

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

VOL LVIII

LITTLE ROCK, ARKANSAS, MARCH 30, 1939

NO. 13

## WHAT WOULD LAMBUTH DO?

By BISHOP ARTHUR J. MOORE

**O**FTEN have I gone to a holy spot in a Shanghai cemetery where men and women famous in Methodist history now rest from their labors. Here lies Jenkins, who ninety years ago was the first of an army of missionaries who have borne the Cross to China. Here reposes Young J. Allen, who created a Christian literature for the teeming millions and wrought miracles of grace in a day when the Gospel was unwelcome. Here also is the great Lambuth, who pioneered for Christ in five remote lands where His name was not adored. Here too rests Laura Haygood, noble woman who mothered the girls of China for God. And in this sacred acre are the mortal remains of many others who loved God and China, whose labors built a devoted and hardy Methodist Church and produced for the nation some of its greatest leaders and uncounted saints in lower stations.

Here sleep the brave. For times were never easy for these pioneers, and they encountered daily such obstacles and dangers as would daunt lesser souls. Jenkins' family died, and his solitary fellow-worker returned home, but he supported himself and toiled on until he fell on the soil he served. Allen was cut off from home and native land by our Civil War, but he never dreamed of deserting China. These missionaries sleeping in Shanghai knew war, privation and bitter persecution. They were there when the Tai Ping Rebellion shook the land, when the Boxer Rebellion shed the blood of many Christian martyrs, and when the Manchu throne crashed down. Through all the rapid and bewildering changes which attended the awakening of "the sleeping giant of the East" these heralds of Christianity preached the Gospel, served the people and built the Methodist Church.

What hath God wrought through them? They laid firm and deep the foundations of the Church. Its membership is made up of converted, consecrated Christians; some of them have been and are noted for saintliness and loyalty; some are among the great leaders of modern China—even the very head of the nation. This Church, for the first time in fifteen hundred years, brought the ruler of a non-Christian land to the foot of the Cross, baptized him in the Name of the Father, Son, and Holy Ghost, and sent him out as a Christian soldier to erect in China a mighty Protestant nation.

They were able strategists. Adopting a policy of concentration, they occupied the area destined to become the most important in all China—which included Shanghai, the greatest port and commercial center, Soochow, the center of learning and culture, Nanking, later to become the capital, and other cities of equal importance. In this relatively small territory Methodism took root and developed. Soochow University, one of the greatest Christian institutions of learning in any land, grew up. The famous McTyeire School, cherishing Christian mother to a multitude of leading Chinese women; the Laura Haygood Normal School, the Virginia School, Middle Schools in various cities, and numerous schools of lower grade bear witness that the Church in China has not been unmindful of the Wesleyan injunction to "unite the two so long divided, knowledge and vital piety." Furthermore, Methodism led in developing modern medicine in China; and the hospitals in Soochow, Changchow, Huchow and Shanghai represent Him who came for the healing of the nations.

Now something has happened to that in China and to all the institutions through which it has served the people. War, the like of which for

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\* **AND ANANIAS WENT HIS WAY AND ENTERED INTO THE HOUSE, AND, PUTTING HIS HANDS ON HIM, SAID: BROTHER SAUL, THE LORD, EVEN JESUS, THAT APPEARED UNTO THEE IN THE WAY AS THOU CAMEST, HATH SENT ME THAT THOU MIGHTEST RECEIVE THY SIGHT AND BE FILLED WITH THE HOLY GHOST. AND IMMEDIATELY THERE FELL FROM HIS EYES AS IF IT HAD BEEN SCALES; AND HE RECEIVED SIGHT FORTHWITH AND AROSE AND WAS BAPTIZED.— Acts 9:17-19.** \* \* \* \* \*

cruelty the modern world has not before witnessed, has raged back and forth across the strategic area staked out so long ago as the region to be occupied by Methodism. Every foot of our territory outside Shanghai's International Settlement has been occupied by invading armies. Many churches and parsonages were utterly destroyed; nearly all were damaged. Soochow University, Laura Haygood and Virginia Schools, and our hospitals were bombed, looted and occupied by the invaders. The homes of our missionaries were swept clean of every portable article by looters. Nineteen of our twenty-one missionary families, and thirty of our forty-five unmarried ladies—were stripped of every belonging and left without place to lay their heads. Practically all our preachers are homeless and the Methodist people have been scattered and impoverished.

Now we have recovered all our property and our missionaries are back at their posts. Churches, hospitals and social centers are operating as best they can. Soochow University is operating with 1,400 students in Shanghai. But even where work has been resumed it is limited and handicapped by the damage done to the buildings and the loss of equipment.

Standing in Shanghai by the graves of the men and women who built the Methodist Church in China, and looking at the havoc which war has spread everywhere, questions clamor for answer. What would Lambuth do? What would be the reaction of Young J. Allen and Laura Haygood to all this? What course would be pursued by those who for ninety years toiled amid hardship to establish Methodism in China? If they could rise from this soil they loved and consecrated by their blood and tears—those who lived through Tai Ping and Boxer persecutions and heard the fall of the Manchu throne—what would they do now?

Thank God, there can be no doubt about the answer. They would do now as they did then. They would gird themselves anew and go forward. They would serve the people in distress, repair the churches and parsonages, and preach everywhere the Gospel of Christ. For the love of Christ constrained them. They were under an imperative Commission that wars and dangers and uncertainties could not alter or repeal. They would carry on for Christ.

And that is exactly what our missionaries are doing today. Though they have suffered the loss of all things, not one of them thinks of deserting the post. At the first relaxation of the invader's grip they were back at their accustomed places, and, in spite of ruin and wreckage, they are carrying on for Christ.

The Church at home must match their heroism with its help. We do not know in full what our future policy may be, but we must never forsake China. Immediate and pressing repairs must be made to prevent irreparable loss, and churches and hospitals must at least be put in

usable condition. Our missionaries and preachers must have places to live. To provide a minimum of help in these pressing emergencies is the first duty of the Church in America.

At this moment I am on the road with some of my Chinese colleagues telling the story to the churches and asking them to help the Church in China. I am appealing to my brethren in the ministry to tell the story to their own people on April 23, or some other convenient date, and receive voluntary gifts from the congregations for the same cause. Is it possible that there is one preacher who will refuse, neglect, or forget to do this?

Any man who counsels retreat or delay in this moment does not speak the language of Christ nor keep to the faith and history of the Church. It was born in an emergency, cradled in persecution, nourished in danger. In times of crisis it has been at its best and achieved its greatest victories. So it may be now. Prompt action in China at this moment will win the hearts of the multitudes. Hesitancy may undo what the pioneers of ninety years have done.

What would Lambuth and the others do? Is it not probable that they are now looking down on grief-stricken China, and on a strong Church in America, wondering what we will do?

Some writer has pictured the terrible campaign in Gallipoli during the World War. Assault after assault had been made and thousands upon thousands had been killed. Finally orders came calling the army to retreat, leaving the task unfinished. Then there was a stirring beneath the soil and the voice of the fallen thousands cried out in agony: "And would you go away and leave us here alone!"

Ninety years of sacrifice for Christ is at stake in China. The work of Jenkins and Taylor and Allen and Lambuth and Parker and Laura Haygood and scores of others is at stake in China. They lie in the soil of the China they loved and served. Would any Methodist turn back and leave them there alone!

*"If ye break faith with us who die,  
We shall not sleep!"*

## THE LIFE OF THE CHURCH AT STAKE

A Message from Bishop Ralph S. Cushman,  
President of National Anti-Saloon League.

**T**HE LIQUOR PROBLEM is supremely the job of the church. The church of God remains the agency that is most concerned because this is fundamentally a moral and spiritual problem. Any group of Christians concerned with the building of the Kingdom of God on earth comes within my definition of the church of God. I believe that the life of the churches in America is at stake on the solution of the liquor problem. Just as the vitality of any church will always be affected by the way it faces the moral and social evils of the day, so there is no doubt that the spiritual vitality of the churches is enervated because of our indifference to the liquor problem. We are not going to have a revival of religion in America until the churches face social evils like the liquor traffic. I am making an appeal to the churches of America. The solving of the liquor problem is primarily our job; but more than this I would say: "Churches of God awake! for your life is at stake!"

**T**HOSE devoted to democracy will resist paternalistic and intellectual straight-jacketing, but in addition they will serve their cause best by providing for truly free public discussion under impartial management and professionalized leadership. I believe this great task is a proper function of public education.—John W. Studebaker, U. S. Commissioner of Education.

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## METHODIST EVENTS

Camden Dist. Conf., Parker's Chapel, April 11.  
N. Ark. W. M. Conf., Searcy, April 11.  
Texarkana Dist. Conf., First Ch., Texarkana, April 12.  
Monticello Dist. Conf., Crossett, April 13.  
Prescott Dist. Conf., Emmet, April 18.  
Arkadelphia Dist. Conf., Dalark, April 19.  
Pine Bluff Dist. Conf., White Hall, April 20.  
Conway District Conference, at Russellville, April 20-21.  
Little Rock Dist. Conf., Carlisle, April 21.  
Helena Dist. Conf., Hughes, April 25.  
Uniting Conference, Kansas City, April 26.  
Batesville District Conference, Mt. Home, May 16-17.

## Personal and Other Items

**PRESIDING ELDER H. B. VAUGHT** announces  
that the Monticello District Conference will  
be held at Crossett, April 13, beginning at 8:30  
a. m.

**PRESIDING ELDER E. T. WAYLAND** an-  
nounces that the Conway District Confer-  
ence will meet at Russellville at 10:00 a. m.,  
April 20, and include the 21st.

**REV. O. R. FINDLEY**, pastor of Bellefonte-  
Valley Springs charge, sending in a good  
list of subscribers, writes: "We are progressing  
nicely and enjoying our work. We have a fine  
people to serve."

**GEORGE OF THE PARSONAGE**, a book for  
juveniles, by Mrs. Susie McKinnon Millar,  
price 50 cents, is a little volume which ought to  
be read by our young folks. It makes a nice  
birthday present for a boy or a girl. It may be  
ordered from this office.

**REV. C. B. WYATT**, pastor of our church at  
Stamps, came in last week with a new list,  
making a total of 46 subscribers. This is un-  
usually fine, as it makes Bro. Wyatt's church not  
merely 100%, but 150%. In addition to Stamps,  
Bro. Wyatt has an appointment at Garland City,  
and although there is no formal organization  
there, his next quarterly conference is to meet  
there with dinner on the ground. Bro. Wyatt  
speaks in the highest terms of his people, and  
expects a good year. He always has his full  
quota for the paper, and thinks it pays his peo-  
ple to read the church paper.

**THE** use of liquor by young people tends to  
increase the rate of social diseases in this  
country.—Ray Lyman Wilbur, Pres. American  
Hygiene Society.

**REV. J. L. TUCKER**, our pastor at Bearden,  
who is director of the Camden Evangelistic  
Campaign, has an interesting announcement on  
page 9. It is hoped that that fine District will  
have the greatest revival in its history. Bro.  
Tucker is profoundly interested and expects full  
co-operation.

**REV. ROBERT BOND**, secretary of the first  
Conference of united British Methodism in  
1932 and president of the Conference in 1937,  
and Rt. Hon. Isaac Foot, P. C., who was vice-  
president the year Dr. Bond was president, will  
be the fraternal delegates from British Method-  
ism to the Uniting Conference.

**IF** immediate and unified plans are not laid,  
and enormous and unprecedented expendi-  
tures are continued, with the national debt  
mounting, economic confusion and chaos are in-  
evitable. I have no confidence in the economic  
philosophy that we must spend ourselves out of  
this economic disorder.—Senator Pat Harrison of  
Mississippi.

**MR. CHARLES HAYDEN**, a New York banker,  
who died about a year ago, left some \$50,-  
000,000 to start a Foundation for Youth. Boston  
University, the great Methodist institution at  
Boston, Mass., is now erecting on its campus a  
building for its College of Business Administra-  
tion to be known as The Charles Hayden Mem-  
orial, with funds from this foundation.

**REV. A. H. DuLANEY**, our pastor at Perry,  
while attending the meeting last week,  
called with a list of renewals. He reports that  
Rev. T. C. Chambliss will hold pre-Easter and  
a post-Easter meeting for him at Bigelow and  
Houston. Bro. DuLaney is delighted with the  
prospect of having a fine highway through his  
towns when the road work between Morrilton  
and Perryville is finished.

**DR. E. H. RAWLINGS**, who died at his Nash-  
ville home, March 17, as one of the secre-  
taries of our General Board of Missions and  
later as editor of the World Outlook, was one  
of our most enthusiastic and progressive lead-  
ers. Thoroughly informed, gifted in speech, with  
a fine sense of humor, he was always an inter-  
esting speaker before our Annual Conferences,  
and as an editor he was loved and admired by  
his editorial brethren. He will be missed at our  
annual gatherings.

**THE UNITED METHODISTS** of Oklahoma  
City tendered a banquet of welcome to  
Bishop and Mrs. Charles C. Seelman at the  
Chamber of Commerce in Oklahoma City March  
3. Judge Edgar S. Vaught was toastmaster.  
Welcome addresses were made by the Mayor, the  
Presiding Bishop of the Catholic and Protestant  
Episcopal Churches and representatives of the  
Chamber of Commerce and the Woman's Mis-  
sionary Society. Leaders of all branches of  
Methodism from various sections of Oklahoma  
were present.

**MR. B. W. MELLARD**, an active layman of  
Arkadelphia, called last week as he was  
passing through on his way to Weiner to visit  
his daughter. He looks after the interests of  
this paper and is very deeply interested in its  
circulation. He intends to have the 100% club  
for his church. He reports his new pastor, Rev.  
F. A. Buddin, as well received and making a  
fine start for the year. He also speaks well of  
the new presiding elder, Rev. F. R. Harrison,  
and is going out with him to the circuits where  
good work is going on.

**I** HAVE no admiration for Herr Hitler, but he  
is doing one thing we must take into account.  
A great campaign of abstinence is on in Ger-  
many and German youth is urged to refrain  
from the use of intoxicants and tobacco that they  
may be strong for Germany. Today the United  
States has more than half the world's gold re-  
serves, is the richest nation in natural resources,  
and has an amazing possible destiny. But we are  
wrecking our citizenship. Unless we change our  
course disaster is just around the corner.—A. J.  
Weeks, Editor, Southwestern Advocate.

**GOVERNMENT** in business means politics in  
business—right up to the neck. No man can  
afford to spend millions of dollars for private  
industrial development when all his plans may  
be blasted at the whim of Congress, or even of  
some politically-appointed official who is re-  
sponsible only to the bureaucracy he represents.  
Many persons of vision forecast that govern-  
ment's projects would prove to be expensive  
white elephants. Are those prophecies now com-  
ing true?—Industrial News Review.

## BOOK REVIEWS

*Educating for Democracy: A Symposium*; pub-  
lished by the Antioch Press, Yellow  
Springs, Ohio.

This volume contains a biographical sketch  
of Horace Mann, Champion of Democracy, by  
R. L. Straker, Educational Opportunity in a  
Democracy by Ernest H. Lindley, The Educa-  
tional Program in a Democracy by George F.  
Zook, Education, The Foundation for Social Or-  
ganization, by John Dewey, Education, A Means  
to International Understanding, by Stephen  
Duggan, Education and Individual Advancement,  
by Lillian M. Gilbreth, Education and Social  
Progress, by Karl S. Compton, Presentation of  
the Horace Mann Monument, by Hugh T. Birch,  
Horace Mann, Pioneer in Education, by Homer  
C. Corry, Horace Mann, Educator and States-  
man, by Payson Smith, a Panel Discussion, Edu-  
cation Today, by leading educators. All this is  
followed by a brief discussion of the contributors  
to this volume. This work is a part of the cen-  
tenial anniversary of the beginning of Horace  
Mann's work in the field of education. Horace  
Mann had unbounded faith in education. To  
him education of the masses for citizenship, was  
the key to successful American Democracy. He  
once declared, "The common school is the great-  
est discovery ever made by man." To his faith  
in this statement we owe much of our progress  
in public school education.

*John Wesley in The Evolution of Protestantism*;  
by Maximin Piette; published by Sheed  
and Ward, New York; price \$5.00.

Being the very scholarly thesis of a Roman  
Catholic priest, this is a remarkable book. It  
does not throw much new light on Wesley, ex-  
cept as it relates him to other Protestant move-  
ments. While it shows to what extent Protes-  
tantism had advanced from the days of Luther  
and Zwingli, it also depicts the barrenness of  
Protestantism in Wesley's day, and the need of  
just such a genuinely spiritual revival as was  
needed in Wesley's England. It is as nearly fair  
and impartial as could be expected when the  
relation between Romanism and Protestantism  
is considered. Written in French, it was trans-  
lated by Rev. J. B. Howard of Bakersfield, Cali-  
fornia; recommended by Dr. H. B. Workman,  
the distinguished English Methodist; and com-  
mended by Bishop Francis C. Kelley, the Catho-  
lic Bishop of Oklahoma. The translator says:  
"Father Piette is a son of heroic Belgium. As an  
army chaplain he was twice a prisoner in Ger-  
many, even being condemned to death on one  
occasion. Numerous decorations (the Croix de  
Guerre and first-class Civic Cross among them)  
attest the quality of his service. The war ended,  
he was free to renew his researches, begun in  
1913, on Methodism and its founder, John Wes-  
ley. He soon realized that, while many publi-  
cations had appeared, no one had studied the  
Methodist Movement in its relation to its  
Protestant setting—how it evolved from previous  
Protestant movements, and its relation to other  
Protestant Churches. While works on Metho-  
dism abound, mostly from Methodist pens, they  
all suffer from lack of perspective, and fail to  
set Methodism in its proper historical back-  
ground." When, in 1925, the book was pub-  
lished, it was cordially received. The author  
was given the title of Doctor and Master of  
Theology by the University of Louvain. The  
Belgian Government granted him the first prize  
in the 1926 Inter-University Awards. The next  
year the French Academy crowned it. Since  
1926 the author has given much time to the  
study of the Protestant Churches of America.  
He spent many years in the English libraries,  
visited in this country, and took a Master's de-  
gree at Harvard. The work is thoroughly docu-  
mented and the Bibliography is of unusual  
value to those who would delve deeper into the  
study of Wesley and Protestantism.

## A SUMMONS

How can I sleep, my soul,  
All the world's waking!  
How can I sleep, my soul,  
While hearts are breaking?

Stir thee, O soul of mine,  
Thy stars are falling!  
Sleep never more, O soul,  
Thy God is calling!

Look! Fires flame the sky.  
Is Europe dying?  
Bombs bursting to the east,  
All China's crying.

O thou America,  
What is thy reaping  
If, while all hell's astir,  
Thou still art sleeping?

Where leads the track of time?  
Hell-bound or heaven?  
Wake, Church of mine, awake;  
Give of thy heaven!

How can we sleep, O men?  
Their hearts are breaking.  
Rise, sons of God, arise,  
Your sloth forsaking!

—Bishop R. S. Cushman, in Zions Herald.

THE UNITED METHODIST EVANGELISTIC CAMPAIGN,  
MARCH 12-26

At this early hour it is impossible to give to the readers of the ARKANSAS METHODIST a full account of the United Methodist Evangelistic Campaign which closed Sunday night after two weeks of evangelistic effort; but the leaders in the movement are ready to say that the results have been altogether satisfactory. All of the twenty-three meetings were held as scheduled, and in every case there has been a revival. At the close of the services Sunday night, 726 additions had been reported and there are many, many more members yet to be received. The METHODIST will carry a more detailed report next week and there will be an evaluation of the plan which was used and a summing up of the results which were achieved.

Our people will be interested to know that the following preachers took part:

In Little Rock: Dr. L. L. Evans of Tulsa, Oklahoma, at Asbury; Rev. Meuzon Mann of Hendrix College, at Capitol View; Bishop Frank

Smith of Houston, Texas, at First Church; Rev. J. D. Baker, Presiding Elder of Prescott District, and Rev. E. H. Martin, Mineral Springs Circuit, at Forest Park; Rev. C. E. Whitten, Hamburg, at Henderson; Rev. Leland Clegg, Presiding Elder of Camden District, at Highland; Rev. W. Neill Hart, Presiding Elder of Pine Bluff District, at Hunter Memorial; Rev. K. L. Spore, Hope, at 28th Street; Bishop C. C. Selecman, Oklahoma City, at Winfield; Rev. Fred G. Roebuck, Lakeside, Pine Bluff, at Scott St. (M. E.)

In North Little Rock: Dr. Harry Denman, Nashville, Tenn., at First Church; Rev. Aubrey Walton, Searcy, at Gardner Memorial; Rev. H. O. Bolin, Springdale, at Levy; Rev. Roy Bagley, Plummerville, at Washington Avenue.

In Little Rock District: Rev. Geo. W. Warren, Waldo, at Douglasville-Geyer Springs; Rev. W. L. Arnold, Smackover, at Bauxite-Sardis; Rev. O. E. Holmes, Prescott, at Primrose; Rev. H. H. Griffin, First Church, Hot Springs, at Lonoke; Rev. F. A. Buddin, Arkadelphia, at Carlisle; Rev. J. A. Wade (Methodist Protestant), Magnolia, at Hazen; Rev. E. D. Galloway, De Queen, at Des Arc; Rev. W. C. Watson, Malvern, and Rev. E. T. Wayland, Presiding Elder of Conway District, at England.

The Executive Committee and Methodism in the Little Rock area deeply appreciate the fine spirit which the different congregations in the state have manifested in allowing their pastors to give two full weeks of their time to the meetings. The Campaign has been far more than a movement in the Little Rock and Conway District; it has been state-wide. The interest and the prayers of Arkansas Methodism have been large factors in the victory which has come. The United Methodist Evangelistic Campaign proved to be Arkansas Methodism in an Evangelistic Crusade.

In addition to the general report which will follow next week, there will be reports from the pastors in whose charges meetings have been

held. We want the whole state to know what was done in this revival. And our hope is that this is just the beginning of a new day in Arkansas. We expect to see greater things done in the state than were accomplished in the Little Rock area. It has been demonstrated that the new method of evangelizing will work, and the next Evangelistic Campaign of this kind should bring even larger results.—C. M. Reves, Presiding Elder, Little Rock District.

## "LORD, HELP ME"—A STORY OF ANSWERED PRAYER

Many of the inhabitants of Manchester and surrounding towns, will remember a singular old minister, with a red, round, pleasant-looking countenance, a bald head, and who often preached in a velvet skull-cap. He was a man of very peculiar views, but almost unequaled in his description of Christian experience. This man once preached in Rochdale from the text, "Lord, help me." Having read his text, he took off his spectacles, and, in his usual, deliberate way, looked round on the congregation, saying:

"Friends, by way of introduction, I will tell you how I got this text; and if you will allow me to speak in the first person, I can tell you easier by saying I than he.

"Well, then, before I was fully devoted to the ministry, I was in business, and as most business men do, I worked a little on credit. When I gave up business and settled as a preacher and pastor of a congregation, I was owing several sums of money; but much more was owing to me, so I felt no fear of being unable to pay my creditors. One of these creditors, to whom I owed twenty pounds, called upon me for payment. I said to him, 'I will see what I can do for you next Monday.' He called on the Monday, but I had not got the money. He was rather cross with me, saying I had no business to promise except I intended to perform. I told him that I would

pay him on the coming Monday. He went away in a rage, saying that he hoped I would.

"I set out on the following day to see some of my debtors, not fearing but that I could raise the twenty pounds, but I did not get one farthing. I tried others, but with the same success. I then put down on a sheet of paper the names of several of my friends, certain that I could borrow twenty pounds from any one of them. But to my utter amazement, I was mistaken. All of them could sympathize with me a deal better than lend me anything; and I began to find out that if a man wants to know how many friends he has, he had better try to borrow money.

"The next day I made out another list of those not so well able to help me as the former, for I thought if I could get five pounds here and there I would be able to raise it all. I traveled many miles on my errand, spending a whole day, but returning in the evening without one penny. I began to ask myself, 'How is this that I, a respectable man, and, as some people say, a popular preacher, cannot, in the whole of my acquaintance, borrow twenty pounds? I thought I had as many friends as most men, but now I cannot find one that will trust me for twenty pounds.'

"Saturday morning came, and I arose from a sleepless bed. I ate very little breakfast, and when at prayer I was so overcome with my feelings that my wife asked me if I was poorly, or in trouble. 'Yes,' I replied, 'I am in trouble enough'; and I then told her all about the cause of my sorrow. She was silent for a few minutes, and then said, 'You have often talked and preached about the power of faith, I think you will now need some yourself.'

"On Saturday I was in a state of torpor until evening. I then, with a heavy heart went upstairs into a little room I called my study; for I had three times to preach on the

## MILITANT METHODISM

**D**URING the past two weeks, in and around Little Rock, Methodism was militant. Simultaneously twice a day, from twenty-three pulpits, sin was stormed. Not during our history has so much evangelistic activity been witnessed in a like area in Arkansas. The preaching was strong. Plain language was heard. Sin was recognized and exposed. The weaknesses of church-members were not winked at. God was known as hating sin and loving righteousness. Sinners were exhorted to repent. Christ, in his saving power, was held up and lovingly offered. Many mourned and repented. Many were added to the number that were saved. Within the next two weeks definite reports will doubtless show the largest ingathering in the history of this community.

But the whole story will not be told in additions to membership. Under wise and consecrated leadership many inactive members became aroused and first experienced the joys of bringing their friends and neighbors to Christ. Much house to house work was done. Meeting at breakfast daily, the pastors and the guest preachers related heart-warming experiences and were closer knit together. Confidence in the power of a pure gospel, earnestly proclaimed, was increased. While the outward manifestations were not exactly as they might have been a generation ago; still there could be no doubt that men and women were soundly converted and reclaimed and started on the way of life. The demonstration of the effectiveness of evangelistic preaching and personal work was recognized by both preachers and laymen. The extensive prevalence of influenza kept many from the churches; but the excellent publicity in our

daily papers caused the whole community to know that the gospel was being preached and souls saved. Reports coming in from all parts of the State indicated that the Methodists of Arkansas were deeply interested. Many far outside the city were talking of "our revival." Some who had always thought of our bishops as administrative officials were surprised and delighted to see two of them doing evangelistic preaching and calling sinners to repentance. The great mass meeting, one Sunday afternoon in the high school, brought together the largest group of Methodists ever assembled in one place in the State, and helped those present to realize something of the strength and common interest of our people.

The great multitude of Methodists from all parts of the State gathered in First Church on Thursday to hear Bishop Arthur Moore and his Chinese collaborators eloquently present the needs of war-stricken China, were thrilled and their devotion deepened. This was said to have been one of the largest congregations and best collections of the Rehabilitation Campaign. It did not lessen interest in the Evangelistic Campaign, but rather deepened it, as the hearers listened to the experiences of these devout Chinese Christians who proclaimed the value of the religion of Christ, and to the eloquent appeal of Bishop Moore for aid for patient, suffering China. The presence and brief talk of our own Dr. John W. Cline added interest.

Too much credit cannot be accorded to the leaders of this campaign: Bishops Selecman and Smith, Dr. Harry Denman, Presiding Elders C. M. Reves and E. T. Wayland and the two lay leaders, J. S. M. Cannon and Joe A. Goetz. They had planned well and were faithful in execution. All the pastors threw themselves whole-hearted-

ly into the work and the visiting preachers delivered the needed messages. If the movement should accomplish no more than is at present apparent, it would be fully worth while; but we confidently believe that this is only the beginning and that Arkansas Methodism has found itself in the midst of a gracious revival that will, during the year, bear rich and abundant fruit. Let us rejoice, thank God, and, with faith in Christ, press on to yet greater victories in his name. Militant Methodism is marching under orders from her living Lord and divine Leader. May we not fail Him. Amen!

## CIRCULATION REPORT

**S**INCE last week the following subscriptions have been received: Piggott, Earle Cravens, by Ella Mowery, 100%, 50; First Church, Jonesboro, A. W. Martin, 15; Arkadelphia, F. A. Buddin, by B. W. Mellard, 9; Star City, V. D. Keeley, 16; Malvern Ct., S. G. Rutledge, 10; Warren, L. E. N. Hundley, 1; Wesley Chapel, G. G. Meyer, 6; Bingen, E. T. McAfee, 2; Valley Springs, O. R. Findley, 11; Stamps, C. B. Wyatt, 8; Perry-Houston, A. H. DuLaney, 3. The good work of these pastors is appreciated. Bro. Cravens is running true to form by making up his 100% club. He always gets it, and seems to appreciate the opportunity to put the paper into the homes of all his members. Let that be the objective of every pastor this year.

**INFLEXIBLE SCIENCE** says: "Moderate user, keep off! For at least four hours after a dose of alcohol formerly considered 'permissible,' you, as a motor vehicle operator, may well be considered a 'menace to society'."



Sunday and no text; twenty pounds to pay on the Monday, and no money. What was I to do? For a long time I sat with my face buried in my hands, and then I fell on my knees, and I believe I said, 'Lord, help me,' a hundred times, for I could say nothing but 'Lord, help me; Lord, help me.' While praying, I felt an impression that these words might serve me for one text; and as Sunday came before Monday, I began Sunday work; but no other text could I think of but 'Lord, help me.'

"While preaching on the Sunday morning, I had so many thoughts and illustrations arising out of the subject that I felt great liberty in preaching. One of my illustrations was about a man I knew well, who was a deacon of a church, and had been an executor for two orphan children. He was tempted to make use of the money, and much of it was lost. This so preyed upon his mind that he lost his peace of mind, and he died with the reputation of a rogue.

"Now," I said, 'had this man, the executor, when he first thought of taking the children's money, resisted the temptation, by calling on God to help him—help him to be honest, help him to do nothing but what a professing Christian ought to do—instead of losing the money, his peace of mind, and, perhaps his life, God would have heard his prayer, and saved him.'

"Noon came; but my sermon was not half done. I preached from the same text again in the afternoon, and again in the evening; and I felt that I could have preached from it a week.

"After finishing the night's service, when I got to the bottom of the pulpit stairs, a young man stood there who asked to see me in private. I took him into the vestry and requested his errand, expecting it would be about his soul. For several minutes we were both silent, but at length he said, 'You know my mother, Mr. Gradsby.'

"I looked in his face, saying, 'Surely I did; but I did not know you at first.'

"Well, sir, when she died she left me some money—in fact, all she had, except two small sums she wished me to give, one sum, of five pounds to a poor old woman of her acquaintance; and speaking of you, she said, 'Our minister needs help, and I wish you to give him twenty pounds.' I paid the five pounds to the old woman; but, thinking no one knew, I resolved never to give you the twenty. But while you were talking about the roguish executor this morning, I felt thunderstruck, and I have brought you the twenty pounds. Here it is, do take it, and do forgive me.'

"It was now my turn to be thunder-struck. While the young man was putting the sovereigns into my hand, I trembled all over. God had heard my prayer; He had helped me through Sunday, and sent me the twenty pounds for Monday. It was mine, and I took it. I shook the young man's hand, and without putting the money into my pocket, I went quickly home, spread it out on the table before my wife, saying, 'Here it is! I now see how it was that I could not borrow the money. God knew where it was, and He sent me the twenty pounds, and delivered me out of my trouble. He has heard my prayer and helped me, and I will trust Him and praise Him as long as I live!'—Selected.

## THE WOMEN OF METHODISM

How shall we pay adequate tribute to the women of Methodism? If we should enroll the names of those who have made distinct contribution to the life and growth of Methodism during these two hundred years, the columns of this issue of the Advocate would be filled to overflowing. If it were possible to list the accomplishments of women through the avenues and channels of the Methodist Church, the catalogue would become a bulky volume. If we should attempt to tell the virtues of Methodist women and illustrate them with true stories taken from their lives, we would become the writer of many books. We can give only a few names, set forth only a few achievements, and name only a few outstanding virtues.

Susannah Wesley stands out pre-eminent among the women of Methodism. Not only was she the mother of John and Charles Wesley; in a very real sense she was the "Mother of Methodism." To her sons, especially to John, she imparted much of the spirit and genius, which, when touched with the divine fire, gave substance and strength and force to the Methodist movement. Without ever becoming definitely and officially a part of the Methodist Societies, she was a Methodist at heart, even before the organization of the Methodist group at Oxford or the heart-warming experiences of her son, John. Methodist women do well to study Susannah Wesley's life and strive to embody much of her spirit in their own lives.

Barbara Heck, of early American Methodism, urging on the tardy, indifferent men and supporting them with her prayers and exhortations; Mrs. Mary I. Lambuth wife of Dr. James W. Lambuth and mother of Bishop Walter R. Lambuth, missionary pioneer herself, filled with that zeal and love which made her a power in the missionary enterprise in China; Miss Laura Haygood in China and Miss Nannie B. Gaines in Japan, each doing a monumental piece of work for the education of women and girls; and Miss Belle H. Bennett, Miss Maria L. Gibson, and others who have guided the Woman's Missionary Society in its great work through the years; Madame Chiang Kai-Shek, great Christian leader and recognized as the outstanding woman of the world today; these are only a few whose names come to mind in thinking of the women of Methodism. Multiplied thousands of faithful, devoted women have labored in places of prominence and obscurity, in home and school and hospital and church, pouring out their lives in loving, sacrificial service and in persevering prayer for the ongoing and upbuilding of God's Kingdom on earth.

Through the great work of Christian Missions the women of Methodism have found an outlet for the expression of their love and devotion to their Saviour and Lord, who has given to them freedom and hope and larger life. Whether on the foreign fields—China, Japan, Korea, Cuba, Mexico, Brazil, Belgium, Poland, Africa; or in some line of home mission service—city, rural evangelistic, educational, social; or as a worker in the local auxiliary, supporting with prayer and money and service the worldwide program; the women of Methodism have given themselves to this great task with an unswerving loyalty which cannot be too highly

## 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 XXVII

Mr. Johnson stood by the desk in his office scanning an open telegram: "Come at once if possible. Am in trouble. Need your advice. Rose."

Impatiently he pushed aside the pile of papers on his desk. Of course, he would go if Rose needed him. Dear Rose. She had his answer long before she sent that message. The image of Rose was vivid in his mind. But Rose in trouble. He could not imagine such a thing. Briskly brushing the papers to one side, he rang for his secretary. When she came he said:

"I've been called out of town; am leaving tonight. Finish this report and send it to the Judge before noon tomorrow. File these briefs. I'll wire you my address in the morning. I don't know how long I'll be away, but if it's long I'll send you instructions later. Take these letters now, and I'll sign them before I leave."

praised. And today these women are carrying on a more comprehensive program of spiritual culture and missionary activity than has ever been known. May God give them guidance and grace and strength for their glorious tasks.—Alabama Christian Advocate.

Then followed a very busy afternoon, and at eight that night he found himself on a swift-moving train bent on rescuing Rose from any trouble whatever. But stepping from the train the next morning, Mr. Johnson was greeted by Rose, a radiant Rose, glowing with health and alert with the vital zest of living.

"Rose, O Rose!" he exclaimed as he grasped her extended hand. "I did not expect this honor and pleasure. But this can't be the Rose, the young lady who is in trouble."

"The very young lady herself, Rose Harrington, deep in trouble, so deep in that it's going to take some hard pulling on your part to get her out," declared Rose. "But we are talking about all that later. Now we are stopping in here for breakfast. Don't tell me you've had breakfast. I'm simply starving."

"Then we are a well matched pair. I never even thought to dine last night, much less to breakfast this morning. And now that you've mentioned it, I find my hunger growing by leaps and bounds."

"Good!" declared Rose. "We'll eat, and, while we eat, you'll bring me up to date on news of our friends. Then I'll take you out and show you what I've been doing with my job. Don't ask any questions until you've seen it all."

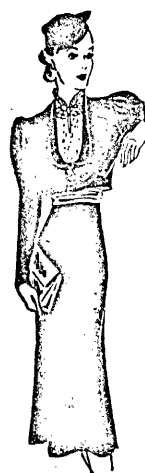
"Not even one little question?"

"Not one, because you'll want to ask another if I answer one. You'll understand it all better when you've seen it."

"Then where shall I begin with

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my news?" asked Mr. Johnson. "You know, of course, that Katherine is in Europe. Eleanor is proving herself valuable at the University Church. John is on the same circuit he supplied the year he graduated. He's been admitted to the Conference, and I'm sure he'll succeed. He's slow, but steady and sure. Mason, you know, married Alice during his senior year, just after Mike's death. She seemed so alone and so appealing that his sense of protectiveness overcame his better judgment. He offended his presiding elder, who had secured him a loan; then he, too, became offended and refused to enter the ministry. He could not secure work, and now he has taken a job in one of the factories at home. He and Alice are living in a cheap apartment in the factory district. They have a young son, now a month or two old, unusually bright and attractive, but frail and, I fear, undernourished. Mason is so bitter that he avoids all his old friends as much as possible. He tried to prevent Alice from having anything to do with them, but she goes on in her sweet, sane way and keeps a brave heart and a hopeful outlook. He would like to forbid her working with the church, but she insists on coming to the little mission we've started among the factory workers, and she's doing a fine bit of work for that community. She has infinite patience with Mason. To her he is a sick man and she fully hopes to cure him. I'm afraid she'll find it a long, hard task."

"Oh," exclaimed Rose, "the brave sweet girl. We'll all have to see what we can do to help her. I can't imagine Mason hard and bitter and discouraged. He was always so sunny and cheerful."

"Life does that to you," asserted Mr. Johnson, "when you turn your face against the light and take even one step in the wrong direction. God cannot help us unless we place ourselves completely in his hands. Sometimes we are brought up sharply through hardship or sickness or sorrow and face about and get back on the right path."

"And," said Rose, "sometimes by the love and prayers of friends people find the way. I hope Mason's way will not be too hard. But you haven't told me about Phillip. Eleanor wrote me about his disappointment over not getting into the Conference. I don't understand the blindness of bishops and presiding elders when they fail to recognize the value of true Christian characters such as Phillip. I owe my awakening to Phillip. So do Eleanor and John. And think what he had to do with the development of Mike and Alice and Mason. I'm sure Phillip will be able to reach Mason again."

"Phillip's complete self-surrender and dedication to the cause of Christ have done much to hold me steady on the course," said Mr. Johnson.

"But where is Phillip now?" queried Rose, "and what is he doing?"

"After Conference he went out West to find himself, he said, and decide what course to take," said Mr. Johnson, "I'm sure he'll never give up his purpose to minister to the needy. Just now he is with his friend, Old Charlie. His aunt expects him home soon, and we at the mission intend to offer him work there. If he'll take it, the future of the mission will be assured."

Rose stood up and said, "Now let's go look over my workshop and then I'll tell you my tale of woe."

(To be continued)

## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

\*\*\*\*\*  
\* Dear Sisters: We gladly give \*  
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\* for reporting your work. In order \*  
\* to enlist more women in \*  
\* your great enterprise, you \*  
\* should get this paper into the \*  
\* homes of all your members and \*  
\* prospective members. Will you \*  
\* not redouble your diligence in \*  
\* helping your pastors to circulate \*  
\* the paper? By earnest and \*  
\* adequate effort, you can greatly \*  
\* increase the circulation. May we \*  
\* not count upon you to assist \*  
\* your pastors immediately after \*  
\* Easter to get the paper into the \*  
\* homes of all new members? \*  
\* You can do this. Will you?— \*  
\* Editor. \*  
\*\*\*\*\*

### DESHA AUXILIARY

The Missionary Societies of the Desha charge met with the Salado Society in a joint meeting at the home of Mrs. W. R. Shelpman, Tuesday, March 21, at 2:15 o'clock with 16 present: Salado 11, Desha 3, McHue 2, and the pastor, Rev. Silas Dixon.

Salado presented an interesting program, opening with the entire group singing the theme song. Prayer, Rev. Silas Dixon. Scripture, Isaiah 16, Miss Laurel Taylor. Comment, Religion-Release, Mrs. O'Neal. Prayer, Mrs. W. R. Shelpman. Poem read by Mrs. Jim Taylor. Future ministers, with prayer, Mrs. J. P. Miles. Mrs. Shelpman presented the World Outlook and Arkansas Methodist and insisted on each family subscribing. Closing prayer by Bro. Dixon.

The meeting adjourned to meet with the McHue Society the third Tuesday in June, when the Societies will meet again with another joint meeting.

A delightful social hour was enjoyed by all, Mrs. Shelpman serving lovely refreshments.—Mrs. G. H. Siedenburgh, Reporter.

### A LETTER FROM BRAZIL

Collegio Methodista, 1899; Instituto Methodista, 1935; Caixa Postal, 213 Ribeirao Preto, E. de S. Paulo, March 5, 1939.

Woman's Missionary Society, Little Rock Conference, Dear Friends:

How many, many times I think of you all and am grateful for your friendship. I particularly want to thank you for taking our Institute as your special this year, and it warms our hearts as we begin the new year's work to know of your interest.

The Institute has been my home ever since my first few months in Brazil, and I would find it hard to define my impressions of this country and Brazilians except through the eyes of the Institute. So please remember that as I go on to say that I believe you've chosen one of the most interesting and meaningful projects of our work in Brazil.

Ribeirao Preto is one of the larger cities in the coffee zone of Sao Paulo, and offers, for this reason, an unusual opportunity for a social center. We have contacts in our work with such a variety of people, of all types and ages. This is just

the fifth year of social work, and each year has seen growth and expansion.

For this new year, which began last month with the kindergarten and primary classes, we are adding some new activities to the ones we already had. Among these new activities are a home economics department, children's handcraft and sewing classes, a mother's club, a dramatic club, and a choral hour.

Dina Rizzi, one of our teachers whom the Arkadelphia District had as a special, is the principal of our school work, and is one of the finest women I know.

My co-worker, Rosalie Brown, and I are initiating the year with trust and confidence that God is using the Institute for His Kingdom, and we ask your continued interest and prayers that the plans and work may be truly his.

Sincerely, with best wishes for all the Conference Societies.—Mary McSwain.

### HARRISON AUXILIARY

The Mission study group has completed a study of "The Church Takes Root In India." The course was presented in four study periods by Mrs. T. H. Jordan, study leader.

On Monday afternoon the devotional was given by Mrs. Jim White. Mrs. Jordan gave a geographical introduction to the course and then presented Miss Esther Gordon who led the discussion on the first part of the text. She was assisted by Misses Janet Jackson and Anna Lee Timms and Mrs. T. I. Stubblefield.

On Tuesday following the devotional by Mrs. Ralph Rea the remainder of the text was presented by Mrs. Orren Henbest. Interesting personal sketches of the life and work of E. Stanley Jones in India

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were described by Rev. S. B. Wilford.

On Wednesday afternoon the program included devotional by Mrs. M. McKinney and reviews of two books related to the subject, Bromfield's "The Rains Came," by Mrs. L. E. Mogel, and Phillips' "The Untouchable Quest," by Mrs. John Glass.

In honor of the guest speaker, Miss Fannie Fern Fisher of Mountaintop, Arkansas, retired missionary from India, a covered dish luncheon was given at the home of Rev. and Mrs. S. B. Wilford. Following the luncheon the group went to the church to conclude the study.

Mrs. Dreana O'Brien played an organ solo, "Song of India," by M. Rimsky Karsakoff, followed by a vocal selection by Mrs. C. H. McKinney. Mrs. Frank Stanley read the devotional.

Miss Fisher, in a delightfully informal manner, discussed the activities and responsibilities of the Christian religion in India, concluding with an urgent plea for the people of the Christian faith in America to exert themselves to support the work among the untouchables of India.

Thirty women completed the course for credit, both Conference and Council. A number of visitors were present at each meeting. Mrs. Frank Stanley, Publicity Supt.

#### BRADLEY AUXILIARY

The Missionary Society met at the church Wednesday afternoon, March 15. That afternoon we finished a six weeks' study of "The Church Takes Root In India," by Basil Mathews. Much interest was taken in this study, the attendance growing each week.

This is our first spring study for Council recognition.

For next quarter's study we decided to take "The Way of the Witnesses," a Bible study by Edward Shillito.

At this meeting we decided to raise our Conference pledge five dollars.

Mrs. F. P. Adams and Mrs. Aletha Hamiter were appointed as delegates to the Annual Conference which meets at Pine Bluff. Aletha A. Hamiter, Superintendent of Literature and Publicity.

#### TEXARKANA FIRST CHURCH AUXILIARY

The monthly program and fellowship meeting took place Monday. Circle chairman formed the reception committee.

The meeting opened with the Call to Worship, Mrs. Has Owen presiding in the absence of Mrs. A. R. McKinney, president, who is ill.

After the opening song and news from the Council Bulletin, Mrs. C. L. Cabe took charge of the program on "Expanding the Horizon in the Local Church."

Mrs. C. M. Robertson sang "The Church's One Foundation."

Mrs. R. J. Wilson read the Scripture lesson.

Mrs. J. S. Ragland gave a talk on "The Releasing of Our Religion."

Mrs. Cabe presented the topic, "Prayer and Local Church Work."

The Council program was led by Mrs. Has Owen, who told of "The Hill City Church."

Mrs. G. M. Hall spoke on "The Miracle Beauty." "Your Recipe Club" was the topic of Mrs. M. W. Keyhart.

Mrs. W. A. Cato led in prayer. Mrs. Hayes McClerkin, guest speaker, gave an excellent talk on

"Tomorrow's Horizon in the Home."

Announcement was made that the City Mission project in which the society has a part, has been endorsed by Texarkana Ministerial Alliance.

Sentence prayers for those who are ill were opened and closed by Mrs. Owen.

At noon the fellowship luncheon was served by Circle Three, Mrs. A. B. Clark, chairman. The circle also received the cash award for the largest representation of members.

The afternoon session began with a musical meditation by Mrs. C. J. Lauderdale.

Mrs. Owen conducted the business session when reports of officers were made, and Circle chairmen made their reports for February.

The Circle reports included: 192 visits to sick and shut-ins; 68 visits to members; 33 visits to prospective members; value of clothing to the poor, \$50.25; cash to charity, \$17.70; attendance, 116; and new members, seven.

Mrs. Owen was elected delegate, and Mrs. H. B. Wren, alternate to the conference in Pine Bluff March 28-30. Mrs. McKinney will attend as vice-president of the conference.

The meeting was dismissed with the Mizpah benediction.

#### BETHLEHEM AUXILIARY

We met for the third monthly meeting March 7. Meeting was opened by the president, Mrs. Victor Thompson. Prayer by Mrs. Lela Smith. Eleven members were present. We have gained three new members this quarter. Treasurer's report by Mrs. C. A. Fawcett. Two new members were appointed on the program committee, Mrs. Benton Leigh, and Mrs. T. L. Baldwin. Silent reverence for our dear departed member, Miss Mattie Miller. The program, "Expanding Horizons in the Local Church," led by Mrs. B. A. Tedford, assisted by Mrs. Wayne Baker, Mrs. Sam Cochran, Mrs. T. L. Baldwin. Dismissed by Mrs. G. S. Glover. Social period with cake contributed by Mrs. Benton Leigh.

Those attending the Zone meeting at Hazen, March 8, were Mrs. Victor Thompson and her mother, Mrs. Thompson; Mrs. Louis Bedell, Mrs. T. L. Baldwin, Mrs. Sam Cochran, and Mrs. C. A. Fawcett.—Reporter.

#### ZONE MEETING AT HAZEN

The women of Zone One of Little Rock District held an inspirational meeting at Hazen. The church was beautiful with spring flowers. Mrs. Hinson of Des Arc, chairman, presided. Prayer by Brother Nelson of Des Arc.

Mrs. Henry Baldwin of Hazen welcomed the visitors. Mrs. Beatty of England responded. Mrs. Robert Core brought the Devotional, "Duty Is Beauty."

Eighty-eight members were present from Keo, England, Bethlehem, Mt. Tabor, Carlisle, Des Arc, Hickory Plains, Lonoke and Hazen.

A study period for Officers and Leaders was held under the direction of Mrs. T. E. Benton, District Secretary.

Mrs. B. J. Reaves, Superintendent of Christian Social Relations, brought a helpful message, "Living a Christian Life."

A delicious luncheon was served by the Hazen ladies.

The afternoon session was opened with song, with Mrs. Sam Cochran at the piano. Prayer by Mrs. Walter

Robinson. Mrs. Boswell talked on "Plans to Build a Lodge at Mt. Sequoyah." An offering was taken.

Miss Fay McRae explained children's cooperative work. Mrs. Bates talked about Vacation Schools. A playlet, "Is It Worth While?" was given by the Carlisle Auxiliary. Mrs. Roy of Des Arc, chairman of Courtesy Committee, said thank you to the Hazen Auxiliary for the beautiful welcome and wonderful entertainment. The next meeting will be at Des Arc.

Dedication by Mrs. J. M. Workman of Carlisle. Scripture, "Jesus said follow me and I will make you fishers of men." We were dismissed by singing, "Blest Be The Tie That Binds."—Secretary.

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## Christian Education

### INTERESTING FEATURES AT MOUNT SEQUOYAH

The General Board of Christian Education has arranged for a strong program at Mount Sequoyah this summer. In the twelve-day Leadership School, to be held July 26-August 8, Dr. A. J. W. Myers, of Hartford Theological Seminary, will lead courses on "The Religious Life of Children" and "Principles of Christian Education." Dr. Walter Stone, Secretary of the Council of Community Agencies, Nashville, Tenn., who rendered very helpful service at Lake Junaluska last year, will do some excellent work in the area of social action and camping. Dr. F. A. Lindhorst, of Chicago, will lead studies in "Foundations of Method" and "Understanding Ourselves."

Then there will be courses in various phases of age group work and Missions, along with worshipful vesper services. The platform address will be of a high order, with such speakers as Dr. Myers, Dr. Stone, Miss Sallie Lou MacKinnon, of the staff of the General Board of Missions, and Dr. W. F. Quillan.

The crowded conditions in the Leadership Schools last year made a second term advisable, and this is being provided during August 8-14. Two class sessions will be held each morning. Among the features of the six-day school are a course for Presiding Elders to be led by Bishop W. C. Martin, and a course for Superintendents of the Church School under the leadership of Rev. B. L. Schubel. Other courses will provide opportunities for workers with children, young people, and adults, and a general course for any who may be interested.

The Missionary Conference will be held July 18-25, and the Young People's Leadership Conference August 15-26.

Write to the Division of Leadership Training, 810 Broadway, Nashville, Tenn., for a bulletin.

### A YOUTH CHALLENGES HIS FELLOWS

There are two great problems facing the people of our nation today. These two problems have presented themselves to generation after generation in the past, but seemingly in our particular nation they have not been solved with any degree of success. They are the youth of our country (including the age group from 16 to 24), and the adult group (from 55 upward). If these two groups were excluded from our unemployment list a great burden would be taken off the shoulders of our federal government.

For the adult group there are but two alternatives. We can either give them relief, or add them to our pension lists, as has been done in several states.

But the younger group, upon whose shoulders the burdens of the immediate future rests, something more than this has to be done. The youth group includes those of the formative age. It includes the group of our population upon which impressions rests the deepest imprint, namely, the upper brackets of our adolescent group and the lower brackets of young manhood.

The formative period of young men in Italy, Germany, Russia and France is spent in training to kill, to destroy, to blot out human lives. That is, youth marches toward the

battlefield flying the skeletons of former husky, bold, daring, brave and courageous, and most important of all, prospective young men. In the United States the national government is attempting to aid the youth situation through the CCC camps and the NYA, which gives less fortunate students financially the opportunity to complete their education in our schools.

Laying aside the various governmental organizations and concentrating our attention upon a special movement in Methodism that should affect the lives of all our youth, we come to the "Youth Crusade." Our government forces have shown an interest in the young people, the adult leaders of our church have shown an interest in our young people and the General Conference of last year saw fit to inaugurate a four-year "Youth Crusade." Young people, let us join in this Crusade fully, and, without reserve, give the best part of our lives to Christ and make this a continuous crusade. A crusade that will last for each young person until the time comes for eternal joy, when we shall all, banded together, uphold the banner of Christ.—Robert M. Walker, Henderson State, Arkadelphia, Ark.

### HAPPENINGS AT HENDRIX

The Executive Committee of Hendrix Trustees, meeting last week, authorized rights-of-way across college property east of the campus for the proposed relocation of highway 65. It also authorized refurbishing Martin Hall, dormitory for men, before the opening of next school year, and the erection of an apartment building for members of the faculty who have expressed a desire for suitable accommodations near the college. The faculty apartment will probably be located across the street from the main entrance to the campus.

The Music Department presented Professor Robertson, instructor in violin, and Miss DeLange, instructor in cello, in a faculty recital Tuesday evening. Two advanced music students, J. T. Matthews, Jr., of Heber Springs and Andrew Clemmons of Grady, were their accompanists. Their program was well received by an appreciative audience including out-of-town visitors, among whom were Joseph Knitzer, a classmate of Mr. Robertson in the Juilliard School of Music, Mrs. Knitzer, and Mr. and Mrs. Wm. DeLange, parents of Miss DeLange, from Springfield, Mo.

"Co-Operatives on College Campuses" was the topic discussed by the Christian Association Wednesday evening. William Wheeler of Conway told the origin of the movement in Rochdale, England; Hodgie Henderson of Fort Smith described the types in American colleges; Frances Eppes of Forrest City gave a brief history of the co-op in colleges; and Ernestine Matkin of Little Rock told how a co-op house works.

The Christian Association elected the following officers: Sloan Wayland of Conway, president; Elizabeth Ann McCuistion of Little Rock, vice-president; Betty Jane Martin of Jonesboro, secretary; Robert Evans of Batesville, treasurer; and Bryan Stephens of Gurdon, publicity chairman.

Dr. J. B. Hunter, pastor of the Pulaski Heights Christian Church, was guest speaker at chapel Thursday. "The world at present is in a period comparable with the Dark Ages," he said, "but some day some nation will have the righteousness

and the courage to try the principles of Christ, and then the Kingdom of God will be on the way."

The Beta Phi sorority initiated its pledges at a candle-light induction ceremony in the President's home with Miss Salmons, teacher of Modern Languages, as sponsor. Miss Lorene Storch of Conway, president of Beta Phi, read the pledge to the following initiates: Miss Jean Kamp, Patsy Franklin, Caroline Benson, Mary Jane Norman, Annette Phillips, Corinne Hale, Jane Branch, Pauline Davis, Virginia Harrison, Jane Marshall Keatts, Lois Whitehead, Louise Lindahl, Elva Lois Garrison, and Helen Jenkins.

The Delta Alpha fraternity elected the following officers: Glen W. Johnson of Pocahontas, president; Bryan Harris of Monticello, vice-president; John D. Wilbourne of Pine Bluff, secretary-treasurer; and Grimsley Graham of Newport, sergeant-at-arms. The retiring president is Weldon Rainwater of Walnut Ridge.

Dr. Wallace, assistant professor of Economics, addressing the Conway Rotary Club, said that our peril is within rather than overseas unless we can make a more equitable distribution of our resources and products.

Dr. Ellis, professor of Philosophy, was guest speaker for the Men's Bible Class of the First Methodist Church in Shreveport, La., at its banquet last Friday night. This is one of the large and notable Bible classes in Southern Methodism. Its president, Mr. C. N. Holland, for-

merly a Shreveport banker, is executive director of Centenary College, and its teacher is Dr. R. E. Smith, professor of Biblical Literature in Centenary College.

Professor Owen, instructor in Piano and Theory, presented his first formal piano recital Monday night. Sent to Hendrix by the Juilliard Foundation where he was a fellow-ship student six years, he is proving a successful and popular instructor. His concert program included selections from Bach, Beethoven, Mendelssohn, Chopin, Medtner, Liszt, and Scriabins.

Professor Capel, head of the Speech Department, and Mrs. Capel, accompanied three Hendrix de-

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LITTLE ROCK

baters, Sloan Wayland of Conway, Edward Dunlap of Pine Bluff, and Elizabeth Ann McCuiston of Little Rock, to Baton Rouge, La., to participate in the annual debate tournament of the Southern Association of Teachers of Speech at L. S. U. this week. The debaters expect to compete also in oratory, extempore and after-dinner speaking, and to participate in the Congress of Human Relations. They stopped at Shreveport and Natchitoches for practice debates.

Mid-semester tests are in progress this week. Grade reports for the work of the first nine weeks of this semester, will be mailed to patrons early next week. The spring holidays will begin March 31 and continue through April 4.—G. A. Simmons.

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

Arkadelphia District	
Keith Memorial	\$ .65
Butterfield	.51
Princeton	.20
Mt. Zion	.75
Tulip	.57
Arkadelphia (3 mos.)	30.00
Manchester	1.50
Hollywood	.51
Carthage (2 mos.)	2.00
Princeton	.72
Dalark	1.00
Macedonia	1.48
Ebenezer (2 mos.)	2.00
L'Eau Fraîche	1.00
Sparkman	2.00
Tigert	1.00
Oaklawn	2.00
Midway	1.00
Sardis	1.00
Pullman Hgts (2 mos.)	4.50
Total	\$54.39

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Fordyce	\$ 6.31
Harmony	1.00
Fairview	3.00
Wesley's Chapel	.24
New Hope (2 mos.)	1.00
Mt. Prospect (2 mos.)	.75
Waldo	1.00
Philadelphia	.20
Bearden	3.04
Fredonia	3.00
Buckner	1.00
Magnolia	5.00
Stephens (2 mos.)	4.00
Harrell	1.56
Harmony Grove	1.02
Camden	14.28
First Church, El Dorado	30.48
Junction City	2.00
Vantrease	1.38
Marysville	1.00
Taylor	.60
Missouri	.25
Chidester	2.00
Atlanta	.32
Christie's Chapel	.68
Thornton	1.00
Bolding	.27
Smackover	5.00
Hampton	1.00
Calion (3 mos.)	1.50
Faustina	.20
Blantown	.25
Total	\$94.33

Little Rock District	
Capitol View (Dec.)	\$ 1.69
Capitol View (Jan.)	3.87
Capitol View (Feb.)	1.24
Henderson	3.25
First Church, Little Rock	23.28
Pepper's Lake	.61
Hickory Plains	.78
Pulaski Heights	10.00
New Hope	1.00
Hunter Memorial (2 mos.)	5.32
Eagle	1.00
Primrose	2.10
Geyer Springs	1.00
Oak Hill	.80
Douglasville	2.00
Roland (2 mos.)	.74
28th Street	2.50
Sardis (2 mos.)	3.00
Highland (3 mos.)	12.00
Keo (3 mos.)	3.00
Total	\$79.18

Monticello District	
Rock Springs	\$ .89
Hamburg	3.00
New Edinburg	.98
Parkdale	1.00
Prairie Chapel (2 mos.)	.85
Banks	1.00
Snyder (4 mos.)	2.29
Wilmar	1.87
Lake Village	1.35
Monticello	5.33
Total	\$18.56

Pine Bluff District	
Tucker	\$ 1.26
First Church, Pine Bluff	20.47
Roe	1.27
Rison	2.00
Glendale	.20
White Hall (2 mos.)	2.00
Sherrill	2.50
Lakeside	12.91
Altheimer	3.17
Union	.20
Grady	3.05
Campshed	1.00
Prairie Union	.79
Center	1.00
Ulm	1.00
Wabbaseka	2.00
Gould	1.32
Sheridan	2.00
Swan Lake	.50
Hawley	1.00
Stillwell	1.00
Bethel	.85
Prosperity	1.00
Humphrey	1.05
Stuttgart	8.45
Star City (2 mos.)	2.00
Total	\$73.99

Prescott District	
Blevins	\$ 2.30
McCaskill	1.00
Nashville	5.50
Pump Springs	.50
Doyle	.60
Murfreesboro	3.00
Trinity	.85
Mineral Springs	1.50
Glenwood	1.00
Emmet	3.39
Bierne	.50
Holly Grove	.50
Delight (4 mos.)	12.00
Okolona	1.50
Saline	1.01
Hope	15.00
Amity (2 mos.)	1.00
Total	\$51.35

Texarkana District	
Dierks	\$ 1.00
Mena	5.00
Sylvanino	1.20
Foulke	1.00
Horatio	2.27
Stamps	4.40
Cove (2 mos.)	.92
Vandervoort	1.00
Foreman (2 mos.)	4.00
Belleville (4 mos.)	2.00
DeQueen	2.50

Lewisville (3 mos.).....	12.17
Total.....	\$37.47
Standing by Districts	
District	Schools Reporting
Camden .....	32
Pine Bluff .....	26
Arkadelphia .....	20
Little Rock .....	20
Prescott .....	18
Monticello .....	10
Texarkana .....	12
—C. K. Wilkerson, Treasurer.	

#### HOME AND FOREIGN MISSIONARY OFFERINGS, YOUNG PEOPLE'S ORGANIZATION, LITTLE ROCK CONFERENCE, MONTH OF FEBRUARY, 1939

Arkadelphia District	
Malvern (in full)	\$30.00
Camden District	
Junction City	\$ 1.35
Quinn	.25
Ebenezer	1.00
Vantrease (Int.)	.50
Fordyce	3.00
Total	\$ 6.10
Little Rock District	
Primrose	\$ 1.25
Pulaski Heights	20.00
Total	\$21.25

Monticello District	
Crossett	\$ 2.00
Prescott District	
Murfreesboro (4 mos.)	\$ 4.47
Texarkana District	
Stamps	\$ 4.50
Foreman	10.50
First Church, Texarkana	5.00
Total	\$20.00
Grand Total for month	\$82.82
—Mrs. R. A. Thomas, Treasurer.	

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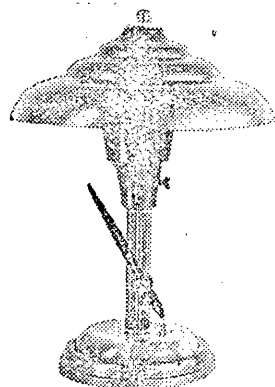
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## The Laymen's Forum

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

### A REVIVAL BEGINS

With the series of evangelistic services in 23 Methodist churches in Arkansas concluded last week, what next?

In the opinion of Joe A. Goetz, North Little Rock, Lay Leader for the Conway District of the North Arkansas Conference, the series of services should be the beginning of the greatest revival Arkansas Methodism has known.

He said:

"One by one we enter the world and one by one we make our exit. As our birth and death are individual crises so is our conversion an individual decision. This fact makes the responsibility of every Christian man, woman, young person, or child of vital importance.

"Surely every Christian has some friend who needs Christ. Cannot each of us speak to them of Jesus or persuade them to go with us to hear some one who can tell them of our Saviour.

"Our Brother Harry Denman, our consecrated Bishops Selecman and Smith, and our other earnest preachers have awakened our hearts to a recognition of our own shortcomings as professed Christians and have held before us the cross of our Leader, Jesus the Christ, until we should be newly endowed with love and grace to go forth and seek those whose lives, as Brother Denman says, are not joyous and happy, but dissatisfied and incomplete.

"The eyes of the brethren of the other denominations are upon us, hoping and praying with us that a revival of Christian spirit, upright living, decent literature, profitable occupation of leisure time, and a decrease in vice, drunkenness and other sins will follow this season of special prayer, praise and preaching.

"Surely the missionary women now have the opportunity of a lifetime to be real home missionaries. May these clean-minded, pure-hearted, upright women awaken as never before to the fact that each of them may tell the love of Christ, the best friend womankind ever had, to those who need Him.

"We are trusting that the call of our preachers to our Christian young people will meet a ringing answer, 'Here am I, Lord, send me', from pure-hearted young men and women, boys and girls of Methodism.

"As we see the world about us springing into the beauty of spring and renewed life may our young people, cleansed in thought and heart of petty sins by an overwhelming realization of Jesus' purity of life and purpose, rise in the strength of their glorious youth to sweep Arkansas for righteous living and Christian service. May we, as individual Christians, work for God today for this is our day for gracious living. May we hold on eternal life to the extent that we shall put away from among us those evils that make life unworthy."

## CHURCH NEWS

### CAMDEN DISTRICT EVANGELISTIC CAMPAIGN

The revival meetings for the Camden District were opened at Bearden, Sunday, March 27, and will continue through Easter Sunday, April 9, this being the first revival in the District since Conference.

A fine program of organization for personal evangelism has been set up throughout the District. The District has been divided into three zones; each charge, including the circuits, has a definite evangelistic organization and is moving as a unit; and the 71 churches of the District have within them, evangelistic organizations composed of leaders for the different divisions, departments, and classes. A religious survey has been made in each of the towns, villages and communities, and goals for additions for every church set, with more than 1600 prospects in view. A tent which will accommodate 400 people has been secured for the District and some 15 tent meetings already scheduled. Each church within the District will be reached with a revival.

The revival at Bearden is under directions of the pastor, who is supervising the personal workers and leading the singing. Rev. O. E. Holmes, of Prescott, is doing the preaching. The town and outlying territory have been divided into five zones, in which cottage prayer-meeting groups are being held simultaneously, beginning at 9:30 each morning. Two services are being held daily at 10:00 a. m. and 7:30 p. m. On Sunday afternoon, April 2, at 3:00 o'clock, two community-wide mass meetings will be conducted, one at the Baptist church for women, with Rev. J. L. Hoover of Camden preaching, and the other for men at the Methodist church, with Rev. O. E. Holmes preaching. We invite our near-by pastors and people to come to our services and our people of the District to pray for us.—J. L. Tucker, P. C.

### ARK. METHODIST ORPHANAGE

There are three land-marks which have just about disappeared from our nation. They are faith, duty and work. These words and the things for which they stand have almost been stricken from our vocabulary. Politicians, business men, statesmen, and I am afraid, ministers of the Gospel have yielded to the influence that has been prevailing in our country in using these words less than in former years.

I have been wonderfully strengthened with results of the campaign in the twenty-three churches in and around Little Rock. Methodism has largely come to itself again and the results will not be obtainable for some weeks after the meeting is closed; but the Church has been wonderfully revived and the people called Methodists are in better shape, as I see it, than they have been in years. All honor and praise to the man who projected these meetings and to the preachers who have led the services in the various churches.

Our Home has been blest in the preaching of Brother Clegg at Highland Church and the people are manifestly in better shape under the leadership of Brother Fikes than they were in the beginning of the meeting.

In traveling over the State, even

as far as Tennessee, I find that people are talking about the meetings that are being held here.

After all, whatever may be the unit over which any of us presides, the main purpose of it all is to develop Christian character and to lead our people to Christ.

We are intensely interested from the standpoint of the child life of our territory. The hope for the future lies with it. Pray for us. We are doing well at the Home for fatherless and motherless children, but we need your sympathy and your prayers. Yours truly.—James Thomas, Executive Secretary.

### REV. G. C. JOHNSON AND RURAL LIFE

One of the most forward-looking steps taken by recent Annual Conference was in placing a Rural Life Worker in the field. Probably no better selection could have been made than that which was made in the person of Rev. G. C. Johnson. Reared and trained in the atmosphere of country life and well versed in the recent literature and theories of social betterment for rural folk, he comes to us not as a specialist but as a practical and sympathetic worker among his own people.

In a series of institutes touching six circuits and seventeen churches in the Paragould District, we had ample opportunity to observe his motive and methods. Before he had talked five minutes the presiding elder, the pastor, and the people realized that he understood our problems. He stresses finances and evangelism, concluding that, if the preachers will preach the Gospel, and the people live the gospel, the church will be supported and thus continue to live and make its contribution to Kingdom building as

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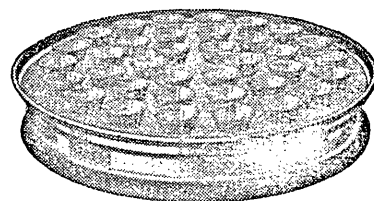
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19 N. CLARK STREET  
IN THE CENTER OF THE LOOP

in the days of old. A station pastor listened in at one of the institutes and remarked that Brother Johnson had given the best program and plan for the solution of our rural problem that he had ever heard.

Brother Johnson seeks to encourage the rural pastor and magnify the rural church. In calling attention to the contribution the country churches have made to our ministry and church leadership, we were reminded of the words of Isaiah: "Look unto the rock whence ye were hewn, and unto the hole of the pit whence ye were digged." We are thinking of such men and leaders as Forney Hutchinson from Pump Spring, Bishop W. C. Martin from Blevins, O. E. Goddard from Hartford, Stonewall Anderson from Wheatley, Bishop Ivan Lee Holt from DeWitt, J. D. Hammons from White County, Ira A. Brumley from Bono, J. Q. Schisler from Trinity, Lee Bearden from Ware's Chapel, and many others who have made for themselves places of honor and usefulness in our church and ministry. And there are many others, both laymen and preachers who look back to a country church and a circuit rider as the source of their inspiration and the place whence they have been "digged" and "hewn."

We commend a very practical and helpful plan Brother Johnson is inaugurating to focus attention and secure renewed interest in the country church. We refer to his plan of a Home-Coming and Preaching Mission on circuits. It means that on circuits whence a large number of men have gone out into the ministry there will be given out invitations to these men to return and give a day or two of preaching and visiting in a series of preaching services that will cover the circuit in a week or more. The first one will be in Marion County on the Yellville Circuit from whence have come many ministers who are living and active today. We hope that this plan may be worked out in many other communities such as Bono Circuit and Elm Springs, and others that we might mention.

Let us support this adventure in Rural Life Work under the leadership of Brother G. C. Johnson as directed by the Commission on Rural Life headed up by Bishop Frank Smith of Houston, Texas.—H. Lynn Wade.

#### CARR MEMORIAL LETS CONTRACT FOR NEW BUILDING

Carr Memorial Church, Pine Bluff, let a contract Thursday evening, March 23, to Quinn & Quinn for the erection of a two-story brick veneer educational building. It will care for the Children's Division of the Church on the first floor, and the Young People on the second floor. The Adult Division will be cared for in the present auditorium.

The cost of the building, complete, will be around \$5,000.

Rev. Stanley T. Baugh is the pastor. He is in his fourth year, and the church has shown steady growth each year. It is reliably reported that this is the best year of the quadrennium. Mr. R. C. Cutrell is chairman of the Board, and chairman of the Building Committee. Prof. Fred Moore, the general superintendent, is a lay delegate to the Uniting General Conference.

Carr Memorial is the only Methodist Church in East Pine Bluff where reside nearly one-third of the population of the city.—Bulletin.

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#### SUNDAY SCHOOL SUPERINTENDENT NOW ASSOCIATED WITH CAPITAL HAT COMPANY



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Mr. Roscoe F. Bridges, manager of the Capital Hat Company, 108 W. Capitol, announces the association of his brother, Charles G. Bridges, as department manager and assistant in the operation of the company itself.

The new department manager is a member of the Forest Park Methodist Church, Superintendent of the Sunday School and a member of the Allen Poole Bible Class. Mr. Bridges extends a personal invitation to fellow members of this great denomination to come in and meet him and to avail themselves of the specialized services of the Capital Hat Company organization.

#### EVANGELISM—PASSION OR PROFESSION

It is plain from God's Word that evangelism is the primal business of the Christian Church, and that it is not a certain method or plan, but essentially a spiritual response of God's people toward the lost.

*The Master's Passion.*—When Jesus looked at the multitude, "He was moved with compassion on them, because they fainted . . . as sheep without a shepherd." The fact that men were lost made Him inwardly uneasy. He was deeply concerned and emotionally distressed at their condition. He knew that men were lost, yet He loved them and yearned for their redemption and salvation.

*Do We Care Today?*—Time was when people were really concerned about the spiritual needs of others. They were troubled and stirred over an unchristian neighbor, friend or relative. They really felt that they were their brother's keeper, spiritually. Today, however, such a spiritual concern has vanished from the lives of many people, so that personal witnessing and testimony, as well as intercessory prayer for the unsaved, is sadly neglected.

*How Meet This Lack?*—To make up for this lack of spiritual fire or passion by mere methods, committee programs or professional procedures is utterly hopeless. Real evangelism begins within the heart, when a soul has found its redemption in Christ and then in a glorious response and thanksgiving seeks to bring others to Him. The Church today is strong on programs, organizations and methods, but often short on spiritual "passion," and in this respect is utterly different from

Jesus, for His life could be epitomized in one sentence, "He had a passion for saving the lost." Have we the Master's passion?—R. J. Schrorer in The Messenger.

#### A CHILD'S WORLD SHATTERED

Peter was a little boy in Germany. His father was a German pastor who had married a Christian lady of Jewish birth. One day at school the teacher went around and separated some of the children from the rest. Peter noticed that all these children were Jewish boys and girls. They were made to sit in a part of the school by themselves. When they left the school to go home the other children shouted after them, called them names and threw stones and mud at them. "Dirty Jews! Christ-haters! Murderers!"

Peter felt very sorry for these Jews because his father had always taught him that God loves everyone. Jesus had shown His great love by dying on the Cross for all, and his father had taught him that to be a Christian means to be kind and loving always to everybody.

Some time afterward, to his great surprise, the teacher came to him and several other boys and girls, and told them they must go and sit with the Jewish boys and girls.

"But why?" asked Peter, "I am not a Jew."

"Oh yes, you are. Herr Hitler says you're a Jew because your mother is a Jewess."

"But Mummie's a Christian. I know she is; she prays with me every night to Jesus. Jews don't do that."

"Your not an Aryan," said the teacher, abruptly.

"Aryan! What's that?"

"You're not a pure-blood German. Your mother is a Jewess, therefore you are a Jew. Go and sit where I told you."

Very much puzzled by all these names, Jew, Christian, Aryan, German, Peter went over and sat with the cowering Jewish children, who by this time were absolutely crushed by insults and ill-treatment. Going home that afternoon Peter learned for the first time what it means to be a Jew—his clothes were

covered with filth, and his cheek cut by a stone flung at him.

"Mummie, am I a Jew?" he sobbed, as he rushed into his mother's arms with the howls of his school-fellows ringing in his ears. "Yah! Jew! Christ-hater! Murderer!"

As Peter's mother bathed her little boy that night and saw his tender flesh covered with bruises, tears welled up in her eyes and a deep pain filled her heart as she thought it was on her account he bore these bruises and insults, and she was powerless to help him. Then she said:

"Jesus Himself was a Jew, darling. It is because you are of the same blood with Him that you have to suffer. He suffered too. Be proud and glad that you are like Him, and are bearing suffering because of Him."

A strange joy came into Peter's heart; a new pride thrilled him. "Like Jesus and you, Mummie. I'll try to bear it all for Him and you."

His mother buried her lips in his hair, and held him lovingly to her. "God bless you, darling. I cannot save you, I can only help you to be brave," she whispered to herself.—American Committee for Christian German Refugees.

HEADACHE

The ingredients in Capudine are so efficiently combined that headaches, neuralgia, and muscular pains are quickly relieved. Try this delightful remedy. Note how quickly comfort returns, you feel more cheerful, and nerves become steadier.

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### CO-OPERATION

Two fool jackasses—now get this dope—  
Were tied together with a piece of rope.  
Said one to the other, "You come my way,  
While I take a nibble at this new-mown hay."

"I won't," said the other. "You come with me,  
For I, too, have some hay, you see."  
So they got nowhere; just pawed up dirt,  
And, believe me, how that rope did hurt!

Then they faced about, those stubborn mules,  
And said, "We are just like human fools.  
Let's pull together. I'll go your way,  
Then come with me, and we'll both eat hay."

Well, they ate their hay and liked it, too,  
And swore to be comrades good and true.  
As the sun went down they were heard to say,  
"Ah, this is the end of a perfect day."—Author Unknown.

### THE PRESIDENT'S FORGOTTEN ACHIEVEMENT

Strangely enough until recently no one seemed to notice a curious omission in the catalogue of the President's achievements. A keynote speech, a nominating speech, fifty-three seconding speeches, and a speech of acceptance gave opportunity, one might think, to remind the country of every performance, and cite every fulfillment to platform promises of 1932. And yet not one of these speakers, all rehearsing the record of the administration, mentioned the repeal of the Eighteenth Amendment. There was a platform promise fulfilled. There was an achievement which means the end of bootlegging, budget-balancing, and the end of lawlessness in general. It cannot have been forgotten that repeal was an important issue in the election. Immediately upon the change of administration steps were taken to bring about repeal, and by December of that year the administration's promise had been fulfilled. When the record of his administration is made up for history this achievement cannot be ignored. Why should it be ignored today?—The Christian Century.

### THE CHURCH FACES HER OPPORTUNITY

Never in the history of recent years has the Church faced a more opportune moment to celebrate once more for the world the season of Lent and Easter. People are seeking desperately for an authoritative something on which to fasten their lives in order to have a feeling of security, and the Church alone has that something to offer them, for where else in the social, the industrial, or the economical world has man been able to find absolute assurance of security for the future?

Man is struggling to get back to religion gracefully. The radio is placing more stress on religion today than ever before. The magazine stands are showing new publications every month devoted to religion. Man is seeking security in religion. He is gradually turning his life to the one thing in life which continues from generation to generation, yea, even to eternity.

What then will our Church do about it? Will we sit back idly and consider all this a fad? Will we look upon those poor folks that made a mistake in the past and say, "I told you so; you should have joined the Church before this." Will we let the earnest seekers go to the so-called "sects" and let religion, which has a rightful place in all phases of life, be dominated by emotionalism?

In this period of Lent let us awaken to this changing era that is upon us and lead our Church with its feeling of security into the insecure world so as to give a foundation to any life. Now is the time to work for Christ and His kingdom as no other time in the history of our generation.—Leo A. Keil in The Messenger.

### SILENT STEWARDSHIP PROMOTION

Any pastor, no matter how limited his resources, may now conduct a Five-Weeks' Program of Tithing Education and Promotion without any interference with his other plans and activities.

The Layman Foundation, administered without profit by the Layman Company, has just revised and recast a series of Sixteen Tithing Tabloids, attractively printed from new type.

A sample package of the sixteen titles, together with suggestions for the Five-Weeks' Program of Silent Stewardship Promotion, will be sent to any pastor for ten cents.

In writing please mention the ARKANSAS METHODIST and address your order to—The Layman Company, 730 Rush Street, Chicago, Ill.

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## EASTER DRESSES

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Every new figure-flattering style is here in the newest colorful spring shades! Why pay more than the Sears' price?

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### I WAS THINKING ABOUT WHAT PEOPLE READ

I was thinking  
About Church members,—  
What they read, and why,  
And all that sort of thing.  
Because, if  
Reading makes a full man,  
As the wise man said,  
It's rather strange, isn't it,  
That Church people read  
Almost everything, except  
The Church paper?  
Daily newspapers  
And popular magazines,  
In search of information  
About things that interest them.  
Vogue, if it's fashion, or  
Photoplay, if movies,  
Or Time, or Fortune, or  
Good Housekeeping, or  
Field and Stream, and so  
On and on, ad infinitum.  
And on reading tables of church folk  
Is to be found almost  
Every kind of paper—  
Except the church paper.  
Or so it seems  
To a casual observer.  
I was wondering  
If that might account  
For the fact that  
Church people know less  
About their church than  
About fashions and furbelows  
Of many sorts.  
Whether skirts will be  
Long or short, and what  
Sort of dress Hollywood  
Will decree to be in the fashion, or  
What price calves or hogs  
Will bring on  
Tomorrow's market,  
And it seemed to me that  
We could have a crop  
Of more interested church members,  
If somehow, by hook or crook,  
We could persuade them  
To read their church paper  
As assiduously as they now read  
Their newspapers or  
Professional magazine.  
For informed people  
Will promote untiringly  
The interests of  
The Kingdom of God on earth.—E. M.  
Fossett in Kentucky Methodist.

### EDITING A PAPER IS NOT EASY

Some appear to think that running a magazine is easy, but from experience we can say that it is no picnic, because readers are hard to please.

If we print jokes, people say we are silly.

If we don't they say we are too serious.

If we clip things from other papers, we are too lazy to write them ourselves.

If we don't, we are stuck on our own stuff.

If we stick close to the job all day, we ought to be out hunting news.

If we do get out and try to hustle, we ought to be on the job in the office.

If we don't print contributions, we do not appreciate true genius; and if we print them, the paper is filled with junk.

If we make a change in the other fellow's copy, we are too critical.

If we don't, we are asleep.

Now, like as not, some guys will say we swiped this from some other paper. And we did.—Ex.

### NO SUBSTITUTE FOR FREEDOM

There is no compromise, no middle course between Americanism and the socialism that has dragged the people of European countries down to a standard of living that rivals the terrorism of the dark ages. It is not American to destroy the benefits of free competition and the rights of private enterprise. It is not American to throw a vast portion of our people out of work and to wreck the small business enterprises they have set up throughout the country. It is not American to bleed the smaller communities white and draw into a few cooperatives or mutuals all of the wealth of the nation.

We have before us the fate that awaited other peoples who experimented with socialistic principles.

Economically, politically, spiritually and physically they are enslaved, half starved, ragged and crushed. Here in America we have the contrast. The great body of our people are well fed, well clothed and well housed; they have freedom of speech, freedom of worship and a free press; our workers have the right to bargain collectively; in short, we are a free and, even in times of depression, a prosperous people. Let us thank God that we have these blessings, and let us not, by act or omission, fail to preserve them for ourselves and for all posterity. And finally, in humbleness, let us thank God that we are American.—Roy Murphy in Industrial News Review.

### NO SMOKING

There is no smoking in the Michigan State Senate. The reason—Lieutenant-Governor Luren D. Dickinson. This Methodist, Anti-Saloon League leader and Christian gentleman doesn't believe the State Senate is the appropriate place to lay down a smoke screen. If a senator wants to hide, let him find something less offensive than a blue cloud which emanates from a cigar or cigarette. So might the Lieutenant-Governor reason.

Though a great many people seem to delight in burning the weed these days, there are still a few who object to its use from a health, economic and etiquette standpoint. In fact the Lieutenant-Governor is reported to have said that it would be surprising to many to know that a number of women and girls are rejoicing that they can now sit in the chamber during sessions without breathing in second-hand tobacco fumes.

Perhaps some will criticize Bro. Dickinson for his "narrow-mindedness." Since nearly everybody smokes these days, why inconvenience the hard-working senators in this fashion? The Lieutenant-Governor undoubtedly has his own answer, but from this vantage point it appears that the rule of no smoking does lend an air of dignity and cleanliness to the senate room and creates an environment more conducive to serious thought. It would seem that these benefits justify the rule and ought to protect its advocates from being judged too harshly.

### COMMISSIONER'S SALE

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal orders of the Chancery Court of Pulaski County, made and entered on the 21st day of March, A. D. 1939, in a certain cause (No. 58178) then pending therein between People's Building & Loan Association, complainant, and Mrs. W. P. McDermott, as guardian of the person and estate of Mrs. Mamie Keeney, et al., defendants, the undersigned, as Commissioner of said Court, will offer for sale at public vendue to the highest bidder, at the east door or entrance of the County Court-house, in which said Court is held, in the County of Pulaski, within the hours prescribed by law for judicial sales, on Wednesday, the 19th day of April, A. D. 1939, the following described real estate, to-wit: All that part of Block 356, City of Little Rock, Arkansas, lying South of the right-of-way of the Missouri Pacific Railroad, except the South one hundred twenty-four (124) feet of the same, in Pulaski County, Arkansas.

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

Given under my hand this 28th day of March, A. D. 1939. H. S. NIXON,  
Commissioner in Chancery.  
J. A. Watkins, Solicitor for Plaintiff.  
3-13-3t

After all, we have not yet come to the place where we smoke in church, and the sanctum of the senate may be considered in a similar category.—Michigan Christian Advocate.

### RELIGIOUS UNREST: MENACE OR PROMISE?

A passion for inquiry is the keynote of the restless age in which we live. The church press helps to meet the imperative need which grows out of this condition. It visualizes the meaning and the value of a spiritual outlook.

Newspaper headlines reveal why there has never been a time when this was more necessary than today. Civilization, so close to collapse, is growing toward the enlightenment which the leaders of religious thought are constantly contributing to the pages of the church press.

Many of these articles are quoted or reprinted by influential magazines and newspapers. Their value in moulding public opinion is increasingly recognized by leaders in national, professional, and business life.

Indeed it is more than a coincidence that so many secular publi-

cations are giving more attention to religious topics. Editors and publishers as well as the public look to the church press for an authentic presentation of the news and the views of the church.

The educational value of the church press is alone a sufficient reason for giving it your support.—Associated Church Press.

### Headachy, Breath Bad? Make This Check-up

The Police Siren means "Look-out!" And so do Nature's signals—headaches, biliousness, bad breath, which are often symptoms of constipation. Don't neglect your sluggish bowels, for a host of constipation's other discomforts may result: such as, sour stomach, loss of appetite or energy, mental dullness.

Help your lazy bowels with spicy, all vegetable BLACK-DRAUGHT. Acts gently, promptly, thoroughly, by simple directions.

BLACK-DRAUGHT'S principal ingredient is an "intestinal tonic-laxative." It helps impart tone to lazy bowel muscles. Next time, try this time-tested product!



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## Delicious Easter Candies

### JELLY BIRD EGGS CHOCOLATE EGGS

Sparkling "Tender-Hearted" Marshmallow Eggs with heavy  
Jelly Bird Eggs with black chocolate covering, 15c 5 for 5c and each 5c  
tasty fruit flavors.....lb.

### Chocolate Easter Novelties.....5c, 10c, 25c

Rabbits, chickens, baskets and other novelties for Easter. Just the things to decorate baskets, and to use for parties. Made of fine quality chocolate.

### EASTER BASKETS, FILLED...15c to 50c

See these beautiful Sterling Easter Baskets, attractively filled with candy, toys, etc. Cellophane wrapped. Great for gifts to the kiddies.

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Large size standing rabbits made of fine quality plush in choice of pink and blue.

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Standing rabbits, chicken-in-egg, rabbit in basket and other novelties, suitable for filling with candy. Beautifully colored. Various sizes.

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### RELIGIOUS LIBERTY

Addressing a recent session of the University of Pennsylvania's Christian Embassy, former U. S. Senator George Wharton Pepper stated: "You cannot preserve a free State unless the people of that State are endowed with absolute religious freedom. The need today is for a more vital patriotism and a more dynamic religion, each ministering to the welfare of the other. There is plenty to criticize in the churches, but the most vigorous criticism must be reserved for those who stand aloof and give no support to the maintenance of religious liberty, for when religious liberty goes, the free State goes with it."

### ENDOWMENT OR DEATH

If a man cannot see that a denominational college or university, in this age, will die unless it is endowed he cannot see anything. A bat has good vision compared with his. It is time for Baptists to wake up to this condition. It stands out before the vision like Pike's Peak. We have come upon a time when it is either endowment or death for our denominational schools. To the degree that we doubt this they are in jeopardy. They are in no danger at all if our people will take hold of the matter at once and attend to it; but delay increases danger. There is no need of going into a panic, but there is need of going to work. A farmer knows that unless he raises something to eat his family will starve. He does not go into a panic; he goes to work. This is precisely what Baptist pastors ought to do about our institutions. Day by day, with firm, continuous purpose they ought to work at this vital matter. —Baptist Standard.

### NEW RURAL CHURCH LEAFLETS

The 1939 editions of two annual church circulars have been published by the joint Committee on Town and Country of the Home Missions Council and the Federal Council of the Churches of Christ in America. One of these is entitled "Suggestions for the Observance of Rural Life Sunday," the fifth Sunday after Easter, May 14, 1939. This leaflet presents ideas for a modern observance of Rogation Sunday; which appears in the church year.

The second title is "Continuing Education for the Minister in Town and Country—1939," which lists 33 special summer schools, institutes, seminaries, conferences, etc., of interest to ministers in the smaller communities of the nation. Included are such items as the kinds of courses offered, the cost of attending schools and suggested curricula for summer schools, etc.

Single copies of these publications may be secured at three cents each (stamps accepted) and rates are quoted on quantities. Inquiries should be addressed to the Home Missions Council, Room 69, 297 Fourth Avenue, New York, N. Y.

### SECRET PRAYER LIFE

It is possible for a Christian to accomplish more for the Kingdom of Christ by a faithful secret prayer life than by the most public active life without it.—John R. Mott.

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**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

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## THE LORD'S ACRE PLAN

For a number of years I have been interested in the country church, and when I came to the Duke School of Religion I decided to pursue this interest as my major field of study. For the writing of my B.D. thesis I had the pleasure of investigating a movement, which is bringing new life to hundreds of rural churches throughout southern United States, and even in many mission fields. The plan which is involved in this movement seems to me to offer almost unlimited opportunities in material and spiritual benefits to any country church that will adopt and promote it.

Spring is just around the corner, when planting of gardens and general crops will begin. Since this plan is definitely tied up with the planting season, and since almost every country preacher could use a little extra cash around his church this year, I thought that this might be a good time to bring to the attention of both ministers and laymen some of the principles of this valuable plan.

This plan is generally called the Lord's Acre Plan. In brief it might be summed up thus: Each person, child or adult, connected with the church, is given the opportunity to dedicate some project of work to God, to work the project, bring it to harvest, sell it, and bring the proceeds to the church. There may be individual projects or projects worked out by groups (such as Sunday School classes) altogether, and they may take the form of certain plots of ground planted in a specific crop, in heads of cattle or stock, a chicken or chickens, and the like—anything that the person or persons can raise or make and sell for the church. It is the dedication in the beginning of all the outcome of a particular piece of work, instead of just giving some extra if he has it. The usual method of promotion is through a special Lord's Acre Committee in the local church, which has general supervision over all projects in the church, helping to select and arrange for suitable projects, giving guidance in cultivation and harvesting, and assisting in marketing when needed. The pastor, of course, must be the key person in the situation, keeping informed and working with the committee in every phase of the promotion to insure its success.

The plan of church support is not new, as every pastor readily recognizes. It is older than the Christian Church itself and has had ample opportunity for testing over the centuries. The far-reaching background of the plan can best be expressed in

the words of Rev. Dumont Clarke, who has been largely responsible for the promotion of the plan in Western North Carolina:

"The origin of the Lord's Acre plan is the Bible practice by which the children of Israel dedicated the first fruits of the ground and the firstlings of their flocks and herds for the support of their religious institutions. The Scriptural Commandment is: 'The first of the first fruits of thy land thou shalt bring unto the house of the Lord thy God.'—Exodus 34:26. This method especially in the Old Testament times was most useful in filling the storehouses of the Lord. Moreover, it is significant concerning the development of religion in Israel that the custom was followed of the whole family working together in the fields for God. It brought the sense of duty to God and the consciousness of God's presence into everyday life. This custom among the farming population of Israel was continued, according to the evidence, through New Testament times.

"In one form or another, the separation of crops for God has been practiced throughout the history of the church. In England, for example, through many generations a tithe of the crops, as some remaining tithing-barns still bear witness, was taken by tax for the support of the church. In American church history, from colonial times, the setting apart of certain crops for religious purposes has been practiced in occasional ways." (From Dumont Clarke's "A Way of Advance for the Country Churches," in *Mountain Life and Work*, October, 1937.)

In our own day this particular plan has been promoted in various sections of our country under different auspices. The promotion has reached such proportions in Western North Carolina that it may well be referred to as a movement, promoted and directed by the Religious Department of the Farmers Federation (a purchasing and consumers' cooperative), with more than three hundred churches in eleven denominations cooperating. The Southern Baptists have been promoting it for the past twenty years or more under the name of the "God's Acre Plan" in Eastern North Carolina, South Carolina and Georgia. The Methodists promoted it in Texas under the name of the "Edgewood Plan" for a number of years, beginning about 1920. In addition to this, many local churches have worked it out successfully without any special outside promotion.

From even this brief sketch it is evident that the Lord's Acre Plan is not a rigid one restricted to any particular locality, situation, or overhead management. On the other hand, it is a very flexible plan and can be adapted to suit the needs of any group or place. It may be worked out and promoted as would seem best in each situation.

The proceeds of the Lord's Acre projects are not used to take the place of the regular cash offerings, but are simply supplementary to them. When the Lord's Acre Plan is undertaken it is usually with some special goal in view, such as the building of Sunday School rooms, installing electric lights, putting in furnaces, or even building new churches and parsonages.—H. C. Rickard in Baltimore Southern Methodist.

If you haven't been to church in some time, plan to go next Sunday.

## OBITUARIES

**WILSFORD.**—Mrs. Inez Wilsford was born in Ringgold, Ga., Jan. 27, 1855, and died in Hughes, Ark., Feb. 9, 1939. She married J. C. Wilsford of LaGrange, Ark., who preceded her to the glory world. Mrs. Wilsford accepted Christ and joined the Methodist Church when she was a child. A consecrated, Christian, self-sacrificing mother, devoted member of the church, beloved neighbor, and friend of righteousness entered into that larger field on the other side of the "bar." Mrs. Wilsford was an unusual woman in her natural and attained mental and spiritual qualities. She gave her time and talents to those high ideals of life that brought heaven's finest qualities into her lovely character. She leaves one son, T. G. Wilsford of Lulu, Miss., and three daughters, Mrs. J. B. Hopkins also of Lulu, Mrs. S. C. Russwurm and Mrs. E. J. Chaffin of Hughes. The funeral service was held in the Hughes Methodist Church by the pastor, H. F. McDonal, assisted by Rev. J. L. Phillips, pastor of the Methodist Church at Lulu, Miss. A great throng of friends came to pay their last tribute of love and esteem.—H. F. McDonal, Pastor.

**WILLIAMS.**—Julia Ann Williams, daughter of John C. and Mary Wilkes, was born in Missouri July 6, 1864. Came to Arkansas in early

life and at the age of fifteen, professed faith in Christ and joined the Methodist church at Maxville, under the ministry of the sainted John J. Alexander. On August 12, 1890 she was united in marriage to Rev. E. D. Williams, a Methodist local preacher with whom she lived happily until death came, July 2, 1938. Here was a beautiful Christian life. She loved her church and had implicit faith in her Savior. Her counsel with her children and others was the very best, pointing to Christ as the one possible way of

## COUGHS!

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When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

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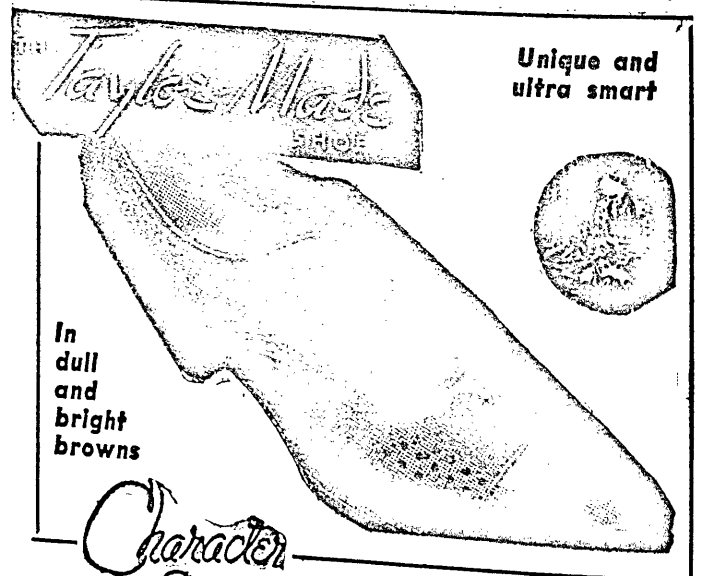
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salvation. She was afflicted for some years, and patiently endured the suffering, and then fell on sleep as one lying down to rest. She leaves her aged husband, one son, J. Westel Williams of Evening Shade, two daughters, Mrs. Walter Garrison of Bono, and Mrs. M. A. Garrison of Winfield, Mo., also a large number of other relatives and hosts of friends.—O. C. Shaver.

**LASITER.**—Samuel Bert Lasiter was born October 13, 1878, and died February 7, 1939, at his home near Cabot. He was reared near Lonoke, Ark. On December 7, 1902, he was married to Mary Glover. He united with the Methodist Church when sixteen years old. When nineteen he was made a steward in the church and has served all these years. Was local preacher on Austin Circuit several years. Served several years as Sunday School Superintendent. He lived a consistent Christian life and was devoted to religious ideals. He is survived by his wife, three daughters, three sons, and three grandchildren, also a host of relatives and friends.

## FOR THE CHILDREN

### BIBLE BIRDS

You should be able to find at least one bird in each of the following Scripture verses. If several in the family are playing, see who can complete the list first. Get father and mother at it, too.

1. Genesis 8:7.
2. Exodus 16:13.
3. Matthew 10:29.
4. I Kings 10:22.
5. Mark 14:72.
6. John 2:16.
7. Deuteronomy 32:11.
8. Zephaniah 2:14.
9. Psalm 84:3 (two birds).
10. Jeremiah 8:7 (three).
11. Leviticus 11:16 (three).
12. Micah 1:8.
13. John 28:7 (three).
14. Isaiah 34:11 (four).
15. Psalm 102:6 (two).
16. Zechariah 5:9.
17. Leviticus 11:18 (three).
18. I Samuel 26:20.

—Canadian Churchman.

### BENNY TAKES A SWIM

"Let's see how far you can swim under water," challenged Hayward Bowen to Benny Sellers as the two boys splashed around in the cool water of the mill pond.

"All right," said Benny. And he dove under the water. In a moment he came spluttering to the surface several yards away.

"That's further than you can swim," he said when he had cleared the water from his face.

The two boys had come the back way from school and had stopped at the mill pond for a refreshing swim. Benny knew that his mother didn't approve of his swimming without her permission. But the water had looked so inviting that he had accepted his friend's invitation to swim for awhile.

"I had better go, now," announced Benny. "We've been in for half an hour and mother will be worried if I don't show up at home pretty soon."

"Okay," Hayward answered as he swam for the beach. "You're going to catch it now for going in without telling your mother."

"Oh, I won't tell her I've been in."

"What will you say when she asks you where you've been all this

Funeral service was held at Mt. Tabor Church, Austin Circuit, by Dr. James Thomas and Rev. Robert Core. Burial was in Mt. Carmel cemetery, near Cabot.—His Daughter, Jennie Powell.

**MILLER.**—Miss Mattie Miller was born, August, 1872. Her parents died when she was still an infant. She has been a member of the late Ben Fawcett family since seven years of age. Ever devoted and loyal to her family, she has lived a true Christian, joining the church when quite young. Handicapped by being a cripple since youth, she maintained a cheerful disposition that only one possessed with divine fortitude could have, and which won appreciation wherever she was able to be. She died at the home of Mrs. Esther Thornton of Beebe, March 1. Funeral was held at the Westbrook undertaker's parlor, conducted by Rev. J. R. Martin of Hickory Plains Circuit, Rev. J. W. Glover of Cabot, and the pastor at Beebe. Burial was in Oak Grove cemetery March 2.—A Friend.

time?" asked Hayward.

Benny thought for a moment, and then said, "I'll tell her I had to do some work in the library. That'll suit her all right."

"Well, well," said Mrs. Sellers when Benny arrived at home half an hour later. "And where has my boy been all this time?"

"Oh, I had some extra work to do at the library," Benny answered his mother as he kissed her cheek. "I was looking up the life of Andrew Jackson."

Mrs. Sellers smiled and nothing more was said about Benny's late arrival from school. And when Benny climbed into bed later that night he said to himself: "Well, I got by with it all right. But I wish now that I hadn't done it. I don't like to be a liar!"

Then Benny closed his eyes and tried to go to sleep. But his pillow seemed to be too hard. It almost hurt his head. He tried to fix that, but then the sheets weren't smooth and they wrinkled all up. Why couldn't he be comfortable, he asked. Everything was all wrong. The pillow too hard, the sheets ruffled, the bedstead squeaked and irritated him. And then he heard the clock in the hall: "Tick, tock . . . tick, tock . . . you lie . . . you lie . . . tick, tock . . . you lie . . ." the clock seemed to be saying to him.

Suddenly, Benny jumped out of bed, ran into his mother's room.

"Mother, mother," he called softly. "Mother, wake up. I want to tell you something."

"I'm not asleep, dear," came the soft answer. "I've been waiting for you to come."

"Then you knew, mother?"

"Yes, dear, I know. I knew when you first came in this afternoon. You gave yourself away, Benny. You're too honest to be a good story-teller."

Benny was about to cry, but he choked back the tears and said: "Mother, I'm terribly sorry for being so dishonest. Will you forgive me?"

His mother held him close and said: "Why, of course, I will, Benny. All I wanted was for you to forgive yourself and to promise yourself that you would never be dishonest again."

"I've already promised, mother," said Benny happily, as he hurried back to his room.—R. B. Chapman, Jr., in Alabama Christian Advocate.

## INTERNATIONAL Sunday School Lesson

Lesson for April 2

### SAUL BECOMES A NEW MAN

LESSON TEXT—Acts 9:1-12, 17-19.

**GOLDEN TEXT.**—Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.—II Corinthians 5:17.

The conversion of Saul is admittedly one of the outstanding events in Bible history. When two brilliant English Lawyers, Lord Lyttleton and Sir Gilbert West, set out to disprove the truth of Christianity, they selected the resurrection of Christ and the story of Paul's conversion as the focal points of their proof. Working independently, they then came together to compare notes and found that they had both become Christians since they had become convinced of the truth of the Scriptures.

The two events may well stand together as evidence for Christianity, for only on the ground of regeneration can the change in Saul be accounted for, and only on the assurance that he met the risen Christ on the Damascus Road can we account for his conversion. This is a great lesson, let us make the very most of it.

#### I. A Bold Persecutor (vv. 1, 2).

As our lesson opens we find the brilliant and zealous young Jew, Saul, "yet breathing out threatenings and slaughter against the disciples of the Lord." The persecutions in Jerusalem had practically wiped out the church in that city but had scattered the disciples abroad, and thus the witness had been spread. The death of the godly Stephen, to which Saul had given his approval, had only increased his determination to destroy those who were "of the way" of Jesus. Looking for new fields to conquer, he carries with him to Damascus letters from the high priest at Jerusalem, giving him authority to imprison the followers of Christ. But on the way he meets Christ Himself, and is stricken to the earth.

#### II. A Convicted Sinner (vv. 3-9).

Stricken down by a brilliant heavenly light, he finds himself talking to the Lord Jesus. He hears from His holy lips the solemn indictment of those who persecute God's people—"Why persecutest thou me?" He who lays unkind hands, or untrue accusation upon God's children had best beware, for so closely is our Lord identified with His people that when they suffer, it is He who bears the hurt.

In a single sentence the Lord disposes of the persecuting zeal and the sinful skepticism of this proud young Pharisee, and Saul enters into Damascus not as the haughty persecutor, but as a man trembling and astonished at his own sin. He spends three days shut in with his own soul and God, not seeing, not caring to eat, losing all consciousness of earth, but entering into communion with God. By God's grace the old life is pulled up by the roots as it is displaced by the new life in Christ Jesus.

#### III. An Obedient Disciple (vv. 10-12).

Ananias was the "I am here

Lord" type of Christian to whom the Lord can confidently commit His important business. All we know of him is what is contained in this chapter, but it is a very beautiful and enviable record. God is able to work directly on any human soul and accomplish His end (as He did with Saul on the Damascus Road), but His usual manner of working is through faithful human agencies. One wonders how much would be accomplished for God if every Christian were as willing and ready as was Ananias to do the Lord's bidding in seeking out and helping a struggling soul. The greatest of all Christian leaders, the apostle Paul, was led out into his life of loyalty and service to Christ by a humble layman. Repeatedly God's Word by precept and example stresses the vital importance of personal work on the part of laymen and women. The leaders of Christian work during the coming generation are now in the Sunday School classes of our churches, perhaps in a little wayside chapel in the country, in the village church, in the mission or settlement house, or in the great city church.

#### IV. A Converted Brother (vv. 17-19).

The fears of Ananias that Saul might still be a worker of evil (v. 13) are soon overcome by God's assurance that in the praying Saul He had prepared for Himself "a chosen vessel" (v. 15) to bear the gospel to the Gentiles and to kings, as well as to Israel.

It is interesting to observe that Saul knew nothing of that subtle hypocrisy known as being "a secret believer," for at once he made open confession of his faith in baptism, and "straightway he preached Christ in the synagogue that he is the Son of God" (v. 20).

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## Mrs. McDonald To Be Soloist For Women's Meeting

Mrs. H. L. McDonald who has recently moved to Little Rock from Russellville will be heard in a special musical number at the meeting of the Women of Winfield, Monday, April 3. Circle No. 3, Mrs. E. W. Beeson Chairman will be in charge of the program. The program will be a continuation of the year's study of Widening Horizons, with special attention being given to "Horizons of Democracy in the Local Community." Dr. A. D. Havekost and Mrs. J. Russell Henderson will present a worship program.

The business session will be held at 10:30 with Mrs. A. S. Ross in charge. Circle No. 7 will serve the noon luncheon.

### BUSINESS WOMEN TO MEET NEXT TUESDAY

The regular monthly meeting of the Business Women's Circle will be held Tuesday night, April 4, in the Couples' Classroom. Supper will be served at 6:30. Miss Minnie Buzbee will be in charge of the program and will be assisted by Miss Ann Snow. The devotional will be given by Mrs. Grace Allison.

The members of the Circle feel fortunate in having as their new Sponsor Mrs. J. S. M. Cannon.

### OUR NEW MEMBERS

Mr. and Mrs. T. H. Holliman, 1825 Wolfe . . . Miss Ellie Hayes, 1122 Cumberland . . . Mr. and Mrs. H. M. Beatty, Route 1 . . . Miss Gertrude Stevenson, Route 1 . . . Miss Virginia Gower, 207 W. 14th . . . Mr. Dotson T. Huie, 1417 W. 7th . . . Mr. and Mrs. W. A. Dutton, 1410 Spring . . . Miss Ethel Marshall, 1109 West 6th . . . Miss Mildred Ward, 3225 High . . . Mr. and Mrs. O. C. Cheney, 1609 Cumberland.

### AMONG OUR MEMBERS

Miss Lillian Peaslee, 2323 Vance, is at the Baptist Hospital, having undergone an operation last week. Congratulations and best wishes to Miss Audrey Thweatt and George Singleton, members of our Young People's Department, who were married on March 15. They are living at 1108 Center.

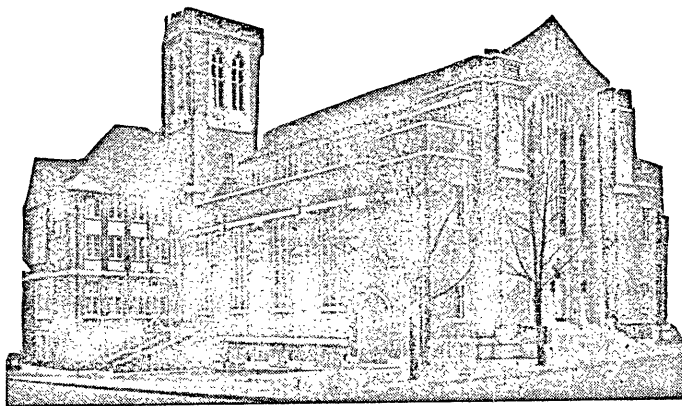
### BABIES TO BE BAPTIZED

Parents desiring to have their baby baptized by the pastor at the 11 o'clock service on Easter morning will please call the church office, 2-1990.

VOL. XI

# Pulpit and Pen

NO. 13



## Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This Page Devoted to the Interests of This Church

GASTON FOOTE  
MinisterALVIN D. HAVEKOST  
Associate MinisterJEROME P. BOWEN  
Supt. Church SchoolMRS. I. J. STEED  
Minister of MusicMISS KATE BOSSINGER  
OrganistMARGUERITE CLARK  
Church Secretary

### Next Sunday At Winfield

- 10:00 A. M. CHURCH SCHOOL—Bring the family
- 11:00 A. M. "LONG TERM INVESTMENTS"—Sermon by Pastor
- 6:00 P. M. Jr-High, Senior and Young People's Leagues
- 7:30 P. M. Sermon by Rev. Harmon B. Ramsey (pastor Central Presbyterian Church). (This service sponsored by Winfield Sunday Evening Club)

### The Pastor's Message

As we approach the Easter season celebrating the resurrection of our Lord, Winfield Church members will try desperately to pay TO DATE their spiritual obligations to the church. Of the 800 pledges there are yet some 350 pledges in arrears or an aggregate of more than \$1500. If the church properly discharges its duty it must have the means to carry on. The causes that the church serves NEED HELP NOW. Our missionaries in war-torn areas NEED THE MONEY NOW. Every pledge will probably be paid in full in the fall. But Chinese children need food NOW—many will die of neglect if we do not pay our mission pledge (\$2500) NOW, at least in part. Please help NOW.

## Christian Education

By ALVIN D. HAVEKOST

### Church School Attendance

Last Sunday ..... 580  
A Year Ago ..... 571

### Departmental Report

	On	Stay	League		
	Pres. Time	Cont. Ch.	Attend.		
Jr. Hi	69	60	39	50	18
Sr. Hi	64	56	39	41	31
Y. P.	44	36	11	40	23
Sunday Evening Club					30

### Adult Report

	Visits.	Present
Couples Class		58
Carrie Hinton Class	33	37
Men's Bible Class		37
Brothers Class	18	32
Jenkins' Class		32
Fidelity Class	6	30
Forum Class	4	19
Ashby Class	8	13

Total ..... 86 ..... 258  
Total visits in all departments ..... 109

### BOARD OF CHRISTIAN EDUCATION

The regular meeting of the Local Board of Christian Education will be held next Wednesday, April 5, at 6:00 o'clock.

### YOUNG PEOPLE TO HAVE SPECIAL SERVICE SUNDAY AT 6:45

The Young People's, Senior, and Junior High Departments will meet in the Young People's Chapel for a special service for Palm Sunday. This consecration service will be led by Tommie Holliman, President of the Young People's Department. Others taking part will be John Kochtitzky, Wallace Barker, Dell Kerr, and Robert McNeely.

### YOUTH CONSECRATION SERVICE

The Little Rock District Methodist Young People's Union will hold a consecration service next Sunday at 4:00 o'clock, at First Methodist Church, Eighth and Center Streets. All young people and counselors are invited to attend this service.

### WINFIELD SCOUTS

The Winfield Boy Scouts, Scoutmaster William Weidemeyer and the Scout Committeemen entertained the Scoutmaster's Round Table, at a dinner meeting in Fellowship Hall, Monday evening. About 65 Scoutmasters, Assistant Scoutmasters and Committeemen were present. Dr. Gaston Foote gave the address of the evening.

## Every Church Member Should Be A Church School Member

### ATTEND CHURCH SCHOOL SUNDAY!

### Attendance Goals for Next (Palm) Sunday and Easter

#### Adult Classes

ASHBY	25
BROTHERS	40
COUPLES	80
FIDELITY	50
FORUM	30
JENKINS	50
MOTHERS	60
MEN'S	60

#### Departments

YOUNG PEOPLE	70
SENIORS	80
JUNIOR HIGH	90
JUNIOR	70
PRIMARY	60
BEGINNERS	40
NURSERY	35

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Reach Your Goal Sunday?