

METHODIST EPISCOPAL CHURCH
"The Brick Church"

The services next Sunday begin with the Sunday School at 10 and Preaching Service at 11. All will receive a most cordial welcome at these services. The Methodist Minute Men have a message every Sunday morning. The men of the churches are under a big program that is world wide in its scope.

Union Services at the M. E. church next Sunday night at 7:30.

The service last Sunday night was well attended and much interest shown. The special music was especially fine.

Next Sunday the Rev. Mr. Ford will preach a sermon worth hearing and the choir will render music you will not want to miss. Invite some one to

attend.
Get your best girl and go to church.

Probably the greatest educational campaign ever undertaken by a church is that now being launched by the Centenary Movement of the Methodist Episcopal Church South, which together plan to raise \$14,000,000 for missionary work at home and abroad. More than \$14,000,000 will be spent on schools and teachers for the untaught children of the world, and instruction for grown people who have had little or no schooling in their youth. Of this sum a considerable amount will be spent on educational work in our own United States.

Of the foreign born white people in this country more than twelve per cent are illiterate; of the Negroes, over thirty per cent; of the Chinese, over fifteen per cent; of the Japanese, over nine per cent; and of the North American Indians, over forty-five per cent. In many cases, especially in

those of the older foreign born, the church can teach these people to speak English, to read and write, and to understand American customs and laws, when the public schools do not reach them.

To preserve family life, often so quickly disrupted when foreign born parents have American born children, and to make American citizenship a tangible and desirable thing, are two great tasks confronting both the Church and State where the immigrant population is concerned. Through institutional churches, industrial missions, community centers, through pastors and lay workers who speak both English and a foreign tongue, through classes in English and citizenship, through lay nurseries and clinics, through teaching of American history ideals and laws, and through the preaching and practice of Christian principles, the Centenary prepares to tackle these two problems.

Such work will be carried on among the 4,000,000 Italians, the 2,000,000 Lat-

in-Americans, the 3,000,000 Slavic peoples, the 80,000 Chinese, the 100,000 Japanese and the hundreds of thousands of miscellaneous foreign speaking people who have come to make the United States their home.

For the Negroes in the South, the Centenary is planning typical community centers in agricultural districts where modern farming methods will teach the people how to raise better crops, while model parsonages will serve as demonstrations of ideal home life. To insure the success of these undertakings, organized movements are being inaugurated for the education of pastors and church officials and workers.

In the North, where some 2,000,000 Negroes are crowded into large cities, community centers will furnish an opportunity for instruction through lectures, and domestic science courses will be instituted, where "mammies" who worked in the cotton fields of the South may learn a new means of livelihood.

Down in the southern mountains where 3,000,000 native Americans of English, Scotch and Irish descent are practically cut off from the rest of the nation and are suffering the blight of illiteracy, superstition and primitive living and moral conditions, the Methodist Episcopal Board of Education has a dozen schools at work, in addition to the University of Chattanooga. The Centenary plans to send out many more trained workers, and to establish community centers of education and Christian principles.

Of the 300,000 North American Indians in this country, only one-third speak English, while there are 260,193 who can neither read nor write. There are 16,789 Indian children of school age who attend no school. The Centenary program for the Red Man includes higher education for the native Indian preachers, which they in turn pass on to the members of their congregation who are unable to attend government schools. Native Women are also to be trained in do-

domestic science, sanitation and hygiene, and then sent back to the Indian reservations to bring to their homes there a higher standard of civilized life, so that young Indians returning from government schools will not be so discouraged by their surroundings that they will return to the ways of their fathers.

The necessity for trained leaders to carry out this Centenary program has led to the creation of a Department for the Development of Christian leadership, which calls for the expenditure of more than \$2,000,000.

O. S. L. TIME CARD.

Westbound, Ar.		Eastbound, Ar.	
No. 33	7:25 a.m.	No. 6	3:15 a.m.
No. 19	12:10 p.m.	No. 18	9:45 a.m.
No. 5	3:25 p.m.	No. 4	7:15 p.m.
No. 17	6:25 p.m.	No. 84	8:30 p.m.



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