



Arkansas Methodist

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

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A CALL TO OUR FELLOW CHRISTIANS

WE call upon the churches to repent. Every land has some share in the common guilt, and the Christians in every land have followed their Master only "afar off." Penitence is the mood that best becomes us. We must lead the world's contrition if we would minister to the world's tragic need. We call upon the churches to keep and strengthen their world-wide bonds. Despite the cleft and violence of war there is a world-wide Christian family, in which even now, across the chasms of war, men of all nations can realize their kinship in Christ. We call upon the churches to defend the liberties of press, platform and pulpit which war anywhere harshly threatens, and especially to uphold that freedom of conscience without which past martyrdoms are betrayed and victory becomes defeat. We call upon the churches to pronounce war an evil thing alien from the mind of Christ. To those who for conscience's sake cannot fight, war is anathema. To those who fight for conscience's sake war is still evil, though they believe it an inescapable choice in this present evil world. From the baleful wind of the last war we now reap the whirlwind. Thought and conscience will be cleared if we brand war as evil. We call upon the Churches now to seek peace, not for safety's sake or for profit's sake but for Christ's sake and a kindlier world. We could not, and would not, be immune from the world's problems and pain. By generous gift and practical service let us know "the fellowship of His suffering" in war-torn lands. By trenchant thought let us explore the hidden causes of war. With willingness to sacrifice let us join with others in preparing the outlines of a just peace, of an economic life undisfigured by poverty and greed, and of a world order in which the common need and service of all nations may find a home. We call upon the churches now to reaffirm good-will when ill-will is rife. It is our task now, while resisting hatred, to cleave to the right, while guarding against misleading propaganda, to discern moral issues and to stand for the truth; to dismiss hysteria in the strength of a quiet spirit and, for Christ's sake, who bade us "love one another," to refrain from bitter condemnation. We call upon the churches now to make unflinching intercessions. It is our deepest task, our spiritual and creative enterprise, to pray without ceasing in His name who prayed for all men from a cross. So shall the Church be His body, the new incarnation of His Spirit among men. "Hope thou in God, for we shall yet praise Him who is the help of our countenance and our God."—Executive Committee of Federal Council of Churches.

ALCOHOL

ALCOHOL does not quench but awakens thirst. . . . Alcohol is not of value when work is to be done. . . . Alcohol causes great deterioration of the quality of intellectual work. . . . Alcohol diminishes the quality and total output of manual work of all kinds. . . . Alcohol blunts perception and feeling, impairs moral sense and impedes intellectual processes. . . . Alcohol when taken by children checks growth, and development, both mentally and bodily. . . . Alcohol weakens the power of self-control, thus leading to immorality and crime, poverty and misery. . . . Alcohol has a narcotic, poisonous action and must be classed with chloroform and ether. . . . Alcohol does more harm than good in pneumonia and typhoid fever. . . . Alcohol hastens the end of a fatal illness and prolongs the duration of the illness in those cases in which the patient recovers.—Extracts from the addresses of fifty physicians of the British Medical Association.

 * THEN CAME PETER TO HIM, AND *
 * SAID, LORD, HOW OFT SHALL MY *
 * BROTHER SIN AGAINST ME, AND I *
 * FORGIVE HIM? TILL SEVEN TIMES? *
 * JESUS SAITH UNTO HIM, I SAY NOT *
 * UNTO THEE, UNTIL SEVEN TIMES; *
 * BUT UNTIL SEVENTY TIMES SEVEN. *
 * —Matt. 18:21-22.

METHODISM FACES ITS GREATEST OPPORTUNITY

CHURCHES are forever at the crossroads. No sooner is one problem settled for good or ill than another rises to demand consideration and decision.

Methodism is no exception to this rule. In fact, the recent union of the three major branches of Methodism places upon the new Church an unprecedented responsibility for leadership in spiritual things. Recently, one of the leading business magazines (Fortune) of the country made a rather objective study of the place and function of the Church in American civilization. The laymen who made this study not only acknowledged the enormous debt which American civilization owes to the Church, but they evidenced a concern for the supremacy of spiritual things that is altogether encouraging. "By no conceivable set of circumstances," they say, "will it be possible to solve by materialism the titanic problems, domestic and international, with which humanity is faced today. The ultimate answers to the questions that humanity raises are not, and never have been, in the flesh."

And then these laymen in language that is respectful and kind offer about the severest criticism of the Church that this writer has read or heard in a long time. "When we consult the Church," these laymen say, "we hear only what we ourselves have said." After reviewing the attitude of the Church here in America toward the basic problems of human need and welfare this comment is offered: "So far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders."

These are hard words indeed. And many of us will be tempted to meet their implications either by a flat denial or the smug assertion that since the Church is composed largely of laymen the laymen are only criticising themselves. But this writer hopes that the Methodist Church, at least, will heed this voice from the laity as no voice from the laity has been heeded in a long time.

Right now with all the problems incident to union upon our hands we are prone to think that Methodism's greatest task is the perfection of her far flung programs and organizational machinery. The very bigness of the new church tempts us to measure progress in terms of physical property and other material manifestations of the Church's work.

But we must resist this temptation with all our might. If the new Methodist Church fails to place the major emphasis upon spiritual rather than material values not only the Methodist Church but all churches are on their way out as far as modern civilization is concerned. Our members and our location in practically all nations gives the Methodist Church an unprecedented opportunity of leadership. But the source of our leadership is not within ourselves. The editors of Fortune are right when they say: "The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve." That voice is the voice of God; and the time has come for the Methodist Church

to heed and proclaim its teachings as the only rule of our faith and practice. That is Methodism's greatest opportunity as we pass through the portals of the new year. In God's name let us answer with our lives!—A. W. Martin.

"... THOUGH THEY COME BEARING GIFTS"

IT happened on the floor of the Louisville Conference. A member was speaking to the report of the Board of Education and was making the point that our Church should strive to do more for its college youth. "Some other agencies," he said, "are claiming to be more interested in our boys and girls than we are as a church. Just recently two young men came to see me about a serious problem. They were honor graduates of high schools and wanted to go to college, but limited finances made such seem impossible. To make their problem more acute they had just received letters from the Seagram Distilling Company of Louisville, inviting them to apply for scholarships, each scholarship to carry a value of \$250 per year for four years and each to be good in any one of several schools. Ten such scholarships, according to these letters, are to be given each year in the Louisville area and each conveys to the holder the tentative promise of a job with the Seagram Company after graduation. Clearly, these boys were on the spot."

He had scarcely finished his remarks when another man was on his feet, saying, "Bishop, I know that brother is telling the truth, for one of those boys is a member of my church." As he sat down a third preacher rose, exclaiming, "Bishop, my daughter recently finished high school with honors, and she received a letter inviting her to apply for one of those scholarships." Thus we have an ancient enemy of education and of mankind presenting itself in a new and unusual guise.

It is not to be wondered at, however, when one ponders its long record of anti-social activities, that the liquor industry, with characteristic cunning, should seek thus to take an option on the future influence and services of some of the most promising of our youth. One cannot be impressed, however, by a single pseudo generous gesture. One feels instead that a proper attitude should be, "I fear the distillers even though they come bearing gifts."—B. M. M. in Christian Education Magazine.

THE EFFECTS OF ALCOHOL

WE know more about alcohol today than any generation has ever known. We know something of its effect upon the mental life of people. We know the effect it has in landing people in state mental hospitals. We recognize the way in which it paralyzes the upper levels of the brain, puts judgment out of gear, makes people liable to get into not only automobile accidents but into grave moral accidents as well. Shall we be indifferent to a brazen liquor traffic that comes back without having learned anything and seeks once more to put the mark of alcoholic liquor slavery upon our country? Or shall the Church awaken anew with a deeper understanding and a truer and more profound message about the menace of alcohol as an individual and racial and social poison, and do something to restrain this vast and growing evil in the civilization of today?—Albert W. Palmer.

OKLAHOMA CITY UNIVERSITY is launching a state-wide campaign for \$750,000, the two Oklahoma Conferences having recently authorized the campaign and pledged it their support.

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Personal and Other Items

GIFTS amounting to \$19,618 accrued to Woford College (Spartanburg, S. C.) during the past scholastic year.

REV. AND MRS. JAMES S. UPTON of Siloam Springs announce the arrival of a daughter, Virginia, born January 3.

REV. S. B. MANN of Buckner Circuit writes that he has been given one more church and has been graciously received for his third year with three poundings.

DR. ALBEA GODBOLD, the pastor of First Church, El Dorado, is the author of an excellent article, "Expectations of Pastor and People," in the Christian Advocate of Jan. 5.

BISHOP F. J. McCONNELL has been elected by the Council of Bishops to prepare the Episcopal Address for the General Conference which meets April 24 at Atlantic City, N. J.

BISHOP J. H. STRAUGHAN has been assigned by the Council of Bishops to the Portland area of the Western Jurisdiction to take the place of Bishop W. E. Brown, who recently died.

MORRIS HARVEY COLLEGE, Charleston, West Virginia, is in the midst of a more or less spontaneously developed "Goodwill Dollar Campaign" which is expected to net the college \$5,000.

REV. R. A. TEETER calls our attention to the fact that an error in proof reading on his write-up of the Mena Church left "speech of endearment" for "speech of endorsement," as he had expressed it.

DR. C. K. VLIET, Secretary of our General Commission on Benevolences, recently spoke at First Church, South Bend, Ind., and has been invited to deliver a series of addresses in the New Jersey Conference.

REV. W. H. CLONIGER, once pastor in the Arkansas Conference, now a local preacher in Los Angeles, has been seriously ill and recently submitted to a major operation in a hospital in that city. He is reported as recovering successfully, and appreciates the sympathy and prayers of many friends.

DR. GEORGE L. MORELOCK, general secretary of the General Board of Lay Activities of the Southern Church, is conducting a series of Institutes for Stewards and other church officers in the three districts of the (Troy) Conference. He is having an exceedingly large and enthusiastic hearing.—Zions Herald.

REV. CURTIS WILLIAMS reports that C. C. Coulter, the new Superintendent of the Anti-Saloon League, spoke at his churches last Sunday, at Douglasville in the morning and at Geyer Springs in the evening. Rev. Williams recommends Mr. Coulter to other pastors as a dynamic and forceful speaker.

LANDER COLLEGE (Greenwood, S. C.) is out to add \$100,000 to its endowment. This amount is required for the college to maintain full accreditation in the Southern Association. An appeal is being made to South Carolina Methodists to secure for Lander a place among the standard institutions for Christian education.

DR. J. H. REYNOLDS, president of Hendrix College, has received a letter from Dr. John H. Finley, former editor of the New York Times and director of the Hall of Fame of New York University, stating that Dr. Reynolds has been elected by the senate of the University to membership in the college of electors of the Hall of Fame.

REV. R. E. L. BEARDEN, our pastor at Marion, writes: "The new conference year has begun in a fine way and we expect a year of progress in all phases of our work. The people have received us graciously and are giving us every assurance of their respect and confidence. We are very happy in the work. Marion is one of the best small churches I know. It is made up of a cultured, progressive and loyal group."—R. E. L. Bearden.

REV. AND MRS. GEORGE B. WORKMAN, missionaries of our church in China, have returned with their six-year old daughter, Sarah, who last September was stricken with infantile paralysis. On their way to Georgia, where Sarah will enter the Warm Springs Foundation Hospital for treatment, they spent a day in Little Rock with Mrs. R. P. Ramsey, an aunt of Brother Workman. George Workman is a son of Dr. J. M. Workman, our pastor at Carlisle.

BISHOP IVAN LEE HOLT has been elected to succeed the Rev. William Adams Brown as chairman of the American Section of the Universal Christian Council on Life and Work. After delegates to the Oxford and Edinburgh Conferences in 1937 had voted to organize the World Council of Churches, a joint executive committee of fourteen persons was set up in the United States to prepare the way for the cooperation of American churches in the World Council. Dr. Brown has now been made chairman of this committee, and Bishop Holt, by virtue of his new position, is a vice-chairman.

LIQUOR petitions are being circulated in Benton for the privilege of holding an election in Ward 4 for return of liquor stores. The Benton Courier, referring to the vote in 1936 when liquor stores were voted out of Saline county, states that after liquor had been licensed arrests for drunkenness had increased 200 to 300 per cent and automobile accidents had also increased; but since voting out of liquor stores there were far fewer arrests for drunkenness. During the recent holiday season there were only two arrests compared with 16 when liquor stores were operating. This good record is argument for prohibition.

THE ARKANSAS BAPTIST, organ of the Arkansas Baptist State Convention, under the direction of the new editor, Dr. Lewis A. Myers, came out last week in new form. Printed on book paper, with small pictures of Baptist institutions in Arkansas on the front page, thoroughly departmentalized, and containing much interesting information and news, with messages from the retiring editor, Dr. J. I. Cossey, and the new editor, the paper represents a very attractive appearance and is a credit to its editor and the denomination. Having had brotherly relations with all of the former editors, we welcome Dr. Myers to our State and the editorial fraternity and trust that our relation may be as happy as it has been with his predecessors.

DECISION of Greensboro (N. C.) College to undertake immediately the raising of a fund of \$125,000 for the construction of a new dormitory and classroom building has just been announced.

A SOIL science laboratory for citrus growers has been established on the campus of Florida Southern College to serve members of a new organization known as the Soil Science Cooperative, according to a joint announcement made by Dr. Ludd M. Spivey, president of Southern, and Emil Karst, of Orlando, president of the grower group.

EUROPE has a set of primary interests, which to us have none, or a very remote, relation. Hence she must be engaged in frequent controversies, the cause of which are essentially foreign to our concern. Why by interviewing our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor or caprice?—George Washington.

THE COLLEGE FOR YOUTH

IN a college rally the principal speaker after building up quite a climax declared with emphasis, "This college has a right to live."

This is obviously a worthy sentiment if properly interpreted and applied, but it is also one which, if blindly followed, might easily lead to dangerous extremes and to an untenable emphasis on the institution as over against the youth whom the college is designed to serve.

Important as the church college is, it is only a means to an end, and its right to existence is in direct proportion to the extent and distinctiveness of its service. On this premise the Church's entire program of higher education is projected and to it all our colleges are committed. Unanimous agreement obtains on the supremacy of human personality and to the effect that a college must continually demonstrate its right to live by contributing increasingly to the development of personality. The church college, through its emphasis not only on mental, physical, and social growth but on spiritual development as well, is peculiarly able to minister to the total needs of youth. For this purpose it came into the world and to this purpose it is resolved to be true. Verily the college, especially the church college, is for youth.—B. M. M. in Christian Education Magazine.

SUPERINTENDENT COULTER READY FOR WORK

MR. CLYDE C. COULTER, the new superintendent of the Arkansas Anti-Saloon League, arrived last week and met with the Headquarters Committee for consultation about plans of work. He is ready to make engagements for speaking in the churches, and will appreciate opportunities to get the cause of the League before our people. If any pastor is ready to give him a date, he can be reached at 314 Donaghey Trust Building, Little Rock. The Committee fixed the date of the regular meeting of the State Board for Jan. 25, 10:00 a. m., at the Y. M. C. A. It is hoped that members who read this will arrange to attend.

FIFTY YEARS AGO

(Arkansas Gazette, January 2, 1890)

THE Board of Trustees of Hendrix College, Altus, which is now in session here, spent most of yesterday discussing the removal of the college to a more centrally located place and finally deferred action until March 19, to permit time for further investigation. It is said that Little Rock, Morrilton, Clarksville, Searcy and Arkadelphia have offered money and other inducements. A committee consisting of Hon. A. S. McKennon of Clarksville, President A. C. Millar of Altus and the Rev. James A. Anderson was appointed to prepare an address to the public and invite correspondence.

CIRCULATION REPORT

SINCE the last report the following subscriptions have been received: Fairview Church, Texarkana, Otto Teague, 2; Chidester, J. R. Duffee, 1; Henderson Church, Little Rock, H. H. McGuyre, 2; Beech Grove, Gainesville Ct., W. S. Mooty, 1, by B. B. Hammond; Swan Lake Ct., L. R. Sparks, 9; England, George G. Meyer, 1; Wynne, W. J. Spicer, 130; Clarendon, J. T. Randle, 1.

"CAMPS OF CRIME"

UNDER the above caption is found in the February number of the American Magazine, a startling account of the terrible condition to be found in a large number of American tourist camps. Read the following. "A majority of the 35,000 tourist camps throughout the United States threatens the peace and welfare of the communities upon which these camps have fastened themselves and of all of us who form the motoring public. Many of them are not only hideouts and meeting places, but actual bases of operation from which gangs of desperadoes prey upon the surrounding territory. Of course, there are hundreds of tourist camps run by honest, alert, civic-minded persons who have made heavy investments in this new business. But these reputable camps and owners are, unfortunately, in the minority in this industry which has mushroomed along our highways in recent years. . . . Many of these places frequented by gangsters are spots of dubious entertainment on municipal outskirts, where boys and girls, often from reputable families, go for a night of thrills. This is particularly true where a 'Dine and Dance' or night club is run in conjunction with tourist cabins. There are thousands of these establishments in America, and few indeed could not well be dispensed with. Many of them are little more than camouflaged brothels, with prostitutes in the guise of entertainers, hostesses, or waitresses. . . . Marijuana sellers have been found around such places. A big dope raid by the Federal Narcotics Bureau caught the ringleaders in a package whiskey store which supplied the occupants of a tourist camp across the road. Gambling, with all its attendant underworld tie-ups, its gangster fights and killings, is often another side line of the vicinity. . . . Until our laws are actually aimed at true control of camps, we shall continue to have pestilential conditions along our highways."

We suggest that our readers call attention of sheriffs, constables, police officers, and prosecuting attorneys to this article. Then make an investigation and report to proper authorities. Also let us take the matter up with the members of our next Legislature and urge them to enact laws that will require careful inquiry into the character of those who propose to run tourist camps and provisions for frequent and thorough inspection and heavy penalties for violations of the law. The condition described in this timely article should stir us to action to destroy this menace to our civilization.

BOOK REVIEWS

Methodists Unite for Action; by John R. Mott; published by Department of Education and Promotion, Board of Missions, The Methodist Church; Nashville, Tenn.; price, 25c.

This is the Mission Study Book prepared on request of our Board of Missions by that great statesman of Missions and most prominent and influential Methodist layman, Dr. John R. Mott. As chairman of the International Missionary Council, representing some twenty-five countries, Dr. Mott has at his command an unsurpassed wealth of informational material, which is here brought together in compact and usable form. As Dr. H. P. Myers, Secretary of the Department of Education and Promotion, says: "The book is withal a challenge as well as a source book of information—a challenge to the new Church that it may not feel that it has achieved because of members but that it may train those members that they may march in orderly ranks of service for the Kingdom." While it is primarily a "study book" for classes, it is to be hoped that it will be largely used by thousands of Methodists who are not in the classes. It may be ordered through your pastor.

Centenary Methodist Church of St. Louis; The First Hundred Years; by Mr. and Mrs. Francis Emmett Williams; published by the Centenary Church of St. Louis.

As the story of one of the oldest and largest Methodist Churches west of the Mississippi River, the narrative is intensely interesting and informing. To those who enjoy learning how church work was done back of fifty years ago this volume will be a rich mine of facts and incidents. One of the most worthy activities of Centenary Church was its large contributions to

the building and maintenance of other Methodist Churches in St. Louis. Now a hundred years old, it is a down-town church in a part of the city practically abandoned by other Protestant churches. Among its pastors have been some of the great preachers of Methodism, such as Thomas H. Capers, J. C. Berryman (who was in the General Conference of 1844 with Arkansas' Andrew Hunter, and who was the last survivor of that Conference), D. R. McAnally (the great editor), Bishop Marvin, W. A. Smith, Dr. John Matthews, Bishop Hay, Bishop McMurry, S. H. Wainwright (missionary in Japan), L. E. Todd, C. W. Tadlock and A. F. Smith. Some of Methodism's great laymen were members, such as (to name only a few) Governor Trusten Polk, G. A. Baker, Dr. C. F. Simmons, J. P. Boogher, and Murray Carlton. The story of the pastorate of Dr. John Matthews is a religious romance. The present pastor is Dr. C. M. Crowe.

Five Decades and A Forward View; by John R. Mott; published by Harper & Brothers, New York City.

As one of the outstanding leaders in the missionary movements of the last fifty years, Dr. Mott is able, in this intensely interesting book, to give us a clear picture of the various forces at work in the world of Missions. The chapters are: "The Student Missionary Uprising," "The Layman's Missionary Movement," "The Drawing Together of the Missionary Forces," "Liberating Money Power," "Depression, Recession, Re-Creation," "Looking Ahead from the Vantage Ground of Madras," "The Leadership for the Coming Day." Besides being a revealing account of the various missionary movements, this story frankly acknowledges any weaknesses found in these movements and then inspires with faith in the future, because "In the ears of no previous generation have sounded such stern and impelling challenges of the will of God. We are, indeed, living in what St. Peter characterized as one of the great days of God. We are called upon to think and plan in large dimensions." Those who have Dr. Mott's "Methodists United for Action" should also have this inspiring book. The chapter on "Liberating the Money Power" should be read by all persons who are trying to raise funds for worthy objects. It is thoroughly practical and comes out of the experience of one who has influenced men of wealth to invest in spiritual enterprises. While Dr. Mott gives helpful advice on raising funds, he is primarily interested in a spiritual movement, as may be discovered in the following: "A real self-forgetting and self-giving outpouring of the money power of the rich and the poor would be a sure precursor of the great revival—our greatest single need." The book closes with the following declaration of faith and hope: "Jesus Christ was the Great Visionary. Alone He looked down the ages and saw the peoples of all conditions, nations and races streaming up to His cross and His person when He cried, 'I, if I be lifted up from the earth, will draw all men unto Me'."

The Lower Levels of Prayer; by George S. Stewart, D.D.; published by The Cokesbury Press, Nashville, Tenn.; price \$1.50.

Dr. Stewart is a member of the Church of Scotland and a professor in the Scottish Congregational College in Edinburgh. He has served many charges both at home and in the mission fields and considers the task of helping ordinary men and women find the way to a richer, fuller Christian life, his real occupation in this life. The chapters are "General Thoughts On Prayer," "On Setting Oneself To Pray," "Ejaculation, Vision and Benediction," "Distractions and Disturbing Thoughts," "Thanksgiving and Gratitude," "The Practice of Intercession," "Intercession and Petition," "Drudgery and Discipline," "Using and Making Books of Prayer," "For Busy People," "Cells of Prayer," "Some Aspects of God's Response To Prayer," "Divine Guidance," "Tertullian's Epilogue." The author points out the fact that prayer and common life are vitally connected. He says: "There are certain acts in life which we rightly consider as specially religious, prayer, worship, Bible-reading, and others. All of these as definite acts are occasional, however regular. Although the spirits of prayer and of worship abide in the heart, as definite acts, they do not occupy the greater part of our lives; yet life is directed by them. In these acts the

great battles of life are fought and the great fountains of joy and peace spring up. Life, on the other hand, directs these, and what we call our common life fills these acts with patience and thanksgiving and the whole contents of experience."

Is It Right or Wrong? by Nolan B. Harmon, Jr.; published by the Cokesbury Press, Nashville, Tenn.; price \$1.50.

This book contains a fair and able discussion of ethical questions important in the lives of everyone, especially helpful to all who are seriously concerned in living the Christian life in this age of changing ideals and shifting standards. Social economics and politics and religious questions are considered. The author presents both sides of a question and develops his argument in a manner to reach a reasonable conclusion. The reader may not agree with him in every step, but he is obliged to be invigorated by a careful study of the discussions. There are six general topics under consideration: "The Sabbath Was Made For Man," "Whom Hath God Joined?" "Gamble or Investment," "What Things Are Caesar's?" "To Fight or Not To Fight," "A Christian Man's Goods." In speaking of the Christian's attitude toward war the author says: "At all hazards, let the Christian people of the world take a wider view of their duty than that marked out by their own national boundaries. The specious philosophy of isolation and neutrality which has been the policy of our land since the great war, is certainly not the way out. We want no more wars but there will be war and war again until the peoples of the earth are willing to pay the price and make the sacrifice for peace. We do want peace—peace for ourselves and for our children's children, and great-grandchildren; but we shall never have it unless we work for it in the light of the centuries, not that of years."

Archaeology and The New Testament; by Stephen L. Caiger, B.D.; published by the Macmillan Co., New York; price \$1.40.

The author says that this book is offered as a companion volume to his Old Testament work, "Bible and Spade." He states that the archaeology of the Gospels offers more difficulties even than that of the Old Testament. He says: "It is certain that the point of view here adopted will not please everyone. But I have tried to give the facts as I know them, together with such sufficient references to other works as will enable the reader to form an instructed opinion for himself." The book is richly illustrated and each phase of the subject ably presented to be interesting to the general reader who has slight, if any knowledge of archaeology. Under the following heads the author presents much valuable and interesting matter: "The Archaeological Approach," "Personal Relics of Christ," "Jerusalem in the First Century," "Jerusalem and the Holy Places," "Sacred Sites of Palestine," "On the Track of St. Paul," "The Evidence of the Inscriptions," "New Light from the Papyri," "Early Christian Documents." A study of the text and the illustrations is most fascinating and very much worth while.

The Resource Of The Upper Room; by Fred B. Wyand; published by the Pentecostal Publishing Co., Louisville, Ky.; price \$1.00.

Although this book was first presented as a contribution to the literature of Aldersgate Year, it is a work of spiritual value to any year. The author stresses the importance of the Upper Room in the Church of today. He claims that spiritual force gives the impetus for the forward march of civilization. He advises a return to the Upper Room and urges waiting there until the Holy Spirit comes to fill and move the Christian heart. He says: "Then in the strength and power of that experience the Church could reconstruct society and create a new order wherein justice and righteousness and peace would flow. This would be the Kingdom of Heaven. Where else is there such romance? Surely there is no greater adventure, no more thrilling experience than that of building a new world in the strength of the unseen. But unless the Church accepts the challenge of today and is given power for her task the road ahead is dark indeed."

A Guide to Understanding the Bible. II.-The Idea of God

The first chapter of Genesis reveals a confident monotheism, but that represents centuries of developing life and thought. The evidence available in the Bible clearly indicates that it was in connection with the Exodus from Egypt that Yahweh first became God of the tribes of Israel. The natural tendency of loyal devotees would be to carry back the name of their God to their most ancient patriarchal legends and to confirm his worship with the sanctions of antiquity. "God spake unto Moses, and said unto him, I am Yahweh; and I appeared unto Abraham, unto Isaac, and unto Jacob, as El Shaddai; but by my name Yahweh I was not known to them."

Yahweh, at the first, was a mountain god. Moses, in the wilderness of Sinai, became a devotee of Yahweh, the Kenite god. Jethro, the father-in-law of Moses, was the priest of Yahweh. Himself a convert to the worship of Yahweh Moses converted his fellow tribesmen to the same allegiance. The tribal deity of the Kenites took a new people as his own and a confederation of clans that never before had served Yahweh swore fealty to him as their divinity. New in name Yahweh may have been old in meaning.

Yahweh was a storm god, as witnessed by the thunder and lightning of Sinai. Often in their later history thunder and lightning were regarded as special exhibitions of his superhuman power. Also he was a god of war, the lord of hosts, the god of the armies of Israel. The Ark was at one and the same time the primitive sanctuary and the battle standard.

And Yahweh was a tribal god. He was characterized by vehement hatred of Israel's enemies. "I will be an enemy unto thine enemies, and an adversary unto thine adversaries." To Saul he said, "Slay both men and women, infant and suckling, ox and sheep, camel and ass." He was even supposed to be pleased by the sacrifice of prisoners taken in battle.

Yahweh was anthropomorphic. Like a man he had hands and feet and face and eyes and ears and nose. He walked in the Garden of Eden, he talked familiarly with Adam, he ate and conversed with Abraham, he wrestled with Jacob. Why else the sacrifices? "All the fat is Yahweh's." "Yahweh smelled the sweet savor." "At the beginning, therefore, the God of the Bible was a person, physically embodied although superhumanly powerful, who could conceivably be seen, who in the earliest strata of the Scripture walked, talked, wrestled, dined, and smelled, and who shared with man a wide gamut of good and bad emotions."

And Yahweh was the territorial deity of the land of Canaan. At first resident on Sinai, he became acclaimed in Canaan as the lord of the land. He was limited in his sovereignty to the territory of his people. Other gods were recognized as sovereigns of their own lands. Jonah tried to flee from his presence. Naaman, the Syrian, carried "two mules' burden of earth" from Israel's land back to Damascus that he might stand upon it to worship the god of Israel. If an Israelite was in a foreign land he must need worship the god of that land. Ruth changed gods when she passed from Moab to Bethlehem.

Yahweh, at first a mountain god, became of necessity an agricultural deity in Canaan, like the Canaanitish baals. He became the source of agricultural plenty. He sent rain, he provided fertility for the harvest. But the cost of such syncretism was heavy. The gods of agriculture have uniformly been licentious. So prostitution and sodomy crept unto the worship of Yahweh and were found even in the central temple at Jerusalem. Of course there never failed to exist a protestant party, holding to the primitive austerity of Yahweh worship and resisting the encroachments of the new pollutions.

Yahweh became god of the sky. This fast tended inevitably toward universalism. Yet at this stage a pious Hebrew was no monotheist, though Yahweh could display power outside the Holy Land. The Hebrews were henotheists, not doubting the existence of other gods. "The univelsality of the god of heaven was a long postponed conviction of Israel's thinking."

There grew up as between the Hebrews and the Canaanites two deeply antagonistic economic and social systems. On the one side was a stratified society, with a few rich and many poor, with inequalities and tyrannies incident to a commercial regime, but Yahweh stood for justice and brotherhood, against luxury for the few and want for the many. This concept tended toward ethical monotheism. The early writing prophets moved out into practical monotheism, for they ascribed to Yahweh the success and disasters even of their foes, and thought of him as in commanding control of all mankind. As against king and priests, the pre-exilic prophets, from Hosea to Jeremiah, represented one of the most significant revelations in human history. "Of such insurgent prophecy up to the exile Jeremiah was the consummation. In him practical monotheism, supernaturalistic and thoroughly ethical, was achieved."

And yet the ordinary Hebrew was far from having only one God. Many shrines kept alive the thought of many Yahwehs. Therefore they suppressed the many shrines and established an exclusive, centralized worship in the temple at Jerusalem. An exclusive temple aided the concept of divine unity. But when the temple was destroyed and the people made captive, the question inevitably arose, "Where now is thy God?" Jeremiah had foreseen this contingency and had declared the universal availability of Yahweh. But it was the great Isaiah of the exile to whom we must look for the most explicit statement of thorough-going monotheism. They came to believe at last in a universal Spirit everywhere available to the seeking soul, the one God of all mankind, who asks for his service only justice, mercy and humility, and from whose presence there is no escape.

To what degree does the New Testament change and enlarge our concept of God? The disciples of Jesus were at first narrow and exclusive. But when they were driven out from the synagogue and temple it was comparable to the shock of the Exile to the Jews over six centuries before. God became a universal God, with no local temple or chosen people to limit him, and with worshipers of all tongues and nations on equal terms. The God of the New Testament is the eternal Spirit, God of no special nation and of no chosen race, accessible everywhere to every soul. The God of Jesus was the God of the supreme

The Campus Goes Co-operative

By SUSIE MCKINNON MILLAR

CHAPTER II

Tall, brown, slender and lovely, Olive Newton stood, poised and thoughtful, as she listened to kindly old Dr. Brown.

"Child, you are wise beyond your years, and brave. I'm proud of you. Keep your high ideals. Courage and high hopes will bring you true happiness and will help you to build a beautiful life of service crowned with the friendship of kindred spirits. And you are right to refuse to marry Mr. Garrison. I knew your father so well that I can safely say your decision would meet his unqualified approval. And I'm proud of you, my dear, that you are not tempted to accept a home and the seeming security Mr. Garrison promises if you'll marry him."

Olive shuddered slightly. "Ugh, Dr. Brown, who could marry that horrid, wicked old man? Not I. I'd starve before I'd marry him. I'm afraid of him. I couldn't call my soul my own if I married him."

"That right well I know," agreed Dr. Brown.

"And, dear friend, don't worry about me. I'm not afraid to face the future alone. I know just what I want to do. I'll go to Welton and work my way through college. I must have a college education. Daddy wanted me to. I'll find some way to earn it when I get there. Daddy always said that you'd always find friends when you needed them if you expect friends as I do."

"It is a good old world and full of a lot of mighty fine folks ready to help you. Nevertheless I hate to see you set out alone."

"But you don't want me to stay here and marry Mr. Garrison. Keeping house for him seems to be the only job around here."

"And it is a thankless job," declared Dr. Brown. "No, I could not advise you to marry Mr. Garrison. He has a home and plenty of this world's goods to offer you. But he's a hard, grasping man with low ideals. Your spirit would break and fade in such an atmosphere. He is taking your little homestead and its furnishings and by leaving you penniless feels sure he can force you to marry him."

prophetic passages, spiritual and universal, caring for all mankind across all boundaries of race and nation. Jesus did not discover but emphasized the Fatherhood of God. Paul preached that Jesus was in the image of God. And Jesus himself says, "He that hath seen me hath seen the Father." To the disciples God was "full of grace and truth," and an indwelling spiritual presence. In Christian thinking God became Christlike. Jesus was introduced as the essential portrait of the divine nature, the very image of God.

The unfolding of the idea of God from its early theistic beginning in Israel is almost incredible. Beginning with a storm god, a tribal god, a territorial deity, an anthropomorphic god, we arrive at the concepts, "God is a Spirit," "God is love," "God is a universal Father," "In Him we live, and move and have our being." "Beginning with a God whose highest social vision was a tribal victory, it ends with the God whose worshipers pray for a world-wide kingdom of righteousness and peace."—Charles Franklin.

"Ugh!" exclaimed Olive. "Never! But does he claim everything? I was afraid he did, so I took away only my own belongings."

"He let me take your father's manuscripts, rare old books and personal effects because to him they seemed worthless," said the doctor; "and these I will save for you until you find a place for them."

"I can never thank you enough, Dr. Brown. You are the only friend I have in the world. And I'm going to write to you so often you'll get tired of reading my letters."

"Never, my dear. The more you write the better I'll like it. I want to keep in close touch with you." Drawing out his purse, he put it in her hand as he said. "Here, take this, my dear. Take this little gift of love. No, don't refuse. It's little I can do, but please let me do that little. Your father would have done that much for me, and so would you. Take it, my dear. You'll find it useful on the way to Welton and after you reach there. Now you'd best be on your way. Don't go back to your home. Mr. Garrison is not to be trusted when his wishes are opposed. And I cannot stay to protect you. I must hasten to my sick people across the mountain." He placed his hand over hers and then pressed it affectionately. "Don't forget you're to come to me whenever you need me. Goodbye, little friend, and God bless you."

Olive threw her arms around the dear old doctor's neck and drew his head down and kissed him and said, "Goodbye, my dearest friend. Always my heart will be braver because of you. You are right about Mr. Garrison, so I will not go back by my dear old home. I could not bear to see him in possession where Daddy lived. I'll take the other road, and you'll be hearing from me real soon. I'll not forget your kindness, and the thought of your friendship gives me a sense of safety and courage to face the future."

She kissed him again and turned and hastened down the rough mountain path that led from the doctor's cabin. And he, unashamed, wiped the tears from his old eyes.

(To be continued)

Nervous, Weak, Ankles Swollen?

Much nervousness is caused by an excess of acids and poisons due to non-organic and non-systemic Kidney and Bladder disorders which may also cause Getting Up Nights, Burning Passages, Swollen Joints, Backache, Circles Under Eyes, Excess Acidity, Leg Pains and Dizziness. In many such cases the diuretic action of the Doctor's prescription Cystex helps the Kidneys clean out Excess Acids. This plus the palliative work of Cystex may easily make you feel like a new person in just a few days. Try Cystex under the guarantee of money back unless completely satisfied. Cystex costs only 3c a dose at druggists and the guarantee protects you.

How To Relieve Bronchitis

Bronchitis, acute or chronic, is an inflammatory condition of the mucous membranes lining the bronchial tubes. Creomulsion 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. 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

**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

**TO THE SPIRITUAL LIFE CHAIR-
MEN OF L. R. CONFERENCE**

Kindly send your name and address to Mrs. Walter Ryland, 1700 Pine street, Pine Bluff Ark., as she is acting as secretary for Mrs. Workman, Conference Chairman of Spiritual Life and Message.

Please note that the World Day of Prayer for 1940 is February 9, the first Friday in Lent. The theme this year is 'In quietness and confidence shall be your strength.'

A *Call to Prayer*, which offers an attractive way for announcing the date, place, and hour of the meeting, is free upon request. A booklet entitled *Worship Program for Adults and Young People* contains six beautiful worship services prepared by Muriel Lester and her sister Doris Lester. It sells for two cents. The hand-book, which offers suggestions for the planning and observance of the Day of Prayer, is ten cents. The poster, seventeen by twenty-two inches, is five cents.

These four pieces of literature may be ordered from Literature Headquarters, 712 Church Street, Nashville, Tenn. Please accompany orders with remittance. You are urged to observe the World Day of Prayer.

REPORT ON SCARRITT FUND

The following have contributed to Scarritt Association Fund since my last report:

- Mrs. J. B. Hefley, McGehee \$4.00
- Gurdon Auxiliary 2.00
- Mrs. Nancy Green, Little Rock 1.00
- Mrs. D. E. Moon (for Mrs. J. N. Moore of De Queen) 1.00
- Mrs. G. Davis, Prescott 2.00
- Mrs. R. E. Wait, Little Rock 1.00

Crossett Auxiliary telephoned that they were mailing to Scarritt College for me, over \$16.00 with more to follow. This in indeed encouraging. I appreciate it.

This will make close to \$150.00 received. Will lack about \$120.00 of reaching the goal set by Scarritt College as a quota for Little Rock Conference. I have been representative a year last November. Let every Methodist include Scarritt College in his or her budget this year. Pay it early and let us not fail to do what is expected of us in the extending of the Kingdom. I am sure those contributing have been blessed. Yours for a greater Scarritt.—Mrs. W. S. Anderson, Con. Rep.

SEARCY AUXILIARY

The Woman's Board of Christian Service of Searcy has put on two very successful studies in the last quarter. In October a Bible study was given following a different method of procedure. The study was taught in the various home by the Pastor, Rev. A. G. Walton. The title of the book studied was: "The Life of Christ," by Umphrey Lee. At each meeting light refreshments were served. It was well attended: forty attended one or more of the sessions. Thirty-four read the book. Twenty-five received recognition (having attended 75% of the meetings and read the book).

In December, the second mission study was held in the annex of the church under the direction of our

efficient Study Supt. Mrs. L. C. Graves.

The topic studied was "The Church as it Views the World's Situation". The basic text was "Through Tragedy To Triumph," by Basil Matthews. The lessons were taught by different members of the class, and one chapter was given by J. L. Taylor, Supt. of the Public School, each using a different method of approach (lecture, drama, discussion and questions and answers). Mrs. Graves dramatized and pictured a great deal of the book. There were nineteen enrolled. The following is a list of officers for the year:

Pres., Mrs. L. M. Sourell; Supt. Study, Mrs. L. C. Graves; Vice Pres., Mrs. S. J. Allbright; Supt. C. S. R., Mrs. A. P. Strother; Rec. Secty., Mrs. E. L. Galloway; Supt. W. O. L., Mrs. Will Dickason; Cor. Sec'y, Mrs. B. A. Rand; Supt. Supplies, Mrs. Garrison; Gen. Treas., Mrs. P. L. Kirby; Supt. of children, Miss Irene Forrest; Local Treas., Miss Bettie Kate Cook; Supt. of Baby Special, Mrs. Yancey; Circle No. 1: Mrs. Eugene Dodson; Supt. Christian Life Group, Mrs. R. E. Connell. Circle No. 2: Mrs. Pat Kiser; Circle No. 3: Mrs. Ackers.—Mrs. S. J. Allbright.

**CHRISTIAN SERVICE SOCIETY
FIRST CHURCH, LITTLE ROCK**

The Woman's Society of Christian Service of the First Methodist Church, Little Rock, presented a program Monday, January 8, on "Looking forward to the Advanced Program for the New Year."

Emphasis was stressed on four aims at the first meeting of this organization at 11 a. m.: every woman of First Church a member of the Woman's Society; increasing the membership and building a fellowship at the Woman's Society membership luncheon; stressing of our spiritual life through a study course on the New Testament; meeting the needs of our Church Home and Foreign Mission work through increased dues and special activities.

Mrs. Robert C. Stark, chairman of Circle 1, served the first luncheon. The tables were attractive with large bowls of flowers. New members and friends were introduced. Warren Johnston, pastor, spoke on "The Woman's Opportunity for Service in the Church."

Mrs. C. R. Hozendorf introduced Mrs. E. C. Stahlkopf, who told us about the objectives of the young women for 1940. Mrs. Robert Hall, chairman of spiritual life work, gave the invocation. Mrs. Bentley Cox presented a most interesting program. Mrs. Alexander Weir gave the devotion, and a biographical sketch of Miss Belle Bennett was given by Mrs. J. L. Bond. A vocal selection was rendered by Miss Frances McBride. Mrs. Fred Isgrig led the group in singing with Mrs. A. L. Barber at the piano.

A circle will have charge of the luncheon each month. The chairmen are as follows: Mrs. R. C. Stark, Mrs. O. G. Remley, Mrs. E. E. Taylor, Mrs. J. C. Carroll, Jr., Mrs. T. B. Fatherree, Mrs. E. C. Stahlkopf, Mrs. A. Dowell, Mrs. S. L. Scott, Mrs. Grady L. Jones, Mrs. J. W. Carmean, Mrs. W. L. Green and Miss Mary Alice Ream. Mrs. G. M. Hale is chairman of local work; and Mrs. J. L. Simpson is sponsor of the Business Group.

Officers who began their duties with the meeting Monday were: Mrs. E. J. Rauschkolb, president; Mrs. Guy Cazort, vice-president; Mrs. J. W. Downs, recording secretary; Mrs. Henry Leigh, corresponding secretary; Mrs. W. F. Garner,

treasurer; Mrs. Hugh D. Wallace, assistant treasurer. The superintendents were as follows: Mrs. J. S. Holt, mission study; Mrs. A. E. Sparling, supplies; Mrs. T. B. Fatherree, Christian social relations; Mrs. A. H. Hammann, children's work; Mrs. Melvin H. Thompson, baby specials; Mrs. C. R. Hozendorf, young women; and Mrs. H. W. Jefferies, World Outlook. Committee chairmen are Mrs. G. M. Hale, local; Mrs. Bentley Cox, program; Mrs. James Lewis Yates, finance; Mrs. J. L. Simpson, house; Mrs. H. B. Allis, hospitality; Mrs. W. O. Davis, vestibule; Mrs. Bryan E. Schaer, altar flowers; Mrs. Warren Johnston, visitation; Mrs. H. E. Riley, publicity; Mrs. A. L. Barber, pianist; Mrs. Fred Isgrig, song leader; Mrs. W. C. French, status of women; Mrs. Robert P. Hall, spiritual life; Mrs. G. H. Burden, historian.

ASBURY AUXILIARY

The Asbury Society held its last meeting of the year December 29, at the church with the President, Mrs. E. P. Ingram, presiding. The Harvest Day program was opened with a prelude on the piano, by Miss Judith Marshall. Mrs. Curtis Williams gave an interesting devotional taking as her subject "She Has Done What She Could." Mrs. W. M. Marshall and Mrs. K. C. Smith rendered a duet "List To The Voice," accompanied by Miss Judith Marshall. Mrs. E. P. Ingram gave a summary of the year's work. Those giving reports were: Mrs. C. E. Bennett, on Missions and Bible Study; Mrs. M. E. Couch, on Christian Social Relations; Mrs. R. A. Raney, on Supply Work; Mrs. W. M. Marshall, Treasurer; Mrs. W. H. McCain, Local Treasurer; Mrs. J. C. Haynes, Young Business Women's Circle; Mrs. Fay G. Nunnally, Mildred Nelson Circle; Mrs. Homer Atkins, Circle No. 1; Mrs. M. T. Garner, Circle No. 2; Mrs. R. H. Core, Circle No. 3; Mrs. H. L. Bond, Circle No. 4; Mrs. James Allen, Circle No. 5; Mrs. G. C. Killough, Circle No. 6.

Bro. R. B. Moore, Pastor, had charge of the Installation Service and the following were installed:

President, Mrs. E. P. Ingram; Vice President, Mrs. H. H. Hazer; Recording Secty., Mrs. Harold Ford; Corresponding Secty., Mrs. Hardin Bale; Treasurer, Mrs. John S. Cobb; Local Treasurer, Mrs. W. H. McCain; Supt. of Baby Specials, Mrs. Harris Hogue; Supt. of Literature and Publicity, Mrs. Johnie Rogers; Supt. of Supplies, Mrs. J. C. Haynes; Supt. of World Outlook, Mrs. J. H. Lowe; Supt. of Christian Social Relations, Mrs. M. E. Couch; Local Chairman, Mrs. W. M. Carmachael; Asst. Local Chairman, Mrs. Mackey; Chairman of Circles:

- No. 1 Mrs. James Allen;
 - No. 2 Mrs. Coy E. Fleming;
 - No. 3 Mrs. F. M. Taylor;
 - No. 4 Mrs. H. L. Bond;
 - No. 5 Mrs. W. M. Marshall;
 - No. 6 Mrs. Alice Smith.
- Mrs. Coy E. Fleming.

**PRESCOTT WOMAN'S DEPT.
OF CHRISTIAN SERVICE**

The Women's Missionary Society of Prescott, under the leadership of Mrs. J. A. Cole as president has enjoyed a profitable year of work together. We are happy to make the following report:

91 contributing members, 12 being members of the Young Business Women's Circle; \$310.80 paid to the Conference treasurer; \$5.00 paid to Supplies; \$664.50 paid to local treasurer (major part applied on local church debt).—Mrs. A. M. Westmorland, Publicity Agent.

HOPE AUXILIARY

The Society of the First Church at Hope has completed one of the greatest year's work in the history of the Auxiliary.

Through the leadership of our efficient president, Mrs. Stith Davenport, the work for the past two years has been going forward in a fine way, carrying out the plans of the Conference in detail.

The officers, Circle leaders and Committee Chairmen have co-operated heartily in carrying out the plans made by Mrs. Davenport.

Our Christian Social Relations chairman, in addition to her usual work of caring for the sick and needy, sponsored a training school for negro women. Bishop Brey of C. M. E. Church, assisted by three women from our Society conducted this school. Our supply department met every request of the Conference, and sent an extra box to one minister. The District Coaching Day was held in our church, directed by Mrs. McLean, Superintendent of Mission Study from the district. Members of other churches in our town were helped and inspired by her splendid message. Our mission study and Bible study classes were well attended and great interest was manifested. At the beginning of the year we pledged \$844.00 for Mission and local work. At the close of the year's work, we had \$964.00, an increase of more than \$120.00. Of the total raised \$791.50 was sent to the Conference Treasurer for Missions. We are happy to report one Baby Life member; little Elizabeth Spore, who came in December, 1939 "bringing glad tidings of great joy" to the hearts of her fond parents.

New officers are: President, Mrs. Henry Hott; Vice President, Mrs. George Ware; Corresponding Secretary, Mrs. R. M. LaGrone; Recording Secretary, Mrs. T. S. McDavits; Treasurer, Mrs. T. R. Billingsly; Local Treasurer, Mrs. Lon Sanders; Mission Study, Mrs. Steve Carrigan, Jr.; Bible Study, Mrs. J. H. Arnold; Christian Social Relations, Mrs. E. P. O'Neal; Supplies, Miss Dell McClanahan; Publicity, Mrs. Charles Harold; Supt. Local Work, Miss Mammie Briant; Children's Work, Mrs. Kenneth L. Spore; World Outlook, Mrs. Orrie Reed; Memorials, Mrs. R. L. Brooch; Spiritual Life Group, Mrs. R. M. Briant.—Mrs. R. M. LaGrone.

**Back Pain and
Kidney Strain**

Wrong foods and drinks, worry, overwork and colds often put a strain on the Kidneys and non-systemic and non-organic Kidney and Bladder troubles may be the true cause of Excess Acidity, Getting Up Nights, Burning Passages, Leg Pains, Nervousness, Dizziness, Swollen Ankles, Rheumatic Pains, and Puffy Eyelids. In many such cases the diuretic action of the Doctor's prescription Cystex helps the Kidneys clean out Excess Acids. This plus the palliative work of Cystex may easily make you feel like a new person in just a few days. Try Cystex under the guarantee of money back unless completely satisfied. Cystex costs only 3c a dose at druggists and the guarantee protects you.

Now Many Wear

FALSE TEETH

With More Comfort

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, goeey, pasty taste or feeling. Checks "plate odor", (denture breath). Get FASTEETH at any drug store.

Christian Education

METHODISM'S EDUCATIONAL COUNCIL

On December 14, the leaders in the field of Christian education from over the entire nation gathered in Nashville for the first united Methodist Conference on Christian Education in the local church.

The opening session was featured with addresses by Dr. Frank A. Lindhost, of Chicago; Rev. Clem Baker, of Little Rock, Dr. F. L. Gibbs, of Pittsburgh; and Dr. J. Q. Schisler, of Nashville. A challenge to the new church to serve neglected areas and under-privileged people was made by Dr. A. J. Walton, also of Nashville. Bishop Paul Kern addressed the gathering and made the first comprehensive statement of the program of the Methodist Advance. Bishop Kern affirmed the present moment to be one of divinely purposed opportunity. The living God, he said, was calling men to go forward in Christ's name. He listed the particular objectives of Methodism's forward effort.

Considerable interest attached to a discussion concerning the comparative size necessary for staffs of the General Board of Education and of the Jurisdictional Boards. Speakers presented three possibilities: (1) A strong General Board staff, with no Jurisdictional staff; (2) a small General Board staff, with a complete Jurisdictional Board staff; (3) an adequate General Board staff (perhaps composed of fifteen members), with a limited Jurisdictional Board staff (perhaps consisting of three members), and a strong staff of workers in the Annual Conference.

Dr. W. C. Bower, of Chicago, brought a series of messages to the conference on "The Living Bible." Other speakers of prominence were: Dr. Harry C. Munro, of Chicago; Dr. D. M. Maynard, of Nashville; Dr. Frank M. McKibben, of Chicago; Dr. John K. Benton, of Nashville; and Dr. W. A. Smart, of Atlanta.

A continuation committee was organized to arrange for another session of the conference in 1940. Changes in the literature of the church were reported as not in prospect before 1941.

DATES AND PLACES FOR LITTLE ROCK CONFERENCE CRUSADE RALLIES

The second annual series of district-wide Youth Crusade Rallies for the Little Rock Conference will be held as follows:

Pine Bluff District at First Church, Pine Bluff, Tuesday night, January 23.

Texarkana District at First Church, Texarkana, Wednesday night, January 24.

Prescott District at First Church, Prescott, Thursday night, January 25.

Arkadelphia District at First Church, Malvern, Friday, January 26.

Monticello District at First Church, Monticello, Wednesday night, January 31.

Camden District at First Church, El Dorado, Thursday night, Feb. 1.

The Little Rock District will join the Conway District in holding the Youth Crusade Rally for these two districts at First Church, Little Rock, at the close of the State-wide Methodist Advance Rally, Monday night, February 5.

These rallies are open for all, but with special emphasis upon the attendance of all young people to-

gether with all pastors and all adults who work with young people.—Clem Baker.

LITTLE ROCK CONFERENCE YOUNG PEOPLE PLAN YEAR'S PROGRAM

The Little Rock Conference Young People's Cabinet met at First Church, Little Rock, Friday, December 29th, heard reports of their representatives to the Education Conference, made plans for their Youth Crusade Rallies, set the dates for summer camps and assemblies, heard reports of District Directors and in all had a very fine meeting. There were twenty-three present. In addition to the cabinet of the former Little Rock Conference, those present included representatives from the former Methodist Episcopal and Methodist Protestant groups. The new cabinet is composed of representatives of all three groups. The officers of the cabinet are: Billy Orr of Hot Springs, Wallace Steffey of Hope, Marguerite Clark and Mrs. R. A. Thomas of Little Rock. Rev. Arthur Terry of Nashville, Conference Director of Young People's Work, gave wise guidance to the meeting.—Clem Baker.

DR. JAMES S. CHUBB TO SPEAK IN CRUSADE RALLIES

Dr. James S. Chubb of Baldwin, Kansas has been secured as the Adult Speaker for the Youth Crusade Rallies in the Pine Bluff, Texarkana, Prescott and Arkadelphia districts. Dr. Chubb is a very attractive young man, pastor of our First Church in Baldwin, Kansas, and Director of the Wesley Foundation in our Baker University in that city. Those who heard him at the recent Education Conference at Nashville report that he is an unusually attractive speaker. In addition to the adult speaker there will be a young person selected by each of the districts to bring the youth message in each of these rallies. One of the Bishops will speak at the Little Rock Rally and outstanding speakers will be announced for the other districts.—Clem Baker.

PRESCOTT DISTRICT RURAL CHURCH CONFERENCE

The Prescott District Rural Conference was held at Blevins last Friday. Plans were made for the literature in all schools, training schools or classes in every charge, youth representatives from every charge at the assemblies, use of the "Arkansas Plan for the Financing of the Small Church," a 100 per cent increase in Church School enrollment and other important matters relating to the country church.

The Prescott District led all the districts in additions on profession of faith last year, had the largest percentage of increase on the observance of Fourth Sunday for Missions and in many other respects made a very unusual record. Rev. J. D. Baker is giving a vigorous leadership to the entire program of the Church and has been unusually successful in rallying his preachers and people in his program.—Clem Baker.

CAMDEN DISTRICT EXPECTS TO SURPASS LAST YEAR'S GREAT RECORD

In the recent Education Institute for the Camden District it was discovered that this district had reached the four major goals set up last year, but the spirit of the meeting was not that of glorying in past

achievements but looking forward to greater achievements next year. Last year this district added more than ten per cent to its Church School enrollment, had training classes equal to the number of officers and teachers, paid its Church School Day apportionment in full and had a Fourth Sunday Missionary offering from each church within the district's bounds. These same goals are set again for next year but with an increase at every point. Rev. Leland Clegg, the District Superintendent, is making a great record on that district, but much of the credit belongs to the fine group of pastors and laymen who make up the district's working force.—Clem Baker.

LITTLE ROCK DISTRICT TAKES LEAD IN HOME AND FOREIGN MISSION SPECIAL

When Dr. C. M. Reves came to the Little Rock District a year ago he set as one of the objectives, the observance of the Home and Foreign Missionary Special in each school in his district on each fourth Sunday. The District has not yet reached this high goal but has gradually gained ground, until last month the Little Rock District for the first time surpassed the Pine Bluff and Camden Districts and stands at the top on percentage of schools sending in the Fourth Sunday offerings for last month. We congratulate Dr. Reves and the fine work under his leadership.—Clem Baker.

RURAL CHURCH CONFERENCES THIS WEEK

Rural Church Conferences this week will be held for the following districts: Texarkana District at DeQueen, Tuesday; Camden District at El Dorado, Wednesday; Monticello District at Monticello, Thursday; and Pine Bluff District at Hawley Memorial, Pine Bluff, Thursday night and Friday.—Clem Baker.

INSTITUTE ON EVANGELISM

An Institute on Evangelism was held at Ft. Smith, January 1-5. This Institute was for the four conferences in Arkansas and Oklahoma.

The Institute was under the leadership of Bishop Charles C. Selecman, Dr. Harry Denman, and Dr. Roy Short, and was planned for the purpose of training men for more effective work of evangelism.

Rev. Grover C. Johnson, Secretary of Town and Country Work for the North Arkansas Conference, is Conference Director of Evangelism. He helped to arrange for this Institute and took part in the program. He reports a very profitable and enthusiastic response on the part of those attending the Conference.

The following persons from the North Arkansas Conference were regular members of the Institute: S. F. Bryant, Oppelo; T. P. Williams, Plumerville; Roy Bagley, North Little Rock; W. F. Cooley, Bentonville; Elmo Thomason, Elm Springs; John G. Gieck, Charleston; H. O. Bolin, Ft. Smith; J. T. Byrd, Van Buren; Jack Long, Ft. Smith; Clarence Wienand, Colt; Charles W. Lewis, Charlotte; Ray D. Seals, Newark; W. H. Dunlap, Salem; Joe William Watson, Keiser; William D. Bray, Earle.

The District Superintendent, Rev. W. V. Womack, together with the pastors of Ft. Smith and Van Buren rendered an excellent service in preparing for the Institute and in providing homes for the members of the group.—Ira A. Brumley.

CHRISTIAN COLLEGES ARE KNOWN BY FRUITS

Dr. Carl Tabb Bahner, son of Mr. and Mrs. G. L. Bahner, was born at Conway, Arkansas, July 14, 1908. He received his early education in the public schools of Conway and the B.A. degree, with high honors, from Hendrix College in 1927. He spent the following year studying Chemistry in the University of Chicago and was granted the M.S. degree by that institution in 1928. Being a devout and active Christian worker, he had some thought of becoming a missionary teacher in the Orient, and he spent three years studying in the Southern Baptist Seminary in Louisville, Kentucky, and was awarded the Th.M. degree in 1931. The next academic year he was a student in the Yale Divinity School, studying the Philosophy of Religion and Education. Here he was the beneficiary of a service scholarship. Having decided to devote himself to the study and teaching of Science, he entered the department of Chemical Engineering of Columbia University in 1934. Two years later he was granted the Ph.D. degree in that field. He is a member of the honorary societies Sigma Xi, Alpha Chi, and Phi Lambda Upsilon.

He was professor of Chemistry and Physics in Union University, Jackson, Tennessee, 1936-37. He was then elected head of the Department of Chemistry of Carson-Newman College, Jefferson City, Tennessee, where he is now at work. Part of his duty there is to help work out the plans and equipment of the new science building.

In working out the solution of a problem submitted to him by Dr. McKee of Columbia University, which solution was to constitute his doctor's dissertation, Dr. Bahner discovered a new, more economical, and satisfactory method of producing Amines, a chemical widely used in a variety of industrial processes. Drs. McKee and Bahner received a United States patent on the new method.

It is rather rare, and significant, for a brilliant young mind to pursue religious and scientific truth with equal ardor, and it reflects credit on parents and all others who have had to do with guiding the life.—Christian Education Magazine.

ANGRY WORDS

Seest thou a man that is hasty in his words? There is more hope of a fool than of him.—Proverbs 19, 20.

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Then get 2½ ounces of Pinex from any druggist. This is a compound containing Norway Pine and palatable gualacol, in concentrated form, well-known for its prompt action on throat and bronchial membranes.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really splendid medicine and you get about four times as much for your money. It never spoils, and children love its pleasant taste.

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The Laymen's Forum

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

**"DEFEATED ATTITUDE"
SCORED BY EDITOR**

"Often the Church is looked upon as being a weak institution for the weak, or the misfits," according to the editor of the Cumberland Presbyterian. "Consequently in the face of human experiences that cause almost every individual to seek out the Church's altar sooner or later, we go about with that defeatist attitude.

"The Church is the strongest institution known among men. Even the weakest Church in your community can stir people more deeply than all other institutions in the community."

CAUSE OF LOYALTY

Dr. Daniel A. Poling, editor of the Christian Herald, has listed six major reasons for Church Loyalty. He said:

1. "I ought to be loyal to the church because I ought to be better than I am. Henry Ward Beecher once said: 'The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones.'

2. "I ought to be loyal to the church because of what I can give to it and do through it, as well as because of what I may get out of it. The church is not a dormitory for sleepers; it is an institution for workers. It is not a rest-camp; it is a front line trench.

3. "I ought to be loyal to the church because of memories—memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

4. "I ought to be loyal to the church because of hope—hope that

lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

5. "I ought to be loyal to the church because of the strong men in it who need reinforcing; the weak men in it who need encouraging; the rascals in it who need rebuking. If I say I am not good enough, my humility recommends me. If I sit in the seat of the scornful, my inactivity condemns me.

6. "I ought to be loyal to the church in order that I may help make it a going concern—that I may be an active partner with Jesus Christ."

DISPEL "DEFEATISM"

Jesus has been called the "lowly Nazarene" in an effort to portray the fact that he was humble, and meek, and that he possessed characteristics providing striking contrasts to self-styled high-and-mighty personages who were boastful, haughty and pompous.

Christ truly was the most noble example man has had. His life, except for three years of his ministry, perhaps, was more like that of the average man of his day than is generally realized. He was not of lowly origin, but of both divine and ordinary origin.

The idea that he was lowly perhaps grew out of a laudable effort to more easily bring his reality within the reach of every man. It is possible this effort developed into the "defeatist attitude" in churches that the Cumberland Presbyterian editor mentioned.

Christian leaders should do their utmost to dispel this "defeatist attitude" and bring to men of all denominations a realization that Jesus' opportunities are as real for laymen today as they were for Jesus twenty centuries ago.

breakfast Charley said, "I'm going on a mission—going to New Zealand."

I was interested, and before I could ask he said, "I've quit cigarettes—quit four days ago—I intend to make myself worthy."

It is the ambition of every normal Mormon boy to "go on a mission" some time. It is constantly held before him by the Mormon bishop and the brethren as a prized attainment. The Mormons claim that two years on a mission for "The Church" is equal to a college education!

In days past, the Mormon missionary was sent out for a twofold purpose: to convert himself solidly to Latter Day Saintism, and to work for "The Church." But, according to Bishop Brown of the Lovell East Ward, that is no longer the case. They are now sent out with a single purpose—that of working for their church. The Mormon missionary is hand-picked. He is a choice young man. (There are a few young women sent out only in the United States and Canada, and for a term of eighteen months.) They must be intelligent, personable, and of good standing in the community, of tested ability in the local ward (that is what the local Mormon church is called,) and morally clean.

The first actual step in becoming a Mormon missionary, after the youth has made his decision, is the financial arrangement. The necessary \$1000 or \$1500 must be provided by the missionary, his family, or a relative. In the case of Charley Tolman, it was furnished by an affluent grandfather. When all local details are perfected, Charley will leave

for Salt Lake City, where he will be polished for three weeks. His training will be in conduct, care of his body, and general manners. It will have nothing to do with doctrinal or religious training. The scheme of faith and the theology of the L. D. S. church has been drilled into the Mormon youth since childhood. This three-week period in Salt Lake City will be a how-to-win-friends and influence-others course.—O. F. Archer, in Zion's Herald.

CREATIVE MIND

Sir James Jeans, eminent English scientist, in a recent magazine article asserts: "To-day there is wide

agreement, on the physical side of science approaching unanimity, that the stream of knowledge is heading toward a non-mechanical reality. Mind no longer appears as an accidental intruder into the realm of matter, we are beginning to suspect that it is the creator and governor of matter. The universe begins to look more like a great thought than a great machine." The Biblical revelation of God is the expression of this conclusion upon its first page. Let us beware lest we give verbal assent to the creative power of God, while our minds neglect to draw upon that power for the transforming of our world to accord with His purposes.—Southern Christian Advocate.

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THE MORMON'S MISSIONARY SYSTEM

Some people think that the Mormons are not increasing. If you think that, you ought to know that they have one of the most aggressive and efficient missionary systems in the entire world of evangelical churches. Right now, scattered over this terrestrial ball are more than 2500 Mormon missionaries. And they pay their own expenses!

The night waiter in a cafe in Lovell, Wyoming, is Charley Tolman, a Mormon boy twenty-one years old. Once or twice a week I leave the parsonage early and get breakfast at this cafe on the way to my study. Charley and I usually visit as I eat. We talk about the Mormons and the Methodists and the government.

One recent morning he surprised me by saying, "Well, I think I'll go on a mission."

"Great stuff!" I said. "But you have to pay your own expenses, don't you?"

"My grandad has offered to pay my expenses," he explained. "He'll give me a thousand dollars if I'll go."

The Mormon missionary goes out for a period of two years at a cost ranging between one and two thousand dollars.

"Won't you have to quit cigarettes," I asked him, "if you go on a mission?"

"Yes," he said, "and that's what's going to be the hardest thing to do."

A week passed before I was in the cafe again. When I ordered my



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(Continued on p. 9)

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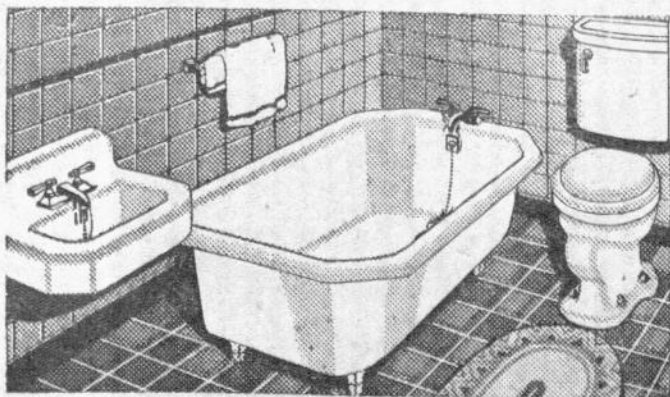
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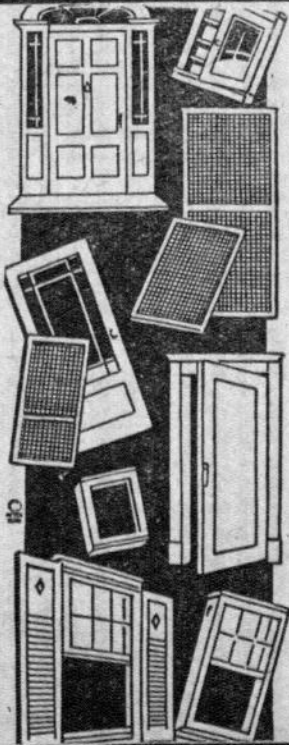
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HENDRIX COLLEGE NEWS

Hendrix College was elected a member of the National Association of Music Schools at the annual conference of the association held recently in Kansas City, it has been announced by David R. Robertson, head of the Hendrix music department, who attended the joint meeting of the N.A.M.S. and the Music Teachers National Association. Hendrix is the first school in Arkansas to be admitted to the association, among whose eighty members are such music schools as the Cincinnati Conservatory, Northwestern University, University of Illinois, Eastman School of Music, Chicago Musical College, Yale University and the University of Michigan. President of the association, which was founded in 1924, is Dr. Howard Hauson, president of the Eastman School of Music. Members of the association accept music credits transferred from any other member. Mr. Robertson, who was sent to Hendrix by the Juilliard Foundation in 1934 as instructor in violin and music theory, was named head of the department this year, following the resignation of Clem A. Towner.

Dr. J. H. Reynolds, president of Hendrix, is in Philadelphia this week attending several educational conferences, including the annual meeting of the Association of American Colleges and the National Association of Methodist Colleges. He also will attend a meeting of the commission on the arts of the A.A.C. and a meeting of the commission on preparing legislation on education for the next General Conference of the Methodist Church to be held at Atlantic City in April. Dr. Reynolds probably will visit New York before returning to Conway.

Douglas Wayland of Conway, a sophomore at Hendrix, attended a conference of the World Student Volunteer Movement in Toronto, Canada, during the Christmas holidays as the representative of the Hendrix Christian Association. He is the son of Rev. E. T. Wayland, district superintendent of the Conway district, and Mrs. Wayland. Douglas's two brothers are Ewing, who is a ministerial student at Southern Methodist University, and Sloan, who is president of the senior class at Hendrix, and president of the Christian Association. Sloan last summer attended a World Youth Conference in Amsterdam, The Netherlands.

H. Louis Freund, Carnegie resident artist at Hendrix College, will exhibit nineteen paintings of Arkansas scenes at the Little Rock Museum of Fine Arts during January. Most of the pictures deal with the rapidly passing culture of the Ozark region.

Robert B. Capel, head of the Hendrix speech department, was made a member of the national committee of Tau Kappa Alpha, national debating fraternity, when he attended the recent annual combined meeting of TKA and the National Association of Teachers of Speech in Chicago. Mr. Capel's duty, as one of fifteen members of the council, is to try to get a district organization of TKA in the area of Texas and Arkansas.

Dr. R. L. Campbell, professor of English at Hendrix, recently received a complimentary eight-volume set of Chaucer's "Canterbury Tales," to be published this month by the University of Chicago. Dr. Campbell assisted in the production of the set. Work on the books was headed by John M. Manly and Edith Rickert of the University of Chicago staff and was begun in 1925.

CHURCH NEWS**SWAN LAKE**

Wife and I rejoice to have a place in our great Church to serve again. Our people here are lovely to us. The usual "pounding" began when we first arrived and continues at intervals. You are hereby cordially invited to visit us and sample the good country sausage. (Wild ducks last week). Fish will be biting soon.

We sincerely appreciate our many friends in and near Little Rock. They were so kind and courteous.

There is a great field here, many poor hard-working people are not cultivated.

Our live wide-awake Dist. Supt. is showing his usual determination to lead us in promoting the work of the Kingdom.—L. R. Sparks, Pastor.

CALICO ROCK

When we arrived here on Nov. 15, we found a number of our good women at the parsonage. They had the home in a receptive mood, and a very much appreciated dinner prepared. We received a generous pounding the first week-end.

Our missionary women have put some fifty dollars worth of improvements on the parsonage, including bringing water into the house. All is very much appreciated.

We have had fine cooperation in the matter of caring for Conference expenses and Benevolences. The charge's quota for Conference expenses are paid in full and the Benevolences more than fifty percent, with a nice offering to the Orphanage.

Our board has initiated the envelope system and we hope that it will bring the desired results.

We have an interested group of young people, sponsored by Mr. C. E. Rodman.

Bro. and Mrs. L. C. Craig did a good work here and have many friends that wish them continued success.—J. W. Johnston, Pastor.

LEOLA CIRCUIT

We were received joyously at Leola and with the usual pounding that goes with a new preacher. The pounding was thankfully received, and started the preacher and his wife out for a year of hard work, to try by the help of the good Lord to live worthy of the good things the people of Leola are doing and planning to do.

They have bought paper to re-paper for one room; linoleum rug for the floor. They have paint to repaint the interior, and French doors for the dining room. Just as soon as it is warm enough, the work will be done.

I have been over the work twice, and the congregations are growing rapidly. I have preached eight times at Leola, and the congregation is larger each time. We took the Christmas offering and went beyond the asking in cash, and then I went to the Home with a car loaded with produce. To date I have received

Dr. Campbell was at the university at that time working toward his Doctor of Philosophy degree and received the first dissertation subject assigned in connection with the project.

Dr. E. A. Spessard, Hendrix professor of biology, was appointed a member of the national committee of the alumni foundation of the University of Chicago and chairman of the foundation's Conway committee recently.—Victor Hill.

three new members, one at Leola, and two at Toler's Chapel.

We are preparing to put the envelope system into effect at once, just as we did at Dalark last year. Brethren, we have some of as fine people to work with as there are in the Conference; and may the good Lord help us to be at our best, and strive to make this the best year of our ministry.—A. J. Bearden, Pastor.

GOALS FOR THE PARAGOULD DISTRICT

Objectives for Woman's society of Christian Service:

1. An Auxiliary in each local Church.
2. At least one 100% Auxiliary in the District.
3. Prompt reports from all officers and Auxiliaries.
4. A deepening of the spiritual life through the leadership of the spiritual life committee.
5. Each member pledging service, prayer and money.
6. Each Auxiliary meeting the efficiency aim.—Presented by Mrs. Ben Du Voll.

Objectives for Board of Lay Activities:

1. The organization of a District League of Stewards.
2. A sound financial system for each local church.
3. A 10% increase in acceptance of Benevolences for each local church.
4. Each steward a personal evangelist or personal worker.
5. Develop one or more of our lay speakers in each charge.
6. Layman's Day to be observed in every church.
7. A circuit Board of Stewards in each circuit with a lay leader as Chairman.—Presented by J. A. Walden.—H. Lynn Wade, D. S.

CLARENDON

We came here a little more than thirteen months ago, succeeding Rev. Paul V. Galloway. The day we came the house was warm, dinner was sent in, even the colored girl that had helped the Galloways was here and ready to work for us. It was the warmest reception we had ever had for such a rainy cold day as Nov. 18, 1938. Now we are back for another year, the people are as cordial as ever. We had a generous "pounding" before Christmas and have plenty of pork and turnip greens on hand now for the next few days, not to mention the many things in the "pounding." Maybe some things in the ministry are hard. Most of mine have been otherwise, and I can forget most of the hard things when I think how God and his people have provided for us since we came to Clarendon. Bro. Galloway had prepared the way for our coming and we have had one of the happiest years of our ministry and are starting out in such a way that we feel that this year will be as fine, if not better than last. The furnishings in the house have been improved and new furniture added until there are few houses, especially parsonages, that can equal our house, yet the Rev. Connor Morehead was born in this house. I am not sure how long ago that was, and I hesitate to guess, but they built houses to last when this one was built, and good lumber was one of the easiest things to get. Perhaps that is enough about the preacher, the parsonage and the kindness of the people. Let me turn now to the Church.

With a membership of 240 on roll, housed in one of the most worshipful buildings I have ever preached in, a Church School of about 150, a

League of 25, Clarendon Methodist Church is, in many respects, ideal. We had a Watch Night service with our young people taking part. About 45 were present, including the adults, and with a beautiful illuminated cross and a battery of colored lights made and handled by Floyd W. Pearce to aid in producing the desired effect, we had a most impressive service. The lights were most helpful in our Christmas eve pageant. We have two people who have been members of the Methodist Church for more than fifty years. One attends every service she can get transportation to, and is a constant source of inspiration to us all. One night, during the meeting last summer, we had a visitor from Holly Grove—Judge Trice. He has been a Methodist 75 years. Our queen was present the same night. She is Mrs. Rideout, who has been a Methodist for more than 65 years. Together they represented 140 years in the Methodist Church and we paused long enough to honor them in that service. I could write another page, but I must leave space for others. Let me simply say that the way is bright most of the time, especially when one is close to God, as I desire to be, and when the folks you live among are like the folks in Clarendon.—James T. Randle, Pastor.

SCHOOL OF EVANGELISM,

Bishop C. C. Selecman, Dr. Harry Denman, and Dr. Roy Short conducted a school on evangelism in Fort Smith, Arkansas, January 1-5.

Three preachers under thirty-five years of age from each district in Arkansas and Oklahoma were selected, seventy-five of whom were present throughout the school. All the districts in Oklahoma save one in the Panhandle were represented. Three districts in the North Arkansas and one in the Little Rock Conferences had no young man present. All the forenoons were spent in class work. Dr. Short gave a series of lessons on holding revivals. Dr. Denman gave lessons on personal evangelism. At noon the young men went to the mills, factories, jails, smelters and county institutions to hold preaching services. In the afternoons these young men went from person to person (the names of whom had been handed in by the pastors of the Fort Smith churches) and from house to house on certain designated streets. A large number of conversions were reported as a result of these meetings.

Bishop Selecman preached at the evening hours except on Monday and Tuesday evenings when Dr. Gaston Foote brought the messages. Dr. Foote was a most helpful attendant on all of the sessions during his two days' visit.

As one who throughout a long, active ministry devoted much time and thought to evangelism, I must express my heartiest approval, commendation, and admiration for this plan. I remember that Bishop Kern called it "a new strategy in evangelism." To bring together approximately one hundred young preachers and have them sit at the feet of such leaders as were present and then go out immediately to apply what they learned is not unlike an internship for the young doctor. This group of "evangelistic interns" showed aptitude and zeal in soul winning. At the dining table one evening when one of the churches served a dinner for the members of the school, Bishop Selecman said aside, "This is the best opportunity I have ever had to see the group as a whole. They are a fine looking

bunch." I had just made the same observation to my wife.

I cannot close this report without expressing my great joy at seeing the Bishops leading in our evangelistic work. It was not always thus. Our Bishops in former times found administrative problems too absorbing to have any time to lead in revivals. Here in Fort Smith more than forty years past, I tried as a pastor to get the help and presence of every Bishop then active in our church. Not one could be had for the greatly needed work. Now it appears that every active Bishop is ready and willing to help lead evangelistic movements.

If every Bishop will do for his area what Bishop Selemman is doing for Arkansas and Oklahoma, soon we shall have a renaissance of evangelism in American Methodism. If and when we recapture the Methodist zeal it will register itself in some way suited to this age. It will not be in the old-time camp meeting—that was a method suited to that day—but it will register somehow in pulpit and pew. These leaders with us this week made it plain that it is not mass evangelism versus personal evangelism. It was made clear and emphatic that it was not "either, or," but "both, and."

It is now demonstrated that the General Conference made no mistake in electing a layman, Dr. Harry Denman, perhaps our greatest layman, as leader of evangelism for Methodism.—O. E. Goddard.

FIRST CHURCH, LITTLE ROCK

The Candlelight Communion Service at our regular Vesper Hour last Sunday was inspiring and uplifting, leading us all into new vows of loyalty and consecration during the coming year. May those who did not partake of this sacrament also feel the renewing spirit of this service to do great things for the Kingdom of God. The Vesper service at five o'clock every Sunday afternoon affords an opportunity for quiet meditative worship that cannot be had at any other time. Each service brings inspiration and helpful suggestions for Christian living. Let us take advantage of this opportunity for the learning of God's will for our lives.

The Junior Choir meets each Wednesday afternoon at 4 o'clock with Mr. John Summers, minister of music, in charge. All members of the Junior and Junior High Departments are invited to participate in this phase of our total church program. It is a permanent organization leading toward the development of the musical resources of the church. Parents are urged to come with their children.

The Chapel Choir for young people meets each Wednesday at 7 p. m. for rehearsal, with Mrs. Frank Delony and Mr. Robert Gannaway in charge. All young people are invited to participate.

Building our Church School attendance is something that takes all hands to work on for success to be attained. Let every teacher, officer and member of our school work toward bringing others under the influence of our efficient staff. If we all do this, definite results will be seen immediately. Parents are requested to bring their children to Church School and attend a class.

The recreation program under the direction of A. J. Almand is progressing nicely. Several teams have been entered in the Y.M.C.A. Basketball league by the committee, and others will be entered later. This is an opportunity for training

that cannot be secured in any other way. More and more of our boys are participating in this phase of our Church School program. If you know of any one who is interested please let us know about it immediately.

The volley ball team from the Young People's Department won the tournament and each member of the team received an attractive medal from the Y.M.C.A. Congratulations are in order for this fine group of First Church members.—C. R. Hozendorf, Assistant Pastor.

ARK. METHODIST ORPHANAGE

In the very beginning of the new year, I find myself in a state of enthusiasm because of the loyalty of my brethren to the most Christ-like institution of which I have any knowledge, to wit—"the home for distressed children."

The Christmas with us at the Home has been delightful. We have had some sickness and more than ordinary anxiety. We have had four tonsil operations during the holidays, and our sweet little girl about whom we have been so anxious is improving.

In this letter of thanksgiving and effort to express to my brethren of the ministry and laity of Arkansas Methodism my sincere gratitude, I wish to beg them to send in the Christmas offerings for the orphanage until the 100% mark of the allocation in the Little Rock Conference has been reached and every charge in the North Arkansas Conference has made an increased donation. They have all been mighty good and sweet to me and words fail me to express just what I feel.

In the conversation with Bishop Selemman a few days ago, we were discussing the marvelous result of the Christmas offering for the orphanage in Texas, amounting to somewhere around \$75,000.00. The Bishop remarked that we were getting so many Texas trained men, like the pastor at First Church, Fort Smith, the Presiding Elder of the Fayetteville District and the pastor at Arkadelphia, that we would have no trouble about increasing ours, that they know how to do it. With Jim Workman at Fayetteville, who we claim as our own, we never look for less than 100% in that great District.

With love for all and an earnest desire that our brethren visit the Home whenever they can, I am your brother.—James Thomas, Superintendent.

ARK. METHODIST ORPHANAGE

This is the second report of the Christmas Offering received for the Orphanage up to date. I urge all of the brethren to see to it that the offerings are sent to me promptly so that the matter can be closed out as quickly as possible.

LITTLE ROCK CONFERENCE

Arkadelphia District
Amount previously reported.....\$195.26
Arkadelphia Station 90.00
Benton Station 100.00
Carthage-Tulip Charge: Tulip S.S. 2.50
Dalark Ct.: Manning..... 1.00
Dalark 5.00
Holly Springs Ct.: Mt. Carmel S.S. 4.00
Hot Springs: Pullman Heights..... 24.00
Traskwood Circuit: Hickory25
Grove S. S..... \$422.01
Total.....

Camden District
Amount previously reported.....\$565.56
Chidester Ct. (additional)..... 2.00
El Dorado Mission: Centennial Ch. 5.00
Magnolia Ct.: Christie's Chapel..... 1.50
Norphlet Ct. 25.00
Oak Grove Ct. 50.00
Smackover 50.00
Stephens-Mt. Prospect: Mt. Prospect S. S..... 3.15
Taylor Circuit 16.00
Thornton Ct.-Temperance Hill..... 1.26
Total.....\$674.47

Little Rock District
Amount previously reported.....\$ 421.71
Des Arc 10.00
England Station 60.00
Little Rock: First Church..... 207.92
Forest Park 20.00
Pulaski Heights (additional).... 102.29
Scott Street 25.00
Twenty-Eighth Street 30.00
Winfield Memorial 200.00
Total.....\$1,176.92

Monticello District
Amount previously reported (which is \$14.94 above the allocation).....\$654.94

Pine Bluff District
Amount previously reported.....\$686.88
Alzheimer S. S..... 21.00
Good Faith S. S. (Good Faith-White Hall) 15.00
St. Charles Ct.: Union 5.68
Grove S. S..... 20.00
Star City Ct. \$748.56
Total.....

Prescott District
Amount previously reported.....\$170.12
Bingen Ct.: Friendship S. S..... 1.13
Avery's Chapel 61.00
Blevins Ct.: Blevins S. S..... 11.00
McCaskill S. S..... 4.00
Sweet Home 3.00
Forester-Mt. Ida Ct.: Norman S. S. 2.00
Glenwood Ct.: Glenwood S. S..... 12.00
County Line 3.00
Nashville 41.15
North Prescott Ct.: Midway S. S.. 2.50
Pleasant Ridge 1.30
Saline Ct.: Pike City S. S..... 2.13
Pisgah 1.81
Total.....\$255.81

Texarkana District
Amount previously reported.....\$399.39
Ashdown 50.00
DeQueen 30.00
Lewisville-Bradley: Bradley S. S.. 20.00
Stamps-Garland City: Stamps..... 41.00
Garland City 18.00
Bethel 1.00
Texarkana: Fairview 30.58
Total.....\$589.97
Grand Total from Little Rock Conference\$4532.68

NORTH ARKANSAS CONFERENCE

Batesville District
Amount previously reported.....\$ 77.05
Batesville: Central Ave. Church... 13.82
Stranger's Home Circuit..... 5.00
Total.....\$ 95.87

Conway District
Amount previously reported.....\$ 56.89
Plumerville S. S..... 5.00
Pottsville Ct.: London S. S..... 4.00
Vilonia Ct.: Vilonia Church..... 2.46
Total.....\$ 68.35

Fayetteville District
Amount previously reported.....\$ 12.06
Bentonville S. S..... 11.67
Centerton Ct.: Oakley S. S..... 3.17
Total.....\$ 26.90

Fort Smith District
Amount previously reported.....\$ 60.64
Fort Smith: Second Church..... 6.42
Total.....\$ 67.06

Helena District
Amount previously reported.....\$159.28
Elaine Ct.: Mellwood S. S..... 5.00
Haynes Ct.: LaGrange S. S..... 2.50
West Helena 10.00
Total.....\$176.78

Jonesboro District
Amount previously reported.....\$ 28.35
Dyess-Whitton: Dyess S. S..... 2.00
Marion S. S..... 51.23
Turrell-Gilmore 5.37
Total.....\$ 96.95

Paragould District
Amount previously reported.....\$ 86.62
Imboden Ct.: Ravenden Spgs. S. S. 2.60
Piggott 12.85
Smithville Ct.: Jessup S. S..... 1.75
Total.....\$103.82

Searcy District
Amount previously reported.....\$ 26.45
Heber Springs: Central Church.... 3.50
Total.....\$ 29.95
Grand Total from N. Ark. Conf. ...\$ 665.68
Individual Gifts: previously reported\$ 5.00
Grand Total received from all sources\$5,193.36
—James Thomas, Supt.

REPORT OF METHODIST ORPHANAGE

The following is a list of the Christmas gifts received at the Orphanage, but does not include gifts from relatives and personal friends of the children: \$7.20 with which to buy silver, W.M.S. Highland Church; \$3 and box of gifts for Billy Blaylock, Queen Esther Class, Magnolia; large assortment of candies, Mr. W. G. Angus, 1817 N. Polk Street, Little Rock; General Foods Gift Box (coffee maker and large assortment of foods), Mr. and Mrs. R. P. Passial, Jonesboro; 7 towels, 3 pairs stockings, 7 attractive rag dolls, W.M.S. Hatfield; 92 qts. canned food, 12 pints preserves, W.M.S. Sloom Springs (delivered without charge by Jones Truck Lines, Springdale, Ark.); quilt, W.M.S. Winslow; 12 pairs long stockings, 15 pairs socks, 17 pairs, 1 silk slip, 4 dress-lengths of print, 2 sweaters, 1 wool skirt, 18 pairs knickers, 1 long trousers, 27

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If the first dose of this pleasant-tasting little black tablet doesn't bring you the fastest and most complete relief you have experienced send bottle back to us and get DOUBLE MONEY BACK. This Bell-ans tablet helps the stomach digest food, makes the excess stomach fluids harmless and lets you eat the nourishing foods you need. For heart-burn, sick headache and upsets so often caused by excess stomach fluids making you feel sour and sick all over—JUST ONE DOSE of Bell-ans proves speedy relief. 25c everywhere.

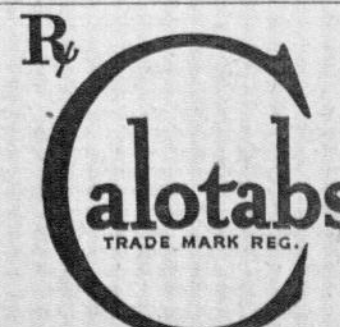
union suits, 6 pairs leggings, 3 pairs tennis shoes, 3 tooth brushes, 1 box tooth powder, 1 box talcum, 1 bath towel, 1 wash cloth, 1 dozen handkerchiefs, 6 scarfs, 6 toy banks, Lydia Class, Gordon; quilt, box used clothing, 25 lbs. popcorn, 10 lbs. Lima beans, 10 pillow cases, W.M.S. Harvey's Chapel; 3 scrap books, Minnie Lou Felkins, Hardy; 2 coats, 1 sweater, 4 shirts, 2 overalls, 2 pairs underwear, and large collection games and toys, for Paris boys; box of wrapped gifts, Primary Dept., Lonoke; large collection books and toys, Senior Hi Dept., El Dorado, First Church; box new and used clothing, W.M.S., Swifton; Christmas program by First Grade, Pulaski Heights; house coat, house shoes, dress, skirt, sweater, jacket, 2 pairs socks, 4 pairs panties, 2 pairs pajamas, handkerchiefs, pair skates, diary, Young Business Women's Circle, Lakeside Church, Pine Bluff, for Edith; show, crate each oranges and apples, 10 lbs. chocolates, 5 lbs. hard candy, 10 lbs. mixed nuts, Mr. M. J. Pruniski, N. Little Rock; program, Mr. and Mrs. Riggs and class.
Box used clothing and Christmas gifts for Talmadge, Fidelis Class, Winfield Church; large collection toys, W. P. A. Sewing Room, delivered through courtesy of Mrs. W. O. Davis, First Church, Little Rock; crate apples and 5-lb. box candy, Mr. and Mrs. Frank Smith, Little Rock; bu. apples, bu. oranges, $\frac{1}{2}$ bu. tangerines, stalk bananas, Circle Two, First Church, N. Little Rock; crate each apples and oranges, Billy Justin, Little Rock; material, pattern, studs for dress, silk hose for Frances, McDonald Streepy Class, Pulaski Heights Church; boy's suit and sweater, Mr. and Mrs. Steele Kennedy, Bauxite; candy and other gifts for children, Mrs. C. R. Wharton, Little Rock; large box toys, Primary Dept., Russellville; crate oranges, Scott-Mayer Commission Co., Little Rock; quilt, W.M.S., Branch; box gifts, Intermediate Dept. Waldron; large collection gifts, Junior Dept., Lake Village; box of gifts, W.M.S., Harrisburg; individually wrapped and tagged gifts for everybody in Home, Young People's Dept., Parker's Chapel, El Dorado; 36 cans fruit, 12 pints pre-

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serves, 2 jars popcorn, 1 qt. shelled pecans, 1 lb. cocoa, 2 pkgs. spaghetti, 1 pair shoes, Dumas Church; 16 qts. fruit, 2 gal. syrup, bag pecans, 4 tooth brushes, 4 tooth paste, 4 silk panties, 2 prs. socks, box assorted groceries, box used clothing, Gould Church; 24 qts. fruit, S. S., Hunter; 3 large boxes toys and dolls, Archer Drug Co., Little Rock; lovely doll, 4 books, basket candies, Lady Mary Craig, football, bubble set, Allen Craig, Little Rock; nice gifts for Dorothy Shelton, Character Builders Class, Magnolia; gift for Dorothy Shelton, Mrs. J. D. Clevenger, Delight; decorated tree, gifts, and canned goods, Primary Dept. First Church, Little Rock; large box of gifts, Beginners Dept. First Church, El Dorado; 4 qts. brick ice cream (Christmas tree mold), Mr. and Mrs. L. R. Trice, Little Rock; 5-lb. stick of candy, Mr. and Mrs. L. P. Easley, Little Rock.

Quilt, W.M.S. Butterfield; 12 qts. fruit, Mrs. J. Q. Buffington, Little Rock; 25 cans fruit, 5-lb. stick candy, bag beans, 2 wash cloths, 3 cakes soap, Forest Park Church, Little Rock; gift for Edith, Mrs. Mark Maxwell, Morrilton; 100 qts. fruit, 15 lbs. beans, bag dried peaches, 3 hens, Toler and Leola Ct.; large assortment toys, Clarksville Church; box handkerchiefs and beautiful scrap book, Girl Scout Troop 23, N. Little Rock; 15 lbs. hard candy, Karcher Candy Co., Little Rock; party, gifts, candy and fruit, Dorothy Donelson Studios (free transportation by Capitol Transportation Co., Little Rock); gift subscription, Wee Wisdom, Mrs. E. M. Martin, Jacksonville, Ark.; shopping trip, hats, coats, house shoes and toys, fruit and candy, for Blaylock twins, subscription to 8 magazines, Circle 4, First Church, Little Rock; box of gifts, house shoes, sweater and candy for Harold, Young People, Salem Church; shoes, hose, purse, undies, for Dorothy Hundley, and gifts for Dorothy Martin, Mae Jenkins Class, Winfield Church; 12 qts. fruit, 1 pt. jelly, bu. potatoes, bag rice, 2 pumpkins, bundle used clothing, Elm Church; wool trousers, dress shoes, house shoes, bath robe, cap, 2 shirt and tie sets, 2 pr. socks, belt, wrist watch, dozen pencils with name, pocket book with 75c in money, table tennis game, for Walter, Mrs. Carle and Mrs. Kulhavey, Susannah Wesley Class, Asbury Church; gifts for Paula Sue, Batesville S. S.; 2 shirts, sweater, scarf, tie, 2 prs. socks, 2 handkerchiefs each, toys for Paris boys, Crossett Methodist Church; large box candy, peanuts, popcorn, pecans, canned fruit, Jersey Church, Hermitage Charge; gift of \$1.00, H.D.C., Emmet; crate apples and large box toys, Victor Shoe Shoppe, Little Rock; quilt, Walnut Springs Church; quilt, Pleasant Grove S. S.; box clothing, W.M.S. Hughes; 2 qts. fruit, 3 bags dry beans, bag onions, 4 boxes washing powder, Sheridan Church; 40 bags of candy, apples and oranges, Lockesburg Commercial Club; 150 lbs. live hens, Mr. Doc Clem, Malvern; crate each apples and oranges, W.M.S. Hunter; \$1, Henry G. Riser, Ruston, La.; vacation and lovely gifts for Isaac by Mr. and Mrs. E. N. Wright, Little Rock, and for Lee by Mr. and Mrs. Ernest White, Warren. Besides the above many of the children received lovely gifts from relatives and personal friends, and had many courtesies extended them.

This was my first Christmas at the Home and it made me very happy to have a part in making Christmas such a happy occasion for the children who live here. Our friends have been so generous and have done so many nice things for us that I hardly know how to tell you how much I do thank you for all this. Every child in the Home was abundantly provided for and I have never seen a happier group. I feel sure you would have felt that it was worth it all could you have seen them as they opened the lovely gifts you sent.

We had a beautiful tree with the pretty packages about the base, and it was a wonderful sight. A few friends, including Dr. and Mrs. Thomas, came for our little service, but it was mostly a family affair. After the presents had been opened we were surprised by Rev. Roy Jordan, of Sherrill, and his carol singers. They came indoors to sing several carols.

After the excitement of the first few days passed the remainder of the Christmas holidays was spent very quietly in the Home, just enjoying all the good things. Four of the children had trips to the hospital for removal of tonsils so as not to miss school later on. They all did nicely and are back at home. The two children who have been ill for some time, Talmadge and Ronald, are improving, and we hope they may be able to get back to school soon.

The other members of the staff, the children and I thank you, every one who has contributed in any way to our happiness during the last year and particularly to our Christmas cheer, for this, and pray that God will richly bless you during the coming year. Very sincerely yours.—Mrs. W. T. Lane, Matron.

Not Meetings, But a Movement

By George S. Reamey
Editor, The Virginia Methodist Advocate

As we enter the Methodist Advance that will occupy the attention of Methodists during January, February, and March we shall soon discover that our activities do not center around a series of meetings, but in a genuine movement.

The importance of the Advance will be the more readily appreciated perhaps when one realizes how strong is the tendency to let down after any great achievement. There is a natural disposition to relax and to feel that the job is done. Now that unification has been achieved, what is more natural than for our great Methodism to adorn her brow with the laurels of victory and exclaim with pardonable pride: "At last our dream has been realized. Now we can take it easy." Already there has been noticed a tendency for local churches, where mergers have taken place, to do just this very thing.

A church that paid, let us say, \$2,000 for the pastor's salary and some other church that paid a like amount decide to unite. Is the new salary the sum of the other two salaries? Of course not; rather is it usually but little larger than either of the two churches formerly paid.

The same is true of benevolences. There is that tendency to let down and to do less than was done before. If such a tendency is not checked, it is entirely possible that it will affect all branches of the church's work—evangelistic, missionary, educational, as well as financial. This new movement is to proclaim in capital letters that there must be no letdown but rather an advance all along the line.

Suppose!

As a consequence of the Advance, for example, suppose that the new Methodist Church should carefully examine its history and should lift out those values and emphases of our fathers that made Methodism the sharp instrument in God's hand that history affirms it to have been. Then suppose that those values and contributions are readapted for today's problems. Suppose further that we people called Methodists should become truly conscious of the fact that the unification of our forces is not an end in itself but a means to a larger end. Then suppose that in the light of our new conviction we give ourselves with abandon to the realization of some of the larger purposes of the Kingdom, who would dare suggest that the Advance was conducted in vain.

Let us suggest at least two contributions that this Advance may and should mean to the Methodist Church. In the first place, suppose that in a larger way than ever it should turn our eyes upward to God in wholehearted consecration. Even God cannot do much with a life that is not committed to His will. Unless we are willing first of all to surrender, no great ends will be achieved. But when we do come to Him in utter surrender of our lives and of our possessions of time and talents and resources, God can lift before our eyes fields of conquest and of sacred duty that we did not know existed. Let us give God a chance to have His will done, rather than insist that He help us realize our own purposes in life.

Looking Outward

Having looked upward into the very face of God, let us then look

outward to envision the task He wants us to do. At this point we must be willing to begin, not with the church or with any of the institutions of the church, but with people as we find them—with God's children both as individuals and as groups, to discover their needs.

For example, there is the appalling curse of war. Is there any approach that Christian people can make that will hasten the outlawry of war as an instrument of international policy? There are Christian people in every land of the world. Cannot these Christians, through divine guidance, find out some way of crystallizing sentiment against this curse in such an effective manner that political leaders, even the most depraved dictators, must listen? To affirm that nothing can be done is to declare that we worship a God who has less power than the war barons of the earth. And what Christian is there who believes that the arms of the Lord have been thus shortened?

There is the divorce evil. Suppose as a follow-up of the Methodist Advance our church should say, "Whether or not married persons should under all circumstances stay together, there is one contribution that by God's help we can make. We can in a passive, determined, adequate and sustained manner see to it that young persons are instructed as to the meaning of the married relation. We shall see that they do not go into this business blindly, but that they are prepared for this great adventure just as adequately as a good teacher of mathematics or history prepares them for an approaching examination."

What I am trying to say here is that while the emphasis in the Advance is upon evangelism, evangelism cannot long survive in a vac-

uum; it must be related to life. When we come to God in consecration of our lives, that spiritual contact can be maintained, and that relationship can grow, only as it reaches out to pass on God's Spirit to others. God will point out the task, if He can find hearts and hands that are ready. Let us make of the Advance the forward movement what it is designed to be.

LYNCHINGS IN 1939

I send the following information concerning lynchings for the year 1939. I find, according to the reports compiled in the Department of Records and Research, that there were three persons lynched in 1940. This is three less than the number six for the year 1938; five less than the number eight for each of the years 1937 and 1936; and seventeen less than the number twenty for the year 1935. Two of the persons lynched were taken from the hands of the law—one from the jail and the other from an officer of the law outside of the jail.

There were eighteen reports of instances in which officers of the law prevented lynchings. All of these instances reported were in Southern States. In all instances, the persons were removed or the guards augmented or other precautions taken. A total number of twenty-five persons, five white men and twenty negro men, were thus saved from the hands of the mobs.

Of the persons lynched, two were negroes and one was white. The offenses charged were: murder, 1; fatal injury to boy in automobile accident, 1; altercation with man, 1.

The states in which lynchings occurred and the number in each state are as follows: Florida, 2; Mississippi, 1.—F. D. Patterson, President, Tuskegee Institute.

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THE COVETOUS HEART

One of the ten commandments is directed against covetousness. It would protect another's household, including wife, daughter and servants. It would protect property, in these words: "Nor anything that is thy neighbor's." While the commandment looks toward the safety of these external things and persons, it also looks toward the protection of one's heart. "Thou shalt not covet." It is the word "thou" that starts the prohibition. This word is the subject of the sentence. The object is other persons and property. If the subject is holy, the object is safe.

Covetousness implies an inordinate desire for things, and a purpose to obtain them without regard to method. To desire a man's farm, with a purpose to purchase it at its value may not involve covetousness—that may be a mere business course, and the method strictly honorable. When we covet, we lose sight of ethical principles and procedure, and fasten the eye upon the thing desired.

No law can be passed against covetousness. It is a disease of the heart. Man alone can take care of it—with the help of God. Statutes can but take care of the consequences of covetousness, and even then these are placed under some other name. We can legislate against conduct, but not against a bad state of heart. So, this commandment looks first toward the construction of good character. With character assured, all is well.

We are told to "covet earnestly the best gifts." These gifts are powers and capacities—the gift of song, of prayer, of prophecy. There is no law against this kind of covetousness. There is a command in its favor. The same character which makes persons and property safe makes for the spiritual betterment of those persons. Covetousness as desire is all right. The wrong enters with the character and object of the desire, and the course over which it carries its subject.—Religious Telescope.

"YOU-FIRST" PEOPLE

At one time, Jesus was pleading for disciples. He ran up against the selfishness of his generation. The ones whom he was addressing had so many other things to do first. They would not reject their Lord wilfully, but wanted to postpone the day of their service. One young man said, "Suffer me first to go and bury my father." It is not likely his father was dead yet, and the appeal was to be excused as long as his father lived. This young man stands as a representative of the "me-first" people. They put their own business or pleasure or social affairs before the business of the great King. The man who wanted to try out his newly acquired oxen before going to the feast was a "me-first" man. The man who wanted to go off on his honeymoon with the wife he had just married was a "me-first" man, and likely she was a "me-first" woman.

The Lord has a right to first place. He does not have a right to any other place. It is the business of the Christian to think of himself after he thinks of the Lord. It is the Christian's business to think of himself after he thinks of other people. When Peter was preaching at the temple entrance, he used the words, "unto you first," referring to God's action in blessing the world after

the resurrection of Jesus. There is a great deal of difference between "you-first" people and "me-first" people. The latter think only of themselves. The former think first and most of others. That was the custom of Jesus himself, thinking of others first, else he would have remained in glory. That was the habit of our Lord, thinking of others first, else he would not have done so much for the race. That is the method of every thorough-going Christian who is a "you-first" man. It is the disciples of Satan who constitute the "me-first" people. There is no middle ground. Either it is "you-first" or "me-first." In favor of the "you-first" class, we have the teaching of the Bible, the commands of Jesus, the example of the best people we know, and the approval of our own inner selves. In favor of the "me-first" people, we have the lower nature, the world, the Satan, the arch enemy of our own souls.—Religious Telescope.

AAA PROGRAM FOR 1940 TO ENCOURAGE TREE PLANTING

Under the 1940 AAA program, a soil building allotment of \$30.00 has been established for tree planting for every farm in Arkansas. This allotment is over and above the regular allotment for the farm and can be earned only through tree planting. This additional allotment can be earned by planting at least 1,000 trees per acre. The rate at which the allotment is earned is \$7.50 per acre. This will allow farmers to plant up to four acres of trees through the new allotment.

State Forester Lang announced that seedlings for planting would be available at the State Nursery at the cost of production, which is \$2.50 per thousand. Due to the interest already shown, farmers are urged to make application for seedlings at the earliest possible date. Three million seedlings will be available. Applications are filled in the order in which they are received. Application forms may be secured from County Agents, District Foresters, and Rangers, or by writing the State Forester, Little Rock.

The \$7.50 per acre payment will cover the cost of the seedlings, transportation and planting. This is the first year that a separate allotment has been offered for tree planting under the program. It is expected to stimulate tree planting greatly throughout the state.

Plantings, to qualify under the program, must be made between December 1, 1939, and March 1, 1940.—Arkansas Forestry Commission, Little Rock, Arkansas.

DUTY RATHER THAN RIGHTS

Until we can—every one of us, whatever our position or job—do a little more thinking about our duties and less of our "rights," until we get in the way of saying more often again "I ought" instead of "I want," until we can restore some of the old-fashioned virtues like honesty and good faith—in a word, restore some of the discarded ethical code of the past—I see no chance for real happiness or satisfaction in life for anybody.—James Truslow Adams.

"If the foundations be destroyed what can the righteous do?" is a question that perplexes many today. It remains with men and nations not to allow the foundations to be destroyed. Even if they be destroyed for a time they can be built again. It has so happened in the past.—Ex.

"WE THE PEOPLE"

The first three words of the Constitution—"we the people"—declare by what authority the United States of America is ruled. The Constitution is the only instrument through which the will of the people is expressed. It not only prescribes the kind of government which shall hold the United States together, but it limits and defines the powers of the government itself, making the people's liberties secure against oppression from every source.

England has no written Constitution. It can be changed overnight by act of Parliament. The judges of England enforce the laws of Parliament without any question as to their constitutionality. The liberties enjoyed by Americans are the creation and the creature of the people themselves, as absolute sovereigns. They were established by "we the people."

The first ten amendments to the Constitution are known as the Bill of Rights. It is the purpose of the Bill of Rights to restrict national power, so that these rights should not be taken away from the people. The Bill of Rights includes such principles as freedom of religion, freedom of the press, freedom of speech, the right of the people to peaceably assemble, and the right to petition the Government for a redress of grievances; the right of the people to be secure in their persons, houses, papers and effects, and against unreasonable searches and seizures; the right of the accused in criminal prosecutions to a speedy and public trial by an impartial jury; the denial of excessive bail, excessive fines, and cruel and unusual punishments.

These and other rights cannot be taken away from the people. Jefferson and Franklin believed such rights "came from the Creator and that they are derived from the laws of the universe itself." Only in the lands where liberty has been crushed and the ideas themselves are scornfully rejected is that belief outlawed. It is for the security of such liberties that men have sacrificed everything that was dear to them and endured, suffering and even death itself.

This desire for freedom is inherent in man. It is the destiny of man's nature to be free. Patrick Henry's declaration "Give me liberty or give me death" finds an echo in every true man's heart. It is this for which Labor strives today, and it is for this that Labor will continue to fight until the workers as a whole shall achieve that freedom which will give them the fuller life they desire, the hunger for which is planted in every man's heart by the Creator.—Charles Stelzle.

LOOSE THINKING

"Failure to see the difference between getting rich by predatory methods and getting rich by productive methods is at the bottom of much of the radical and loose thinking of the day," writes T. N. Carver, Harvard professor, in the January issue of The Magazine of Business.

"The one who gets rich by production makes others rich in proportion. The richer he gets, the richer he makes others, and the more rich men in a country who get rich by production, the richer everybody else in the country becomes.

"Precisely the opposite is true of depredation. The more there are who get rich by depredation, the poorer every one else becomes."

RELIGIOUS LIBERTY

Dr. George W. Truett, former president of the Baptist World Alliance, in an address before the Baptist General Convention of Texas, at San Antonio, on November 16th, warned his fellow communicants against "insidious encroachments" upon religious liberty in the United States.

Deploring the recent loss of civil rights, including religious freedom, in other countries, "it behooves us to open our eyes" he said, "to the subtle and overt threats to our freedom in these rights at home."

Doctor Truett called special attention to the allocation of public funds to sectarian purposes in recent years by some of the state legislatures.

Labeling the separation of Church and State as the "inevitable corollary" to religious freedom, which he asserted was purchased by our fathers at a great price, he urged that all our people need to be wide awake to the danger to this landmark of religious freedom.

Reminding the convention that Christianity places emphasis upon individualism, Doctor Truett said that it followed that every man has the right to worship God according to the dictates of his conscience; and that no man or set of men, no government, religious or civil, has the right to dictate how a person shall worship God or to punish him if he does not worship in a certain way.

Baptists, he continued, regard as an enormity any attempt to force men, under penalty or patronage, to this or that form of religious belief.—Scottish Rite Bulletin.

FUTURE OF "MRS. AMERICA"

What might be termed the "feminine phase" of life insurance is highly interesting. For women are beneficiaries of eighty per cent of all outstanding life insurance policies. The policies made payable to them have the incredible face value of \$100,000,000,000—and a cash turn-in value of more than \$25,000,000,000.

There's something far more important than the mere dollars involved. Those billions represent security for thousands of women. They are the homemaker's guarantee that there will be money to carry on in the event of the wage earner's death—money for rent, for clothes, for doctors, for food, for education of children. A life insurance policy is often the only thing that stands between a bereaved woman and charity.

The future of "Mrs. America" is inextricably interwoven with the future of the life insurance industry.—Industrial News Review.

ON THE JOB EVERY DAY

The railroads are the biggest assets to our country. We must get together and patronize them if we are to save them—and ourselves. Call us old-fashioned if you wish but we maintain that the country needs a transportation system that is on the job every day in the year—not just nice weather systems. The country needs the railroads that maintain their own roadbeds, employ the best paid army of men in the country and pay huge taxes into the treasury of every county and state they pass through.—Albert Lea (Minn.) Tribune.

"I will not raise philosophical questions here, deeply as I am convinced that, if there is no substantial and eternal reality corresponding to the heaven of Christian hope, we poor human beings are of all creatures the most miserable.—Dean Inge.

THE CONSECRATION OF MONEY

Job 27:1-23.

We are stewards of God and responsible to him for the right use of our money in every relation of life. To consecrate our money we must first consecrate ourselves.

I. In the Home.

In the matter of the maintenance of the home it is very easy to pass the boundary line of simplicity into the region of excess and extravagance. "Godliness with contentment is great gain." All that the family needs to live in comfort and happiness is "a healthful diet, simple clothing, sanitary dwelling place, air and exercise." These essentials are not beyond the reach of most of us.

II. Personal Attire.

There is no need that our young women should be walking fashion plates and our young men peripatetic dudes. A good rule would be spend just as much time and money in the purchase, care and adjustment of personal attire as sanctified common sense will dictate as necessary to your station in life, your character, and true economy.

III. Literature and Self-Culture.

Expenditures for newspapers, or magazines and books must be governed by the needs and inclinations of the individual. That which enables us to achieve the level of our best intellectuality should guide in the decision. The enjoyment of art, music, nature study and travel if wisely indulged will contribute to the physical, social, intellectual and spiritual welfare of the individual and also of society.

IV. In Business.

It can never be right to use money in dishonest business even though permitted by law and countenanced by society. In this class belongs the distilleries, breweries, saloons, the houses of the red-light district and gambling dens.

The right use of money in business will rule out all speculation which is of the nature of gambling. In seeking to make by speculation in a few days what would take months of honest labor to acquire, the foolish spirit of "get-rich-quick" robs its victim of the noblest lessons of life—the enjoyment of success which crowns praiseworthy effort.

V. Money for God and the Church

There are Christians who have not seen the obligation and responsibility nor enjoyed the blessing of giving one-tenth of their income unto the Lord. To such we commend the prophet Malachi: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." And then follows the splendid promise, "Bring ye all the tithes into the store house, that there may be meat in my house, saith the Lord of Hosts, and prove me now herewith, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room to receive it." (Malachi 3:8-10.)

The Christians of our land are very rich but our churches are very poor because the Christians are not liberal. If all who profess to follow Christ would give one-tenth of their income to the work of the Kingdom there would be an abundance to supply every need. Those who have money need to consecrate it. The Lord needs young men who can make money and having made it will give it for the work of the Kingdom.—Ex.

The value of our religion is tested, not by the amount of enjoyment it yields, but the amount of service it renders.—Ex.

FOLLOWING JESUS ALL THE WAY

Many years ago in Scotland a Christian martyr was being led from prison to the stake. His friends were fearful for his courage. Could he hold out as he saw the mounting fires enveloping his body? He read the anxiety in their faces and said to them as he approached his place of martyrdom, "If I smile when the fire burns, He is with me." They tied him to the stake. As the faggots began to blaze and the flames leaped up to envelop him, the glow of the light of Heaven shone upon his face. And those who stood by read the meaning of his words, "If I smile, He is with me." The presence of Christ was sufficient for his need!

How far? Shall we not follow Him all the way, giving Him our young lives and all the years of our full strength, even down to old age? Shall we not follow Him in all the interests of our lives, letting Him share in our pleasures and in our work, in our homes and in our social relationships? Shall we not unlock every room in our hearts and ask Him to come in and sanctify each room with His presence? Whatever the cost, wherever He leads, shall we not answer the question, "Who follows in His train?" with words unflinching: "Here am I, Lord, send me!"—Christian Observer.

To be filled may be good; it depends upon what we are filled with. The good book exhorts us to be filled with the spirit. There is nourishment and power in that kind of filling.—Ex.

We have no right to diminish the demands of religion by lowering its standards in order to make it more inviting.—Ex.

God never shows us the end from the beginning. He always leaves a place for the exercise of faith.—Ex.

OBITUARIES

BROWNFIELD.—Mrs. Dixie Annie Brownfield, nee McFarland, was born near Swan Lake, Arkansas, January 31, 1870. She departed this life at Jonesboro, Arkansas, December 17, 1939. Early in young womanhood she was married to Mr. S. B. Brownfield. To this union twelve children were born. Two of these children, Miss Mary Brownfield and Mrs. M. B. McLendon, both of Jonesboro; and one brother, Mr. J. E. McFarland of North Little Rock survive. Mrs. Brownfield joined the Methodist Church in early childhood and was a faithful and consistent member for more than sixty years. Her life was beautiful and unselfish. Just a few days before her death she asked her friends to pray that she might not be a burden upon anyone. Her interest in, and her loyalty to the church was unquestioned. To her, every service was a great privilege. During the last year of her life she was confined to her room much of the time, but her interest in the work of the church never wavered. Her first inquiry of her pastor was always about the work of the church. Services were held in Jonesboro and the body returned to her old home at Pine Bluff where services were conducted in the First Methodist Church by Rev. E. C. Rule and Rev. A. W. Martin.—A. W. Martin, Pastor

PAYNE.—George Alexander Payne was born November 1, 1860; died Nov. 4, 1939. He was the youngest son of Hermes and Nancy Payne. He had four brothers and three sisters, all dead. He had a number of nieces and nephews who loved him as a father. He loved them and we all loved him, is the statement given to the writer. He leaves a wife and two sons: Roy of Fort Worth, Texas, George; and his two sisters, Misses Vera and Eva, who remain at the home where he reared his family, near Thornton, in

Calhoun County. He was born near Woodberry, Calhoun County, and lived all his life within a few miles of this place. He professed faith in Christ and joined the Methodist Church at the age of sixteen, at Temperance Hill Church, located in the community where his wife was born. She was the daughter of Bro. and Sister Asbury Stell, outstanding citizens and strong supporters of the old Temperance Hill Church. Bro. J. H. Cummins was pastor at the time Bro. Payne joined the Church. This writer knew Bro. Payne all his life, and never knew anything but good about him. He lived a religious life. He was a good man. He had a wonderful family background. He was married to Miss Amanda Stell, the daughter of Mr. and Mrs. D. A. Stell of Dallas County, Ark., Nov. 25, 1895, by Rev. W. M. Crowson. Bro. Payne was a hard-working man, devoting his time to his farm and operated a general furnishing store. He and his wife being fine managers, they soon accumulated enough to operate an independent business, rear and educate his family who are all in high standing. The funeral was conducted by Rev. Clinton Atchley, his pastor, assisted by Rev. Jessie Boen, Rev. Garland Murray and Bro. Tucker. A large crowd attended the funeral, held at Temperance Hill. Truly a good man has gone to his reward. He was always a bosom friend of this writer.—J. C. Williams.

HALL.—Rev. J. A. Hall, a local preacher, 81 years old, was the victim of a "hit-and-run" car driver in Texarkana, Nov. 10, and died a few hours later in a hospital without speaking a word. I regard him as one of the best friends I ever had. Like many of us he was handicapped by eccentricities, and was sometimes erratic, but I think he was always sincere and true to his convictions. He was intensely in earnest, full of energy and tireless and uncompromising in his efforts as he fought sin with all the powers at his command. He prayed a great deal and pled most earnestly for divine leadership. He prayed for more men by name than anyone I ever knew. I have heard him praying aloud for men in the late hours of the night. I have had him to wake me before the break of day to do personal work and pray in the homes of the people, and we have witnessed two or three conversions before breakfast. I never knew another just like him. Never heard preaching like his, nor methods, and yet I cannot explain the power that accompanied his work other than to say, "surely the Lord was with him." He was a Christian and a real manly man. He believed in the old-time religion and loved the old-time revivals, and few men among us held more meetings and had more conversions. Few men have done more real missionary work. He walked thousands of miles going into neglected communities that he might find how to minister to needy souls. If the church could have followed up his work with means and men, his contribution to the rural churches would have been truly great. He loved the Lord, the Church, and the souls of men. He loved his Bible and believed it meant just what it said. He loved his home and was unstinted in old-time southern hospitality when you were therein. In his last years the supreme effort of his life was to persuade men to measure their lives by the Word of the Lord. He was buried at Waldo, Arkansas.—J. J. Mellard.

Thrift!! A Neglected Virtue

(Continued from Pages Eight and Nine)

tific Living" based upon the understanding and practice of sound economic principles. Science, if it is applied to life, will inevitably lead to clear and straight thinking in matters financial.

There are many answers to the question, "What is wrong with America?" The answer depends upon your viewpoint. If answered in the light of "Thrift Week," permit me to say that the individual citizen has never been taught to think in terms of "Saving" but in terms of "Having"—"Spending." The American family is only a group of individuals; even the nation is the individual multiple, many, many times. We are an untaught people in the field of "Thrift."

Thrift is not a primary virtue in America; the science of Money Management has never found a vital place in the home or in the school system. Therefore, every individual who is a financial dependent today is a national liability. At present, our liabilities exceed our assets, because we have neglected to teach this primary virtue.

Formerly, work was considered basic for the general well-being of any individual. Work, even at this time, is the basis of all wealth and it is still basic to our national well-being. Honest work is a primary asset in the building of our civilization. You cannot turn your eyes without beholding the work of human hands and brains of the work of the Creator. It is the spirit of work, the willingness to work, that has made our country. It is still this spirit that will preserve our national virtues.

Earning, also, is primary to "Thrift." It is an economic term which should receive special attention. To earn—should mean—to merit the day's wage—to achieve—to gain a just compensation for one's labor. The casual observer sees daily many illustrations where this principle of meaning the wage is violated. Again, America must learn, must be taught, that when a worker is paid a wage beyond due merit, he is inevitably helping to raise the price beyond the reach of many who are honest earners. To acquire "something for nothing" is impossible, because in every case "somebody pays."

The combination of these two primary factors, Working and Earning, will supply the money out of which reserves may be built. There can be no thrift, however, without this combination; therefore, the individual must learn to use his money to the best advantage. He must learn to "Manage" his income. Thrift is more than mere saving of money; it consists in knowing how to choose between greater and lesser values. It is a high sense of balance and right proportion in business matters. It is the growing of this quality in American life that needs our special attention.