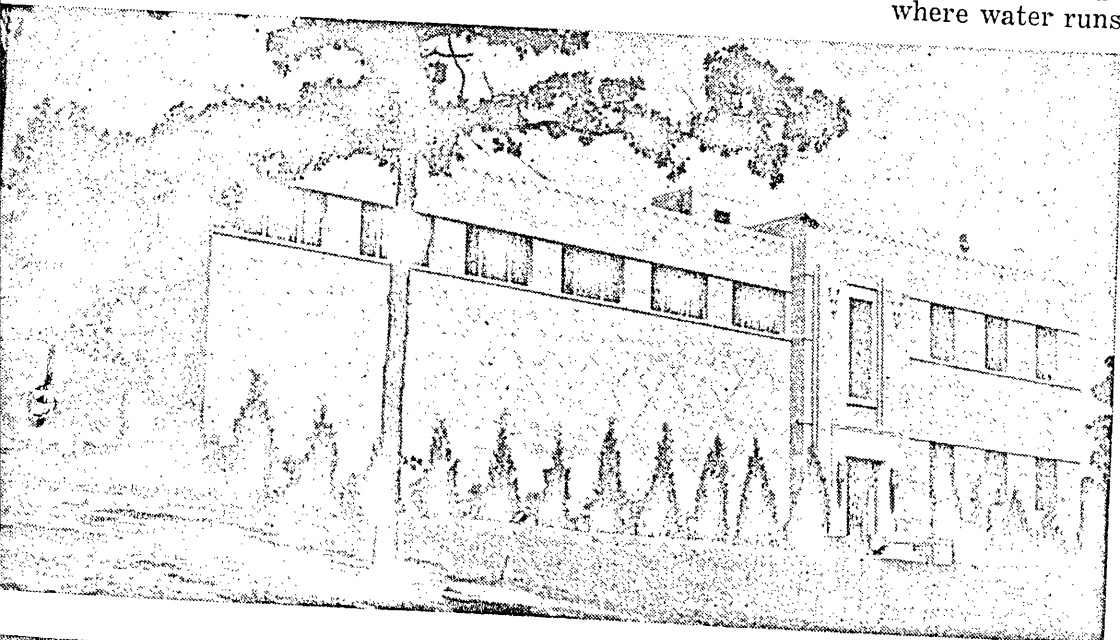
After he had been elected, there were many who believed that the promise of a new water deal was just another scheme for getting votes. Time told a different story,

the promise was fulfilled. There were times when it was dark, but out of the darkness came the light during the many years of his service.

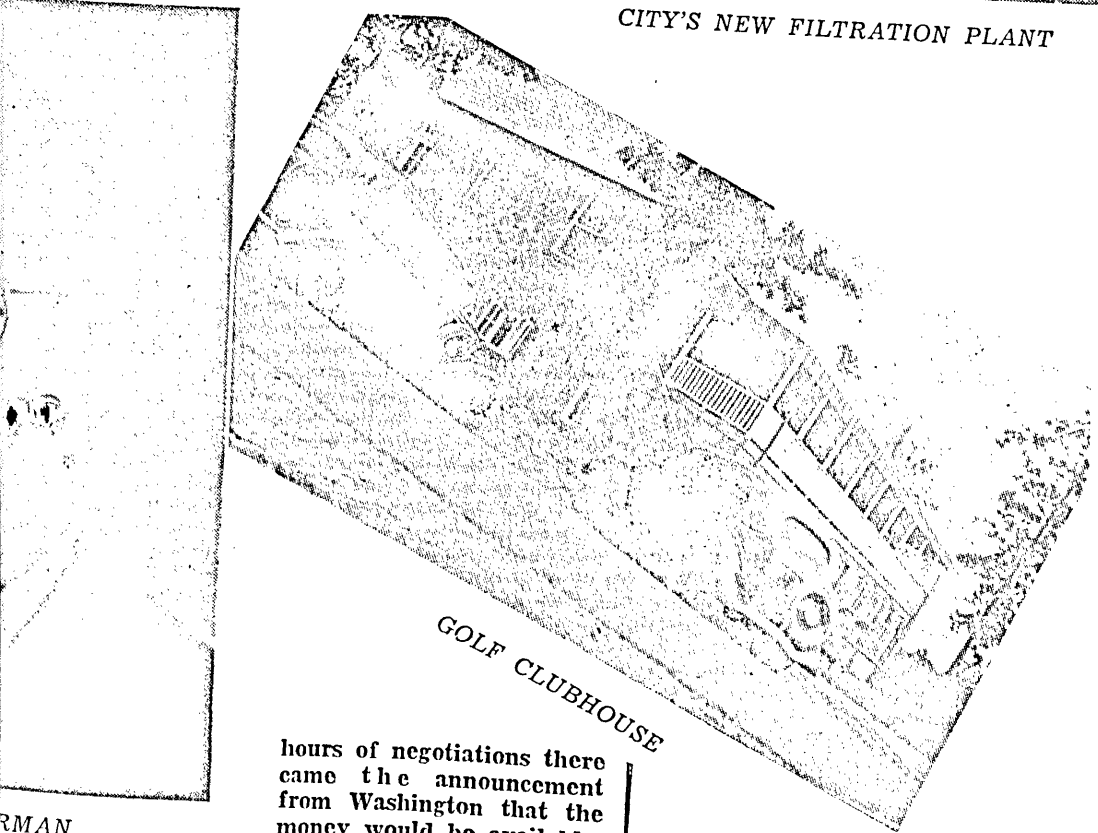
TO \$14,000,000.00 IN FOUR YEARS



NESTLED IN OUACHITAS



CITY'S NEW FILTRATION PLANT



GOLF CLUBHOUSE

City Shuns Increase In Bonds Payable From Land Tax; Many Projects Yield New Revenues

Assets of the City of Little Rock, which are physical properties belonging to the citizens who pay taxes to support the municipal government, have been increased four-fold within the past four years and civic leaders now boast of permanent improvements valued at approximately \$14,000,000 and records at the city hall reflect that the assertion is more than a boast, it is a reality.

"When I first looked over the city's books," Mayor Overman said, "I found municipal property valued at \$2,763,000. This included all real estate and public property such as the city hall, fire stations, hospital and library and the parks."

Today, Little Rock owns and operates its municipal water system and has secured a new source of supply from the Ouachita Mountains where water runs clear and pure. The city has completed a sewer distribution system at a cost of \$1,640,000, money which was buried, so to speak, but buried that the living conditions of 80,000 people might be improved.

The water supply and distribution system represent an investment of \$8,137,000 and the business principles and values back of this property are so sound that Eastern investors were willing to see Little Rock make this deal from the Arkansas Water Company and the taxpayers of the city were not required to put up a single cent in cash to consummate the deal.

Government Contributes \$938,000

The water system, operated free of political influences, should pay for itself and every possible precaution has been taken to place the management of the plant and distribution system in the hands of a non-political Municipal Waterworks Commission.

The construction of a 33-mile pipeline and a reservoir on Alum fork of the Saline river in Saline and Perry counties was made possible through a Public Works Administration loan and grant. The grant amounted to \$938,000 and represents money which is an outright gift to the municipality from the federal government's move to stimulate business and give work to men who were without work during the depression.

An unusual and interesting phase of the financing of the water deal was found in the eagerness of private investors to lend to the city the money to finance the purchase of the distribution system, and also a portion of the cost of the new pipeline and reservoir. The PWA promised to lend the money, but private financial interests offered to, and did purchase the bonds.

The only promise made by the city in issuing the bonds is that it will repay the money out of profits from the operation of the water system. Since the city acquired the system, water rates have not been increased and experience to date under municipal ownership indicates that no increase should ever be necessary.

The city secured a cash grant of \$738,000 from the PWA to bear a part of the cost of the sewer system and taxpayers will not be asked to pay more realty taxes to repay the money borrowed to build the sewers.

Voters Approve Project

When the proposal to erect an \$800,000 auditorium was under consideration the voters of Little Rock were asked to approve or reject a bond issue, which means that a nominal tax will be levied against the real estate and personal property within the city to retire the obligation.

The voters participating in a special election approved the bond issue by casting three votes for the auditorium for every one against the proposal.

The imposing structure is under construction on a site on the Broadway of America transcontinental highway where it may be viewed by tourists, and is in a location convenient for use by Little Rock people and by visitors from over the world who in the future attend conventions and other public gatherings here.

While these three major projects, which were designed to make Little Rock a better place in which to live, were being developed with assistance of the Public Works Administration, many other improvements were secured through cooperation of city officials with the

(Continued on Page 19, Third Column)

hours of negotiations there came the announcement from Washington that the money would be available.

Weeks later the first check was delivered and soon hundreds of men were holding real jobs, their first, perhaps in many months, with construction under way at the reser-

voir site and on the long pipelines. So gigantic was the project that the firm which held the pipeline contract moved a concrete pipe factory here to make pipe for this one job.

MAN

d. There outlook was best period ences and

HOW CHILDREN'S WORKERS CAN INCREASE CHURCH SCHOOL MEMBERSHIP

Children's workers in the local churches are realizing more fully than ever before that in every community there is a large number of children who are not attending Church School, and that our task is to help every child to have guidance in Christian living.

The following suggestions have been found helpful in building up the attendance and membership of the children's division.

The homes of children under four years should be visited regularly by workers in the nursery department, enrolling these children as members of this department and distributing materials which will aid parents in training them. All pupils enrolled should be included in the report of the Church School membership.

Children's workers should get the names and address of all children in the community who are not attending a Church School. The public school teacher can help in securing some of this information by inquiring as to the Church School attendance of her pupils. Each worker in the division or interested parents can be assigned to certain sections of the community to make a survey in regard to Church School enrollment. An effort should be made to secure the attendance of those who are not already attending by visitation in the home, by invitation over the phone or through the mail.—Lula Doyle Baird, North Arkansas Conference Director of Children's Work.

"Give Us the Young and . . ."

All over the world today education is going forward on a large scale. Nations are turning to education as never before to make it the handmaiden of their ambitious purposes.

It has been said that 4,000 German schoolmasters caused the World War. Be that as it may, the real teachers of youth will control the destiny of future years. We have been told that "the hand that rocks the cradle rules the world." Governments are literally taking children out of cradles, out of homes, out of churches even, to train them for the purposes of the state.

Modern Japan is the result of the thoroughgoing adoption of education. The Soviets are relying more heavily on education than on any other single factor in the development of a new Russia.

Witness Germany and Italy as they seize control of the training of their youth in the tenderest years. While most of us regret the purposes for which this is being done and the world conditions prompting it, yet we cannot reasonably deny its seeming effectiveness.

We need also to realize that much of what we are considering scarcely merits the term "education." It resembles more vicious propaganda. Yet it all serves strikingly to support the contention of Benjamin S. Kidd in his *Science of Power*, "Give us the young, and in a single generation we will create a new heaven and a new earth." He goes on to say that there is not a single institution of civilized society that cannot be profoundly modified or completely altered provided we sow the

seeds of change in the minds of youth. This truth is being demonstrated today before our very eyes on a mammoth scale.

It is imperative that the churches do some educational planning on a large scale if religion is to help determine the destiny of future generations. Statesman-like management on the part of religious forces must occur if religion is to play the part we believe it should in future events.

In the Year of Our Lord 2038, what will be the testimony of history? Will the historian record the one-hundred years intervening as a time when the Protestant Churches began to take seriously the task of education of their youth, as did contemporary national governments? Or will the testimony be that they continued to drift carelessly in this most important matter and thereby lost generation after generation of youth?

For drifting many of our churches most certainly are! Not by the widest stretch of the imagination can it be said that thousands of them are dealing fairly and adequately with their children in the matter of religious nurture. They are permitting succeeding generations to grow to maturity spiritually illiterate and religiously undernourished.

This is not said without due regard for the splendid contribution which has been and is made by the work of the Sunday Church School. No phase of Protestant church life has made as much substantial improvement during the past quarter century as has been registered in the educational program. But the present provision is utterly inadequate in the religious training of children growing up in a materialistic, socially-maladjusted, economically-chaotic, religiously-confused world.

It is commonly recognized that the present generation of younger parents are quite unprepared and unconcerned to make the contribution and give the guidance religiously normally expected of the home. This fact throws an additional burden on the church.

And the Church must be kept ever mindful of its larger responsibility for those outside the fold. Three years ago the educational leaders of forty-three denominations adopted as their slogan, "Reaching the Unreached"—millions of children and youth in America unidentified with any religion. How will they be reached? How will those the Church already has in her constituent fold be trained? To accomplish these difficult but imperative tasks the churches must not only improve current processes, but must also discover additional ways of bringing religion to bear upon young life both within and without her fold.

Among the means of extending the educational outreach of the Protestant Churches today, week-day religious education bids for serious consideration. Experimented with for over a quarter of a century, it has shown its effectiveness, its permanency, and its possibilities. It may not represent the final solution to our problem, but it surely points the way. It consists in the effort of the Churches to place religion, not in the public schools, but in the everyday educational experience of children. It brings the Church and the State into positive co-operative relationship in the interest of the more complete train-

ing of our citizenry. It seeks to overcome the false implications of the present arrangement which inevitably impresses growing life with the idea that religion is a "side issue" in life, an elective, something apart from his workaday world.

When church and state join in week-day religious education, they say to the child in effect that society believes there is a fourth "R" in education, Religion, and that it is important enough to have a place in the regular education of American children.

Weekday religious education calls for the release or dismissal of those children from the public school whose parents request it, at stated times, to receive training in religion at the hands of the Church. It is entirely in accord with our American principle of the separation of Church and State. It forces religious training upon no one. It does not use state funds for sectarian purposes. It does not ask the state to recognize one religion above another. The privilege of the release of children must be accorded all religions alike.

In most communities where week-day religious education has been inaugurated, the Protestant Churches co-operate fully. In some instances Jews and Catholics have likewise availed themselves of this new opportunity. One wonders, if this custom becomes universal, if the Roman Catholic Church might

find it unnecessary to continue her parochial school system.

For twenty-five years Protestantism has stood face to face with this singular opportunity. What has been her reaction? Mostly indifference! Sporadic effort!! Ministerial unconcern! Meager financial support! Parental lethargy! And the opportunity is about "to go by the board."

The next few years will determine whether American education will be "shot through and through" with the religious note, a spiritual emphasis, and be supplemented with an adequate training in all that the churches stand for. The matter should be made the continuous concern of ministerial meetings, of Church conventions, of parent gatherings; of national and interdenominational board action. Only thus will there occur the education, the agitation, and the action that will result in weekday classes in religion in every city and village in our country.

There is no sure guarantee that religion will save present-day society. But if we honestly believe that religion is the hope of the world, then we must see to it that youth is given a full opportunity to understand it, to become acquainted with its resources for living.—Frank M. McKibben in *The Christian Advocate*.

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Help Youth to Gain a Christian Idea of God

Childhood and Youth Week is to be observed during the month of October in local churches everywhere throughout the church. Emphasis is to be placed upon helping children and young people to gain the Christian idea of God.

Those of us who are older may well guard ourselves at this point. We have some notions about God which should be tested by the requirements of Christian thinking. We may learn much while we try to teach younger Christians what the Christian concept of God really is. That concept is achieved most easily in giving expression to the impulses which flow from Christian love. In the Christian home, old and young alike may give themselves to each other as they live in the fellowship of Christ. At the same time they may clarify their ideas of God and bring them to the Christian level. The observance of Childhood and Youth Week will help the homes of the church to think worthily of the God whom we worship.

The Christian home demonstrates the fact that the Christian religion is timeless. We project the baby's personality forward through the years and see him as he is to be. Of course, we idealize our offspring and picture him prominently placed in a setting of greatness. But that is merely a common weakness showing itself through a gap in human personality.

In the same way the older members of the home refuse to accept the fact of advancing years. We keep life young in spite of wrinkles. We project our personality backward to the times when vigor characterized our every activity. Again this same weakness shows itself.

It is important, however, that in the life of the home we manage the young and the old even more completely. It is not enough. We must throw aside all artificial differences of degree in human experience.

In the Christian home there can be no hierarchy of worth made up of young and old as antagonistic parts. Here the young are treasured for their valid and unfettered experience of God and their fresh outlook upon life. The old are revered for their tested judgment and seasoned religious loyalty. In a new sense this validates the assertion that "A thousand years in thy sight is but as yesterday when it is passed." In the family circle past and present stand together. Here the Christian religion reveals its timeless aspect.

Before the open grave our friends will ask defiantly: "O death, where is thy sting?" Long before the day when that grave opens for us we may defy the power of the grave in its earlier working. We may stop the sting of approaching death. We may stay the decay of the years. In fact, we may make of the latter days of life the time when we become most valuable to those who love us and minister to our needs. Have we not proved the dependability of our ideals? Have we not lived and learned decade after decade? Now in the time of life's rich harvest are we not ready to share

our experience with those who need guidance and inspiration? The immature in the family group are making their costly discoveries just as we have done. We love them for the very fact that their lives are just beginning. We believe in the value of the earlier years when the process of development is at its height. Because we are more fully developed than our children and grandchildren we stand ready to render help when they call upon us. The span of life between us is small. We shall forget it.

The years which divide the old and the young are not to be emphasized. They are to be disregarded. In the Christian home religion is timeless.

Many of our readers are doubtless familiar with the recent volume *Youth Tell Their Story*, which contains the reports made as a result of conferences with thousands of boys and girls from sixteen to twenty-four years of age who live in one of our Eastern states.

Among many other results of this inquiry it was found that four out of five of these young people were still living with their parents. This shows that the home is an important factor which must be taken account of in dealing with the problem of helping our youth to find themselves. The dependence of our younger children upon us is so evident that we need not be reminded of it. However, we may not be sufficiently aware of the ministry which we must provide for the older members of the family circle.

Those of us who have become hardened veterans in the battle of life may help younger members of the family to build morale. We may keep them aware of their partnership in the work and plans of the home. We may load them with responsibility to the limit of their powers. In these ways we may provide the way for Christian love to find expression as parents and their children live together.

However, those who carry the mature responsibilities of the fam-

City Shuns Increase in Bonds Payable From Land Tax; Many Projects Yield New Revenues

(Continued from Pages 16 and 17)

WPA, another federal agency assisting unemployed men and women to help themselves. The city put up a part of the cash needed to purchase materials and the federal government hired the laborers and otherwise assisted the city to secure permanent benefits from the projects which were undertaken.

Taxpayers Contribute \$250,000.00

Mayor Overman estimated that approximately \$250,000 was spent from the city treasury in less than four years to cooperate with the federal government's work relief program and at the same time give to the city lasting benefits which have positive values far in excess of the actual cost to the taxpayers who put up the money.

The improvements made by the WPA include the building of a new city jail and garage, the development of Fair Park where permanent quarters have been provided for the Municipal Zoo. A clubhouse was erected for the golf course in Fair

ily must also take account of what the community is doing to our children. Christian love must reach out across the doorstep to the neighborhood. We who are parents have a stake in the places of worship, work, and amusement to which young people go. We have much to gain or lose in what they read. The Christian home may live to itself only at the risk of the defeat of its highest purpose.

As youth tells its story to America without intending to do so, it furnishes other argument for the enriching and vitalizing of the family life to the nation.—The Christian Home.

Park and many thousands of dollars spent for labor to improve the course.

A hangar at the Municipal Airport (Adam's Field) is nearing completion and a wide concrete runway has been provided to make the landing field one of the best in the nation.

Boyle Park was developed almost wholly at the expense of the federal government by the National Park Service and the CCC which maintained a camp in the city for nearly five years.

Two viaducts and an underpass on important streets within the city represent substantial investments which have accrued to the city at little expense to the property owners. Constructed under supervision of the state highway officials, the funds were advanced by the United States bureau of public roads in furtherance of a grade crossing elimination campaign. Viaducts were built on Twelfth and Fourteenth streets and an underpass on Seventh street and in each instance crossings for both the Missouri Pacific and the Rock Island lines were eliminated. Federal funds were used to finance the paving of Roosevelt boulevard. The city furnished the right-of-way where new, or additional, land was needed.

COOPERATION IN DENMARK

Denmark is one of the greatest agricultural countries. According to the Dairyman's League News, "Danish farmers are about the best in the world and the happiest."

In the light of that, it's an interesting fact that practically all Danish farm produce is sold through farmer-owned agricultural marketing cooperatives. Individual selling by lone, unorganized farmers is virtually unknown.

American agriculture is gradually coming toward this state, with the memberships and the volume of business done by the selling co-ops steadily growing. The result: a sounder farm economy, more stable markets and a better return to the producer.—Industrial News Review.

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Are We Only 51 Per Cent Efficient?

The General Conference at Memphis put its approval on the taking of the Religious Census in 1926 and urged our Church to co-operate in the enterprise.

Two years ago the writer attended the annual meeting of the Association of Statisticians of Religious Bodies in New York and while there we learned that the Administration at Washington had failed to provide for the taking of the Decennial Census in 1936. As the Statisticians assembled there represented Religious Bodies having a membership of approximately 60,000,000 souls it was considered a serious matter to permit that year (1936) to pass by without taking the Census. By unanimous vote this writer was commissioned to go to Washington and confer with Speaker Joseph W. Byrns, Senator John H. Bankhead, Hon. D. C. Roper, Commissioner of Commerce, Mr. W. L. Austin, Director of the Census, and Dr. T. F. Murphy, Chief Statistician in the Bureau, and see if arrangements could not be made to have an appropriation made to cover the cost of this Census. I made the journey to Washington, saw all of the officials interested, and was assured by every one that they would do everything in their power to remedy the situation and get the appropriation through Congress in a deficiency appropriation bill.

I was also requested to attend the General Conference of the Methodist Episcopal Church at Columbus, Ohio, and endeavor to enlist the

interest of that great body in helping to assure the taking of the Decennial Census. At Columbus I took the matter up with Bishop Leete, who was sincerely interested in the matter, and he introduced me to Paul M. Hillman, Editor of the *Daily Christian Advocate* and a lay delegate from the Nebraska Conference, who assured me that he would bring the matter before the General Conference and do his best to get a memorial on the subject adopted. On May 18 the General Conference did adopt Memorial No. 588:

"Your Committee recommends that this General Conference petition Congress to add the necessary amount, approximately \$100,000, to the current deficiency appropriation bill, or to make some other proper and sufficient provision for the taking and publication of the regular decennial religious census."

So much for this.

The Bureau of the Census has been making a very serious effort to complete its field work on this Census of Religious Bodies, but it appears from correspondence with officials of the Census that they are having considerable difficulty in getting the co-operation of the preachers in the Methodist Episcopal Church, South. I take the liberty of quoting the following paragraph from a letter that has just reached this office from the Bureau:

"According to our records, two requests have been made to each pastor of the 8,799 delinquent Methodist Episcopal Churches, South, and no reply has been received. We are enclosing a copy of a letter sent under date of August 9 to the Pre-

siding Elder of each District of every Conference. Within a few days we will send a third request to each delinquent church, together with a blank schedule and a return envelope which does not require postage.

"We feel sure that you will desire a 100 per cent representation of the Methodist Episcopal Church, South, when these data are compiled and published. Therefore, we earnestly request that you co-operate with us by communicating with Conference officials, urging the pastors to aid the Bureau of the Census by furnishing their completed schedules to us.

"With the time rapidly drawing near when these statistics must be compiled and published, more than forty-nine (49%) per cent of the churches of the Methodist Episcopacy, South, have failed to furnish the desired information for this Census. We feel that this status is unsatisfactory to you, and to the denomination as a whole, and so we request your assistance in effecting, as nearly as possible, a 100 per cent report for the Methodist Episcopal Church, South."

I earnestly plead with the delinquent pastors, urging them to give particular attention to the third request that will probably reach them before this plea comes from the press and thereby help to save the reputation of our Church in this crucial hour before we lose our identity in the United Church.

In taking the Census of Religious Bodies the Bureau relies solely on the reports of preachers in charge for information; it does not copy figures and facts from Church Year-

books. Any delinquency in making reports will be chargeable entirely to the preachers.

Faithfully,

Curtis B. Haley,

Editor of the General Minutes and Yearbook.

The Church Press in the New Methodism

The editors of our church papers are writing about probable adjustments and the new set up for the Methodist papers when Union is completed. These men are not pleading their own cause. Not one of them is trying to build up a business for himself. It is not his business and he is just a passing incident. Church editors get old pretty rapidly. If you doubt it try editing awhile. He invests an impressive quantity of sweat, an occasional tear, and frequent heartaches. In return he gets two or three modest meals a day and wears "shining" raiment. He has a house to shelter him but if the deed is in his name the most impressive thing about the establishment is the mortgage.

Beyond this he receives dividends that comfort him and keep him from surrendering to despair. These come in a fairly regular stream of letters from people who are helped by what they read in the paper he pre-

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GENERAL AGENTS

LITTLE ROCK, ARKANSAS

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pare for them. Of course there is an occasional brickbat but this may be good for the editor's soul, although it rarely makes him boisterously happy.

What Are We Going to Do About It?

The thinking of this generation is pretty well determined by printed propaganda and radio broadcasts. Much of the printed matter is colorful and attractive but at the same time it is vicious. Publicity has soaked this country in liquor, has put one and a half million women and girls to serving the deadly stuff, and has so far lowered moral levels that the things we behold are hideous. For a decade the moral forces of America have been on retreat. That isn't rhetoric, it is simple statement of facts. Are we going to continue the retreat?

The Place of the Church Paper . . .

Has it a place in these modern times? There are those who think it has served its day and must fall into disuse like the New Testament, the prayer meeting, the Sunday evening service, and the family altar. They laugh at us editors when we plead for it. We hear some of them pleading for the evening service but we do not laugh—we weep when we see the response they get. We do not even say that people do not attend the evening service and the prayer meeting because there is nothing there for them. We know that would be untrue.

The mightiest religious movements of the past were greatly aided by printer's ink. It was true of the Reformation under Luther and equally true of the awakening under Wesley. What wisdom and skill they showed in their publication work! It is just as true today. If you do not know this you are uninformed. Look over the list of modern cults that upset people with the stuff they send through the mails.

The Problem of the Church Paper

The editor of a church paper is in the unhappy position of trying to take a dray and compete with his neighbor who has a streamlined twin six automobile—it may be loaded with liquor, but it travels. Do not forget that the dray has done some important business and is still doing it. It has hauled many a stone to go into the walls of our institutions. Not one of them would have been where it is but for the help of the church paper. We do not hesitate to say that the pittance the church has invested in its papers has brought larger returns than any other money it has invested anywhere. That cannot be disputed and should not be ignored.

What We Ought To Do . . .

One of the biggest tasks that the Uniting Conference will have is in this field. We dare not do less than the best. We must plan to get hold of the thinking of our people and change the trends. A revolution in this country is inevitable. It will be directed by violence or by reason, one or the other. It will be like the one in France so horrible the world can never forget it, or it will resemble the one in England in the eighteenth century, the sweep and power of which the world is just beginning to fully realize. If it is to be the latter some awakening and directing influence must bring our purpose into channels of sanity and unity. The right type of church paper can help tremendously in this. —The Southwestern Advocate.

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"Sons of God"

John the Evangelist, addressing the followers of Christ in his day, said, "Beloved, now are we the Sons of God." Treating this announcement just like we would if any other man had made it, we ask the author, How do you know that statement is true? You are not an educated man; you are simply an untaught Galilean fisherman; how do you know we are not the descendants of lower orders of life?

And the fisherman answers: "The Spirit of God beareth witness with our spirit that we are the Sons of God." This answer is sufficient. It is the only answer that could be given. If we are "Sons of God," God himself must be witness to the fact. No other could witness to it. No board of deacons, or elders, could bear witness to the fact, for there is no possible way for them to determine the truth or falsity of the statement. If any man has an assurance he is a Son of God that assurance must come from God. Millions of people have believed the Apostle's statement, and to their own satisfaction received the witness of the Spirit and immediately became witnesses with John to the fact that "Now we are the Sons of God." In no other way can the doctrine of assurance be taught. The teaching of the learned Paul harmonizes with the teaching of the unlearned fisherman. He teaches that all Christians are members of the same family, "Of whom the whole family in heaven and earth are named." What a privilege to be in the same family with the saints of God in heaven, and the saints of God on earth. Paul taught this union was brought about by adoption, made possible through redemption by Jesus. (Gal. 4:4-5) "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of Sons; and because ye are Sons God hath sent forth the Spirit of his Son into our hearts, crying, Abba Father."

The great Apostle believed this Christian union of heaven and earth was, and is, made possible by the baptism of the Spirit. The 12th chapter of First Corinthians is largely devoted to this union, and at the 13th verse he says: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink unto one Spirit."

Jesus himself taught that we are born into the wonderful union. "Except man be born again he cannot see the Kingdom of God." (Jno. 3:8)

It is a significant fact that the Spirit beareth witness to our Sonship. There can be no closer relationship to God than "Sons." It is relation held by Jesus. When we are "Born of God" we hold that relation.

Like Jesus we may increase in wisdom and stature, and in favor with God and men (Luke 2:52). "Now we are the Sons of God, and it doth not yet appear what we shall be." No human being, however saintly, has reached the ultimate in Christian experience. He does not know what he shall be. "And we know when he shall appear we shall be like him," a beloved Son of God in whom He is well pleased. Let us not magnify or discount our Sonship but let our chief efforts be to be worthy Sons of our heavenly Father. —B. H. Greathouse, Lincoln, Ark.

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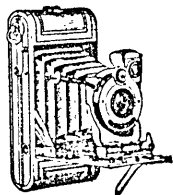
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SECOND AND MAIN STREETS

The Laymen's Forum

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

Dr. George L. Morelock of Nashville, Tenn., Secretary of the General Board of Lay Activities of the Methodist Church, South, told 400 interested laymen and women attending a Stewards' Institute in Pine Bluff last week that two kinds of members are to be found in every Church.

There are members who are assets to their Church, and others, who, because of their inactivity, are liabilities. And he quoted figures which indicate the members classed as liabilities outnumber the assets two to one.

To the layman or minister who can offer a cure for this malady striking at the very heart of the Church, the Christian world will owe a debt of gratitude. Laymen too often, if they so much as bother themselves to seek a cure for the condition, expect a panacea to bring about the desired change overnight.

Dr. Morelock's Institutes probably are doing more to effect a cure than any other one thing that has been undertaken. Dr. Morelock and the Lay Activities Board deserve much praise for the work that is being done, but they can do little more than scratch the surface in this great field of Rip Van Winkle Christians.

Until that one-third of the Church's membership which is active, bestirs itself enough to interest at least a part of the other two-thirds, the work of lay leaders will not reap the benefits such a program merits.

It is encouraging to know that Dr. Morelock spoke to three times as many in Pine Bluff last week as attended a similar Institute held in Little Rock a year ago. Every layman, who has the opportunity, should attend an Institute.

How many laymen, or women, have asked themselves the question: How can I provide spiritual food for fellow Christians who may be in want of such sustenance?

The Stewards of First Church in Batesville asked and answered the question by placing the ARKANSAS METHODIST in every home in that Church. Of that project, C. D. Metcalf, chairman of the Board said: "The greatest satisfaction comes from the fact that these homes, here-to-fore neglected or overlooked, were the very ones which probably were not receiving any value from the church and the METHODIST coming into their homes gave to those families spiritual food they had been without for so long. Already we have seen results in starting them again in attending worship services."

While paying tribute to Jonathan, one of the very rare characters in the Bible, and Jonathan's friendship to David, Dr. W. B. Selah, writing in the Adult Student, paused to comment: "Small men are concerned about recognition. They will work in a worthy cause, provided due recognition is given their services. Give them the limelight and they will serve, but shove them into the shadow and their zeal for the cause diminishes."

The Church today needs more men and women who will work for the success of the cause, as did Jonathan, and not with the hope of personal recognition.

TRYING TO DRIVE GAMBLING OUT OF THE STATE

A great fight is on in Massachusetts where the Grange, with churches and many civic organizations, is massing all its forces on the big issue before the voters of that state at the coming November election. This has to do with the continuance of pari-mutuel gambling on the race tracks of Massachusetts and will be settled by referendum vote at the polls; such action to be effective by counties.

A half dozen years ago Massachusetts authorized pari-mutuel betting in the state; the proceeds to be used in helping finance the new old age pension law. The system has worked so distastefully that Massachusetts voters are determined to drive the pari-mutuel evil out of the state and will center their fight in three counties, within whose borders expensive race tracks have been built and operated every season—more to the enrich-

ment of the promoters than to the filling of the state treasury.

The three counties of Suffolk, Bristol and Hampden will be the fighting centers in the coming referendum, and it is believed that with the exception of Suffolk, the opponents of pari-mutuel betting have a good chance to win. Every subordinate and Pomona Grange in the state is lined up on this issue and will exert their utmost influence to wipe out the pari-mutuels. —National Grange Magazine.

GAMBLING COST PUT AT SEVEN BILLIONS A YEAR

The Northwestern National Life Insurance Co. conducted a recent survey into the gambling conditions existing in this country and has estimated that this form of amusement costs the citizens of the country seven billion dollars yearly.

The survey indicated that half of America's gambling is of the petty variety, such as slot machines, num-

bers game, punch board, bank night, pinball machines, bingo, etc. The report states, "In good times, John Doe gambles because he has plenty of spending money. In bad times, he gambles because he is more than ever anxious to get something for nothing."

A recent issue of The Tampa Daily Times quoted with approval an article on the subject of gambling that appeared in the Scottish Rite News Bulletin, which placed the latter publication in direct opposition to the practice of gambling. The Times speaks of the humanitarian efforts being made by Freemasonry in the interest of crippled children, efforts that require a great financial outlay, and contrasts this with the selfishness of the gambler who is taking the meat and milk out of the mouths of children. "It is not surprising," states The Times, "that Scottish Rite Masons are on the right side of this or any other humanitarian and economic endeavor."

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OBITUARIES

BROWN.—Mrs. Catherine Elizabeth Brown, daughter of Mr. and Mrs. John O. and Caroline Maxwell Spears, was born Nov. 27, 1848. When she was a small child her parents moved to Hempstead County, Arkansas, and made their home near what is now Blevins. Mrs. Brown has lived in this vicinity since that time. She was married to John A. Brown when a young woman. Since Brother Brown's death nearly forty-one years ago she has made her home most of the time with her daughter, Mrs. Annie Bostick. Sister Brown died Aug. 22, 1938, after an illness of several months at the home of Mrs. Bostick in Blevins. She is survived by eight children: Mrs. P. C. Stephens, Mrs. H. M. Stephens, Mrs. Annie Bostick, James M. Brown, Robert A. Brown, W. Carl Brown, Mrs. R. W. Beene, and J. Clyde Brown; twenty-three grandchildren and twenty-three great-grandchildren. At an early age Sister Brown united with the Ebenezer Methodist Church, one of the leading churches of Hempstead County in Civil War days. At the time of her death, Sister Brown was a member of the Blevins Methodist Church and an honorary member of the Woman's Missionary Society. She had been a shut-in for the past sixteen years, yet she kept her interest in and love for her children, her friends, her church, and her Christ. The funeral was held in the Blevins Methodist Church Aug. 23, 1938, conducted by her pastor, and burial in Ebenezer cemetery.—Chas. H. Giessen, Pastor.

PYEATT.—George Fisk Pyeatt was born November 11, 1855, and departed this life June 22, 1938. He was married to Lorena Edmiston, December 31, 1878. To this union eight children were born. His wife and six children preceded him in death. He was converted in early childhood and united with the Methodist Church September 6, 1869. Since that time he was an active church member and tried to do his part in helping the ministers spread the Gospel. He was a good father and neighbor. He leaves two daughters, Mrs. Ren David of Morrow and Mrs. Luther Harris of Snowball, Ark.; six grandchildren, three great-grandchildren and a host of friends. Funeral services were conducted by Revs. Jeff Smith and Walter Pennel. Brother Pyeatt was a church member 69 years. He worked in the church and he served as steward 50 years. Back in the days when we had no way of going only in buggies and wagons, he would drive over the country in a wagon, gathering provisions for the preachers. In so doing he helped to scatter the gospel and keep the church existing up to this day. His work on earth is ended, but his work in heaven has just begun. Our loss of him in this church at Morrow, Ark., is heaven's gain.—D. W. Pennel.

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FOR THE CHILDREN

THE LADY NIGHT

The Lady Night has come again,
And all the winds are still:
I close my eyes, and rest my head
Against the window-sill.

The sky is buttoned with the stars
The hills have hid the sun,
And through the meadows, far away,
I hear the river run.

In daytime, when the sun is out
And all the flowers are gay,
I laugh and shout and run about
And tumble in the hay.

But when the Lady Night has come
From lands behind the hill,
She lays her finger on my lips
And makes me very still.
—Miriam Clark Potter in Youth's Companion.

THROUGH THE FENCE

"One, two, three, four," Connie counted, looking over the fence.

Connie liked puppies very much. She had just moved into this new house, and right next door was a little girl who had four darling puppies. Think of having four puppies to play with! But the little girl on the other side of the fence was bashful. She wanted to speak to the other girl, but waited for her to show how to go about doing it. And Connie, of course, wanted to speak to the other girl, but waited for her to speak first.

"Well, I wouldn't speak to her now if she did speak," Connie said to herself after a few days had passed. "I've been living here a whole week, and she hasn't paid any attention to me."

So, while Connie was really wishing that Lucy, the other little girl, would speak to her, she always gave her a cross look.

One afternoon, while every one in Lucy's family was away, the puppies got out of the shed and came out in the front yard. Connie watched them play, and thought how cute they were. She wished that she could play with them.

Presently Connie saw one of the puppies crawl out between the fence pickets. Another followed and then another, until all were outside.

"Oh, dear!" cried Connie. "They will go out in the road and get run over."

She ran out to rescue them before they could get as far as the road. She tried to push them back between the pickets, but as soon as she got one through another puppy would be out again.

"Oh, dear!" she sighed. "Now what shall I do? They will get away and be hurt. Maybe I can pick them all up and put them back in the shed."

After much scrambling about, Connie managed to get all the puppies in her arms, but she had been so busy with them that she had not heard a car drive up behind her. She was very much astonished when Lucy stood in front of her.

"Oh, she may think I was trying to take the puppies for myself," Connie thought.

But Lucy exclaimed happily: "Thank you so much for taking care of those naughty puppies. I wonder how they ever got out!"

Connie sighed with relief. "I was afraid you might think I was trying to take them," she said.

Lucy laughed. "What a funny idea!" she said. "I know you must be thinking that I am a very unfriendly girl. I wanted to speak to you often, but I was afraid. You did not look as if you wanted to be

friends with me. I was always wishing you would come over and play with the puppies. Let's take them in and give them some milk."

Connie felt ashamed of her stubbornness, but she was glad that she would not be lonesome any more. The two girls got some milk and the puppies drank until they could not hold any more. Then came the best surprise of all for Connie.

"You may have one of the puppies," Lucy said. "I'd like to keep Black Ears, but you may choose one from the rest, if you wish."

"Oh, thank you, thank you!" cried Connie. "A little puppy is what I'd like best of all to play with! But how did you know that?"

"By the good care you took of them," smiled Lucy.—Jeanne Dale, in "The Sunbeam."

Children should be taught the history of the Church in Arkansas—Anderson's History will serve the purpose. Encourage them to read it.

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INTERNATIONAL Sunday School Lesson

Lesson for October 2

THE ONE TRUE GOD

LESSON TEXT—Exodus 20:2, 3; Isaiah 45:22; Mark 12:28-34; I Corinthians 8:4-6.

GOLDEN TEXT—And thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might.—Deuteronomy 6:5.

Today we begin a series of studies which should be of unusual value, a consideration of the Ten Commandment in the light of the teachings of Jesus and related New Testament passages. It is appropriate to point out that, far from being outmoded, the Ten Commandments are really the basis of all moral law. They need a diligent re-study and re-emphasis in our day of disregard of moral standards. As interpreted by the Lord Jesus and applied to our daily living, the truth of these commandments should be brought home to every boy and girl and man and woman in our Bible schools.

The lessons begin at the right point, for the first commandment properly deals with our conception of God. What a man thinks about God determines his entire outlook on life. We begin right when we declare that there is but one God.

I. The Truth Stated—There Is One True God (Exod. 20: 2, 3).

Jehovah means "I will be what I will be," or "I am that I am." (Exod. 3:14). His very name declares God to be the self-existent, eternal one. How infinitely gracious then is the use of the word "thy" in verse 2! He—the great I AM—is my God.

There are many things concerning which we do not speak dogmatically. There are even Christian doctrines about which spiritual and earnest men may honestly differ, but regarding God we say with absolute assurance and complete exclusiveness—there is but one true God. If He is what He claims to be, if God is not to be declared to be a liar, then it is beyond the realm of possibility that there could be any other God. Hear it, ye men and women of America who in an enlightened land and age bow down in heathenish worship "before the god of gold, the god of self, the god of wine, the god of success, the god of fame, the goddess of pleasure, the god of licentiousness." The one true God says, "I am Jehovah . . . thou shalt have no other gods before me."

II. The Truth Explained.

1. God is our Deliverer (Exod. 20:2). He who brought Israel out of the bondage of Egypt is the one, and the only one, who can deliver men from the bondage of sin. If you think that a sinner is not in bondage read Titus 3:3 and Romans 6:16 and then read the verses following in both passages, and not only see but follow the way of deliverance.

2. God is our Saviour (Isa. 54:22). Again note that "there is none else" who can save. "Neither is there salvation in any other: for there is none other name under heaven giv-

en among men, whereby we must be saved" (Acts 4:12).

It was this verse that led one of the world's greatest preachers, Charles Haddon Spurgeon, to accept Christ as his Saviour when he was just a humble lad. Perhaps some boy or girl who reads these lines may do likewise, and become great instrument in God's hand. Teacher, perhaps the Spurgeon of the next generation will be in your class today. Win him for Christ!

3. God is Love (Mark 12:28-34). In I John 4:8 the truth is stated in all its glorious simplicity. "God is love." He not only loves us, and calls on us to love him, and enables us to love both Him and our neighbors, but He "is love." Love is of the very essence of God's nature. He is the source of all true love. He is love.

It was for this reason that Jesus replied to the question of the scribe as He did, directing the whole life of man into love toward God and his fellow man.

It is worthy of careful note and emphasis in our teaching that the recognition and appreciation of this truth on the part of the scribe brought him near to the Kingdom of God, but not into it. He was "not far from," but he was not in it. It is terrifying to think how close men may come to entering without doing so. Reader, have you entered into eternal life through Jesus Christ?

4. God is our Father (I Cor. 8:4-6). Paul is speaking of the eating of meat offered to idols, and points out that such false gods are really nothing. This is true not only of the idols of wood and stone, but of supernatural beings, demons worshipped by primitive peoples. There are such spirit beings, active even in our day in such cults as spiritism, but they are not divine, not true gods (v. 5).

The true God is a Father, yes "the Father," of whom are all things and we in Him (v. 6). As there is but one God, there is also but one Lord, Jesus Christ through whom the one God has wrought all things, and through whom we also come to God. If we have Christ we have all; if we have not Him we have nothing. Is He your Saviour?

WORTHY OF COMMENDATION

The Alexander Film Company of Colorado Springs, Colo., has instructed its salesmen to refuse all beer accounts, and states that no such present accounts will be renewed at the expiration of present contracts, all of which run six months to a year. This company is the nation's largest producer and distributor of short-length talking motion-picture advertising films that are displayed before the regular audiences of motion picture theaters. It has contract with 7782 such theaters. In abandoning beer accounts, the company is sacrificing an annual net volume that has been exceeding \$50,000, according to Ralph N. Miller, its director of public relations. "Mr. Miller also stated," to quote The Union Signal, "that his company had never serviced campaigns for advertisers of other alcoholic beverages, and did not intend to do so. This firm, he asserted, handles approximately three fourths of such advertising in this country; its contracted theaters show to more than 25,000,000 theater-goers each week." Amid the present flood of liquor advertising, the fine attitude shown by this film company is worthy of high commendation.—Zions Herald.

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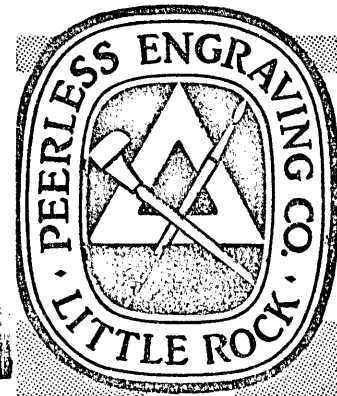
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Total.....	\$254.91

—I. L. Claud, Treas.

NORTH ARKANSAS CONFERENCE NOTICE

To the Members of the North Arkansas Conference:

Paragould is looking forward to entertaining the Annual Conference. We are sure that the Conference in our town will be a spiritual blessing to us.

We wish that we could entertain the wives of the preachers and lay delegates, but because our city is not large we find it impossible to do so.

The Bishop has announced that the Conference will convene at 10 o'clock Wednesday morning, Nov. 9. We are planning for entertainment to begin Wednesday at noon. Owing to the distance that some will have to travel it will be impossible for you to reach Paragould by ten o'clock in the morning, leaving home Wednesday morning. If such is true in your case and you plan to be here Tuesday night will you please write me and so state at your earliest convenience. We want to furnish entertainment Tuesday night if it is necessary that you be here.

That there may be no misunderstanding when you arrive I call your attention to Standing Rule No. 13, 1937 Journal, page 40.

We want to help you in every way we can to make your stay in our city a happy one. If you have any questions or requests please feel free to make them now. Cordially yours.—Cecil R. Culver.

ARK. METHODIST ORPHANAGE

Last Sunday I spent in Pine Bluff, contacting a great many personal friends and members of the Church. I preached to a splendid congregation at Hawley and enjoyed the association with Brother and Sister Henderson. In my opinion, we have never had a truer man among us than J. A. Henderson. He has done a marvelous work at Hawley and continues to lead his people to a higher spiritual realm. I heard good reports from laymen concerning Presiding Elder Clegg and Pastors Buddin, Baugh and Roebuck.

For thirty-eight years the Methodist Church of Arkansas has been engaged in an effort to care for the fatherless and motherless children that come to us. The success which we have attained is shown when we consider the figures. We have placed about six hundred children in the best homes we could find, many of whom have made successes in life. At the present time, we have 29 children in the Home with several applications on hand for admission. We have let out during the year eleven children. In addition to what the figures show, we have also had part in caring for children that are not numbered in our rec-

ords because they did not enter the Orphanage. We have tried to weave into the children's lives everything that is true, righteous and lovely.

This work can never be finished until conditions in the world are changed. I am proud of what my Church has done in this work. In our worship at the Home, we hold up our family, whether they are still with us or out in the world, in our petitions and prayers.

We are looking forward to the coming Conferences with more than ordinary pleasure. To the writer, these occasions have always been glorious and happy. The brethren have always been so good and true and tender.

Looking forward to a better year than the one that is past with full confidence in my brethren in the whole Church, I am, yours truly.—James Thomas, Executive Sec'y.

REVIVAL AT WALNUT RIDGE

I have been in a revival with Brother H. H. Griffin doing the preaching. We had a good meeting and all of us were delighted with the messages Bro. Griffin brought us. The church was revived and we have received ten into the church. I have a class of ten or more to be received later. I think we will get twenty-five additions out of the meeting. The revival began on August 28 and ran until September 11. The crowds were good and the interest grew until the close of the meeting. Brother Griffin held up the church as the greatest asset any community has in it and appealed to the congregation to give their lives to it. A great number of the church people took the church vows anew and reconsecrated their lives to the Lord and the church.—J. L. Rowland, P. C.

TWO GREAT LAY INSTITUTES

Two great Institutes for stewards and lay workers were held in the Pine Bluff District in the week beginning Sept. 18. The first was held at Pine Bluff, for the area contiguous to that city. The other was held at DeWitt, for that section of the District.

Dr. G. L. Morelock, Secretary of the General Board of Lay Activities

was in great form, and gave to his hearers at each place three inspiring and helpful addresses. He was warm in his praise of the careful and thorough preparation which had been made for the Institutes under the leadership of Presiding Elder, Rev. Leland Clegg, and District Lay Leader, Prof. Fred Moore.

Those in attendance, numbering 919 for the three periods at Pine Bluff, and 824 at DeWitt, were drawn from every charge in the District, save one. Never before, perhaps, have any of these Institutes reached so large a section of our rural church population. Dr. Morelock stated that of the two hundred and twenty-four Institutes he has held over the Connection, these were by far the best he had ever experienced in rural areas.

The Little Rock Conference rejoices with the Pine Bluff District, in this fine work. We are always glad to have Dr. Morelock with us, and we are especially grateful for the splendid work done by him in the field of training Lay Workers.

We venture the assertion that the old Pine Bluff District was never better manned than now. Watch their reports.—J. S. M. Cannon, Conference Lay Leader.

FIRST CHURCH, LITTLE ROCK

Church School attendance yesterday showed a marked increase over the preceding Sunday and brought to a close the successful year 1937-1938. The attendance Sunday was 612, making an average attendance for the year of 500. This is a splendid record and indicates a lot of hard work on the part of all officers and teachers in the Church School. However, this should be only a challenge to reach more of our members during the coming year, when we hope to reach out farther and bring more people under the influence of our Church School. We have one of the best qualified staff of teachers in the city and every member of the church should be taking advantage of the opportunities offered by this fine leadership. Let us make the Church School year 1938-1939 the greatest year in the history of the church for the reaching of

others for the cause of Christianity.

Promotion Day brought all the departments an inspiration of newness and the sense of growth in spiritual life through the services. One hundred and sixty-six were promoted from one department to another and they were joyous over their promotion. We extend congratulations to all these members of our Church School.

Sunday, October 2, is Rally Day in the Church School. Let us make this the greatest beginning of the new year that First Church has ever experienced. Every member of the Church School should be present on Rally Day and make plans to attend every following Sunday in the year. Let us take advantage of the many opportunities offered by the program of the school. Make your plans now to attend the opening day, Sunday, October 2, Rally Day.

Installation Day is October 2 at the regular church service. All officers and teachers will sit in a reserved section during the service and will be installed at the close of the sermon in an impressive service led by Dr. Watts.

Two new Leagues are being organized Sunday night, October 2. Mrs. W. S. Hoover is to be in charge of the Junior High group, and Mrs. C. R. Hozendorf the Senior High group. The young people have asked for these Leagues and they are planned for their development. We hope that the parents will cooperate with us by making it possible that the young people come.

The new Primary literature is a great improvement over the old. Much more of the Bible is included in these courses. Every child of the church of the Primary age—6, 7 and 8—should be here to take advantage of the greater knowledge of the Bible offered in these courses. Send your child to the Primary Department next Sunday. We have a competent staff of workers in the department.

The Workers' Council was held Tuesday evening at 6:15. The Church School staff was well represented. The staff of workers is as follows: General officers: George H. Burden, General Superintendent; How-

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ard Johnston, Treasurer and Chairman of the Board of Christian Education; Miss Hanna Kelly, General Secretary; Mrs. E. R. Russell, Assistant Secretary; Miss Jessie Rye, Enrollment Secretary; H. E. Riley, Superintendent of the Adult Division; H. W. Jeffries, Assistant Superintendent of the Adult Division; Miss Sue Medlock, Superintendent of the Young People's Division; Mrs. Arthur Jones, Superintendent of the Children's Division; Roy Alexander, Chairman of the Recreation Committee.

Nursery Department: Mrs. N. W. See, Superintendent; Mrs. Dale Critz and Mrs. Jack N. Sanders, Home Members.

Beginner Department: Mrs. Wm. Schmand, Superintendent; Mrs. R. H. Feild, Secretary; Mrs. Frank Barton and Miss Jane Moose.

Primary Department: Mrs. C. A. Julian, Superintendent; Mrs. Alexander Weir, Pianist; Mrs. Edwin Stewart, Secretary; Mrs. V. G. Gordy, Mrs. Elmo Knoch, Mrs. W. G. Harris, Mrs. Geo. Hale, Mrs. F. D. Chastain.

Junior Department: Miss Marjorie LeFever, Superintendent; Miss Elizabeth Wilson, Secretary; Mrs. Call Seiffert, Assistant Secretary; Mrs. Howard Johnston, Pianist; Mrs. A. H. Hamman, Miss Elizabeth McSwain, Mrs. Tell Martin, Mrs. J. H. Davis, Cleveland Cabler, C. A. Butcher and Mrs. G. D. Cummings.

Junior High Department: Mrs. W. G. Woodward, Counselor; Miss Berta Fisk, Pianist; Albert Raymond, Secretary; Miss Hildegard Smith, Miss Betty Allis, Miss Virginia McDonald, Clarence French, Sr., W. F. Clements, J. F. Marsh, G. D. Cummings, Mrs. W. S. Hoover, and Mr. and Mrs. Doyle Colvert.

Senior High Department: R. C. Stark, Counselor; Mrs. R. C. Stark, Assistant Counselor; Mrs. Hugh Wicker, Worship Chairman; Mrs. H. E. Riley, Song Leader; Charles Harris, Secretary; Mrs. S. S. Jeffries, Mrs. John Harrison, and Mrs. C. R. Hozendorf, Pianist.

Young People's Department: Miss Sue Medlock, Counselor; Mrs. Roy Alexander, Assistant Counselor; Mr. and Mrs. Sanders Bridges, Mrs. Guy Cazort, Mr. and Mrs. Drew Avance, and Mrs. John Summers, Organist.

Adult Division: H. E. Riley, Superintendent; H. W. Jeffries, Assistant Superintendent; H. T. Harrison, Mrs. W. P. McDermott, Mrs. H. B. Bethell, Mrs. Hazel Isgrig, Mrs. C. L. Dew, Mrs. C. B. Myers, Mrs. H. C. Rule, Mrs. H. Bascom Watts, and H. F. Buhler.

At the meeting of the Board of Christian Education, September 14, Mr. Hozendorf presented the following aims for the year which were adopted by the Board and presented to the Council Tuesday night:

1. An average attendance of 700 for the year, with special emphasis on the attendance during the summer months.
2. A financial program that will enable us to develop Christian character.
3. A well supported recreational program.
4. Well directed Epworth League meetings to meet the needs of all the young people in the church.
5. An increased interest in our training program.
6. Greater interest in Missions throughout the Church School.
7. Every teacher present on time every Sunday, or, a satisfactory substitute in his place.
8. Emphasis placed on church at-

tendance in all departments beginning with the Junior.

9. Increased interest in the spiritual development of all the members of the Church School.—C. R. Hozendorf, Assistant Pastor.

GRIFFITHVILLE-HIGGINSON

Griffithville-Higginson Charge has had a good year. Our Benevolence Acceptances were increased over last year and paid early. Our Ellis Chapel, being one among the first in the Conference to pay out. The District fund and all other claims, except salaries, are all paid. Our Griffithville Church paid salaries in full for the year September 5 and claim to be the first in the Conference to be paid out in full on all items. Our church at Ellis Chapel has spent considerable amount improving and beautifying their cemetery. They have covered one-half of their church building this year and plan for the other before Conference. Fifty new hymn books have been placed in the church. The church at Higginson is blessed with one of the best working memberships I have worked with. They finished paying their church debt this year. Have spent about \$100.00 for new pews and new curtains for their Sunday School annex. They were greatly blessed with the presence of Bishop C. C. Selecman the evening of September 22 when he dedicated our beautiful little church building, after delivering a great sermon on the "Church and Its Beauty" to a great congregation from many communities. The Bishop won his way into the hearts of all our people. We have been unusually blessed this year with the help of our brother pastors. Rev. Verlie Harris of Lamar, Griffin Hamilton of Judsonia, and A. H. DuLaney of Perry rendered invaluable service in some great meetings. We have had 115 professions and re-clamations this year with 45 additions by baptism and some 15 additions by certificate. Many of our additions have been mature adults. Oh yes, much is yet to be done before Conference and so we drive on.—Ray L. McLester, P. C.

HIGGINSON CHURCH ON THE MOUNTAIN TOP

The Higginson Church, one of the churches on the Griffithville-Higginson Charge, has had a great year under the leadership of our beloved pastor, Rev. Ray L. McLester. Our people have cooperated splendidly and worked unusually hard. Our Woman's Missionary Society, under the presidency of Sister J. A. Spratt has done a splendid year's work. By the cooperation of all our members our Benevolences and District work were paid early in the year. All financial claims have been met. We are, however, some behind on salaries.

We have had a year-round mid-week service on Tuesday nights. This has been a great spiritual stay to the church. Our ladies have bought and paid for new pews as well as some very nice curtains for the Sunday School annexes. The pastor then secured the services of Rev. A. H. DuLaney of Perry to lead in our revival services. This was Brother DuLaney's fourth meeting with us during the past 17 years. We had over 50 professions and re-clamations, many of mature adults. All churches here were benefited.

Our series of high-points was climaxed September 22 when our pastor secured the services of our new

Bishop to dedicate our church which was freed of debt this year. Bishop Selecman brought us a great and inspiring message on "The Church Beautiful." The church was presented by Trustees L. L. Walker and J. M. Chriss, and the Bishop dedicated it to God in a beautiful and fitting ceremony.

Our people love the church, are happy in the Lord, and humbly reverence his holy name for the blessings that are ours this year.—L. L. Walker, Chairman Board of Stewards.

EVANGELIST REID HAS OPEN DATE

Evangelist James V. Reid, of Fort Worth, Texas, well known to Arkansas Methodism, closes a meeting October 2 with a former Arkansas pastor, Rev. Moffett Rhodes, in the Park Place Methodist Church, San Diego, Calif. The meeting is reported as very successful.

Mr. Reid has one available date yet, October 23, to November 6, which he would like to place in Arkansas, before sailing November 26 for Panama to conduct a student revival in the Methodist School, "Pan-American Institute," in Panama City. This will be Mr. Reid's sixth trip to Panama and Central American countries in evangelistic work. He may be addressed at 2912 Meadowbrook Drive, Fort Worth, Texas.

MEETING AT MOUNTAIN VIEW

Our pastor, Rev. J. W. Johnston, had secured the services of the Presiding Elder for a meeting beginning on the third Sunday of August. Unforeseen duties of the Elder prevented his coming at the promised time but he sent Rev. R. A. Robertson of Melbourne to hold the fort until he could get here. Brother Robertson preached an old-time Gospel to the delight of our people and is effective in presentation of the Bible truths. Brother Morehead came Sunday and continued the meeting until Friday evening. Brother Morehead was well received and did some splendid preaching. Some visible results were one profession of faith and one addition to the church.

Brother Clarence Wilcox of St. James, a recent graduate of Hendrix College, led in the music and conducted vesper services with the young people each evening. He acquitted himself well and we can cheerfully recommend him to any church that needs a helper in a revival. The high spot of the revival was on the second Sunday. Bro. J. F. Jernigan of Batesville, a former Presiding Elder, was visiting in our town and filled the pulpit at the eleven o'clock hour. His subject was none other than the simple subject of "Sin." He handled the subject as of forty years ago. He is eighty-seven years young and nothing less than a great God could give strength of body and activity of mind, broad vocabulary, and gift of delivery as this veteran of the pulpit possesses. He has been a benediction to the lives of many people in the last fifty years. May many more years be his to live and enjoy the fellowship of his friends.

This is the fourth year here for Brother Johnston and his estimable family, and if the Bishop and his Cabinet would please this church they would break the four-year rule and let them remain.

The church at this place is somewhat revived and working in harmony with the pastor and family. We will pay all the church claims this year, and pray that this, the

last year of the M. E. Church, South, will be the best year in its history.—In brotherly love, G. W. Lackey, Layman.

MEETING AT HUNTSVILLE

We closed a three weeks' meeting at Huntsville Church Sept. 10. Bros. Franklin Grey and Earl Du Bois (John Brown University boys) assisted. Had fine services and a keen interest. Several were converted and revived. Seven young people were added to the church. Am now in a series of meetings at old Zion Church, seven miles north-east of Fayetteville (1857). Some conversions and quite a revival of interest in Christ's service and church.—Chas. L. Fry, P. C.

WABBASEKA REVIVAL

We have just closed a successful revival at Wabbaseka, led by Bro. Paul Galloway of Clarendon. The church was built up and made stronger in its spiritual life and the influence went far beyond the number received into the church. Bro. Galloway is a versatile and attractive leader. His preaching is strong and clear and his personal contacts warm and winning. His week with us was profitable to the church and he left with every one his friend and every one bound closer to the church.—R. A. Teeter, P. C.

ART OF PULLING TOGETHER

"The spirit of pulling together is the soul of the community," says C. S. Hanby, whose card of advertisement appears in this issue. What a lot of truth is bound up in those words.

Mr. Hanby organizes campaigns for churches, colleges, hospitals and community chests. His work is a splendid demonstration of what pulling together can accomplish.

For the fourth year in succession, he is directing the annual maintenance campaign of the Arkansas Children's Home and Hospital. Nearly 200 fine civic leaders in Little Rock are working on the various committees. They have reached their announced goal for the last three years. Mr. Hanby says they feel very hopeful to reach the 1938 goal.

A little pamphlet issued by C. S. Hanby and associates is before us as we write. It is called "Successful Campaigning." Eight campaigns directed by Mr. Hanby in Little Rock are listed, including the State Fair, Boys Club, Community Chest, Chamber of Commerce, and the Children's Hospital, for a total of \$820,000.00.

Other campaigns are in the roster too. Florida, Michigan, New York, Pennsylvania, Kansas, Illinois, and Ohio are represented.

We think another of Mr. Hanby's statements should be set down here. He says "A great institution with a real program, always can raise good money by telling its needs convincingly to enough people."

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What Can a Layman Do?

"What Can a Woman Do?" was the plaintive question asked in a book title during the last century. Since the publication of that book, woman's sphere has been so magnified that the query, if phrased today, should read: "What Cannot a Woman Do?"

The enlarging place of laymen in church life is following something of the same pattern. If a century ago the question had been asked: "What can a layman do?" the answer of the clergy would have been, not in these words to be sure, but with exactly this meaning: "Fill the pews. Pay the bills. Leave everything else to us."

If Harnack's declaration that "Protestantism is the end of dogma" is correct, it logically follows that there remains in Protestantism no place for dogmatic leaders. If Protestantism means anything, it means democracy in religion. But, because the clergy had dominated Catholicism, Protestant preachers continued for years to dominate the new church life, failing to recognize that large lay participation is implicit in the principles that inspired the Reformation.

Naturally, there were revolts. It is a wonder that there were not more. Among the reasons for the rise of Puritanism was the feeling that in this matter of lay leadership the Reformation had not been completed. In Methodism, the withdrawal of the group forming the Methodist Protestant Church in 1828 was due to ungranted demands for lay participation in the general church administration. These Americans had not forgotten the Revolutionary slogan "Taxation without representation is tyranny."

While their interest in the enlarged privileges in church affairs was more far-reaching than the desire to control the money they gave, they could see no good reason why, in the new day of dawning democracy, this slogan was not as applicable to religious as to political organization. The name that they chose—Methodist Protestant—suggests that, if others were tardy in doing so, they, at least, saw that there could be no real Protestantism unless the laity became doers as well as hearers.

"In gospel and government, Methodism is the layman's church, and apart from the layman's participation Methodism loses its meaning and fields of widest usefulness," said President J. H. Straughn of the Methodist Protestant General Conference the evening that unification had been finally voted by the Southern Methodists. He said further: "The hope of the evangelical movement is in the laity, and there is no way for Methodism to continue save as it seeks to inspire in its people, its laity, if you please, the possibility of enlarging responsibility and service. It is possible to have a church wherein the ministry accepts and directs its entire destiny. It is not so, however, in a church which makes of its people free agents, people whose spirits have been liberated by the power of the Spirit of God, and who owe to the church only such loyalty and allegiance as the church may make possible to them."

President Straughn pointed out that the Methodist Episcopal Church in America "was organized by a body every one of which was a lay-

man, not one in orders, admitting that Coke was an outsider." Conceding that the Methodist Protestant Church had not found "fullest" employment for its laity, Dr. Straughn paid a high tribute to the force that laymen had exerted for brotherhood in that communion. The layman, he says, "is the natural demonstration or visualization of the church itself at work."

That the new Methodism might take a leaf from the large lay influence in the Oxford Groups and in the Christian Science organization has been frequently hoped. Our own church has set up programs, largely through the department of

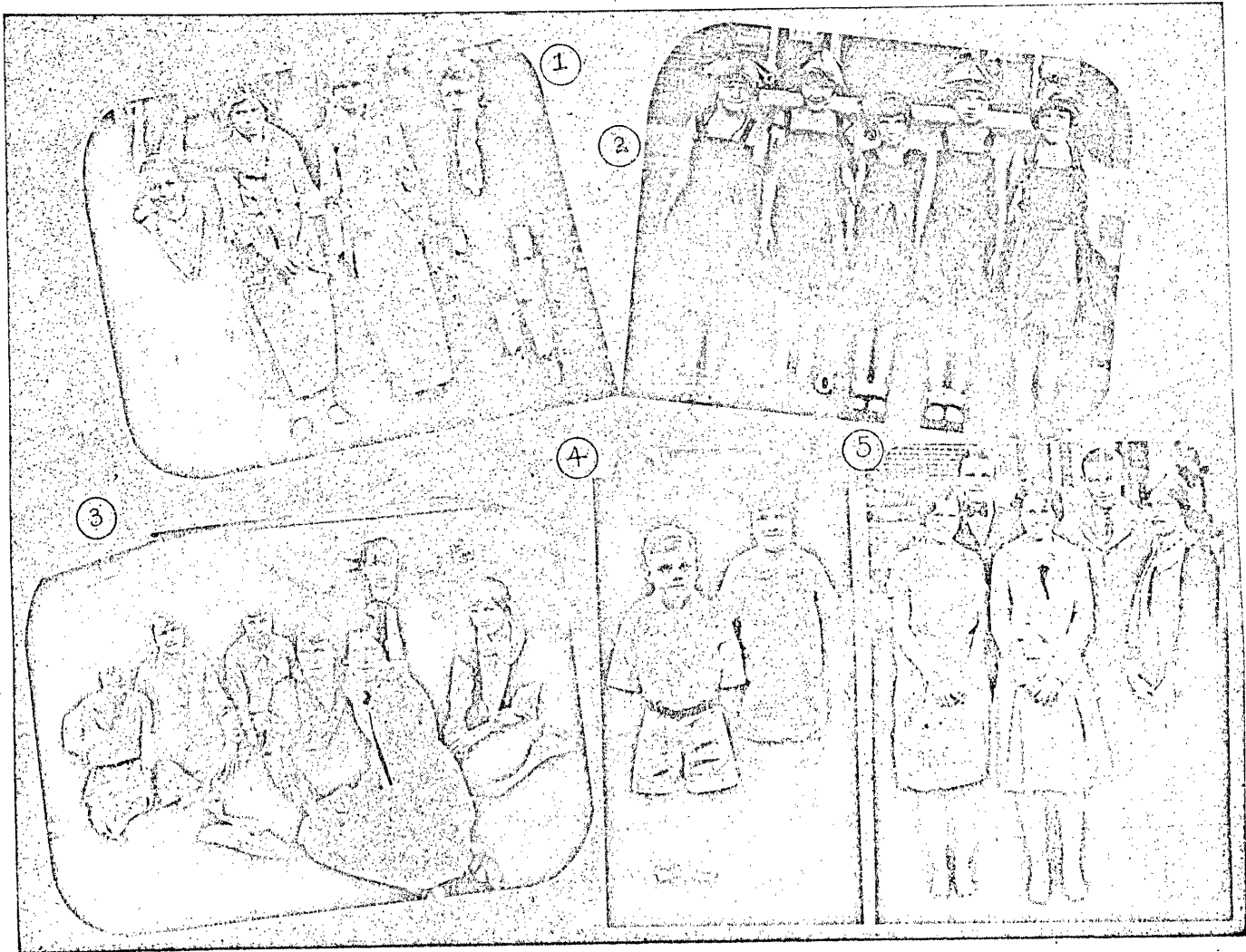
church schools in its division for men's work, and these have been helpful wherever they have been carried out. Emphasis upon them has been a little sporadic, however, and the fact that but a minor fraction of church men attend men's classes is a deterrent to the success of these undertakings.

The Church South has sought to answer the question "What can a layman do?" by setting up a Board of Lay Activities, whose purposes are thus defined:

"The board shall promote Christian stewardship, men's work, a sound financial system in every local church, adequate support for

the ministry, full payment of benevolences, proper provision for other church obligations, personal evangelism, lay speaking, training of official boards; cooperate with the other general agencies of the church; and devise methods of securing among the laymen an increasing loyalty and interest, with the ultimate end in view of having an active working force in every local church.

"The board shall be charged with the responsibility of arousing our people to a fresh realization of the import of the gospel of Christ as it affects industrial, racial, and international relations and the practical



Doing a Great Work That Deserves Support

ARKANSAS METHODIST ORPHANAGE

The Methodist Home for Orphans, located at Little Rock, is the property of the two Conferences in Arkansas, the Little Rock and the North Arkansas. It was incorporated in March, 1899. The Orphanage was built under the leadership of Colonel George Thornburgh. It is one of the most beautiful buildings in Little Rock, and is valued at \$100,000.

WHAT IT HAS DONE...

The mission of the Orphanage is to seek homeless orphans . . . to care for and train them in a Christian atmosphere . . . and then to find loving homes for them.

At the close of 1937, 563 children from the Orphanage had been placed in good homes. Many of these orphanage-trained children have since achieved prominence in their communities.

WHAT IT NEEDS...

First and foremost, the Arkansas Methodist Orphanage needs adequate financial support. As a worthwhile, efficient and well-managed institution, it should receive the loyal support of every Methodist in the state.

Special offerings from churches and individuals will help greatly. Endowments from those able to do so, could not be better placed than with the Orphanage.

Are YOU Doing Your Share?

The Arkansas Methodist Orphanage

application of Christ's teachings to the daily affairs of life."

Laymen hold all the offices and compose four fifths of the membership of this board, which functions through conference, district, and local-church lay leaders.

It is to be fervently hoped that the historical interest of Methodist Protestantism and the practical organization for lay activities of Southern Methodism may be carried bodily into the new Methodism. The church has many more answers to the question "What can a layman do?" than it had a few years ago, but a seer's glance into the future reveals a church organized as never before to benefit by contributions of willing lay talent.—Zion's Herald.

JANE ADDAMS

Jane Addams' name lives as one of the greatest women of America, and indeed of the world. She has influenced the whole course of social theory and Hull House, which she founded, has been the model for neighborhood settlements established in the last four decades.

Her lineage was entirely American; her ancestry, Quaker. As a child Abraham Lincoln was her ideal; he was a friend of her father and used to address him as "My dear Double-D Addams."

When she was 29 she went into the slum district of Chicago and opened the first neighborhood house in the country to a polyglot collection of foreigners. Through her hospitality and friendliness a group of exiles became a community of Americans who realized for the first time how the principles of American democracy might be applied to their everyday life.

Miss Addams accomplished this because she knew that people however unlike in habits and traditions could live in peace, harmony and social intercourse. But Hull House was only the working out on a small scale of what she hoped to bring about in a world community.

In 1915 when Europe was torn with war, she headed the delegation from The Hague Peace Conference of Women to eight of the warring nations. They were received in London, Berlin, Budapest, Paris and Havre (then the Belgian seat of the government) Switzerland, Rome and the Vatican. Heads of these governments met the delegation within five weeks. A high official of one nation told Miss Addams and her colleagues that they were the only sane people who had entered his office since the war began.

The women's resolutions were embodied in Miss Addams' statement to premiers and foreign ministers: "Without abandoning your causes and whatever it is you feel you ought to have in honor, why in the world can't you submit your case to a tribunal of fair-minded men? If your case is as good as you are sure it is, certainly those men will find the righteousness which inheres within it."

Later the 11 points of the women's platform were presented to President Wilson, and some of them were embodied in his famous 14 points. The platform included limitation of arms, democratic control of foreign policy, "a concert of nations to supersede balance of power" and a gradual reorganization of the world to substitute law for war.

Miss Addams was never a romantic dreamer, but a practical humanitarian who knew exactly the size and the strength of her enemy and who won her battles as much by her

Concerning the Church Collection

The Saints at Jerusalem were in need. Paul asked the Christians at Antioch to take an offering for them. This would help to lift the burden of the poverty of the Jerusalem church. It would also promote Christian fellowship between those who gave and those who were to receive.

Paul gave specific instructions as to how the offering was to be taken. "But what is chiefly to be noticed is that Paul, who ordinarily is so free from preciseness and form, here enjoins the precise method in which the collection might best be made. That is to say, he believed in methodical giving." The method is explained in 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This method, although it applies to a special offering here, has some suggestions which are valuable for giving in general.

Our giving should be regular. "Upon the first day of the week let every one of you lay by him in store." Each week they were to lay aside something for this cause. That was evidently the most convenient rule for the Christians at Antioch to follow. It is also probably a very good rule for most Christians to follow today in their giving to the work of God. However, it may be easier for some to do it semi-monthly or monthly or even in accordance with some other plan. The emphasis is not upon the length of the interval, but rather upon the fact of having a stated time. Our giving must be regular if it is to count for the most for the kingdom of God.

The giving should be on the first day of the week. Our giving to God should be first in point of time. We should take out what belongs to Him before we spend what we use for ourselves. It is also first in point of importance. What belongs to God's work is more important than what we use for ourselves. The "first fruits," the best, should be given to Him. We must seek first to forward the interests of the kingdom of God.

Our giving should be proportionate to our income, "As God hath prospered him." All of our prosperity comes from God. He is the giver of every good and perfect gift. We should recognize this fact by giving in the same measure in which He has prospered us. But the question arises, How much shall I give or what proportion of my income shall I devote to His cause? Cer-

tolerance and her humor as by her courage and her far-sighted vision.

Through all the years when she pioneered in social work, when she received the abuses of so-called patriots and when she reaped during the last two decades of her life immeasurable honors, degrees, and finally the Nobel Prize, Jane Addams never lost her head or convictions.

"We may not be able to change human nature," she said in her last public speech, "but we do hope to modify human behavior . . . we need education of ourselves, of others; development of public opinion, moral enterprise . . . it would be a great glory if the United States could lead in this new type of statesmanship."—North Carolina Christian Advocate.

tainly it should not be less than that of the ancient Jew. He lived under the law and gave a tenth, plus offerings. We live under grace with its super-abundant blessings and privileges. To give less than a tithe plus offerings is to place Christ below Moses. We do not like for Christ to be made a mere man, and yet we make Him less than man in practice when we fall below the Old Testament standard of giving. God forgive us for our stinginess, for the low estimate we put on Christ in our giving!

Regular and proportionate giving will solve the financial problems of the church, "That there be no gatherings (collections) when I come." Regular and proportionate giving is the proper answer to all illegitimate means of raising money for the church. The Pauline method of giving makes fairs and suppers unnecessary. It will also make giving by means of public spasms unnecessary if adhered to consistently. Long pulls for money publicly will be eliminated when most of our people come to follow the Pauline method. Paul said that if they would put his recommendation into practice, that is, give regularly and proportionately, no collections would have to be taken when he came.

Regular and proportionate giving makes possible a blessed and an enlarged ministry. Oh, that we might follow our dollars to their glorious destination! Local churches and Sunday schools are maintained where full salvation is preached, young people are educated in holiness schools, new churches are established, retired and disabled ministers—those who have won many a hard fought battle—are clothed and fed, the light is given to those who sit in darkness, medical care and healing are brought to suffering bodies, and best of all, the shouts of newborn souls are heard at home and abroad.—S. S. White in Herald of Holiness.

TOM MIX KEEPS FAITH WITH YOUTH

We had the privilege of meeting Tom Mix last Sunday. There's no need to explain who Tom Mix is, because everybody in the United States knows about him.

The thing that impressed us most about the man was his splendid physical makeup. His figure is of the type that would be envied by any college football star. He is erect in carriage, has a large chest and not the slightest sign of a bulge about the waist. In a physical encounter, we doubt whether there are many men in this country who could outclass him.

And yet Mr. Mix admitted that he was close to 57 years of age. He's the youngest 57-year-old man we have ever seen.

How does he do it? The answer is simple. He spends most of his time out of doors, he gets plenty of exercise, he uses some degree of judgment about what he eats, he always manages to get plenty of sleep and he never drinks anything stronger than coffee.

And another thing which is rather interesting: he won't permit himself to play a part in which he is supposed to drink or smoke. He calls it keeping faith with the young boys who have been his admirers for more than a quarter of a century.—National Voice.

Every loyal Methodist should patronize the firms who advertise in this paper.

Valedictory by Chas. C. Selecman, as President of S. M. U.

It is with a mingled feeling of pleasure and regret that I extend greetings to you, the final graduating class at S. M. U. it will be my privilege to address.

This Convocation terminates my administration as President of Southern Methodist University which began March 23, 1923, with my election to this office. Active duties were begun April 2, 1923. At that time the University was in the midst of its seventh academic year. The student body was 1,449 for the long session and 2,011 for the entire year. The faculty was composed of 31 full professors, 12 associate professors, 12 assistant professors, and 20 instructors, a total of 75. The permanent buildings were three, Dallas Hall, Atkins Hall, and the Gymnasium. There were four schools, Arts and Sciences, Graduate, Theology, and Music, all housed and operating in Dallas Hall, which also accommodated chapel, store, post office, and laboratories.

The annual report of Dr. A. D. Schuessler, Treasurer, for the year ending August 31, 1923, shows the following:

Total Budget	\$ 359,932.39
Plant Assets	1,504,463.61
Endowment	812,005.81
Total Assets	2,900,573.48
Indebtedness	224,446.27

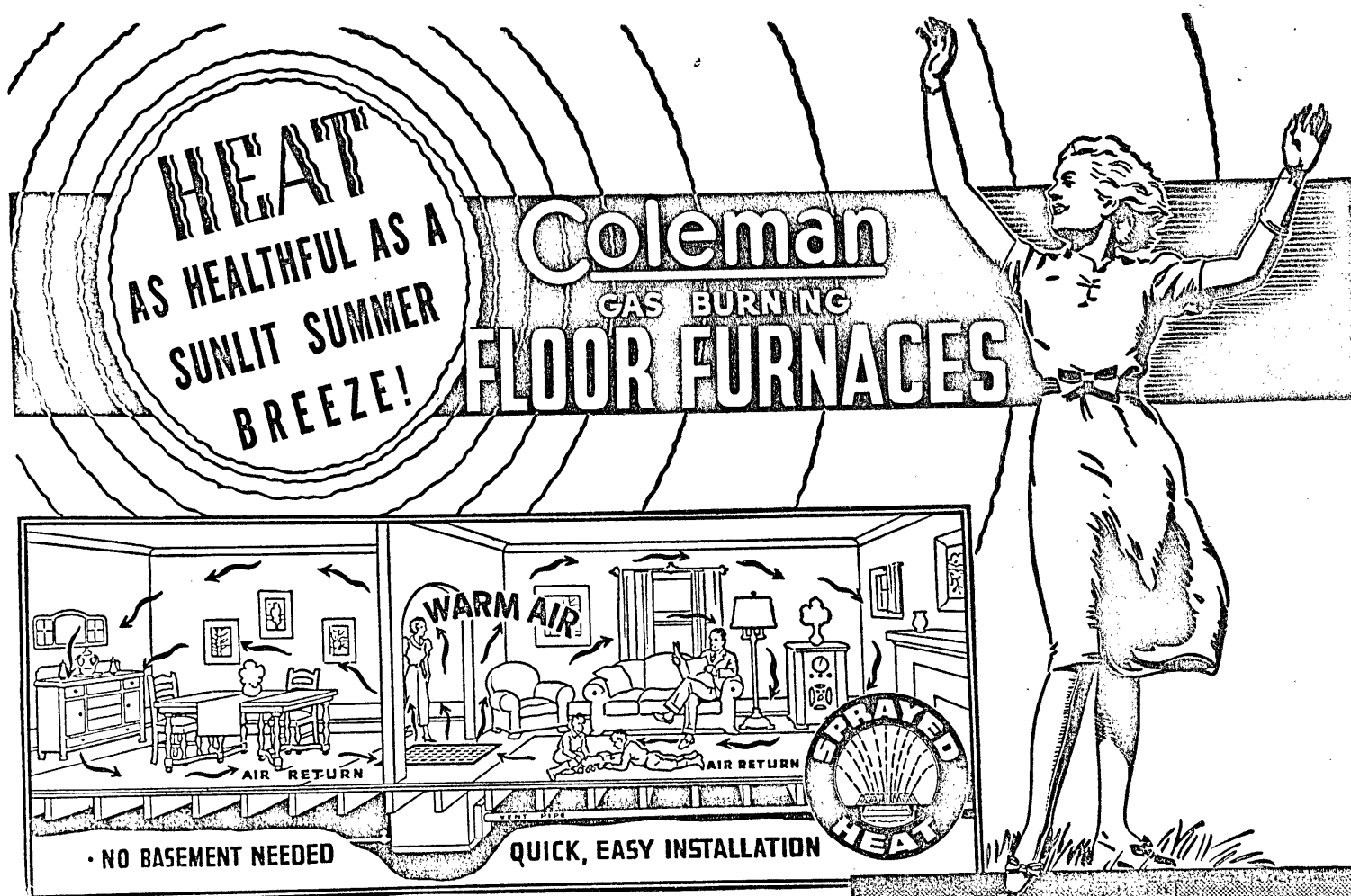
Under the resourceful leadership of Presidents Hyer and Boaz a solid academic foundation had been laid for the superstructure of this institution. No words of mine can be too lavish to express the debt we all owe to these two great men who faced criticism, endured hardships, and overcame stupendous obstacles in launching a new educational bark upon a stormy sea.

The officers of the General Education Board of New York had stated that Dallas was the best unoccupied territory for an educational institution in the United States. Several bishops of the Methodist Episcopal Church, South, had joined with Drs. Hyer and Boaz in a strenuous campaign to secure the endorsement and cooperation of the five Texas Annual Conferences, and also to raise funds for buildings and endowment. The Dallas Chamber of Commerce had appointed numerous committees and secured lands and money as an inducement to the committee on location. The Armstrongs and Caruths had made major gifts of land.

Without special equipment or experience in the educational field I undertook, with many misgivings and much trepidation, the difficult administrative task assigned to me. A heated theological controversy had just resulted in the elimination of a prominent, popular professor. Another controversy over athletics had elicited a printed pamphlet from the chairman of the Board and much newspaper comment had divided the faculty on the issue into two camps. This in brief is the story and these are some of the bristling difficulties.

Tonight fifteen years and five months from March 23, 1923, the executive duties pass from my hands and the direction and destiny of this institution that seems almost a part of myself are no longer in my official care.

What progress has been made in
(Continued on Page Thirty)



Like a soft summer breeze, fresh, clean, invigorating, healthful warmth flows from the Coleman Gas Burning Floor Furnace and circulates throughout your house. You have a pleasant, comfortable temperature even on the coldest days. You get more healthful wintertime comfort from the Coleman because of these . . .

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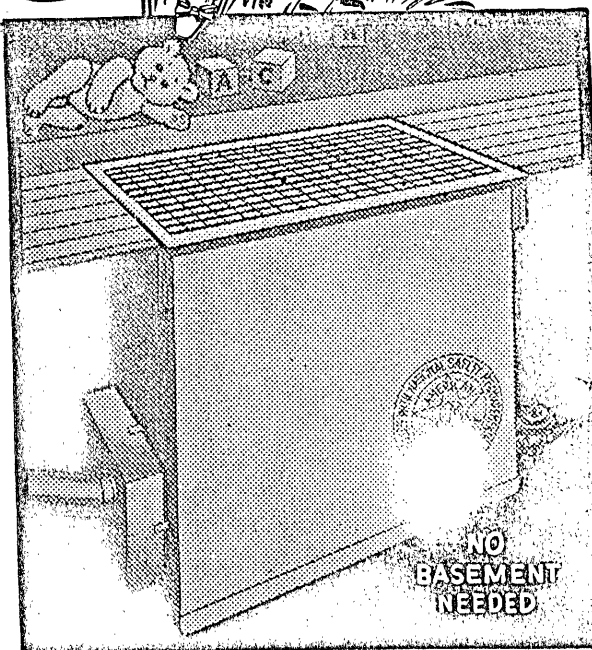
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(Continued from Page 28)

these years or what part, if any, of this progress it has been my privilege to contribute, is not for me to record. But I may be pardoned for saying that I depart with a sigh, with a backward look, and with earnest prayers and radiant hopes for Southern Methodist University. May God bless it. May men be loyal and liberal. May students be serious and ambitious, and may the alumni carry her message and her welfare close to their hearts to the ends of the earth for centuries to come.

Finally, dear friends, may I call attention again to the fact that Southern Methodist University was founded upon the theory of Christian education—mental culture plus character training. Those who believed with Horace Mann that education alone is a panacea for social ills, that "nine-tenths of crime will become obsolete and men will walk more safely by day and every pillow be more inviolate by night; that property, life, and character will be held by a stronger tenure" have been rudely disillusioned by a veritable flood of crime and licentiousness.

The Christian religion has been the guardian of learning and the mother of educational institutions in Europe and America. Let us all resolve and covenant together to keep this institution close to the heart and life of the Church that conceived it. Dallas may be thankful that a great Church maintains in this city an institution of learning that is open without distinction to all alike, Jews and Gentiles, Protestants and Catholics. The Methodist Church in turn is fortunate to have the good will of a city like Dallas and a state like Texas. With this happy combination the future is limited only by our vision, intelligence, liberality, labors, and prayers. As we face the future may we sing, "Oh, we see the Varsity."

AN OMINOUS WARNING

Latest example of the trend toward arbitrary centralization of government in the United States may be found in the "life and death" power over the private electric industry which congress has vested in the Secretary of the Interior.

The Secretary, as Public Works Administrator, is authorized to make grants (give 45 per cent of the project cost as an outright donation) and loans of federal funds to municipalities wishing to undertake the construction of public projects. Moreover, in cases where construction of such projects would result in destructive competition with existing private electric utilities, he alone is given the authority to determine the price at which the private utilities "must" sell their properties or be faced with duplication and federally subsidized competition.

The new program is under way and the savings and jobs of investors and workers in private utilities in twenty-one cities are almost completely at the mercy of a single government official in Washington! Already a total of more than \$9,500,000 of the taxpayers' money has been allotted to destroy the private utility properties in these twenty-one cities, either through "shotgun" bargaining or cutthroat competition.

All of this may not seem to strike very close to home as far as you are concerned, unless you happen to be one of the unfortunates directly af-

Needed! A New Consciousness of Sin

The Church and the world of this generation need a new consciousness of sin. In the minds of many today sin has lost its exceeding sinfulness and it has become so common that only sins of an exceptional nature stir the public conscience or cause Christian people much concern. We have trifled with sin until the average person thinks of it only as being related to crime, that is, to those who break the civil law. The average man of the street if asked where the sinners are, would suggest a visit to the jails or penitentiaries, undoubtedly he would refer us to the gangsters and criminals at large, and he would perhaps mention the political grafters and their brood of public parasites. Others of the public would add to the criminals those who commit vice, those who break the moral law. They would suggest that we would find the sinners among the immoral wretches of the slums, and among the more respectable folks who indulge their passions in illicit moral practice, and perhaps some would include in this group those who under the guise of divorce freely trade husbands and wives. But the prevailing opinion seems to be that if one keeps free from crimes and vices he surely should not be as a sinner.

This limited conception of sin is proof of its deceptiveness. The people who condemn the criminal and stand aloof from the immoral person will easily overlook wrongs in their own lives. Their disregard for the rights of others, the manner in which they crush people at times to gain desired selfish ends and falsify to gain advantage over others, the fact that by their unkind acts and sharp, cutting words they bring heartaches and deep scars to friends and loved ones, seem of small consequence, and are seldom classified as sins. In fact, it is all too frequently the case that folks consider they are a law to themselves and that they may arbitrarily set their own limits on sin, and these limits are extremely liberal.

Perhaps the Church has unconsciously contributed to this faulty conception of sin. Too frequently sermons against sin have condemned only the grosser evils and the appeal to salvation has been made to the "down-and-outers," with the major emphasis upon the fact that Jesus saves from the sins of which these are guilty and which all society condemn, and to some extent the more respectable sinner or the so-called moral person has been overlooked. The result of such emphasis is that the moral person becomes more entrenched in his self-righteousness—in many instances the church harbors him as a member—and his conception of sin is limited to those sins denounced by the church. We must ever emphasize that a person may be a gross sinner in the sight of God although

affected. But suppose Congress empowered one man to sit in Washington and hand out money to destroy your business, your job or your savings—tax money that, ironically, you had sweat to help pay?

Unless this spending evil is halted, it will sooner or later touch the lives of everyone. The public-versus-private-ownership controversy of the electric utilities is an ominous forewarning.—Industrial News Review.

he may not be a criminal or immoral person.

All sin is personal. Primarily sin has to do with our relation to God, and also to our relation to other persons. Sin has its origin from within the heart. It is the manifestation of a sinful condition existing there. Jesus said, "Out of the heart come evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies . . . covetousness, wickedness, deceit, lasciviousness, an evil eye, pride, foolishness: all these evil things come from within." The Apostle Paul catalogs many of these as the works of the flesh and adds to this list, "uncleanliness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, drunkenness, revellings, and such like." Many of these would be overlooked if a modern classification of sin were made.—Herald of Holiness.

TITHING TRUTH IN BULLETIN FORM

The Layman Company, which serves all the churches is now putting out tithing pamphlets in four-page bulletin form printed on two inside pages only, the other two pages blank for local material. This is a good opportunity for five or ten weeks of tithe education without extra expense or special distribution. There are thirty-two subjects to choose from, and a sample will be sent for 20 cents by the Layman Company, 730 Rush Street, Chicago, Ill.

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

Every layman should read Anderson's History of Arkansas Methodism.

FEDERAL AID—STATES' RIGHTS

It has seemed strange that the South, with its traditional regard for the doctrine of States' Rights, has so largely overlooked the dangers to that principle involved in the acceptance of federal subsidies and largess. But recently an editorial comment appeared in the Asheville (N. C.) Times which is very encouraging as an indication of the awakening of our Southern Press to some of the unescapable implications involved in current and proposed federal grants to the states.

This comment quoted a statement of Dr. George D. Strayer of Columbia University, New York City, in which he stated as a reason for the opposition to federal aid to the public schools that, "Our decentralized system of management and control of schools is the one absolutely reliable antidote to the easy capture of schools by the propagandists of an economic, social or political cult."

The Times, approving Doctor Strayer's statement, commented as follows: "None of us can know what schools of political, economic or social thought are coming into authority in Washington from time to time in the years ahead. But we all know, because we have seen it vastly expanding in our own day, that the federal power every day waxes stronger, and that it possesses abundant resources for making its will prevail, even in the smallest village."

Much of this overshadowing federalism is inevitable. But if we are to remain not only free but equipped to maintain freedom against encroachment, we must preserve free schools, a free church a free press.—Scottish Rite Bulletin.

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WHAT SHALL HE DO WITH THEM?

Your pastor preaches with his might,
The things he feels you ought to do,
He seeks to tell you what is right;
To hear him many will not go.

He built his sermon with much care,
And hoped to find you in your place;
Alas! he did not see you there,
Nor present was your joyous face.

Among the worshipers he looked for you,
But you had gone some other way;
With grief he saw your vacant pew,
Quite empty on the Sabbath day.

His spirit feels depressed, no doubt,
When to the church his flock comes
not.
Both far and near they run about;
The house of God they have forgot.

The membership, all told is large,
Perhaps a station claims to be,
In fact, appears a first-class charge,
As from the record you may see.

What can the lonely preacher do,
To turn his wayward flock to God?
Have them converted all anew,
While each one feels some chastening
rod.—G. N. Cannon.

HOW TO BELIEVE

Question: As a young college man I find faith difficult, and the idea of salvation by faith bewildering. How can a man make himself believe?

Answer: I can understand your difficulty; for I myself had trouble with faith as a student. I found a great deal of help in the circumstance that Jesus, of the New Testament witness, makes a threefold appeal to men and women.

First of all He is an arresting fact. The main outline of truth recorded concerning Him in the synoptic gospels is certified to also in a number of near contemporary writings. The Mara, the writings of Tacitus and Suetonius, the Babylonian Talmud are four out of about twice that many documents which preserve an early record of Jesus. The difference between the first generation character of the record of Jesus, and the markedly later character of the records in the case either of Zoroaster or Buddha, sets Jesus upon a totally different historical basis from those other figures.

But in addition to Jesus' intellectual appeal, He commands us also both morally and aspirationally. Every record preserved about Him in the New Testament satisfies our moral natures. We find ourselves saying: Whether or no that record is true; in a fully ideal universe, it ought to be true. Thus, quite apart from the question of the historicity of the Resurrection, a life so sublime as Jesus' ought not to remain extinguished by the absurdity of death. His perfect beauty ought to triumph over death, and be stood at last evidently supreme.

And it is the same with every other gospel record. Things happened in those accounts as they ought to happen. In the record of Jesus the glory of God is evidently stood in the midst of the imperfect circumstances of men.

And just as the record of Jesus satisfies our moral natures, so also it fulfills our aspirational natures. When we read the New Testament, we not only feel within ourselves the verdict—it ought to be true; but we feel also an uplift of eager desire. We long to find it true. The noblest possible wish we can conceive is that the New Testament might be fully true in every one of its lovely incidents.

This then is the striking situation in which we find ourselves: The witness to Jesus is intellectually challenging; being a first generation

record, which by its very power has organized about itself a world movement which has girdled the earth and filled the centuries.

In addition to this its intellectual appeal the fact of Christ corresponds to and fulfills everything that is noblest and highest in life. Faith in Jesus Christ means confidence in the integrity of one's own nature, and confidence in the ultimate goodness of the universe.

A self-commitment to Jesus Christ is thus intellectually warranted, and morally and spiritually obligatory; for to doubt the integrity of one's nature, and the ultimate goodness of the universe is a weak surrender, degrading to the soul.

This is my approach to faith, and I have maintained it now for more than three decades with an ever-increasing wonder and satisfaction.—Harold Paul Sloan in The Christian Advocate (New York).

FALLACY OF EXCESSIVE BORROWING AND SPENDING

Perhaps the greatest single governmental fallacy today is excessive borrowing and spending. Nations have forgotten the lessons of history. At their peril they are sinning against sound finance. Even America's deficits are staggering. The disease is poisoning our entire national life and is blinding even senators to the dangerous consequences. We are rushing pell mell to national disaster. We cannot stop it too soon.

What are the dangers? Inflation in many forms—reduction of the gold content of the dollar to the vanishing point; worthless paper; a breakdown of credit; national bankruptcy. What may follow? Revolution and possibly the dictator. Governments simply cannot long survive unbalanced budgets, inflation, and national bankruptcy.

The clamor of the people for more loaves and fishes is paralyzing even our sober Congressmen. They are accepting all kinds of economic fallacies and humanitarian vagaries. Perhaps a Grover Cleveland alone can save us against our own folly.

The world's greatest single fallacy is an unbalanced budget. Balanced budgets would remove more social and financial disorders and would restore more sanity among the nations of the world today than any other one thing.—J. H. Reynolds.

ARKANSAS'S FIRST INTEREST IN THE POLL TAX REPEALER

The Washington Post and other newspapers in the North and East, it appears, look outside Arkansas for the real source of the proposed amendment to abolish the poll tax as a voting requirement. They see as the motive for its submission this year an ambition in New Deal circles at Washington "to change the whole political race of the South" by transferring the balance of voting power in Arkansas and the other Southern states to a "submerged third" of the population.

Whatever may be the source and the motive of the proposal, the primary concern of the people of Arkansas with it is not national or political, but local and civic. They should be asking themselves whether it would make for better county and state government in Arkansas. After all, those are the fields of government in which the interests and welfare of Arkansas's people are most closely bound up. One of the foundation stones of good local and state government is the protection

of popular elections from political manipulation and abuse. That protection must start with the voting list. Give corrupt or self-serving political forces control of the voting list and a spot of rottenness is planted to spread far and wide. Kansas City's political scandals started in the seizure of a voter's registration system by a political machine.

The basing of Arkansas voting lists on poll taxes has not given perfect results everywhere at all times. But this system has the advantage of simplicity, and abuses of it are relatively easy to detect and correct.

The registration system proposed in the pending initiated measure is simple in theory only. In practice the states using it have found registration complicated and costly to administer, and impossible to administer with honesty and accuracy except through repeated "purgings." If Arkansas should adopt registration not only would it be necessary to provide the machinery to operate the system. Unceasing vigilance would be demanded to make sure that the registration machinery was doing the work assigned to it. Otherwise, persons who voted for the registration amendment in the hope that it would bring clearer politics and fairer elections might live to realize that they had deluded themselves.—Arkansas Gazette.

SATISFACTION IN ACCOMPLISHMENT

A man in Iowa spent many summer days cutting and hauling wood to town for use as winter fuel. He found a good oak-tree lying on the side of a bluff three or four rods from the nearest place that could be reached with a team. Impossible to get the tree out? No. Some days later he carried it up on his shoulder—not all at once, of course; he cut the top into cordwood and carried one stick at a time. In that way he not only secured a load of wood but, more than that, he had the satisfaction of accomplishing a difficult task from which others would turn away. Many worthwhile tasks in life cannot be mastered in a day, but may be completed in time, if undertaken little by little. We need to cultivate patience.—Selected.

REV. SAMUEL CHASE DEAN: A TRIBUTE

Samuel Chase Dean, son of John and Elizabeth Dean, was born September 19, 1854, in Laurens District, S. C. His parents moved to Arkansas in 1857, locating in Pike county.

He worked on his father's farm until he was twenty-one years old. In 1877 he entered the University of Arkansas at Fayetteville and remained there until 1880. In 1883-84 he had charge of the school at Murfreesboro.

March 2, 1887, he was married to Miss Dora Scott, daughter of Rev. W. J. Scott of the Little Rock Conference.

He joined the church in 1872, at the old Saline Camp Ground and at this place he answered the call to preach. He was licensed to preach at Mt. Carmel Church on the Murfreesboro Circuit in October 1891, and at this church he was recommended to the Annual Conference for admission into the traveling connection. He joined in 1891 and was sent to the Watten-saw Circuit in the Little Rock District. He was admitted into full connection in Hot Springs, December 1893. He was then ordained deacon and in December 1895, was ordained elder at Lonoke.

After serving as pastor of circuits and stations continuously for thirty-five years, he was superannuated at his own request, November 1926. Since that time he has lived with his wife in their home at Hamburg, where they have been surrounded by their family and friends, until his death on August 17, 1938.

Brother Dean is survived by his wife and three daughters, Mrs. Thomas Hundley, Mrs. Robert Baird, and Mrs. Lee Timberlake, and ten grandchildren.

There was not a stain upon his character from childhood to the end of his life. We buried him at Hamburg, August 18 1938, the writer taking part in the funeral.—James Thomas.

No more appropriate wedding gift than Anderson's History of Arkansas Methodism.


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Special Services Begin October 9th

Dr. Harry Denman, Nashville, Tenn., General Secretary of the Department of Evangelism of the M. E. Church, South, will be with us for a series of services beginning Sunday morning, Oct. 9. On Monday evening, Oct. 10, the "Men of Winfield" will meet in Fellowship Hall for a FREE DINNER at 6:00 p. m. After a short program of fellowship, the men will adjourn for the evening service in the sanctuary at 7:30 p. m. On Tuesday evening a FREE DINNER will be given for the "Women of Winfield." On Wednesday evening a 25c dinner will be given to all stewards of the Churches of the Little Rock District (including those of Winfield) and Dr. Denman will give a short dinner address to the Stewards prior to the regular evening service.

Plan now to keep these dates open, Oct. 9 through 12, and hear every message that Dr. Denman will deliver. Dr. Denman is a most forceful speaker and is the only man in America who, though a layman, has been given the honorary Doctor of Divinity degree.

JOINT CIRCLE MEETING NEXT MONDAY MORNING

"Serving in the Heart of Africa" will be the program subject for the October meeting of the Women of Winfield to be held at the church at 10:30 Monday morning, Oct. 3. Circle No. 8 will be in charge of the program. Mrs. Taylor Prewitt will give the devotional and Mrs. Dewey Price will speak on "The Work of the Methodist Church in Africa." Mrs. A. D. Havekost will sing.

The business session will be presided over by Mrs. A. S. Ross General Chairman. Members of Circle No. 4, Mrs. James Thomas, Chairman, will serve lunch at 12 o'clock.

BUSINESS WOMEN TO MEET NEXT TUESDAY NIGHT

The October meeting of the Business Women's Circle will be held at the church next Tuesday night, October 4 at 6 o'clock. A short recreational period will be enjoyed before the dinner at 6:30. "Service" will be the general theme of the program. Miss Bessie Hale will give the devotional. Special music will be arranged by Miss Bossinger.

All business women of the church are cordially invited to attend.

SOMETHING TO TALK ABOUT

With a little extra effort Winfield members can put at least \$1,000 in the collection plates next Sunday morning. THAT WOULD BE SOMETHING TO TALK ABOUT. That \$1,000 is our goal for the first Sunday in the last full month before Conference. Let's talk between now and Sunday about raising this \$1,000 in a single day, and when we have raised it WE WILL HAVE SOMETHING TO BRAG ABOUT.

SENIORS

"The Eyes of the World" will be the subject of the Senior League program Sunday evening at 6 p. m. Susie Hogan will be the leader, and Rosalind Worthington and George Watson will be hostess and host.

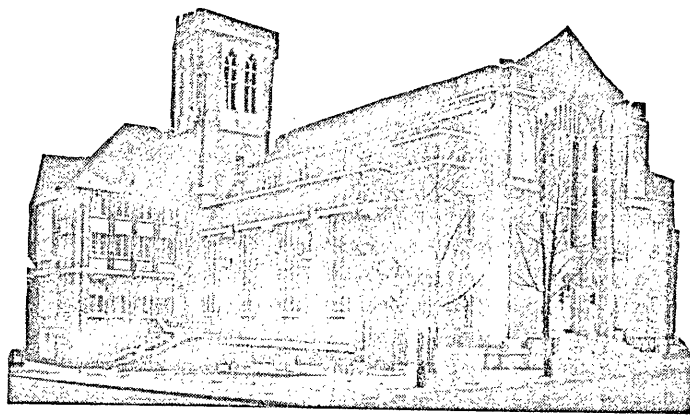
STEWARDS TO MEET MONDAY

The regular monthly meeting of the Board of Stewards will be held at the church at 7:30 Monday night. All Stewards urged to be present.

VOL. X

Pulpit and Pen

NO. 39



Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This Page Devoted to the Interests of This Church

GASTON FOOTE
Minister
ALVIN D. HAVEKOST
Associate Minister
JEROME P. BOWEN
Supt. Church School



MRS. I. J. STEED
Minister of Music
MISS KATE BOSSINGER
Organist
MARGUERITE CLARK
Church Secretary

Next Sunday At Winfield

10:00 A. M. Church School, All Departments
11:00 A. M. "What Is Vital"—Sermon by Pastor
6:00 P. M. Junior-Hi, Senior, Young People's and Young Adult Leagues.
7:45 P. M. "If I Could Speak to Hitler"—Sermon by Pastor

THE PASTOR'S MESSAGE

By GASTON FOOTE

"Women of Winfield"

I wonder if you know what our "Women of Winfield" (Missionary Society) are actually doing. I am constantly amazed at the amount of and fine quality of work they are constantly doing. There are 350 members, divided into 11 different circles. Ten of these circles meet for a joint meeting the first Monday of each month (which is next Monday) at 10:30 A. M. at the church. General business is taken up, a splendid program is given and luncheon is served by one of the circles at 12 m. In addition to this general meeting each circle has its own meeting the third Monday of the month in the home of one of the members. The 11th circle for business women meets in a dinner meeting the first evening of the month at 6:30 P. M.

Since January 1st the "Women of Winfield" have contributed \$1,945 to various worthy causes. \$1,000 has gone to their Missionary pledge (home and foreign missions) and the remainder to church debt and parsonage, local work and various charity causes. The Business Women's circle recently bought an oxygen tent for the negro T-B hospital at Alexander, Ark., and have through the year helped the children at the State Mental Hospital. Other circles have helped promote the work at the River-view Community Club, Blind Women's home, the T-B ward at the County Hospital, Methodist Orphanage, Margaret Williamson Hospital at Shanghai, sent youth delegates from our church to leadership conferences, and helped provide food, clothing and medicine for numerous destitute families. If this isn't practicing Christian living, I don't know what is.

Credit for this work goes to Mrs. A. S. Ross, President, a fine group of general officers, the eleven circle chairmen, the co-chairmen, and the host of willing workers among the membership. We have heard of ministers who couldn't get along with the W. M. S. (we don't believe it) but here is a church and preacher that couldn't get along without the fine work of the "Women of Winfield."

Church School Officers to Be Installed Sunday, 11 A. M.

A beautiful service of installation has been planned for all officers and teachers of the Church School next Sunday morning. Every officer and teacher expected to be present.

Christian Education By MARGUERITE CLARK

Church School Attendance
Last Sunday 596
A Year Ago 582

Departmental Report

	On Present	Time	Cont.	Sty. Ch.
Jr. High	84	70	50	33
Sr. High	62	62	38	39
Y. P.	25	22	6	20

Adult

Couples Class	55
Carrie Hinton Bible Class	46
Men's Bible Class	44
Mae Jenkins' Class	30
Brothers Couples Class	20
Fidelity Class	18
Lila Ashby Bible Class	14
Forum Class	10

Total.....238

YOUNG ADULT LEAGUE MAKES SPLENDID START

The Young Adult League got off to a most auspicious start last Sunday evening. The program was splendid, the fellowship fine, and the Young Adults enthusiastic. The speaker for next Sunday is Mr. Dennis Williams, State Educational Director for the regional C. C. C. Camps. Dennis is a splendid and charming speaker and you will be amazed at the educational work carried on in the C. C. C. camps under government supervision. Remember—6:00 p. m. for circle games and refreshments, and 6:30 for the program.

JUNIOR HIGH LEAGUE MEETS SUNDAY AT 6 P. M.

The Junior High League will make its initial beginning next Sunday evening at 6:00 p. m. Parents are urged to bring or send their children to this meeting. Mr. R. M. McKinney will be in charge and the program will interest all who attend. There will be volley ball, ping-pong, refreshments, and a devotional program by the Leaguers in which all are invited to participate. Let's have 40 at the first meeting.

LILA ASHBY CLASS TO SPONSOR BOOK REVIEW

"My Son, My Son," by Howard Spring, will be reviewed by Miss Lila Ashby in the Couples Class Room at 8 o'clock Monday night, Oct. 3. This review is being sponsored by the Lila Ashby Bible Class of the Church School and the proceeds will go toward the Church debt. The public is invited, price 25c. A party for the class will be held Saturday night, Oct. 1, at the home of Miss Irene Ricks, 1814 Spring, at 8 o'clock.

OUR SYMPATHY

The sincere sympathy of the congregation is extended to Mr. R. F. Whiddon and children, members of Winfield who have been residing in Arkadelphia, upon the recent death of their wife and mother, Mrs. R. F. Whiddon, who passed away last Monday as the result of an automobile accident.

FUND FOR POOR

A special offering to be left at the communion rail when communion is taken Sunday morning will be used only for the poor. Numerous worthy causes come to our office and this is our only means of help.