



Arkansas Methodist

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



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

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NO. 9

LAYMEN IN THE METHODIST ADVANCE

By GEORGE L. MORELOCK

Secretary of General Board of Lay Activities

THE hosts of world Methodism are being summoned to a Spiritual Advance. The Movement had its beginning in the act and fact of union. Distinct spiritual progress was made when the different branches of Methodism laid aside the prejudices and animosities engendered by the differences of the past, and came together in the bonds of Christian love and in unity of spirit and purpose to form one great Methodist Church. The spiritual atmosphere of the Uniting Conference was a clear demonstration of this fact. No wonder that there was a spontaneous and unanimous call for the Bishops to lead the new Church in a great Spiritual Advance! This was no mere conference resolution. It was a record of an impulse and a desire coming from the very hearts of the leaders and members of that great Conference. It is finding its echo in the hearts of Methodists everywhere.

Our Bishops

Our Bishops have responded to the call and have taken the lead. They have presented the challenge to the Church in a series of Methodist Rallies reaching across the Nation. Everywhere large congregations of Methodists have greeted them with enthusiastic response to their stirring messages. Upon the foundation thus laid it will be their responsibility and opportunity to continue to lead the Church in the building of the superstructure of the Advance that will make the new Methodist Church a mightier spiritual force for the establishment of Christ's Kingdom on earth.

Our Ministers

What part do our Ministers have in this Movement? If there is to be a real, enduring advance genuinely constructive in its contribution, they, too, must lead. The churches will be expecting it. There will be no real advance without it. There must come to our ministers a fresh experience of Christ, a deeper faith in the power of His Gospel, a greater love for people, a stronger passion for the salvation of souls, a keener desire for social justice, a more perfect consecration of themselves to the task committed to their hands. They must proclaim the Gospel message with new and convincing power. The proclamation of the Truth must be reinforced by a life of such unselfish devotion to Christ and His Church, that the reality of our religion will be accepted by those who hear and see. What a task! What a glorious opportunity!

Our Laymen

What part do the laymen of the Church have in the Movement? What must they be and what can they do to help bring about a real, abiding advance? Next to the absolute dedication of the ministers of the Church to the task, here is the crux of the issue for success or failure. Surely the laymen will respond and a truly great spiritual awakening will come to our Church. But the responses must be in earnest. It must be definite and concrete. And it must be continuous, looking across the years of human need.

What are some of the definite, concrete things that laymen must do to insure a steady, continuous, constructive spiritual advance on the part of the Methodist Church? We dare to suggest a few basic things as guide-posts along the way, not impossible of achievement, but, in cooperation with the ministry, within the power of the laymen of the Church to accomplish, things that will contribute to the ultimate success of the Movement.

1. *Renewal of Faith.* Mere acceptance of the doctrines of the Church and the tenets of

* AND WHEN HE HAD GIVEN THANKS *
* HE BRAKE IT AND SAID: TAKE, EAT; *
* THIS IS MY BODY WHICH IS BROKEN *
* FOR YOU; THIS DO IN REMEMBRANCE *
* OF ME. AFTER THE SAME MANNER *
* ALSO HE TOOK THE CUP, WHEN HE *
* HAD SUPPED, SAYING: THIS CUP IS *
* THE NEW TESTAMENT IN MY BLOOD; *
* THIS DO YE, AS OFT AS YE DRINK IT, *
* IN REMEMBRANCE OF ME.—I Corin- *
* thians 11:24-25. *

the Christian religion and complacent acquiescence in the program of the Church will not suffice for a real advance. The laymen of the Church must also come into a new experience of Christ and a renewal of their faith in Him. This path is marked by repentance, prayer, and good works. Their faith in God and in Christ must be as real as life itself. They must believe in the depths of their souls—nay, they must know—that Christ is the Son of God, the Saviour of man, the only hope of our sin-cursed, bewildered, fearful, heart-sick world. This must become such a conviction with our laymen that, like the early Christians, they will dedicate their time, their powers of personality, their material possessions—life itself—to win all nations to Him. The mission of Christ and His Church, as in the first century, must again become a matter of primary and supreme importance in the lives of Twentieth Century Christians. No other attitude of mind and heart will meet the tragic needs of the present hour.

2. *Information and Vision.* If there is to be a truly great Methodist Advance, Methodist laymen must have greater vision, they must know more; more about the whole Christian Movement and its mission; more about the Methodist Church, its history, doctrines, polity and program; more about the great moral and spiritual issues facing us at this hour. This knowledge and vision will not come by wishful thinking. A price must be paid. Methodist laymen must give more time to the study of the Bible, the courses offered in the program of Christian education, and books on moral and religious subjects. They must read the best religious periodicals. A Methodist advance will not gain great momentum until Methodist periodicals find their way into the homes of more Methodist families. With a membership of nearly 8,000,000 there should be a circulation of not less than 2,000,000 Methodist church papers in our homes, exclusive of our church school publications. What a contribution this would make to a real Methodist Advance! Let us not deceive ourselves: Methodist laymen must have greater vision, they must know where they are going, and why, and how to get there, if the Methodist Church is to become a greater spiritual force in the world.

3. *Worship.* In its nearly 2,000 years of history, the Christian Church has engaged in many activities, a large number of them temporary, but, through it all, one activity has remained central—corporate, public worship. The Church has clung to this with the tenacity of a conviction that here was the heart and soul of its common life. It has been the center of all the other activities of the Church. Doubtless it always will be. Here the laymen truly find a place to serve: to commune with God; to hear the Gospel preached; to receive the Holy Communion; to cooperate in the achievements of the Church; for the ministry of music and song; for spiritual renewal; for guidance in religious thought; for the influence of their example; for worshipful giving; for an exalted fellowship; for the preservation of the Sabbath, society and civilization; for the building of a universal brotherhood.

The unity and strength of a congregation for

any task is largely developed through its worship service. It can be done only through the cooperation of the laymen and every layman can cooperate; he can be in his place and he can join with others in winning back into the fellowship and communion of the Church the sixty per cent of its members who at present do not regularly attend the worship services. Let us not think for a moment that we can have a real advance until our laymen become aroused at this point and go to work in desperate earnest to do something about it. Our Methodist Advance will be marked by a steady increase of attendance upon the worship services of the Church.

4. *Teaching.* An enduring Methodist Advance will be marked by steady progress in the teaching function of the Church. Here is one of the main channels of its constructive and vital work. "Teaching them whatsoever I have commanded you," said Jesus. The Church must not only worship, it must teach, or die.

In this field, Methodism operates largely through its Church School. Here is one of the real opportunities for laymen; to be students in the classes of the Church School; to qualify consistently to teach and serve as competent officers; to promote sentiment and enthusiastic cooperation for the inclusion of all members of the church and the children of Methodist families in the classes of the Church School; to help extend the program to reach every man, woman and child in the community not ministered to by some Church; to extend the program through week-day classes and vacation Bible Schools; to help make the entire program of teaching genuinely evangelistic; to help create a program that is genuinely and vitally educational, approximating, if not equaling in its scope and effectiveness, that of our best educational institutions; to help strengthen our Methodist Colleges and Universities, which are strongholds of liberty of thought, speech and conscience.

Steady increase in attendance upon our Church Schools and the efficiency of their work will be one of the characteristics of a lasting Methodist Advance. To make this possible there must be a rededication of laymen to the task in point of time, talents, thought and money. The results will be commensurate with the effort and investment.

5. *Evangelism.* Every Methodist advance, for that matter, every Christian advance, has been characterized by a high tide of evangelic zeal. They have also been marked by great interest and activity on the part of the laymen of the Church. It will be so in the present instance.

But what is evangelism? The proclamation of the Good News to all men. And who are evangelists? Jesus made no exceptions. "Ye are my witnesses" applies to all alike. The Apostles told the story of the Good News; so did Stephen, and Philip, and the women. Surely this is the opportunity of Methodist laymen just as it was for laymen in the days of the early Church.

But how may I be an evangelist? the layman asks. This is not a question easy to answer. From past experience, a few suggestions may be made: a Christlike life—"Ye shall know them by their fruits;" a Christian home—the truly Christian home is the greatest single force for evangelism in our modern world; worshipful, sacrificial giving for the furtherance of Christ's Kingdom; teaching in the Church School; promotion of a genuine revival; promotion of attendance upon the worship services; personal witness.

The method is not the major concern; the passion for souls is the vital thing. Every layman is a human personality through whom the

(Continued on Page Two, Column Two)

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METHODIST EVENTS

N. Ark. Conf. WMS Conference, Conway, March 26-28.
L. Rock Conf. WMS Conference, El Dorado, April 2-4.
Little Rock Dist. Conf., Des Arc, April 9.
Searcy Dist. Conf., Quitman, April 16.
Batesville Dist. Conf., Swifton, April 18-19.
General Conference, Atlantic City, April 24.
Helena Dist. Conf., Marianna, May 2.
Paragould Dist. Conf., Beech Grove, May 7-8.
Jonesboro Dist. Conf., Huntington Ave., May 9.
Texarkana Dist. Conf., Hatfield, May 16.
Prescott Dist. Conf., Mineral Springs, May 21.
Jurisdictional Conference, Oklahoma City, May 28.

Personal and Other Items

REV. E. L. MCKAY, pastor of Bryant Charge, reports the death, Feb. 13, of Eucl H. Scott of Salem church. He was one of the fourth generation of Scotts on his home place.

THE article concerning Conference Claimants' funds, by Rev. Wm. Sherman, in this issue should be read by all Claimants so that they may understand the present conditions and save useless correspondence.

REV. C. E. GRAY, our pastor at Imboden, writes: "Our work is moving on pretty well, considering the unfavorable weather conditions, the general epidemic of flu, and a few other incidental draw-backs."

REV. J. H. HUMPHREYS, our pastor at Vilonia, called Monday with subscriptions, and reported a good start in his work. Twenty-three members have been received and Finances are well up. He hopes to have a good list of subscribers.

REV. J. W. JOHNSTON, our pastor at Calico Rock, writes: "Our work is going well. We balanced our budget on salaries for the first quarter. Half payment on our acceptance on Benevolences has gone to the treasurer. We are sending you our one hundred per cent club. We hope to have a great year."

BISHOP JAMES CANNON, JR., has been confined to his bed since Christmas by a severe attack of arthritis. This prevented his attendance upon General Missionary Council, the National Temperance and Prohibition Council, the

Trustees of the Church Peace Union, and the Executive Committee of the Federal Council. It also prevented his attendance upon the South-eastern Anti-Saloon League Convention at St. Petersburg, Fla., February 25, at which convention he has spoken regularly for the past few years. He is improving slowly, but hopes to gradually overcome this attack.

ACT QUICKLY

ATTENTION has several times been called to Senate Bill 517, introduced by Senator Johnson of Colorado for the purpose of stopping liquor advertising over the radio. The time has come for its consideration; but Senator B. C. Clark of Missouri has declared that he will not only oppose it by a filibuster, but will seek to amend it by including the provisions of the Anti-Lynching Bill. He is offering this amendment knowing that Southern Senators are against it and in the hope that thus he may kill the bill.

As liquor advertising over the radio is the most objectionable kind of liquor publicity, this bill should be enacted into law. If Senator Clark succeeds in defeating it, the possibility of getting such a needed law will be past for this year. Therefore, we urge our readers to write to our Senators Hattie W. Caraway and John E. Miller urging them to co-operate heartily with Senator Johnson to get favorable consideration. We may say that while we are wholeheartedly against lynching, we believe that the proposed law will not only not prevent lynching but will make conditions worse and make possible extremely unfair proceedings against unoffending citizens. However, it is certainly not fair to combine two measures which should be separately considered on their merits. We trust that our readers will act quickly and give our Senators their backing. We advise also that you write Senator E. C. Johnson, urging him to press for action.

CIRCULATION REPORT

DURING the past week the following subscriptions have been received: Lavaca, J. C. Cofer, 1; Hampton-Harrell, L. O. Lee, 9; Grand Ave., Hot Springs, J. H. Cummins, by R. L. Keith, 2; Joiner, C. C. Burton, 1; Strickler, Ivan Wilson, 100%, 6; Central Ave., Batesville, E. W. Faulkner, 100%, 60; Perry, A. H. DuLaney, 2; Russellville, H. M. Lewis, 1; Smackover, W. L. Arnold, by Mrs. Roy Price, 5; Roland, J. W. Nethercutt, 1; Hazen, A. E. Jacobs, 1; Buckner Charge, Mt. Ida Church, S. B. Mann, 100%, 4; Fairview-Harmony Grove, F. L. Arnold, 2. Brethren, accept thanks for your co-operation. Now, let us have many 100% Clubs during the next few weeks. It is a good time to get the paper in the homes of Methodist families.

LAYMEN IN THE METHODIST ADVANCE

(Continued from Page One)

healing power of the Gospel may be released for the redemption of all men everywhere. May every Methodist layman become a conductor of the divine power of regeneration that the kingdoms of this world may become the Kingdom of God. This is fundamental to a great spiritual movement.

6. *Christian Fellowship.* The road to a continuous spiritual advance will be found through a sincere Christian fellowship. Our Methodist churches must become in deed and in truth replicas of the Jerusalem Church—genuine Fellowship Churches.

Christ's mission on earth was a mission of love. He revealed God in his everlasting love for men. He Himself was the perfect exemplification of love. He loved unto the uttermost, even unto the death on the cross. He taught his Disciples to love God, one another, and all men. He said: "God is love; love is the fulfillment of the law; love overcometh the world."

When they fully understood his mission, his Disciples established at Jerusalem the greatest Brotherhood on earth—the beginning of a Christian fellowship that will at least include all men. Here is the greatest need of our Methodist churches. It makes little difference how much activity there be in a church, what ambitious programs may be undertaken, if a con-

gregation does not have the spirit of genuine Christian fellowship, and exemplify that spirit in relation to one another and to those in need in the community, practically all its efforts will be futile. With such a spirit a church can undertake any reasonable task.

Nothing else in this world can compete with Christian love. This makes the true Christian Church a power that can literally change a world. But this power resides in the laity as well as in the ministry and it must be released through their personalities. A real spiritual advance demands laymen who can and will love their brethren and their fellow men everywhere as did the Disciples of old—even unto death itself. And here is where every layman can co-operate. Every layman can love. A great Methodist advance waits upon this dynamic factor, this power that will draw all men unto Him. May the laymen of Methodism help to develop a Christian fellowship that will prove irresistible in winning all nations unto Him.

7. *Christian Stewardship.* All permanent spiritual advance is rooted in the understanding and practice of Christian stewardship. Life and all that ministers to life are gifts from God. Life has been redeemed by Jesus Christ. Hence life, and all that affects life, is a trust, a stewardship. A full-orbed Christian becomes a steward of his time, talents, spiritual resources, and material possessions. Jesus said, "I am come that they might have life and that they might have it more abundantly." His Gospel remakes life—it brings the abundant life. It ministers to all of man's essential needs. Hence every Christian must be a steward of the Gospel.

The early Christians were such stewards. Under the tuition of Jesus and the Holy Spirit, they felt this stewardship so keenly that they joyfully gave themselves and their possessions for it and accepted persecution, danger, hardship, and even death in order that they might fulfill their stewardship. Such a spirit of stewardship on the part of Methodist Laymen is the paramount need of the hour. Here is the key to a real advance.

The ministers must take the lead, but a great army of laymen must follow. Methodist laymen must see the issue facing the world today as a matter of life and death—life or death to countless millions of souls in spiritual darkness, life or death to man's highest development, life or death to hope and faith, life or death to civilization. Realizing the issue, they will be constrained to a higher stewardship of the Gospel through the ministry of the Church. They will be found in the worship service, they will undertake specific religious tasks; they will so live in business, political and social relations as to witness to the Christian truth and way of life; they will give and give sacrificially to spread throughout the world this Gospel of light and life. If the laymen of Methodism can catch the vision and will take the road of genuine stewardship, I can see the Methodist Church moving on like a mighty army to greater spiritual conquests.

8. *A New Sense of Reality.* Finally, our spiritual advance will come with greater power when the laymen of the Church challenge the man on the street, the industrialist and the union worker, the rich and the poor, the politician and the voter, those entrenched in wealth and those dispossessed, the exploiter and those exploited, the Nationalist and the Internationalist, with a new sense of the reality of his religion.

This cannot be done by speech alone. It will be the result of a consistent Christian life, for men's lives are living sermons. After all, by their quality of life, laymen have the best opportunity to preach the Gospel and secure its acceptance. A genuine Christian life is potent unto salvation. If Methodism is to have a great spiritual advance, by their lives and by all proper means of influence, Methodist laymen must not only evangelize, but also combat the great social evils of the day: gambling, intemperance, economic injustice, racial hatred and War.

Surely Methodist laymen will accept the challenge. If they do, the Methodist Church will become a mightier spiritual force for evangelism and world missions, for Christian education, for social justice and for world peace, and its beneficent influence will go to the ends of the earth.

Youth Seeks Others

II Samuel 18:22: "And Joab said, Wherefore wilt thou run, seeing thou hast no tidings ready?"

One day a rich but miserly Jew came to the Rabbi. The Rabbi led him to a window. "Look out there," he said, "and tell me what you see." "People," answered the rich man. Then the Rabbi led him to a mirror. "What do you see now?" he asked. "I see myself," answered the rich man. Then the Rabbi said, "Behold, in the window there is a glass and in the mirror there is a glass. But the glass of the mirror is covered with silver, and no sooner is a little silver added than you cease to see others and see only yourself."

Some people are so blinded by silver that they cannot see anything beyond their own door step. Greed shuts out the light of life, blinds them to the beauty of brotherhood and to the glory of God. And youth is not immune to this danger. Thousands of young people are ready to barter their very souls for the touch of gold. For they feel that money is power and that the abundant life consists of possessions. They seek others for what they can get out of them. They seek others that they might exploit them and enrich themselves. Blinded by the cynicism which the love of money produces, they know the price of everything but the value of nothing. They confront life with one question: "What is there in it for me?"

I wonder if all of us are not more or less infected with this pagan outlook? Do we not honor the golden rule more in the breach than in the performance? Are there not times when our idealism vanishes into thin air and we say to ourselves, "After all, a person must look out for number one."

Now the first step in seeking others in any Christian sense is to put self in its place. And its place is on the cross. "If any man would come after me, let him deny himself." Surely Jesus meant more than denying ourselves some little luxury such as a trip to the mountains or a formal dress. He meant denying ourselves the luxury of thinking that we are the only pebbles on the beach. He meant that we should see ourselves as members of the great family of God and make our private wishes subservient to the welfare of the whole family. He meant that we should demand for others the same rights, liberties, privileges that we desire for ourselves. When we can say, "Our Father," and include in that "our" all the sons of earth, we have begun to seek others as Christ sought them. And if we should seek others for Christ, our lives must bear the Christian message.

In the 18th Chapter of II Samuel there is the story of a young man named Ahimaaz. King David's son, Absalom, revolted against his father and David sent an army to put down the revolt. In the battle that ensued Absalom was killed. And Joab, the captain of David's forces, dispatched a runner to the king with news of what had transpired. Just as this runner started with his message, Ahimaaz stepped up to Joab and asked to be allowed to run. Evidently Ahimaaz did not know what had taken place for Joab said to him, "Wherefore wilt thou run, seeing that thou hast no tidings ready?" But the young man was enthusiastic and persisted and finally Joab gave him permission to

run. He was a swifter runner than the runner who had been dispatched, so he reached David first. When he saluted, David, eager to have news of the fray asked for tidings. And all the enthusiastic young runner could say was, "I saw a great tumult." Then the king in utter disgust said, "Stand aside."

Enthusiasm is not enough; we must have a message. Sincerity is not enough; we must have the truth. For only truth can help. Malaria was the scourge of the Southland for generations. And doctors believed that malaria was caused by the mists that came out of the swamps at night. So they advised people to keep their windows closed tightly at night. They were utterly sincere in this belief but malaria was not checked. Then somebody discovered that malaria is spread by a certain kind of mosquito. When they waged war on the mosquito, malaria received its death blow. Enthusiasm and sincerity never saved anything. Only truth can save.

Now the world needs to be saved from its sin and its social wrongs. But we shall not help to save it merely by passionate enthusiasm or by sincerity. Only the truth of Christ can save it. If we could persuade everybody that Christ is the Son of the living God that would do little good unless we could get them to live in the spirit of Christ and order their relationships by his principles. There are over 500,000,000 Christians in the world today, most of whom would gladly stand up and say, "Thou art the Christ, the Son of the living God." But the world is sick with conflict and hatred and exploitation and racial animosity. We shall not help the world much until we can give it the message of Jesus. And how can we impart that message until we know it? How can we teach the world how to apply it until we have a working knowledge of the titanic forces that today play upon the life of mankind? You see, it is not enough to have enthusiasm and a sincere desire to help others. We must have a message. No matter how well we run, if we do not have a message that will heal the hurt of the world, the world, like David, will say, "Stand aside." We must study therefore to show ourselves approved unto God, workmen who know the content of the message of Christ and know how to apply it to human need.

But study means discipline, and discipline is hard. Men who are too indolent to master the message may run with great enthusiasm, but they will hinder more than help.

Are we able and willing to pay the price of preparing ourselves for skilled labor? Enthusiasm alone does not make the athlete. He must submit to a gruelling discipline before he is qualified to enter the game. The masterpiece of the painter is not the result of artistic enthusiasm alone. Behind it lie years of gruelling discipline. He must scorn delights and live laborious days. He must master all the laws of harmony and color. In order to become a master artist he must become a slave to the principles of art. And it is not otherwise with the Christian who would help others. He must study until he is able to give a reason for the hope that is in him. He must become the slave of Christ, giving himself in complete obedience to His teachings, before he can impress others with the message of Christ.

And most important of all, he

must be one who has tried the message of Christ in his own experience. We can do little for others until first we allow Christ to do something for us. Paul, who was a most effective messenger of Christ, brought to the advocacy of the message a thoroughly disciplined and well furnished mind. He knew the facts about Christ. He hammered his faith out on the anvil of thought until he was able to give cogent reasons for his hope. But more than that! He tried Christ in his own life. When he stood before men to tell them of the way of Christ, his voice carried conviction because he spoke out of a vital personal experience. "I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." Have we tried to live in the spirit of Christ? If not, how do we know that living in His spirit will enrich life and give it peace? Have we walked in fellowship with Him? If not, how do we know that he is able to help us in the hour of temptation and sorrow? Have we tried loving God with all our strength and our neighbors as ourselves? If not, how do we know where such a program will lead a man? Shall we try to describe a mountain we have never scaled? Shall we offer ourselves as pilots on a sea we have never sailed? Before we run we would better make sure that we have tidings. Before we offer the unsearchable riches of Christ to others, we would better look to our own spiritual account. Youth, get hold of the Christian message and let it get hold of you. Then seek others.—W. B. Selah, Memphis.

A STATEMENT FROM BOARD OF CONFERENCE CLAIMANTS OF NORTH ARKANSAS CONFERENCE.

This article is written that all may understand the law under which the funds collected for claimants are distributed.

For many years the Discipline of the Methodist Episcopal Church, South, has suggested that these funds be distributed on the basis of years of active service rendered, but in the North Arkansas Conference this rule has never been practiced in making our distributions.

The Uniting Conference at Kansas City, 1939, made it mandatory. Paragraph 1339, Section 2, Discipline 1939, reads: "The funds available for appropriation annually by the Missouri Corporation shall be distributed to the Conference Claimants of the Methodist Church within its territory administered by the Board as follows: (a) To retired ministers on the basis of years of service; (b) To the widows of deceased ministers, on the basis of the number of years they have been the wives of effective traveling preachers; and the amount shall be seventy per cent of that paid to retired ministers for a like number of years of effective service."

Then the service years of a preacher are clearly defined in Paragraph 1339, Section 6, "The years of active service of a retired minister shall be the years from the date of his admission on trial to the date of his retirement, less the years within this period when he may have been located, supernumerary, retired, or appointed to student work without pastoral assignment; provided, however, that only two years shall be allowed for the time he was on trial. The years of serv-

The Campus Goes Co-operative

By SUSIE McKINNON MILLAR

CHAPTER IX

Four girls paused on the steps leading to Miss Matthews' office. All eyes turned to Helen Wilson as she said: "But, Lois, are you sure you want to cast your lot with us? Rebecca and Olive and I are sold on this idea of a cooperative home, but we don't even know that we'll be able to find a place to try it out. If we don't find one, Olive and I may not even be able to enter school and Rebecca will have to stay in one of the dormitories. Hadn't you better wait until we find a place, and until you have time to make up your mind that you'd like to live with us?"

"What a question!" laughed Lois. "You get me wrong. Why, Lois Adams has so little mind that she makes it up instantly. I knew that I wanted to be with you the minute I saw you before the Committee. That's me all over. No, you needn't try to put me off. I'm in on this. Of course, I mean, if you three will let me in. I'm sold on the idea, too, and I know father will like it. He's determined to help me through college, but the salary his church pays him won't go far. Please, I want the fun of helping to find and start this house. Do I string along?"

Helen and Olive nodded and Rebecca said: "Sure, string along. But let's get going. I'm wondering what Miss Matthews has on her mind."

They entered the office and Miss Matthews greeted them pleasantly. "I'm glad you decided to come back; and I see you have one more in

ice to be counted for a minister's widow shall be the years she was his wife during his active service."

At the session of our Annual Conference, held at Morrilton 1939, the following was passed: "That five per cent of the money collected for Conference Claimants be put in an emergency fund to take care of burial expenses and superannuation. The remaining 95 per cent be distributed as follows: 80 per cent on the basis of years of service in the effective ministry and 20 per cent on the basis of need."

The Board has undertaken, by correspondence with all claimants, consultation of Conference Journals where they were available, to find the exact service years of each claimant. We find that the sum total of years for the men is 1122 and that of the women is 1069, making a grand total of 2191.

At a meeting of the officers of the Board, held in Little Rock, Feb. 5, 1940, it was decided, using last year's figures as a basis, that we could not allow more than \$5.00 per service year to the men and \$3.50 to the women in the interim of Conference and then, when the amounts were in at Conference, adjustments could be made. Where the service years were few and the need very great, from the 20 per cent we would not allow more than \$3.00 per month to any one.

We shall distribute what funds we have on hand at mid-year about May 15. Monthly payments are discouraged as it requires time and expense, but where necessary to have such payments, you will please write to Rev. E. H. Hook, North Little Rock.—William Sherman, Chairman of Board.

your group. Miss Adams, have you fallen in love with this cooperative home idea? I confess I have. I almost wish that I were free to join you." Turning to Helen, she continued: "We are in luck. I think I've found the ideal place, but you girls must see it and decide for yourselves. It's the old Stewart home, just off the campus toward town. Mr. Allen Stewart owns the place, but closed it a year ago when his mother died. He has his law office in Welton and finds it more convenient to keep an apartment in Welton. This morning he overheard us discussing cooperative homes and was pleased with the idea. He's coming out to show us the place and discuss plans with you."

"Sounds good to me!" exclaimed Rebecca; "but let's get organized, for somebody has to be the chief guy in this and do the talking. What do you say, Olive? Shall we elect Helen as leader?"

"That sounds reasonable to me," said Olive as she turned to Lois. "Don't you think Helen is the right one?"

"Indeed I do," agreed Lois.

"Oh, but—" began Helen, "I—"

"But nothin'!" interrupted Rebecca. "That's decided. And here are three of us wholeheartedly willing to follow your lead."

Miss Matthews laughed as she said, "That's what I call transacting business with neatness and dispatch. And I predict success for your undertaking. I think you have made a wise choice in selecting a leader. Ah, here is Mr. Stewart. Well, Allen, you're just on time. These young ladies are eager to see the place and hear your plans." She presented him to the group.

Allen greeted the girls pleasantly and soon set them at ease by his genuinely friendly interest. Then he said: "I see you are ready and rarin' to go, so let's get down to business. What's your idea of the home and how it should be run? Do we all speak at once or—"

"No," interrupted Rebecca, "we simply nod our heads. Helen is our voice."

"So," laughed Allen, as he turned approving eyes toward Helen and said to Rebecca: "I perceive you're not so dumb. With such a voice and three independent echoes we ought to go far."

BLADDER SUFFERERS HERE IS RELIEF

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

"Build-Up" Good News For Suffering Women

Much of women's periodic distress may be unnecessary!

Many who suffer from headaches, nervousness, cramp-like pain, other symptoms of functional dysmenorrhea due to malnutrition are helped by CARDUI.

Main way it helps relieve periodic distress is by increasing appetite and flow of gastric juice. Thus it often aids digestion; helps build strength, energy, resistance to periodic disturbances.

Others find help for periodic discomfort this way: Start a few days before and take CARDUI until "the time" has passed. Women have used CARDUI for more than 50 years.

"We ought to look at the house at least," asserted Rebecca.

"I have agreed," said Helen, "to be the spokesman for the group, but you'll soon find, Mr. Stewart, that these girls are not just echoes. They have ideas and the courage to carry them out. And before our conference is over, you'll find them often speaking for the spokesman. You couldn't keep them quiet."

"All right, Miss Spokesman Helen, I have a house to rent. Do you wish to inspect it? or will you take it sight unseen?"

"First," answered Helen, "is the rent high? We have not enough among us to pay high rent; and I have a feeling that your old home is a regular storehouse of treasures."

"Thank you for that," said Allen. "To me it is just that. But I cannot use it myself and the old couple living in the servant's house on the place are no longer able to take proper care of it. I do not like to rent it to just anybody, but for a very small rent I am willing to turn it over to you for this experiment. The cooperative idea is one that interests me very much. I want to see this plan of yours tried out. I'm sure we can come to terms on the question of rent. If you like the place well enough to take it, I'll have it set in order, and you may take possession right away."

"Please," said Rebecca, "will you give me the job of cleaning it and setting it in order. I'd just love it. And I'll need that extra money. Will you hire me, Mr. Stewart?"

"Why not?" said Allen laughing. "I see this little echo has ideas. When we settle the question of taking over the house, I'll take up the matter with you."

"And Rebecca," insisted Lois, "you will simply have to hire us to help you. I know without even seeing it that we are taking the place."

"I'm free to go with you now," said Miss Matthews, pushing aside her work and getting up from her desk. "I'm anxious for you to see the house, but I'm like Lois, I'm practically sure you'll take the place. You'll find Mr. Stewart a most reasonable landlord, and I'm sponsoring this undertaking. I feel sure that Mr. Stewart will find these girls most satisfactory."

"Will there be room in the house for more girls?" asked Olive, "and how could we manage that?"

"There'll be room for at least eight or ten girls, or perhaps even more," said Miss Matthews. "You four girls can decide on how many and whom you'll take, and you may consult me on any of your problems. Come on, Helen, you and Allen walk with me and we'll go a little deeper into the business side of this proposition. Do you know much about business, Helen?"

"Not a great deal," admitted Helen, "but fortunately Dad taught me to budget my allowance, and I have a very clear idea of the value and the management of money, although I no longer have much to manage."

"Well, it strikes me that you are just the one to keep the books and budget for this organization," said Miss Matthews.

"And," said Allen, "there's already an office ready and waiting for you. It's just off the living room. It used to be my office, but later, when I was away from home, mother and her secretary used it. Oh, here we are. We turn in here at this gate."

(To be continued)

Woman's Department of Christian Service

MRS. A. C. MILLAR, Editor

Communications should be received not later than Saturday for the following week.
Address 1018 Scott Street

FOREIGN MISSION WORK OF THE METHODIST EPISCOPAL CHURCH

This article is a companion to one which appeared on this page in the February 8 issue.

Source materials used in the preparation of the article include a leaflet, "Lifting Our Horizons in Fields Afar," by Florence Hooper, obtainable from Literature Headquarters, 712 Church Street, Nashville, Tenn., and the Journal of the annual meeting of the Board of Foreign Missions of the Methodist Episcopal Church, secured from the Board of Foreign Missions, 150 Fifth Ave., New York.

As in the case of Home Missions, much of the work being carried on by the Board of Foreign Missions and the Woman's Foreign Missionary Society is similar to that done by the M. E. Church, South, through the Foreign Department of the General Board, including Woman's Work in that department. Naturally this is true in those countries where both churches have been working in similar situations.

There are three fields in which indigenous churches have developed, each in itself a union including the former Northern and Southern Missions. These are Korea, Mexico and Japan.

The Korea Methodist Church was formed in 1930 out of the Korean constituencies of the M. E. Church, which has eleven residence stations in the western part of the peninsula, and the M. E. Church, South, with five stations in the eastern part. Ewha College for women is the name familiar to women of both groups, of the leading college for women, a co-operative enterprise of many years' standing.

The Methodist Church of Mexico was also formed in 1930 of the Methodist congregations brought into existence through the mission work of both churches. Each church maintains six residence stations in Mexico.

The Japan Methodist Church was formed in 1907 as a union of Japanese Christians, who, up to that time, had been members of the M. E. Church, the M. E. Church, South, and the Methodist Church of Canada. The Southern church has twelve stations, the Northern church has eleven. The Methodist Protestant Church also has three stations, but its members did not enter the Japan Methodist Church.

In China both churches have worked under similar conditions and therefore have provided the same types of service. The M. E. Church is credited with twenty-four residence stations, the M. E. Church, South, with nine. There has been some damage to life and property during the present war in the territory occupied by the Northern church, but it has been slight compared to that suffered by the Southern church, whose work was largely found in the Yangtze Valley section where destruction has been extensive. In North China the M. E. Church has been able to carry on its work even in Japanese-occupied

territory, but in Central China the work of the church has been greatly affected by the war. The members who had any means fled into more remote areas, some into the Far West. But missionaries report that the churches have found wide-open doors for direct evangelism and for the related activities of a Christian church among the hordes of poverty-stricken Chinese who were unable to leave. They have turned to the church as one of the stabilizing influences, a continuing expression of Christian friendship. Many educational institutions have been forced to move either to remote sections in nearby territory or far to the West in Szechuan, where the M. E. Church had already been working for almost fifty years. Because of their isolation most of these schools have opened their doors to students of both sexes. Thus in exile the process of co-education has been accelerated. The students are rendering invaluable service to the rural communities in which they are now placed. In small bands they are required to scatter at specified periods to live for weeks at a time in otherwise isolated villages where they carry on educational work and help to build Christian ideals among individuals and communities.

On the huge continents of Africa and South America both the Northern and Southern churches are working, but with greater diversity in the type of work, due to different conditions prevailing.

In Africa, with twenty-four residence stations, the M. E. Church is working in Algeria and Tunisia in the North, in Liberia and Angola on the West, in the Union of South Africa and Southern Rhodesia in the South, in Portuguese East Africa in the Southeast, and in the Belgian Congo in the Central region.

In the northern part the Methodists took over a work started by independent English women missionaries on the precarious basis of voluntary gifts from home, and have developed a ministry to girls which though small, is worthwhile. The homes provided give to girls real home life and Christian training from babyhood.

In Liberia the College of West Africa celebrated last fall one hundred years of service to youth.

In Angola the work is laid out geographically, according to a plan of Bishop Taylor and a party of self-supporting missionaries, who pioneered there. Bishop Taylor's idea was to spread a chain of stations across Africa from coast to coast, largely to stem the Mohammedan drive from the North into the tribes of central Africa. So one of the earliest stations was at Loanda on the coast, from which point the missionaries gradually went inland, organizing in small villages and occasionally in towns. Three hundred miles or more inland they founded a station at Malange. Some of the churches, schools and larger stations founded along this line of 300 miles, still stand; some have been abandoned because of shifting native population. Seven miles from Malange a central training school has been founded at Suessua with a farm available for agricultural instruction and experimentation.

In South Africa the church ministers to natives who have left their village homes to work in mining centers and also in the villages with those who have returned from the mines or have never left their

homes. The mission at Old Umtali, in Southern Rhodesia, is the best known. It includes a farm, a day school, a preacher training school, a teacher training school, a dispensary and provision for nurse-training. The training of native workers is a fine service in multiplying the usefulness of the institution and the missionaries who direct it.

In Portuguese East Africa a training school at Kambini is especially worthy of mention. This school, serving the whole Conference, takes likely boys out of the native villages and trains them in agriculture, handicrafts, the Christian way of life and in the three R's. To the more promising of these it gives further training as pastor-teachers (all with a rural bias). They go out into the villages and really change the life of individuals and of communities. These pastor-teacher-agriculturists are becoming more influential than the village chief and the witch doctor.

Part of the success of this mission is due to the continuity of service of the missionaries. The three families serving at Kambini have each been there for more than twenty years and the doctor in charge of the mission hospital at Gikuki has been there even longer.

The Belgian Congo is the region most familiar to Southern Methodists, since it is there that our own four stations are located. A vast stretch of jungle and sparsely settled country lies between them and the five stations of the Northern Church. The service of the latter church may be divided into two parts: In Elisabethville and other parts of the "mineral district," the great Katanga copper belt, they are working partly in towns and partly in "locations," where natives from the villages have been gathered for work in mines. Elsewhere, with Kanene and Kapanga as centers, they are working among primitive tribes. In each of their stations a few missionaries are striving valiantly to serve a much larger area than is humanly possible.

In South America we know of our work in Brazil where an autonomous church was formed in 1930. We have fifteen stations there and sixty-eight missionaries. The Northern church has twelve stations and eighty-three missionaries in South America, but they are distributed among the following countries: Uruguay, Argentina, Chili, Bolivia and Peru. Included in these institutions are the noted agricultural project in Chili, known as "El Vergel," which has recently attacked the familiar farming problem of soil erosion, an outstanding piece of social settlement work in Buenos Aires in the dock section of the city; a similar settlement in Montevideo, poorly housed, but recently increasing its service by adding a Goodwill Industries to its program; beautiful and well-equipped school buildings in Peru and Uruguay, and a crowded school in Argentina so long in operation that it has today one student whose mother and grandmother were its graduates. In LaPaz, Bolivia, Dr. Frank Beck of the Methodist Mission, one of two foreigners in Bolivia licensed to practice medicine, is said by both nationals and foreigners to be the outstanding and most beloved personality of the entire foreign community in Bolivia.

Panama, outside of the Canal Zone, is a denominational responsibility of the M. E. Church. One station is located there.

In Europe, although the Methodist groups of some countries are recipients of mission aid from this country, Bulgaria is the only country in which foreign missionaries commissioned by the M. E. Church are at work. They maintain the American Girls' School at Lovetch, attended by 225 girls and long popular with Bulgarian parents because of its moral and spiritual excellence as well as its educational value.

Finally, there is India, the largest field of the M. E. Church and the one which alone is bringing half a million members into the new Methodist Church. Three hundred and twenty-seven missionaries are working in sixty-four stations. In eighty years of service there, eleven Annual Conferences have been established with a membership of 525,816, a total equal to that in all other foreign fields. Further expansion through the Mass Movements in progress is limited only—but very severely—by lack of funds and of adequately prepared Indian and missionary staffs. Single missionaries try to cover territory larger than some of our missionary staffs and Indian workers struggle to carry the word to a hundred scattered villages.

From India, Methodism spread to Burma, to the Malay Peninsula, to Sumatra and Sarawak, and to the Philippine Islands.

The work of the Methodist Church in Burma is small, for the Baptists carry the major responsibility there, but it is distinctive. For example, in Rangoon the Woman's Foreign Missionary Society has three great schools, a Burmese Girls' High School, a Chinese Girls' School, and an English Girls' High School. A new departure is the development of "teams" for medical and evangelistic work. A nurse, or a midwife, lives in a village with an experienced Bible woman as comrade and as the chaperone. Burmese custom requires. Together, they minister to the bodies, minds, and spirits of the women of their small parish.

In Malaysia the Methodist work began in Singapore and principally among the Chinese. It is sometimes said now that Singapore "belongs to the Chinese"; it is equally true to say that it "belongs to the Methodists." It is the Methodist Church that has so largely Christianized the Chinese in Singapore. There are Methodist preachers and Methodist congregations using several Chinese dialects. A recent visitor to the city went on Sunday to Methodist churches eleven times. Each was a separate congregation; the congregations must have averaged over 200 persons each; and there were six different languages used at the services. The reason for this Methodist "success" in Singapore is that in the beginning the church organized schools as early as it organized churches, and that, although these schools have changed in character through the years, (being now government-aided and supervised), they are still missionary. The principals and most of the teachers are Christians. There is definite Christian teaching; there are Sunday schools connected with the day-schools; and there is the constant example of the Christian faculty members. It is largely the products of these Anglo-Chinese schools in Malaya that today are filling the Methodist churches in Singapore.

In decided contrast is the work being attempted among a jungle people known as Sakais. They are pre-Malayan peoples who have in-

habited the Peninsula for unknown centuries. They live in the jungle, in scattered groups of a few families in a place. They move their habitations every two or three years, and have been almost wholly out of the reach of any civilizing influences. Recently Bishop Edwin F. Lee and certain Methodist missionaries have undertaken to establish Christian contacts with these people. They have found one or two Christian Battak workers who are able to learn the Sakai language and to carry on simple instruction and first-aid among the more needy men and women and children.

Sumatra also presents interesting contrasts, splendid schools training young people for the growing industries in its towns, and work with primitive Battak peoples. The Battaks are notable especially for their musical ability. Every Battak preacher can play a simple organ and lead his people in singing; if he cannot play he cannot be a preacher!

The Protestant Christian movement in the Philippines is advancing by great strides. It has been less than forty years since Bishop Thoburn sent missionaries there from India, yet there are 95,000 Methodist members on the one island of Luzon and a total constituency of 250,000 to 300,000. Yet church membership in the Philippine Islands is not a simple matter. For 400 years the Roman Catholic Church has been the structure around which all in the life of the Islands has been built. To leave that faith and join a protesting group, a group without power or pomp or ceremony or anything "colorful" to appeal to the imagination, has taken real courage and real conviction. These Protestants are "protestants" in the original sense of the word.

To the American eye the churches of Luzon are a distinct disappointment. They would not compare well with our humblest Methodist churches in America. They are small, crude, and invariably unfinished. But one must measure a church in such a field not by the standards of architecture of our land, but by the other buildings of the communities in which they are placed. All the churches of Luzon, unattractive as they are, are more attractive than the homes of most of the people, than all other public buildings of the community, excepting the public school, and more attractive than the dark, heavy-walled, and often unclean edifice of the old established church. Thus the Methodist churches do meet a very real need of the people and give the communities an acceptable place of worship and instruction.—Mrs. Peter Kittel.

SHERRILL AUXILIARY

The woman's Society met Feb. 5, in the beautifully decorated home of Mrs. Rush Barrett with Mrs. Fowler Cohostess.

We were much honored by the presence of Mrs. M. A. Hart, our District Secretary, and Mrs. Walter Ryland, Conference Secretary, both of Pine Bluff.

Mrs. Atkinson, our president, presided. At the close of a short business session Mrs. Ryland gave the devotional which was very inspirational and touched the heart of each one. Mrs. Hart had charge of the installation of the officers. This was an impressive service, closing with a sincere prayer that the work of the Kingdom may go forward.

Mrs. Olden Hutchinson then fav-

ored us with two solos, accompanied at the piano by Mrs. Chick Allbright.

Delicious refreshments, carrying out the Valentine motif, were served.—Mrs. Lee Quattlebaum.

FINANCIAL REPORT FOR 1939 OF W. M. S., NORTH ARKANSAS CONFERENCE

Received from Reports:	
Pledge	\$15,982.18
Scarritt	645.43
Edith Martin	997.12
Bible Women	480.00
Scholarships	400.00
Baby Special	158.28
Baby Life	280.00
Junior Life	10.00
Life	300.00
Memorial	25.00
Girls' Home, Africa	70.00
District Specials	158.50
Week of Prayer	1,378.12
Total	\$20,884.63
Sent to Council	
Pledge	\$ 9,006.21
Scarritt	648.43
Baby Special	157.68
Bible Women	480.00
Scholarships	400.00
Baby Life	280.00
Junior Life	20.00
Life	350.00
Memorial	25.00
Missionaries	5,300.00
Girls' Home, Africa	120.00
China Special	40.00
Week of Prayer	1,378.12
Total	\$18,700.00
Expenditures:	
Conference Expense	\$ 1,218.07
Rural Work	500.00
Prayer Retreats	125.00
Pastors' School	25.00
Negro School	5.00
Conference Minutes	516.56
Deaconess' Car	480.00
Refunds	21.93
Total	\$ 2,891.56
Total Receipts for 1939:	
Reports	\$20,844.63
From Council	36.00
Refunds	58.13
Children's Offering	494.46
Balance 4th Quarter, 1938	3,486.45
Total	\$24,959.67
Local Work	\$40,277.08
C. S. R.	2,444.85
Supplies	1,926.42
Grand Total	\$69,108.02
Balance 4th Quarter, 1939	\$ 2,368.11

—Mrs. W. T. Bacon, Treas.

SILAM SPRINGS AUXILIARY

The Woman's Society met in the attractive and spacious home of Mrs. Will D. Sweet on Jan. 19, for an enjoyable one o'clock luncheon with Mrs. Grover Harvey, Mrs. Helen Robinson, and Mrs. A. B. Miller assisting hostesses. All Circles of the Society, except the Susanna Wesley Circle, were represented at this meeting, with thirty-eight women present. The pastor, Bro. James Lipton, was also a luncheon guest.

Mrs. B. L. Miller was leader of
(Continued on Page Eight)



Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to loosen germ laden phlegm, increase secretion and aid nature to soothe and heal raw, tender, inflamed bronchial mucous membranes. No matter how many medicines you have tried, tell your druggist to sell you a bottle of Creomulsion with the understanding that you are to like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis



These Candidates for Your Consideration Democratic Primary



The Women of Little Rock
Should be Represented by
ONE WOMAN
on the City Council!

Elect
Mrs. C. C. Conner
Alderman

EIGHTH WARD
CANDIDATE FOR RE-ELECTION

No Liquor Stores in the
Eighth Ward

City Democratic Primary
March 12, 1940

Retired 1929 after Serving 12 Years as Alderman . . .
Again Ready to Render Seasoned,
Experienced Service . . .

JOE H. BILHEIMER

Candidate for
ALDERMAN, THIRD WARD

Subject to the Action of
The Democratic Primary, March 12, 1940

Sound Democratic Principles Necessitate a
Change!

Elect

**COOPER
JACOWAY**

Your New

City Attorney

FIRST TIME FIRST TERM

Your present City Attorney is now asking for a FOURTH term in the face of his own repeated statements that such perpetuation in office is in violation of the true spirit of Democracy. It is time for a change to a FIRST TERM candidate!



Vote March 12th for

COOPER JACOWAY

Deserving * Qualified * Energetic

JACOWAY CAMPAIGN COMM.

Jacoway Headquarters

614 1/2 dg.

The Sixteenth Decennial Census

The Census Bureau asks church people, particularly ministers, to cooperate with it in its forthcoming task of taking the great ten-year census of all the people.

During the coming month of April the government faces the task of visiting every home in the nation and listing the names of every man, woman and child under the flag. It will set down the color, sex, age, marital state, degree of education, occupation, earnings and other salient facts relating to each. It is estimated that there are 132,000,000 people in the United States, so this,

on the face of it, becomes quite a task.

But that is not all. This census is to make a study of all the houses in which people live. The matter of the homes of the people has grown in public interest of late. Possibly there is such a shortage in housing that a revival of building might contribute greatly toward national prosperity. It has been decided that the facts with relation to housing should be made available in case we, as a self-governing people, should decide that we wanted to do something about it. There are 33,000,000 homes and so it becomes quite a job to find out how big they are, how old, of what they are built, if there is running water in them,

what is used for lights, for fuel, what interest is paid on the mortgage.

Then there is a third task that is to be undertaken in April. It is figured that it would be a good idea to find out just what is going on on the 7,000,000 farms of the nation. The census taker will ask each farm operator if he owns or rents the farm on which he lives or if he is a hired manager. The government man will want to know all about the various crops raised and the various livestock that crop the grasses in the field. He will want to know how much cabbage is raised and how the man on the land got along with the Bartlett pears. He will ask if the crops are sold and the groceries bought through a cooperative.

He will want, in fact, to know what is happening on these farms that the problems that have to do with the government's relation to them may be better understood.

There are other censuses at other times as, for example, those of business and manufactures. The April poll, however, is that which reaches everybody and for which preparations are now underway. On the first of that month 120,000 census takers will go into the field for this huge hurry-up task. What the government wants to do right now is to prepare the public for the coming of these census takers.

It wants everybody to know that they are not prying into anybody's private business for any other pur-

City Offices Are Asking ... in the Little Rock on Tuesday, March 12



VOTING PRECINCTS

FIRST WARD

Precinct A—Fire Station, 23 and Arch Streets.
Precinct B—Corley Drug Store, 2403 High Street.
Precinct C—Twenty-eighth Street Methodist Church, 28th and Wolfe Streets.

SECOND WARD

Precinct A—Fire Station, 12th and Commerce Streets.
Precinct B—Frick's Drug Store, 424 E. 21st Street.

THIRD WARD

Precinct A—King's Drug Store, 1509 Gaines Streets.
Precinct B—Fire Station, 14th and Pulaski Streets.

FOURTH WARD

Precinct A—Smith's Drug Store, 1200 Dennison.
Precinct B—Mark's Drug Store, 13th and Woodrow.
Precinct C—High School Stadium, East Stand.

FIFTH WARD

Precinct A—Paisley-Lawson Drug Store, Markham and Cross.
Precinct B—Capitol View Pharmacy, Markham and Barton.
Precinct C—Pulaski Heights Pharmacy, Stiff Station.

SIXTH WARD

Precinct A—Courthouse rotunda.
Precinct B—Freiderica Pharmacy, Capitol Avenue and Gaines St.

SEVENTH WARD

Precinct A—Fire Station, 2nd and Sherman Streets.
Precinct B—Fire Station, East 6th and Fletcher Streets.

EIGHTH WARD

Precinct A—State Hospital Administration Bldg.
Precinct B—Aday's Drug Store, 13th and Pine.
Precinct C—Padgett's Store, 20th and Pine Streets.

NINTH WARD

Precinct A—Fire Station, Kavanaugh Blvd. and Beech Street.
Precinct A—Fire Station, Kavanaugh Blvd. and Harrison Street.

Your Vote and Influence will be Appreciated



LEE H. EVANS

Candidate for

ALDERMAN

EIGHTH WARD

YOUR NEIGHBOR FOR TWENTY-EIGHT YEARS

Vice-Chairman of the Board of Stewards,

Highland Methodist Church

Democratic Primary, Tuesday, March 12, 1940

Why Only the Third Ward?

The Third Ward is about the only one in Little Rock whose Aldermen both reside in the same section of the ward—the Northwest. The opposing Candidate also lives in the Northwest section.

Yet, the majority of the Third Ward's voters live in the South and East sections of the ward.

Equalize the Representation

GIVE THE SOUTH AND EAST SECTIONS OF THE THIRD WARD
A VOICE IN YOUR CITY'S ADMINISTRATION
ON MARCH 12—ELECT

SAM H. WASSELL

FOR YOUR ALDERMAN OF THE THIRD WARD

EXPERIENCED — CAPABLE — RELIABLE

poses than to get the figures that go into tables that show in a broad way what is going on in this country. Any personal fact with relation to an individual is held in strict and sworn confidence. Not even another bureau of the government would be allowed to see your return. Your name will never be used except when it is first written down. There is no reason, therefore, why you should not answer all questions with complete freedom.

The taking of the census is the one thing the government does that comes most directly home to all the people. It is the one activity in which they all participate. It presents a situation where every family in the nation has an opportunity

to perform a bit of public service.

All church people are called upon to cooperate with the census taker, smooth the way for him, help him to get his task done. All ministers, in particular, are urged to explain the purposes of the census to their congregations and to urge every individual to cooperate with the census taker when he comes. He is engaged in an enterprise which has as its object the betterment of the condition of the people who go to make this great and democratic nation. He is in a hurry, and every good citizen should give him a hand.

Our advertisers are reliable. The reader should patronize them whenever possible.

WITH SINCERE APPRECIATION
of Your Favorable Action in the Feb. 27th Primary

JESSE B. KIRTEN

Candidate for

ALDERMAN, 6th WARD

Solicits Your Support

in the Democratic City Primary, March 12th

I have been a resident of the 6th ward all my life and I am vitally interested in the advancement of my ward and my city.

(Continued from Page Five)

the very impressive Pledge Service which followed the luncheon, the program outlined in the year book being used. The meditation topic, "And Thy Thoughts Shall Be Established," was very ably discussed by Mrs. A. L. Cline, who showed how this truth has come to pass in great unselfish lives who committed their "works unto the Lord." She closed the meditation service with prayer.

Mrs. Clifford Black, in her own capable way, gave a very interesting talk on the missionary topic, "God in One Woman's Life." We marvelled at the work Miss Belle Bennett had been able to crowd into her life, with God leading the way.

Following the discussions, Mrs. Miller led us through quiet meditation and prayer into the Pledge Service when each member filled in and signed a pledge card for 1940. Suitable hymns were sung during the program and after the signing of the cards, followed by prayer by the leader.

The president, Mrs. A. L. Smith, presided at the business session. A report of the past year's work was given by the secretary, Mrs. W. D. Sweet. Two life memberships were given at the close of the year and at this time a life membership pin was presented to Mrs. J. W. Jewell who expressed deep appreciation for the honor.

Plans for finishing the church basement and methods of finishing same, were discussed at length—goals for the several circles in local work were set.

At the suggestion of Miss Adda Powers, Study Superintendent, it was decided that the book, "Methodists United for Action," be studied on Wednesday evenings during February, the pastor as leader. Plans were also made for the "World-Wide Tea" at the home of Mrs. J. W. Robinson in February.

At the close of the business session, Mrs. A. L. Smith read a poem which her daughter, Mrs. Black, had written for the occasion, taking as her pattern a little poem which appeared in the *Arkansas Methodist* some time ago. We were urged not to follow the example of the character here portrayed. The poem follows:

I want a place in the women's work, dear Lord,
I always want to do my bit,
But don't ask me to serve on committees,
dear Lord,
I'd rather go to the meetings and sit.

I'd rather not hold an office, dear Lord,
Or have to solicit food;
When it's hot, or cold, or rainy, dear Lord,
I just can't get in the mood.

The president is a hard slave-driver, dear Lord,
Always talking Efficiency Aim,
I'd rather not decorate the church, dear Lord,
I've no flowers, so I can't be to blame.

I'm sick and tired of donating, dear Lord,
I have my own family to feed.
I'm not one to shirk responsibility, Lord
If my time you really need.

The Susanna Wesley Circle, which is made up of business girls and teachers, held its Pledge Service later in the month, in the evening. Miss David Thompson was leader of an interesting program similar to that used in the larger meeting. The Pledge Service was made impressive by the use of three lighted candles, representing the service, gifts and prayers of the members as they repeated the pledge together.—Mrs. Carl Easterbrook, Reporter.

The Laymen's Forum

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

METHODISM NEEDS MORE, NOT FEWER PAPERS

A comprehensive publications program of eight million Methodists has been suggested and one of the arguments offered against such a broad program is that it would be so expensive that it could not be financed.

A church-wide weekly newspaper has been proposed. It should be devoted to the whole program of the church. Edited with foresight, it would go into 300,000 or 500,000 homes. There also should be twenty-five or thirty smaller publications, each serving an area of one or more states. These smaller papers would serve their annual Conferences, giving details about events within the Conferences that a church-wide, or a jurisdictional publication, could not handle except when the events were of church-wide importance.

To get a complete picture of the church's local and general programs, Methodists should read both types of papers; and careful study of the situation, I believe, will reveal that both could be provided under a combination subscription rate at a cost no greater than some of the papers now published are charging.

The General Conference should give an adequate publications program a quick start by providing funds to launch a church-wide weekly without further delay, and before the General Conference of the three united churches four years hence, it should be doing much more than paying its own way. It should actually be serving the needs of Methodists.

A subscription list of 300,000 or even 500,000 is not an impossible figure for a wide-awake church of 8,000,000 members. That many subscribers at a dollar-a-year rate for the church-wide paper, would bring in \$300,000 or more annually. Add to this the substantial advertising revenues which a paper of general circulation has the right to expect, and those who today are saying "it cannot be done," will be seeking ways to spend the surplus.

A good way to spend some money wisely would be to encourage Annual Conferences, or even larger units, to establish "church papers fitted to their local needs. There is room in the Methodist Church for more papers than it now has. None need be discontinued, unless it is because they have not made the most of their opportunities.

There is reason to believe there are instances where opportunities have been neglected. The February 1 issue of *The Christian Advocate*, Pacific Edition, contains an article on publications captioned: "What Should the General Conference Do?" The author of the article answers his own question with these words: "Not much of anything."

The significant information contained in this article is a recitation of figures which show that six weekly newspapers of the former Methodist Episcopal Church in seventeen years saw their circulation decline twelve per cent, a loss of 29,500 subscribers.

During this same period, this writer stated that six papers of the Methodist Episcopal Church, South, lost 12,000 of their subscribers. He

also referred to the loss by four denominational papers, published in Boston, of thirty-eight per cent of their subscribers during the period covered by the report. In is encouraging to know that some of the papers have shown large circulation gains during the past four years.

Even so, I cannot understand the logic of this churchman's suggestion that "not much of anything" needs to be done by the General Conference next April. Something must be done to prevent a repetition of these losses in circulation, something to enable the church publications to make gains comparable to those enjoyed by other news distributing agencies. I may not know how to stop circulation losses for religious journals, but I do know where publishers of the city dailies look for trouble when such conditions exist in their field. Publishers look to their editorial personnel, to the men who write the news and edit the papers.

The General Conference should look carefully into this matter of what publications are needed; and after having provided a plan for operations, should look to the men in charge of the publications for results.

A church-wide weekly, augmented by twice as many Conference Organs as the church now has, with the best men obtainable as editors, should provide a publications program which would be of value far greater than it would cost.

WANTED: EXCHANGE OF METHODISTS

When Dr. George L. Morelock arrived in Plattsburg, N. Y., he came straight from Nashville, Tenn., to this point, "farthest north" so far as Methodist districts are concerned. He came as a "general secretary of the General Board of Lay Activities of the former Methodist Episcopal Church, South." He left, aptly appointed, as "ambassador plenipotentiary from the 'Church South' to the men of the former Methodist Episcopal Church," once called "Church, North." In meetings with the Plattsburg, Albany, and Troy Districts he did more than conduct an institute for church workers. He showed what a program of lay activities could do.

"He had a way of making words which are liable to be dull, didactic, and jejune, as 'stewards,' 'unified budget,' 'official board,' 'fellowship,' spring into life, vibrant and appealing," said Mark Kelley, superintendent of the Albany District; E. F. Tripp, superintendent of the Troy District; and John L. Cole, Superintendent of the Plattsburg District, in a joint statement.

"Maybe it was that the teacher was not a 'professional,' but 'just a layman,' made the listeners sit on the edges of their chairs to catch every word. Maybe it was his previous experience in colleges, teaching 'dead languages,' that qualified him to make 'dead bones live' among the church officials. Certainly his unfeigned interest in his hearers, their churches and their problems, and his palpable experience of a living God, had a great deal to do with the eagerness with which they looked forward to hearing the next lecture in the series.

"The exchange of such persons among the several sections of the church is bound to make a Methodism not only 'united,' but integrated; not only 'new' but reborn; not only bigger, but better."—The Advocates.

Christian Education

ADULT ELECTIVE COURSE FOR APRIL, MAY, JUNE

Practical help in learning how Christian faith experience may contribute to the development of a wholesome, normal personality, will be given in the new elective course which will appear in the Adult Student during April, May, and June, 1940. Dr. Donald M. Maynard, professor of Religious Education at Scarritt College, Nashville, who is well known for his work in this field through his teaching in summer leadership schools, will be the writer. Dr. Maynard has studied in Ohio Wesleyan University, Garrett Biblical Institute, Northwestern University, and Yale University, and is a member of the Florida Annual Conference. The new elective course will be entitled "Understanding Ourselves," and will appear not only in the Adult Student but also in the Adult Bible Class Monthly, thus reaching practically the entire adult constituency of the Methodist Church. Helps for teachers using this material will be published in the Church School Magazine at the same time. Sample copies of the Adult Student can be secured by writing to Dr. C. A. Bowen, 810 Broadway, Nashville, Tennessee.

HENDRIX COLLEGE NEWS

The 72-piece Hendrix College concert band will give its annual concert Sunday, March 3, at 4 p. m., in the Axley gymnasium. The band will be directed by Conductor M. J. Lippman. A marimba solo by Mary Lou Brewer of Hot Springs will be featured on the program. The concert will be the first public appearance at Conway of Mrs. Arthur Mills, harpist, who recently enrolled at Hendrix.

Dr. Reynolds left recently for an extended trip to St. Louis and New York. He attended sessions of the American College Personnel Association and National Vocational Guidance Association meetings in St. Louis and was joined there by Mr. Harvey C. Couch, chairman of the Hendrix Board, who accompanied him to New York on college business. Miss Flora Marie Meredith, dean of women, also attended the joint conventions of the National Association of Deans of Women, the Vocational Guidance Association and the Personnel Association.

J. T. Matthews, Jr., of Heber Springs, will present his senior piano recital on Friday, March 1, in the Hendrix chapel. During his four years at Hendrix, he has become prominent on the campus and has appeared in his home town as duo-pianist with Andrew Clemmons and in other cities as accompanist for David R. Robertson, violinist, and head of the Music Department. Matthews, who is the pupil of Benjamin Owen, is first oboist in the Hendrix symphony concert band and woodwind ensemble. He holds offices in several student organizations.

"Skidding," a comedy from the Judge Hardy series, will be produced by the Hendrix Players March 25 and 26 under the direction of Robert B. Capel, head of the Speech Department, and Miss Wena Fay Baughn, his assistant. The play is the third of four to be presented this year at Hendrix.—Victor Hill.

REV. ROY E. FAWCETT HEADS CHURCH SCHOOL DAY HONOR ROLL

To Rev. Roy E. Fawcett and the Magnolia church goes the distinction of being the first in the Conference to send in its church school day offering in full. Our church at Extra on the Fountain Hill Circuit, where Rev. Eldred Blakeley is pastor, sent in its offering in the same mail that brought Brother Fawcett's. We congratulate these two pastors and thank these two churches. Church School Day is set for the third Sunday in April, but these early offerings are doubly appreciated and help our Board to carry on without debt. Several schools have ordered programs during the past week. We are now ready to mail them free to all schools the day we receive the order—Clem Baker.

OUR MINISTERIAL EDUCATION FUND

Mr. Hayes' report this week shows that several churches sent in their offerings during the last week. The fund is now only a little less than \$1200. But the exact amount we have pledged to loan our preacher boys is \$3097. It will take this amount to keep them in school this year. And we are going to keep them there. There is not a single Methodist in Little Rock Conference that would close the door of opportunity to a single one of these boys. Many of our best churches have not yet reported. Some have not yet had the opportunity of taking the offering. Let us keep at this job till we finish it. Let the offerings be sent as soon as possible to Mr. Hayes.—Clem Baker.

OUR WORKERS HELPING IN OTHER STATES THIS WEEK

Little Rock Conference has always furnished a goodly number of leaders in the field of Christian Education to the church. This is illustrated by the fact that this week five of our workers are teaching in other states. Miss Elizabeth Workman is teaching in the Houston Training School. Rev. J. E. Cooper, Rev. Neill Hart, Miss Fay McRae and Mrs. Clay Smith are all teaching in the Shreveport school. Last week Rev. Fred Harriossn taught in the Batesville school. A few weeks ago the faculty of the Memphis school included Rev. Aubrey Walton, Mrs. Clay Smith and the writer.—Clem Baker.

TRAINING SCHOOLS LAST WEEK

In addition to a number of schools that were held in the Camden District last week from which we have not yet received reports the following schools were in session:

Watson—A One-Unit School that was taught by Clem Baker.

Sparkman—A Three-Unit School taught by Miss Fay McRae, Rev. Forrest Dudley, and Rev. R. F. Sorrells.

Wilmar—A One-Unit School that was taught by Rev. J. M. Hamilton.

Bauxite—A One-Unit School running through eight weeks taught by Rev. J. F. Walker.

Nashville—A One-Unit School running through eight weeks taught by Rev. Arthur Terry.

Primrose—A One-Unit School for Children's Workers taught by Mrs. M. W. Miller.

Bryant—A One-Unit School for Children's Workers taught by Mrs. Emmett McKay.

Doubtless there were several oth-

er schools being taught last week. We would appreciate a report on all these schools. It does this office good to know of the fine work going on.—Clem Baker.

TRAINING SCHOOL AT MALVERN THIS WEEK

A Three-Unit Training School opened in Malvern where Dr. W. C. Watson is pastor and Dean last Sunday afternoon. The courses are: Teaching Children, taught by Mrs. W. F. Bates; Finding Your Life Work, taught by Rev. Fred R. Harrison; The New Methodist Church, taught by Clem Baker.

The enrollment and interest in the first session were exceedingly good. Dr. Watson and Rev. Orrie Thompson of the Malvern Circuit, are the cooperating pastors.—Clem Baker.

COMMITTEE SETS UP PROGRAM FOR MONTICELLO ASSEMBLY

The committee composed of Rev. J. B. Hefley, Mrs. J. B. Hefley, Rev. H. D. Sadler, Miss Teda Belle Findley, Miss Rubye Lee Graves and Rev. Neill Hart met at the home of Brother Hart last Tuesday and completed the plans for the Monticello Christian Adventure Assembly which will be held for the Monticello and Pine Bluff Districts at Monticello A. and M. College June 3-7. The list of officers and instructors will be published as soon as acceptances have been received by the Dean, Rev. J. B. Hefley.—Clem Baker.

HOME AND FOREIGN MISSIONARY OFFERINGS, LITTLE ROCK CONFERENCE, FOR JANUARY.

Arkadelphia District	
Carthage	1.00
Midway (2 mos.)	1.00
First Church, H. S.	8.33
Dalark	1.00
Bismark Ct.	2.00
Tulip (2 mos.)	1.44
Hollywood	.65
Malvern	8.94
New Salem (H. S. Ct.)	.14
Macedonia	1.00
Mt. Zion	.65
Manning	.10
Rock Springs	.10
Leola	.50
Butterfield	.57
Point View	.30
Tigert	3.00
Rockport	.65
Keith Memorial	.50
Total	\$ 31.87

Camden District	
Fredonia	3.00
Junction City	1.00
Centennial	1.72
Smackover	5.00
Buckner (Dec.)	1.00
Buckner (Jan.)	1.00
Strong	2.00
Fairview	2.25
Mt. Prospect	.50
Vantrease	1.50
Bethel	.50
Chambersville	.46
Huttig	1.00
Stephens	2.00
Norphet	4.00
Waldo (2 mos.)	2.00
Temperance Hill	.50
First Church, El Dorado	22.89
Fordyce	5.79
Harrell	1.02
Bearden (2 mos.)	5.44
Magnolia (2 mos.)	10.00
Magnolia-Village	1.00
Chidester	2.00
Silver Springs	.25
Parker's Chapel (2 mos.)	5.00
Kingsland (2 mos.)	4.50
Total	\$ 87.32

Little Rock District	
Martha's Chapel	1.02
Oak Hill (Bryant Ct.)	.25
Bryant	1.00
Capitol View (Dec.)	1.77
Capitol View (Jan.)	1.35
Bauxite (Dec. and Jan.)	4.00
Roland	.90
Concord (Austin Ct.)	1.00
Old Austin	.52
Mabelvale	1.00
Asbury (Oct., Nov., Dec.)	20.00
England	2.94
Bethlehem (Dec., Jan.)	1.50

Eagle	1.00
Hickory Plains	.50
Congo	.18
Henderson (Dec., Jan.)	2.50
Pulaski Heights	10.00
Salem (Bryant Ct.)	.48
Carlisle (4 mos.)	16.00
Winfield Memorial (Conf. Yr. 1940)	100.00
New Home (Bryant Ct.)	1.00
Geyer Springs	1.00
28th Street	2.50
First Church, L. R. (Jan.)	19.03
Hazen (Dec., Jan. Feb.)	3.75
Total	\$204.89

Monticello District	
Hamburg	2.50
Hermitage	1.00
Rock Springs	.68
Jersey (3 mos.)	1.84
Lake Village	3.45
Monticello	3.00
Wilmar	1.15
New Edinburg	.65
Dermott	1.00
Dumas	3.00
Total	\$ 18.27

Pine Bluff District	
Stillwell	1.00
Pleasant Grove	.30
Ulm	1.00
Sheridan	2.00
Hawley	1.00
Union	.50
Bayou Meto	1.00
Tucker	.93
Althelmer	2.24
Sherrill	2.50
Campshed	1.00
Brewer	.50
Swan Lake	.91
Bethel (Sheridan Ct.)	1.50
Stuttgart	4.96
White Hall	1.00
DeWitt (4 mos.)	13.00
Gould	1.36
Lakeside	10.65
Total	\$ 47.35

Prescott District	
Saline	.55
Amity	3.16
Washington	1.00
Friendship	.20
Blevins	2.50
McCaskill	1.00
Avery's Chapel	.20
Spring Hill	.20
Doyle	.75
Bingen	.75
Pump Springs	.25
Glenwood	1.00
Nashville	5.50
Gurdon	3.00
Forester	.25
St. Paul	.40
Midway	.50
Hope	5.00
Total	\$ 26.21

Texarkana District	
Stamps	2.63
Wofford's Chapel	.30
Vandervoort (2 mos.)	1.80
Ashdown	2.00
Horatio	2.00
Lewisville (3 mos.)	13.30
Gillham	.30
Mena	5.00
Silverino	1.00
Wilton	1.00
Total	\$ 30.33

—C. K. Wilkerson, Treas.

LITTLE ROCK CONFERENCE MINISTERIAL EDUCATION FUND, RECEIVED TO FEB. 24.

Arkadelphia District	
Grand Avenue (Hot Springs)	\$ 10.00
Leola Circuit	2.00
Previously reported	50.25
Total	\$ 62.25

Camden District	
Fairview (F.-Harmony Gr. Ct.)	\$ 2.20
Fordyce	27.99
Junction City	4.00
Magnolia Station	40.00
Previously reported	\$377.29
Total	\$451.48

Little Rock District	
Asbury	\$ 25.00
Highland	30.00
Primrose	19.00
Pulaski Heights	18.52
Previously reported	\$262.65
Total	\$355.22

Monticello District	
Dermott (additional)	\$ 1.25
Fountain Hill Circuit	8.11
Hermitage Ct.	3.90
Warren	20.00
Wilmar Circuit	10.00
Wilnot Circuit	12.50
Previously reported	58.39
Total	\$114.15

Pine Bluff District	
Good Faith	\$ 5.00
Lakeside	30.00
Previously reported	80.70
Total	\$115.70

Prescott District	
Mineral Springs	\$ 2.50
Springhill Circuit	7.00
Previously reported	32.54
Total	\$ 42.04

Texarkana District

Previously reported	\$ 33.66
Grand Total to date	\$1,175.60

—C. E. Hayes, Treas., 417 Donaghey Bldg., Little Rock.

SOMETHING OUR PREACHERS HAVE BEEN LOOKING FOR

Forward-looking pastors have always felt the need of carrying children through a period of instruction before receiving them into the church. Many pastors have felt the same need for older young people and adults coming into the church on profession of faith.

Our new Discipline, (par. 142) states that the pastor SHALL organize the children into classes and train them for church membership. And the same Discipline (par. 132) states that it is the duty of the pastor "To instruct, or to appoint suitable leaders to instruct all persons (of whatever age) offering themselves for church membership in the principles of the Christian life, in the baptismal and church membership vows, and in the rules and regulations of the Methodist Church."

In keeping with the new requirements for our church and in order to meet the needs of our preachers a new series of booklets on preparation for church membership, has been prepared under the direction of our General Board of Christian Education and published by our Methodist Publishing House. These should have a wide use in the pre-Easter emphasis on Evangelism and church membership.

Titles and prices are as follows:
Church Membership For Boys and Girls—(Written for pastors), 10 cents each, \$1.00 a dozen.

My Child Joins the Church—(A discussion with parents), 5 cents each, 50 cents a dozen.

When You Join the Church—(A booklet for boys and girls), 5 cents each, 50 cents a dozen.

This Is Your Church—(For intermediates and young people of middle teen age), 25 cents each.

The Church of Your Choice—(For older young people and adults), 25 cents each.

The last two are enclosed in glassine envelope and in addition to serving as a guide book for the pastor in instructing the prospective member will make attractive gifts for young people and adults who are uniting with the church. The above mentioned material can be ordered from our Methodist Publishing House. Our General Board does not handle any "pay materials."—Clem Baker.

WHAT FREE LEAFLETS ARE AVAILABLE AND WHERE TO GET THEM

Every pastor and every Church School Superintendent and every chairman of a Local Church Board of Education should have a list of all the pamphlets, both free and charge, that are put out by our General Board of Christian Education. Our General Board has recently put out a leaflet giving the name of all these pamphlets, some 175 in all. Those who want it should write Mr. A. L. Dietrich, 810 Broadway, Nashville, Tenn. Just say send me as many copies as you want of Leaflet No. 42-B.—Clem Baker.

EXAMPLES WANTED

Whether in the home or in the church, exhortation to goodness is about the most idle waste of breath. People do not want exhortations. They want examples.—Harry Emerson Fosdick.

CHURCH NEWS

LITTLE ROCK CONFERENCE NOTICE

The Executive Committee of the Section of Church Extension of the Conference Board of Missions and Church Extension, will hold its Mid-Year meeting at the First Church in Little Rock, March 5, at 2.00 p. m. The Chairman of the Conference Board together with any other member of the Board are requested to meet with the Committee.—B. F. Roebuck, Chairman, Committee of Church Extension—J. S. M. Cannon, Secy.

ARK. METHODIST ORPHANAGE

Next week we will publish remittances we have received on the Christmas Offerings since my last financial statement.

There is nothing of interest now other than that we are confronted with the usual problems and the people are helping us to solve them without any trouble.

All of our Matrons at the Home are up now and at work. We have one or two children at the Home who are sick with bad colds, nothing serious, however. Our little sick girl is still at the Baptist Hospital, but she is improving a little each day and we hope before long we can bring her home.—James Thomas, Executive Secretary.

FIRST CHURCH, LITTLE ROCK

Our Finance Committee, Mr. W. P. Gulley, chairman, has set as one of the goals of this year the balancing of our budget every quarter. Last Sunday closed the first quarter of this church year. However, the committee decided to carry over until March 5 the publishing of the "Honor Roll" for this quarter. If one fourth of your pledge to the support of the church is contributed by that time you will be numbered with the rest of the members on the "Honor Roll." \$1,634.66 is needed to balance the budget this quarter. If every member does his part each month and each quarter the outstanding obligations of our church may be met as they are due. Let us all place ourselves and the things we possess to the best advantage and especially that part we dedicate to the church.

One of the best performances of the season was rendered by the Men's Choir, composed of eighteen voices, Sunday, at 5 p. m. The entire service of worship was inspiring and helpful. Each part showed a great deal of hard work and consecration on the part of each indi-

Vegetable Laxative With Proved Feature

The punctual, satisfying relief from constipation and its headaches, biliousness, bad breath, so often experienced by users of this laxative, is mainly due to its combination of purely vegetable ingredients.

BLACK-DRAUGHTS principal ingredient has high medical recognition as an "intestinal tonic-laxative"; helps impart tone to lazy bowel muscles.

A little of this spicy, aromatic product by simple directions at bedtime generally allows time for a good night's rest; acts gently, thoroughly next morning.

Next time, take time-tested economical BLACK-DRAUGHT.

vidual in the choir. The organ numbers by Mr. Summers, minister of music, were beautifully done, portraying his individualistic interpretation of these masterpieces. We were thrilled by this worship experience.

The Senior High League meets each Sunday evening at 6 p. m. with Mr. W. F. Clements, counselor, in charge. The program next Sunday is being arranged by Miss Evelyn Garner with Cecil Lee and Miss Betty Carmean in charge of refreshments.

The Junior High League meets each afternoon at 5 p. m. Miss Hildegard Smith is counselor. The young people plan and execute their programs. The League was set at this hour so that the parents of our young people could bring them down for the League and attend the Vesper service and the family return home together. We invite all parents to bring their young people and attend these services.

The Epworth Players' Guild is preparing the Easter play, "For He Had Great Possessions," to be given Easter Sunday evening. Members of the Young People's Department and Young Adult League are sponsoring and producing the play. The entire church membership is invited to attend.

Preparation Day will be observed in the Church School next Sunday, by each teacher discussing the meaning of church membership and the significance of baptism. All children and young people are invited and urged to be present to participate in these discussions.

Young People's Day will be observed in the Church School Sunday, March 3, by a joint service planned by the Junior High, Senior High and Young People's Departments, beginning at 9:30 a. m. Miss Nancy Dowell, Miss Sue Medlock, Miss Hildegard Smith and Mr. W. F. Clements are in charge of arrangements.

Decision Day is Sunday, March 10. At this time Rev. Warren Johnston will visit the Junior, Junior High and Senior High Departments to seek a definite commitment to God through the Church. Parents are requested to bring their children to Church School that day so that, if they are ready to dedicate themselves to God, they may have this opportunity to do so. Classes of instruction in the meaning of church membership will be held immediately following and the children will be received into the church on Palm Sunday, March 17.

Parents who want to dedicate themselves to guiding their children in Christian living through the dedication of the children in baptism will present them on Palm Sunday, March 17. If you want your baby baptized please call the church office, 2-4700, before that date.—C. R. Hozendorf, Assistant Pastor.

"TOURIST INVADERS"

In his narration of the Missouri Pacific Lines colored motion picture of Mexico, Lowell Thomas remarks that the invasion of that country by the soldiers of Cortez four centuries ago was a small affair compared with the present day invasion by tourists from the United States. Unless all signs fail, the number of "tourist invaders" this fall and winter will be greater than ever before. Countless numbers of persons who ordinarily would now be planning a trip to Europe are reading Mexico travel literature, studying the schedules of our through trains

and arranging to act upon the suggestion "Go Abroad by Rail" which features some of our current Mexico advertising.

Mexico has definitely "arrived" as a tourist attraction. Travel pages of Sunday newspapers, travel magazines and publications of all kinds are carrying a full quota of news and articles concerning the delights that await the visitor below the Rio Grande. Colorful Mexican ware adorns countless dining tables in all parts of the country. The Mexican motif is predominately popular in decorative plans for homes and for clubs. Mexican food is served at Mexican "fiestas." Everybody knows about Mexico and even the current song hit is "South of the Border."

Back of all the present widespread interest in Mexico, and back of the steadily increasing stream of travel there, is a story of Missouri Pacific enterprise that is typical of our railroad's progressive policy. Mexico did not become popular just over-night with sightseers and pleasure seekers. Indeed, its popularity has been enhanced by an almost unbelievable amount of hard work, careful planning, persistence and of patience on the part of our railroad's management.

Travel to Mexico by any except those who had business there was negligible in 1927 when our lines decided to inaugurate through service from St. Louis in conjunction with the National Lines. Then began a campaign of advertising, backed by the solicitation efforts of all our traffic representatives and an army of Missouri Pacific Boosters. Officials of the United States and Mexico cooperated in making immigration and custom inspections at the border simple and at convenient hours. New, luxurious and modern hotels sprang up in Mexico City. From time to time train service was improved so that now a trip to Mexico's capital from St. Louis consumes no more time than a train trip to California. Our traffic officers in Mexico City were enlarged and placed in charge of an executive representative.

The reaction to our advertising, publicity, and solicitation efforts was not as encouraging at first as was expected. Tourists had not been accustomed to including Mexico on their list of places worth seeing. But little by little travel began to increase, and each traveler returned with alluring stories which proved the correctness of our claims that in point of historical interest, scenic beauty, charm, native hospitality and old world atmosphere, Mexico had more to offer than many of the much more widely famed tourist attractions of the old world.

The effort made by our railroad and by our Boosters to popularize Mexico has done a great deal more than merely increase the amount of our business to and from that country. By inducing travelers from this country to visit Mexico we have been the means of giving rare pleasure, knowledge and information to tens of thousands, and we have been the means of bringing about a much more general and friendlier understanding between the peoples of the two republics.

LIQUORLESS ARMY

Not diet but daring, if dangerous, strategy seems to have been responsible for the rout of the Russian hords pouring into sparsely settled Finland, but it is well to give some of the credit to the abstemious habits of the Finns. The Finnish army

differs from most in the fact that it is completely "dry," with prohibition of alcoholic beverages beginning the moment one enters the war zone. Instead of beer or wine, the milk of the cow serves as the popular thirst quencher. Herds of cows are kept not far behind the lines from which the "ski cavalry" have been going out on their risky but effective missions. It is not unusual to see a patrol of soldiers starting out in the dawn with a number of huge milk cans. Coming back from a "sortie defensive," soldiers on skis often refresh themselves with a round of rich milk.—Ex.

EXCHANGE WANTED

Pastor in Central Texas Conference wishes to exchange with a pastor in Little Rock Conference. Two point charge. Salary \$933 to pastor. Write Methodist Pastor, Box 14, Prairie Hill, Texas. 7-3t

To Relieve
Misery of
COLDS
take **666**
LIQUID, TABLETS, SALVE, NOSE DROPS

A Fine Catechism For Infants

Some years ago Mrs. Geo. Thornburgh prepared an Infant Catechism which met a felt need and became deservedly popular. It was supposed to be out of print; but recently a considerable number was found. The original price was five cents a copy and 50 cents a dozen. They may now be had for 5 cents a copy or 25 cents a dozen. Order of the Arkansas Methodist. Stamps may be used in payment.

Troubled by CONSTIPATION?

Get
Relief this
Simple
Pleasant
Way!



There's no law against a person taking a strong, bad-tasting purgative. But why should anyone make an "ordeal" out of a simple case of constipation? Taking a laxative can be as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax! Ex-Lax gives you a good, thorough bowel movement without causing stomach pains, nausea or weakness. It is effective, yet gentle in action. Next time you need a laxative, try Ex-Lax. In 10¢ and 25¢ boxes at all drug stores.

EX-LAX The Original
Chocolated Laxative

INSURANCE COSTS REDUCED!

Take Advantage of Our Lower Premium
Cost and Privilege of Annual Payments

Over 40 Years of Service to
• Churches and Ministers! •

FIRE — LIGHTNING — WINDSTORM
HAIL — INSURANCE

NATIONAL MUTUAL CHURCH INSURANCE CO.
CHICAGO

FOR THE CHILDREN

MY HOPE

I'll never give the world
a new discovery
I have no talents leading
me to fame.
In fact I'm quite an
ordinary person
With nothing very different
but my name.
Yet knowing this I feel
no pangs of envy,
But just a hope and prayer
that God has willed
That when I leave this life
I love so dearly
I'll leave a place in hearts
that can't be filled.

—Minister's Daughter in Alabama Christian Advocate.

DOGS OF THE ARCTIC

The big, strong dogs of the far north, able to live through the long night of the severe Arctic winter, receive a different training from that given to dogs in a warmer climate. They are never pampered. They are taught to obey, to work and take care of themselves. Their food is coarse and often scant. They have no beds except those they make for themselves. They sleep in the open air or in burrows which they dig in the snow. They lie down with feet folded under them and their bushy tails thrown over their eyes and noses. They are quite comfortable, for they are provided with two coats—an under one of thick wool; the other one of long stiff hair.

The pups are usually born in a little snow house that the Eskimo makes for the mother dog. While they are young and helpless she cares for them in this shelter, but they soon venture outside, where they play and roll in the snow just like other pups. While they are still small they are each given a name, to which they answer in a short time. Now the training begins, for it is necessary that they should become obedient and broken to the harness while young.

Collars, reins and whips are made like those used for the larger dogs. A child often starts this training. The pups are taken into the snow house, or igloo as it is called, and the small boy plays with the pups just as his father works with his dog team. He fastens a rein to the collar of each pup, places a leader first, with the others in pairs be-

hind him. He calls them by name, teaching them to obey him, and respect and follow the leading dog. With the reins in his hand, he drives them over the floor of the igloo. It is a game they all enjoy, one which is to be the real work of the boy and the pups when they are grown.

When the far north is under a frozen bed, these dogs are used to carry the Eskimo wherever he wishes to go. He sits sideways on the sledge, holding the reins in one hand and a long whip in the other. The lash is used to touch the leader's side as he speaks to him. If they have been well trained, they never dispute the leadership of this dog. They go swiftly, a mile perhaps in ten minutes, for the sledge glides easily over the frozen snow, and the team of eight or ten dogs can carry many pounds. Not even a reindeer could go where these dogs go willingly.

All the Eskimo's meat is brought home by means of this dog pack. The dogs carry loads of skins, and often the family. When the short summer comes and the sledge cannot be used to advantage, loads are strapped on their backs and carried from place to place. At this time the family leaves its snow house and seeks a new place for the summer home, which is made of skins and such things as the members are able to obtain. The dogs work as long as they are needed and fed by their masters.

When the work is over the dogs are allowed to run wherever their fancy takes them. They are no longer supplied with food, and are now obliged to hunt fish and game for themselves. They often travel long distances from home, are gone all the summer, but as soon as winter sets in all the dogs return to their masters, ready to work and be fed in return. This rarely fails.

The real Eskimo dog never barks, but makes a long-drawn-out howl like the wolf. It is said he may "acquire the habit" if raised among dogs that bark. He is usually good-natured, willing to work, and ready to obey his master. He is strong and intelligent, and able to take care of himself. He likes the cold, white North with its long night, and probably is never quite happy when removed from his Arctic home.—Evangeline Weir in the Junior Weekly.

YOUTH MUST LEAD!

Youth must be honest! For if youth, with nothing to gain by dishonesty, is not honest, will there be truth in the world?

Youth must be pure! For if youth, free from the stains of long struggle with the world, is not pure, will there be purity in the world?

Youth must unselfish! For if youth cannot see that to find oneself, he must lose himself, who in the world will be dedicated to the search for a new kingdom?

Youth must have love! For how is love to succeed, if youth does not prove it good?

Youth must lead! For youth alone, with its energy, its faith, its indomitable spirit, can solve the maze of problems which surround us today.

Youth must follow Christ! Youth leads, but it must lead in the footsteps of the Master, for only thus can it lead surely, steadily, in the paths that lead to the kingdom of God.—Robert Boyer, in The Epworth Herald.

WE ARE BUILDERS

John Ruskin reasonably urged: "When we build, let us think that we build forever. Let it not be for present delight nor for present use alone. Let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them, 'See! This our Fathers did for us.'" In the realms of the immaterial, also, let us build just as diligently and just as carefully. The thoughts we entertain, the books we read, the friends we make, the work we do—these are stones which we cement into our characters. Carelessly chosen and placed, they imperil these edifices from the foundations. But wisely directed, they buttress and adorn them for time and eternity.—Southern Christian Advocate.

We call your attention to advertisements in this issue—read them. Say that I saw the ad in this paper.

INTERNATIONAL Sunday School Lesson

Lesson for March 3

IN THE UPPER ROOM

LESSON TEXT—Matt. 26:17-30.

GOLDEN TEXT—This do in remembrance of me.—1 Cor. 11:24.

Men sometimes stand at the crossroads of destiny quite unaware of how much hinges upon their choices and actions. One wonders whether the disciples realized that as the Passover drew to its end and the great memorial feast of the new covenant was established, they were witnessing the end of the old and the beginning of the new. It is certain that Jesus did realize the high import of that hour. He knew He was about to go to the cross, toward which the Passover had pointed throughout the centuries and back to which cross we in the Lord's Supper continue to point as we remember His death until He comes.

We are indeed on holy ground as we go with Him then as He meets His disciples alone in that upper room for a time of fellowship with them as He observes

I. The Last Passover (vv. 17-20).

"Here we see life perfecting and the passing of the old economy and the beginning of the new. The Passover was observed, the feast of deliverance from slavery, the feast of the exodus, the feast of hope. Men had kept it fitfully through the long centuries, regularly at first and then occasionally through the age of decadence. The King sat down to keep it as one of the nation and the people. That was its last keeping in the economy of God, because all that it had foreshadowed was fulfilled as He sat at the board, and all that it had pointed to found the ultimate fulfillment in Him. He completed that of which the exodus had but been the preparation. The final exodus came by the way of that cross to which he was going" (Dr. G. Campbell Morgan).

II. The Betrayal Predicted (vv. 21-25).

What precious fellowship the twelve and their Lord must have had around that table in the upper room as they celebrated the great feast of their people. Think what a shock came to them as in the midst of this fellowship Jesus quietly and solemnly made the astonishing prediction, "Verily, I say unto you, that one of you shall betray me."

Their joy was changed to exceedingly great sorrow as they asked, "Lord, is it I?" Apparently Judas had maintained such outward conduct as to turn no suspicion in his direction, even though all along he had in his heart the blackest of treachery against his Lord. It is a sad and soul-searching fact which is here revealed, that it is possible for one to make a high profession of faith in Christ and even so to live as to give no cause for criticism, and yet to be unregenerate and in fact the enemy of Christ.

Observe (v. 24) that while Jesus was betrayed and went to the cross in fulfillment of prophecy, that fact did not in the slightest justify His enemies who brought it about (see Acts 2:23, R. V.)

III. The First Communion (vv. 26-30).

Taking the unleavened bread and the unfermented wine of the Passover, which had just been observed by Him for the last time, Jesus established a new feast, the Christian feast of remembrance, which we commonly call "communion" or "the Lord's table."

As we have already suggested, it is a feast of remembrance. "For as often as ye eat this bread, and drink this cup ye do show the Lord's death till He come" (1 Cor. 11:26). At the Lord's table His followers find spiritual strength in remembering His death for them, and they also find joy as they remember that He is to come again. In doing so they testify to the world that they believe in and cherish these truths.

This feast is also rightly called "communion," for down through the ages and until He does come the saints of God have at His table sweet communion, first of all with Him, and then with one another.

We also note that our Lord spoke of the cup as "my blood of the new testament." The word "testament" means "covenant." The Lord's table therefore speaks of our allegiance to Him, of our loyalty to our Lord, and our devotion to His service. The Christian church therefore speaks of the communion service as a sacrament, a word taken from the Latin sacramentum, meaning "oath," and essentially an oath of allegiance.

His body was broken for us, His blood was shed for the remission of our sins. We are bought with a price, we are not our own. Therefore we are to glorify God with all that we have and are.

LADIES' BEAUTIFUL SILK HOSIERY
five pairs \$1.00, postpaid, slightly imperfect. Five pairs full fashioned slightly imperfect \$2.00 postpaid. Money back guarantee.—HAYES HOSIERY CO., Lexington, N. C.

DON'T FORGET S. & B. "SPRA-TOX" FOR THAT BAD COLD COUGH, ETC.

"YOUR S. & B. 'SPRA-TOX' is the best Cold Remedy I ever used." —So many people report and endorse Spra-Tox as above. It is being mailed out to many places and the sales in the store prove its popularity. Try it and you will be a booster, too. Price, complete with Atomizer, 75c. Extra Bottles, 25c up. SNODGRASS & BRACY DRUG CO. —Advertisement.

Pull the Trigger on Constipation, and Pepsin-ize Acid Stomach Too

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsinizing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!

Joint Meeting of Circles Next Monday

"Living Creatively" will be the subject of the program for the joint meeting of the Circles next Monday morning at 10:30. Mrs. Russell Henderson will be the leader, assisted by Mrs. Marvin Wesson. Glenn Pinnell will sing a vocal solo.

Mrs. R. G. Paschal, General Chairman, will preside over the business session and Circle No. 8, Mrs. J. H. Krouse, Chairman, will serve lunch.

At 10 o'clock the Spiritual Life Group will meet in the Young People's Parlor. Mrs. A. S. Ross will be in charge.

After lunch Mr. Pinnell will teach the second lesson in the Bible Studies. His subject will be "The Children of the Kingdom of God," parables of the later ministry.

BUSINESS WOMEN'S CIRCLE TO MEET

The regular monthly meeting of the Business Women's Circle will be held next Tuesday evening, March 5, in Fellowship Hall. Dinner will be served at 6:30. Miss Mary Marshall, Chairman of the Social Relations Committee, will be in charge of the program.

OUR SYMPATHY

The sincere sympathy of the congregation is extended to Mesdames Frank Beale, Allen Herron, and A. H. Langdon whose mother, Mrs. L. E. Barber, passed away Feb. 27.

FATHER-SON BANQUET PLANS ANNOUNCED

At the Father-Son Banquet to be held in Fellowship Hall, Friday at 7:00 p. m., March 8, the speakers will be the pastor; Crawford Greene, member of the Board of Stewards, and Robert McNeely, representing the Junior Board.

This will be the first of the fellowship meetings this year for the Men of Winfield. Special entertainment will be provided by members of the Little Rock Boys' Club.

THE "HUNDRED CLUB" MEETS NEXT WEDNESDAY, 7 P. M.

Along with the regular Fellowship dinner there will be a meeting of the "Hundred Club". Dinner is at 6:30 as usual, devotions at 7:00 p. m. and the devotions will be especially addressed to the members of the Hundred Club. Since we are approaching the Easter season it is very important that every member of the Hundred Club be present. If both members of the team cannot be present be sure that one member is present. Come for the dinner and remain for the devotions. Members of the Hundred Club, who visit among the membership of the church are Miss Bossinger, Mesdames Thomasson, Stevenson, and Hegarty and Mr. and Mrs. Easley, Lewis, Dixon, Garner, Huie, Arnold, Graves, Woodyard, White, Burdick, See, Beeson, Jackson, Davis, Pollock, Moreland, Laney, Hedges, Kindall, Ross, Cross, Gordon, Bigbee, Morton, Hadfield, Dickinson, Schoffner, Steele, McDonald, Thacker, Esslinger, Nielson, Krouse, James, Larson, Whaley, Smith, Jackson, Brown and Custer.

Every team in the club is urged to visit all members and particularly stress attendance at Church School and leave S. S. literature in the homes.

VOL. XII

Pulpit and Pen

NO. 9



Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This Page Devoted to the Interests of This Church

GASTON FOOTE
MinisterHAL H. PINNELL
Associate MinisterJAMES MAJOR
Student MinisterJEROME H. BOWEN
Supt. Church SchoolE. V. MARKHAM
Chairman of StewardsMRS. I. J. STEED
Minister of MusicMISS KATE BOSSINGER
OrganistMARGUERITE CLARK
Church Secretary

Next Sunday At Winfield

10:00 A. M. CHURCH SCHOOL—"Our School is growing each week—Join us."

11:00 A. M. "One Generation to Another"—Sermon by Pastor

6:00 P. M. Jr-High, Senior, Young People's Leagues and Sunday Evening Club.

7:30 P. M. "Nehemiah—A Great Builder"—Sermon by Pastor. (Third in series on "Cameos of the Centuries")

THE PASTOR'S MESSAGE

By GASTON FOOTE

Methodist Youth Advances

Along with the great Methodist Advance led by our Bishops the young people of Methodism are advancing in many fields of activity. The five objectives in the Methodist Youth Advance are:

- I. In Working for peace.
- II. In seeking others for Christ and the Church.
- III. In sacrificial giving.
- IV. In Community Service.
- V. In Church Loyalty.

The morning service next Sunday will lay particular emphasis upon Christ's challenge to the younger generation. If we may judge by last Sunday's attendance you will have to come early for a seat.

Senate Bill No. 517

Senator Johnson of Colorado recently introduced a bill (No. 517) designed to prevent advertisement of alcoholic beverages over the radio. We believe this bill ought to have the support of every sincere Christian. If American democracy is genuine, Christian people ought to have the right to maintain a Christian atmosphere in their homes before their children and listen to good radio programs without the injection of a beer advertisement advertising the "superior" qualities of their brand of beverage. That advertising is for the purpose of getting new customers no one will deny. So why, in the name of common sense, allow the advertising of that which has always been the enemy of Christian character? Can we not give our children a Christian atmosphere in which to live in their homes? If you are so disposed, write Senators Hattie W. Caraway and John E. Miller and ask them to support Senate bill No. 517.

Make Giving An Act of Worship

More members of our church are giving regularly through the envelope system than ever before. They find that it becomes for them an act of worship—a means of sharing their lives with Christ and His Church. Moreover, we are enjoined to such action by the Bible. Mal. 3:10, "Bring ye (don't wait for a collector) all the tithes (tenth of income) into the storehouse (Church) . . . and prove Me and . . . I will pour you out a blessing . . ." Have you tried it?

Christian Education

By HAL H. PINNELL

Church School Attendance
Last Sunday 679
A Year Ago 643

	On		Cont.	Stay
	Pres.	Time		
Junior High	73	65	46	49
Senior High	67	53	43	49
Y. P.	54	48	31	39

Adult Report	
Couples Class	46
Hinton Class	40
Men's Class	39
Brothers' Class	36
Fidelity Class	36
Forum Class	29
Jenkins' Class	29
Ashby Class	23
Young Men's Class	17

Total	295
New Pupils	5
Visitors	46
Young People Evening	40
Senior High Evening	30
Junior High Evening	33
Sunday Evening Club	21

MARCH 3-10 ENROLLMENT WEEK IN CHURCH SCHOOL

The fact that ONLY ABOUT 50 PER CENT OF THE MEMBERSHIP OF WINFIELD CHURCH is enrolled in a Church School class prompts us to initiate ENROLLMENT WEEK IN THE CHURCH SCHOOL. If you as an adult or a parent are not enrolled in Winfield's splendid Church School, please consider it your duty and your privilege to enroll in one of the many splendid classes designed especially for you. We all need to know more about the Bible, about Christ, about the Church, about the Christian life and the Church School is the place to learn. If some Church School worker approaches you with an enrollment card, please sign it, saying you will join a Church School class at least by March 10th. The goal for every adult class is 20 per cent increase in enrollment. Let's reach it.

A PANEL DISCUSSION

"The Rise of a New Liberalism In The South." Young People's Department discussion of this subject Sunday evening will be directed by Bill Wilson, leader; Evelyn Heard, Martha Washburn, Morris Allen and Robert Major will carry the discussion.

Senior High Department: "The Negro Sings His Protest." Leaders: Mary Virginia Major and Mrs. J. R. Henderson.

Junior High Department: Subject, "When We Join the Church." Mrs. Hal Pinnell, leader.

SUNDAY EVENING CLUB

Mr. Charles Mehaffy will speak to the Sunday Evening Club, 6:45 p. m.—Sunday; his subject: "Daniel Webster."

Board of Stewards will meet at the church Monday at 7:30. Please be present.

Amount Needed for

First Quarter \$7,000.00

NOTE: Up to the time this paper went to press we had not reached this goal. But since two or three days remain in this month in which payments may be made, we will print the final report next week.