



# Arkansas Methodist

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



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

VOL. LVIII

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NO. 31

## ADDRESS OF MODERATOR CHARLES W. WELCH AT THE UNITING CONFERENCE

MR. CHAIRMAN AND FELLOW CITIZENS: I bring you the greetings of the Presbyterian Church, U. S. A., and then becoming characteristically Methodist I would say there are two million of us. Of course, if the Southern Presbyterians were to join in with us like these dear friends of mine down here from the South, it would make it two million and a half. Then when the Episcopalians and we get together—

But taking it just as it is we are great spenders, we Presbyterians, U. S. A. We spend a million a week. That is fifty cents apiece, and the vast majority of that fifty cents is like the vast majority of every fifty cents you eight million people spend on the Church. It is on ourselves.

I come to you with a challenge. I have been sitting in these two days feeling this Uniting Conference. I have heard your organization grind. I come now to challenge you to another unity that will not take so long getting into action. We may begin tonight—the unity of the spirit of our Lord.

However much organization you have—and how well it has been done and how splendidly executed—you and I still need that without which the Church cannot get on.

And the Church is needed just as it never was before, your Church and mine. And if you and I—my Church and your Church, and all the churches—we claim to be Christian—do not become Christians pretty soon, this world is gone the way of the sinner and the transgressor who never come back until some one goes after them.

Listen to that passage of the Scripture on which every Methodist preacher in the world has preached over much. "He came to his own and his own received him not." That is what he has done and is more than you and I have done. But you know that first "own" is a neuter plural and means "things," which, taken compositely, means "He came to his own task and his own (masculine plural) would not have it so."

He had a world to save. The Church has been dedicated to the task. One of the first things we did was to split all to pieces. We have twelve branches of the Presbyterian Church. Now think of that! We have not as much to brag about as you have. There were men enough on this platform every day I have been here, to save America if they would go to work at it.

Instead of that here we all are.

The other day one of my friends in Detroit wrote me, "Come on up and spend the night with me and I will have one of my elders take you up to the Synod about a hundred miles away." When we had had breakfast the next morning he loaded me in on his elder and he whispered to me as he did, "Don't cross him."

I have been in the ministry long enough to know what that meant. But we drove along a while, and we made conversation, as preachers will with laymen, and laymen with ministers. Finally he said, as if by inspiration, "You see that great building over there?" I agreed that I saw it. He said, "There is where the Administration in Washington started these sit-down strikes."

Instead of looking at the building I looked at this man. He saw I didn't agree with him and he took his hands off the steering wheel and his feet off the brakes and accelerator, and just sat there and looked at me. Remembering what my friend had said about not crossing him, I said, "You are mistaken about me." And you

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\* HEAR ME, O LORD, HEAR ME THAT \*  
\* THIS PEOPLE MAY KNOW THAT THOU \*  
\* ART THE LORD GOD, AND THAT \*  
\* THOU HAST TURNED THEIR HEART \*  
\* BACK AGAIN. THEN THE FIRE OF \*  
\* THE LORD FELL, AND CONSUMED \*  
\* THE BURNT SACRIFICE, AND THE \*  
\* WOOD, AND THE STONES, AND THE \*  
\* DUST, AND LICKED UP THE WATER \*  
\* THAT WAS IN THE TRENCH. AND \*  
\* WHEN ALL THE PEOPLE SAW IT, \*  
\* THEY FELL ON THEIR FACES, AND \*  
\* THEY SAID, THE LORD, HE IS GOD; \*  
\* THE LORD, HE IS GOD.—I Kings \*  
\* 18:37-39. \*  
\*\*\*\*\*

know, these laymen get awfully haywire sometimes in their thinking about things. I mean, going crooked. He said, "Where did they begin, if they didn't begin over there, and who started them but the President?"

I said, "This sit-down strike business started in the Presbyterian Church long before you and I were ever born."

He came into his own and his own received him not. That is the tragedy in Kentucky.

Our tragedy in Kentucky is the tragedy that is in Missouri; the tragedy in Louisville is the tragedy that is in Kansas City. Our penitentiaries in Kentucky are crowded and so are our insane asylums. And you ask me what the reason for that is. I answer you: The Christian Church has been seated, oh, so long, doing nothing at the task of winning men because they are not their own. It makes a difference if it is your boy or someone's else. But it is Christ's task to win them.

Think of what it is costing this country alone, to these youngsters of the world, this matter of crime, these youngsters that grow younger every year than twenty when they become criminals. Think what it costs to keep them, when if these men had good sense and had no Christianity at all, but did put that amount in the Churches program—and I believe they will when the Church comes to unite in its spirit, for the salvation of these, for Christ's sake.

Think of those battleships they are getting ready to build. Think if we had someone who knew enough to know what a battleship would do with the backing of the spirit of God in the hearts of his Church, around the world. It would be a different story.

And these America, these guards, this graft! If men across America would open their eyes to these things!

I often think of H. C. Morrison, who is an evangelist down in our state. If it hadn't been for him I likely wouldn't be here tonight. And I am always grateful to the Southern Methodist Church for H. C. Morrison. I would like to hear every sermon he preached. A Methodist steward, whose office I swept out many a morning for a quarter slipped up to my side and said to me, after I had slipped into the church and stood there like an adult, making out like I had been there all evening, "Don't you think it would make your mother gladder than she has been in years if when you go home you tell her you gave your heart and life to her Lord?" I haven't answered him yet.

There were a lot of people in the choir who couldn't sing a note. One fellow couldn't do anything but play on the piccolo, but he was there with his piccolo, and that is more than some of the members of the Church do. That was in the little old red Methodist Church in Franklin, Kentucky.

I have always thanked God for Dr. Morrison.

But do you know, we are not doing enough of that. So this challenge tonight is in behalf of economy. If you can get these economists all together and have them advise the President that the thing for America to do is for all of us people who claim to be Christians to quit talking about it and go to preaching it—tonight! And then the penitentiaries will be lessened. Then the insane asylums will not be needed because there will not be reason for these things that cause them to exist.

Do you remember the story of the first Easter Day and those two men walking down the way, those seven miles? When they got to the end of the road and the stranger who would join them went in and sat down in the most ordinary experience, that of breaking bread, they recognized him.

You know what they did? The records say they rose up quickly and returned to Jerusalem, and they were going to tell the people gathered in the Upper Room for fear of the Jews that they had seen the Lord, but He beat them to it, for He had been there before. They had retraced the seven miles, the Sabbath journey, which was against the law and against the religion of that day. It was Rule So and So, No. 56, or whatever it is. But they arose up quickly.

When the Church does that, the newspapers across the land are going to say something about you. They are going to tell the truth. They are going to rise up and say, "The Christians have commenced to act as if they believed the immortal word written in the greatest of books." But in that Book is one of the saddest sentences I know anywhere: "But Thomas, one of the twelve called Didymus, which is twin, was not there when Jesus came."

But Thomas—your friend, your husband, your neighbor, your golf partner—was not there!

I have spent hours trying to imagine why Thomas was not there that day. Did somebody forget? Did somebody say, "No, no, I'll not go by for him now," like you have sidestepped the old-fashioned class meeting for which many others as well as Methodists have been glad that it ever existed? No, no, I wouldn't do that! They left him where he was.

Can you remember, tonight, and be honest about it, how many men and women are in hell because you sat where you were, claiming to be a Christian—claiming, claiming to be bound together? Crime of the buildings for the punishment of crime we would not need if eight million Methodists were to be spiritually minded. You set the Presbyterians an example and may they follow it!

How much fun and happiness my intimate friend here, in the Methodist Church, must have way down the next block from me, and how we have gone year after year in and out each other's houses. We could do that, couldn't we? If we could do that, couldn't we go sometime to a door just outside of which He always is standing? The latch string is always on your side and my side. He is always knocking.

Down in Kentucky we have what you had here this afternoon to such great delight—the Negroes. What hearts they have, and how we white people who were reared with them love them! There came a time when the State Legislature of Kentucky said, "No more of that; no more co-educational activity with Whites and Negroes."

Then some friends of our Lord built Lincoln Institute, and then some more friends furnished it. Then they sent word to Berea in the foothills of the Cumberland Mountains, to Dr. Thompson: "Come on" and the message was handed him in the Chapel. He stood up and motioned to the Negroes. "Come on!" and he

(Continued on Page Two, Column Three)

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## SUMMER ASSEMBLY DATES MT. SEQUOYAH

Leadership School August 8-14.

Young People's Conference August 15-26.

The dates and places are repeated in order  
to help you keep them in mind.

## Personal and Other Items

**B**ISHOP W. C. MARTIN, who for the past year  
has been living in California, was assigned  
by the Uniting Conference to Omaha, Nebraska.  
He may be addressed in care of First Methodist  
Church of that city.

**D**R. W. C. WATSON, pastor of our Malvern  
Church, reports that all things are going  
well in his fifth year. Congregations are fine;  
all obligations are being met, and all are happy  
and hopeful.

**R**EV. F. A. BUDDIN, our pastor at Arkadel-  
phia, has changed the hour of his Sunday  
morning services to nine o'clock, and reports  
that the people like it. The Church School  
classes meet immediately after the worship ser-  
vice. This experiment may point the way to  
better summer congregations.

**R**EV. GEO. WORKMAN and wife and two  
children will leave Aug. 4 for San Francisco  
whence they expect to sail on Aug. 11 for China.  
They have been visiting their parents in Car-  
lisle. Miss Elizabeth Workman is now at home,  
after having served as a worker in South Caro-  
lina. She will teach in several Training Schools  
in Arkansas.

**T**HE MINISTERIAL ASSOCIATION of Los  
Angeles has discovered 120 pagan societies  
holding meetings in Los Angeles and vicinity.  
Most of them are based on the pagan cults of  
the Orient. Some of these cults are reported to  
have even larger following than some of the  
large evangelical churches.—J. C. McPheeters  
in Religious Trends of Today.

**M**RS. R. G. WATERHOUSE, widow of Bishop  
R. G. Waterhouse, died in Chicago, June 22,  
in her eightieth year. She was buried in Mor-  
ristown, Tenn. Mrs. Waterhouse is survived by  
three sons, Wesley C. Carriger, son by a former

marriage; Dr. Richard G. Waterhouse, of Knox-  
ville; Leon J. Waterhouse, of Chicago, and a  
step-daughter, Miss Edith Waterhouse, of Chat-  
tanooga.

**T**HE SUNDAY SCHOOL HANDBOOK, by  
James DeForest Murch, published by The  
Standard Publishing Co., Cincinnati, Ohio, is an  
excellent discussion of all questions in connec-  
tion with the Sunday School. It makes little  
difference what helps you have or what your  
training, this little book will increase your in-  
formation and interest. The price is 35 cents  
a copy, or \$3.75 a dozen.

**R**EV. AND MRS. FRANCIS A. BUDDIN and  
daughters, Misses Gladys and Eumelia, left  
Sunday for a two weeks' vacation in North  
and South Carolina. He officiated at the wed-  
ding of Miss Katherine Sanders and Earl Harold  
Butler in Little Rock at 4:00 p. m. Sunday,  
and thence to Lake Junaluska, N. C., where he  
will participate in a Missionary conference  
August 1-8. Mrs. Buddin and daughters will  
visit relatives in Spartanburg, S. C.

**D**R. C. M. REVES, District Superintendent of  
the Little Rock District, last Sunday at 3:30  
p. m., preached the baccalaureate sermon for  
Philander Smith College summer term. This  
editor was present and thoroughly enjoyed the  
very appropriate sermon and the music. Every-  
thing about the institution indicates that it is  
doing good work. President Harris says that he  
will be glad to have his singers give a musical  
program at any of our churches, when desired.

**R**ELIGION IN LIFE, a Christian Quarterly, is  
published by the Abingdon Press, New York,  
for the Methodist Church. The subscription  
price is \$2.00. The summer number, just out,  
has fine articles by writers of distinction. Our  
readers will be interested to know that one  
article, "The Meaning of Mysticism for Chris-  
tianity Today," is by Patricia Grady Hammons,  
the wife of our Rev. J. W. Hammons of Fore-  
man. It is an excellent discussion of a difficult  
subject.

**B**ISHOP WILLIAM C. MARTIN, recently ap-  
pointed to the Omaha Area, was introduced  
to the Holdrege (Neb.) District, July 8-11, when  
the Rev. B. O. Lyle, district superintendent, took  
him on a tour which consisted of a visit to each  
church, each parsonage, each minister, and each  
retired minister within the district. On the one-  
thousand-mile-trip, Bishop Martin spoke eight  
times—at Holdrege, Red Cloud, Alma, McCook,  
Benkelman, Grant, Blanche, and Wallace. The  
bishop left Tuesday, July 11, for Glendale, Cal.,  
his former home, to move his family to Omaha.

**S**EVENTH DAY ADVENTISTS report that in  
1936 per capita gifts of the church amounted  
to \$26.49, and that \$7.75 of the amount was for  
foreign missions. The church operates 73 pub-  
lishing houses and branches and the literature  
sales for 1936 totaled \$3,622,299.38. The pub-  
lishing interests alone employ 4,500 people, and  
over a four-year period ending in 1936, the de-  
nomination maintained 12,589 evangelistic labor-  
ers—one for every 35 of the membership of the  
church. In addition, educational enterprises,  
hospitals, and welfare and relief are included in  
its varied program of activities.—Ex.

**R**EJECTED BECAUSE OF ITS FAMILY CON-  
NECTIONS is an illustrated leaflet which  
in striking language shows the dangerous con-  
nections of the modern "Cocktail." The author  
says: "Through clever social publicity the seem-  
ingly harmless cocktail has now become carte  
blanche in society. It moves in an atmosphere  
that seems to be so refreshing and exhilarating  
that some hesitate to reject it until one glances  
at its family connections." But "the cocktail is  
a masquerader whose artistic background, en-  
hanced by skilled entertainers, causes one to  
forget that it is the same old saloon liquor on  
dress parade." It has been suggested that many  
a pastor would be glad to send an autographed  
copy to each young married couple and to each  
of the unmarried young people in his church. It  
is published by the Board of Temperance of the  
Methodist Church, 100 Maryland Ave., N. E.,  
Washington, D. C. The price is \$6.50 per hun-  
dred copies. If an envelope for each copy is  
desired, add 35 cents. Send stamp for sample  
copy.

## BOOK REVIEWS

*Religious Trends of Today*; by Julian C. Mc-  
Pheeters; published by the Herald Press,  
Louisville, Ky.; price 25 cents.

This little paper-bound volume, by one of  
our most gifted ministers, pastor of Glide Me-  
morial Church, San Francisco, contains selec-  
tions from his contributions to the Pentecostal  
Herald. The subjects discussed are Persecu-  
tions, Atheism, Communism, Receding Tides,  
Pacifism-Capitalism, Vexing Problems, Meeting  
the World Crisis, and Evangelism. Our readers  
who are interested in these subjects would do  
well to get this booklet, as they will find much  
valuable matter in these enlightening chapters.  
Dr. McPheeters is a close student of current his-  
tory and is able to express his opinions in clear  
and forcible style. Pastors might well supply  
themselves with this booklet for distribution  
among their members who need help on the sub-  
jects under discussion.

## ADDRESS OF MODERATOR CHARLES W. WELCH AT THE UNITING CONFERENCE

(Continued from Page One)

led that Negro migration from Berea to Lincoln  
Institute.

After they were all settled, my family phy-  
sician and I would go there and sit on the plat-  
form with him as he talked to these young peo-  
ple as if they had been of his own blood. How  
he loved them! Christ did. Why shouldn't you  
and I? Then we would go away and go back  
again.

Then the day came when my family phy-  
sician said to me: "I examined Dr. Thompson  
this morning, as I do once a year, and you'd  
never guess what I found." I don't guess much  
around doctors! "Do you know, I found on  
each one of his knees a great upraised callous  
place. What does that mean?" he said.

That means what you and I ought to know it  
means when you and I need it most. It meant  
that he was on his knees for these Negroes and  
for the rest of us whom he knew and for the  
rest of the world. That is what the world is  
waiting for.

Out West, when I was visiting the Presby-  
terian centers just a while ago, when I would  
mention the budget at Washington not being  
balanced some of them would get a little res-  
tless, like you are; but do you know any people  
who are paying less attention to balanced bud-  
gets in America than are the Christian people?"

When my budget was raised they telegraphed  
me: "The budget is raised." There was \$1,700.00  
to spare and it had already been appropriated.  
I said to the Chairman of the Budget Committee:  
"What about the budget on the left hand side?"  
He said: "What budget?" He thought he had  
left out something—as he had without knowing.  
The budget on the left hand side are those peo-  
ple I have been talking about tonight who, if you  
and I do not win them to Christ, will never be  
won and they will go on down the way. Let's  
balance the budget, we Methodists.

I love the Methodist Church because I knew  
it when it was spiritual. That is the way it kept  
me from going to hell. There were five of us  
who came into that little Methodist Church  
there in the vestibule and turned to the right  
where there was a vacant pew. I wondered  
where the Presbyterian elders were that night  
when I found that pew vacant, or where the  
preachers of the town were.

One of those boys, one of the five who re-  
mained, was killed in a drunken brawl. Two  
others of them saw time in one of our peniten-  
tiaries. You see, the margin is getting very  
narrow. And Christ continues to come to his  
own and his own will not have it so.

If when you leave tomorrow night or the  
day that follows, and you pray, include the  
Presbyterians, Northern and Southern and  
the Protestant Episcopal and all the other  
branches of the Presbyterian and Baptist and  
Christian and Disciple Churches, that all of us  
may hear him say to us that night: "Ye must,  
ye must be born again yourselves before you can  
bring anyone else to conversion," for no teacher,  
no pastor, no Bishop, no denomination can bring  
anyone nearer to God than he is himself.

## MY TRYST

By Thomas P. Potter

With Christ I have a tryst divine,  
He sees me at His table spread;  
He feeds my soul the Living Bread.

With Christ I have a tryst each day,  
He meets me in the busy mart;  
He walks beside me in the way,  
He makes me strong to do Life's part.

Some day I'll see him face to face,  
And that will be joy supreme;  
But now, to walk and talk with him  
Makes life today a joyous theme.

## Jesus and Social Change

By W. A. SMART

Professor of Biblical Theology in  
the Candler School of Theology,  
Emory University, Atlanta, Georgia.

In an age keenly aware of its social problems it is natural that the implications of Christianity for social patterns should be emphasized. So true is this that we have coined an unfortunate phrase, "the social gospel," and many have been led to think that this is something new, a modern gospel to be set beside the old "personal" gospel. As a result, it is naively assumed that the Christian message was until recently a narrowly personal thing without social significance, and that it remained for us to be the first to find its social implications. This is not the case, for the gospel has been an influence in society from the beginning.

It is doubtful whether one can name a major cause for division in society which was not transcended by the Gospel in its early idealism.

Though this primitive Christianity was too apocalyptic to dream of creating a new social order, yet we have been reminded that the setting up of this new group within society had many leavening influences on the whole, such as the elevation of standards of morality, the encouragement of thrift, increased respect for women, and a new emphasis on charity.

The claim of the church to political power was, at its best, born of a feeling that the law of God was superior to the laws of men, and of a fixed purpose to destroy the tyranny of despotic emperors. One of the significant types of writing was codes of morals for the guidance of princes drawn up by literary churchmen, and the best of them, like that of Erasmus, are worthy of study even today.

We should not forget that even in the Middle Ages the church leaders were constantly working and writing against slavery and in support of peace, and that the church and the synagogue almost single-handed, supported what education there was in an age when scholarship received very little respect.

Passing on to the Protestant Reformation, its mere mention suggests a whole series of social emphases. Our interest in Luther's theology has made us forget the part which social forces played in his movement. Calvin built his theocratic state in an attempt to bring all social relationships under the control of religion. Wesley has been credited with saving England from a revolution similar to that which devastated France. The work of Wesley and Wilberforce in the interest of certain social reforms compares not unfavorably with the efforts of many advocates of the supposedly recent "social gospel," and the social messages of Frederick

Denison Maurice and his followers have but carried forward a tradition deep rooted in the past.

## Turning to Christ for Answers

When we come to our own day, we encounter the rise of historical consciousness in dealing with Jesus. It is no longer enough that the church be a powerful social force; we must get back to Jesus. The Christian solution of any problem is the solution which can claim the authority of the Master Himself. The cry, "Back to Christ, which was a kind of slogan for liberal Christianity a generation ago, is still ringing in our ears.

This emphasis on the centrality of Jesus has resulted in many gains, but while it has helped to free us from enslavement to tradition and authority, it has opened the door to a subjectivism which is the seed of endless confusion. For having turned to Christ for the answer to our problems, it immediately became necessary to create a Christ who could answer them. Professor Cadbury has warned us of the peril of modernizing Jesus, but that peril is recognized by the scholar rather than by the practical, serious-minded layman who is seeking a standard for Christian living.

Of course, as Prof. Cadbury reminds us, the practice is not new. It goes back certainly as far as Paul, our first great interpreter of Christ. Paul insists that Christ is his authority, and loves to call himself Christ's slave, but Paul's incarnate divinity, dying and rising to free his followers from the evils of this world, is not the Jesus of history, but Jesus modernized into the likeness of the cults of redemption current in Paul's day.

The modernizing of Jesus continued through the Middle Ages. Out of many illustrations, two will suffice. One was theological. The questions which lay behind the famous Christological and trinitarian controversies had little, if anything, to do with Jesus. They were the questions of current Greek philosophy, and the great minds of the church were interested in assimilating Him to the thought forms familiar to their day. There emerged a "very God of very God, begotten, not made," whom Jesus would not have recognized if He could have met him.

The other class of modernization of the medieval church was ethical. Partly because of the vice in a world which they despaired of saving, and partly from the infusion of thought from the East, asceticism in its many forms became the accepted ethical pattern. They would escape from the evil which they could not cure. There is little need of proof that Jesus was no ascetic, but the medieval church was creating a Christ who would support their own ideal.

The logic underlying this process, while fallacious, is quite natural. The Christian is sure that Jesus stands for all that is right. But he is equally sure that his ideals are right, and therefore Jesus is identified with their ideals.

## Other Illustrations

More modern illustrations abound. Denominationalism as a whole is under indictment, for most denominations identify Christ with some form of organization, of doctrine, or of ritual which is the reason for their existence. The college Y. M. C. A. movement has interpreted Christ to students in terms of its triangle: a sound body, a trained mind, a deepened spirit. But Jesus

was no more interested in athletics or academic pursuits than He was in ancient asceticism.

Similarly our social reformers are claiming the support of a Jesus whom they have first made into their own image. A recent writer declared that no one could be a Christian who was not a pacifist. A little while ago there was a definite tendency to make Jesus a socialist. Temperance reformers have had trouble proving that Jesus was a total abstainer. The same tendency obtains in almost every field of social reform into which Christians enter.

This modernizing of Jesus leads to at least two unfortunate results. One is historic. The character of Jesus disappears behind the various redactions of him. Possibly this does not seriously disturb the average Christian, who is more interested in his modern problems than he is in historic reconstruction.

The other difficulty is practical. When we try to quote Jesus for the solution of present-day problems, we find that there are many points in which we simply do not accept His teachings, as in the case of divorce; while on the other hand there are many of our most pressing problems on which He never spoke at all, as is illustrated by the items of the Social Creed of the Federal Council of Churches. If Jesus has significance for today's problems, it is not because He has already solved them for us.

## The Spirit of Jesus

During most of history Christianity, whatever its influence on the society around it, has been a technique for getting souls to heaven. With the quickening of moral and social sensitiveness it was brought down from heaven to earth and made a way of life. Students in particular have been fond of talking about "the Jesus way of life." It is not surprising that Jesus was soon made the arbiter of all social issues by those who claimed to follow Him, and that those who sought the Christian solution of our problems modernized Him into a social reformer.

Of course, the next step has been to claim to follow the "spirit" of Jesus when we cannot cite His actual teaching to cover a case, but here again we run into hopeless subjectivism, for whatever one thinks to be right is merely identified with the spirit of Jesus. This elusive spirit has been cited as opposing a bridge game and as advocating war. It is discouraging to see how easily the spirit of Jesus is quoted by the churches in Germany and Japan in support of the policies of those governments.

If Jesus is to have significance for us today, it cannot be as a new Moses producing an adequate set of laws, nor as a modern authority dealing with our specific problems. It must be as the thing He was, a religious genius giving us new insights, new scales of values, and more intimate contact with spiritual motivation.

Religion is a quality of life, not a set of teachings. It functions, as He Himself saw so clearly, in the realms of motives and of values. The confusion of much of the modern attempt to follow Him is that we have tried to make Him into a revised rabbi, and His religion into a new legalism.

Jesus revealed religious values which we believe to be eternal, but He could reveal them only as they led Him to react, by word and deed,

to the environment in which He lived. There was no other environment to which He could react. He could show only how life should react to the kinds of experiences with which He was confronted. And since environments do not remain always the same, there is no logical reason for assuming that the reactions of Jesus under different circumstances would not have been

■ "Lose no opportunity of declaring to all men that the Methodists are one people."

— JOHN WESLEY —

## The METHODISTS ARE ONE PEOPLE

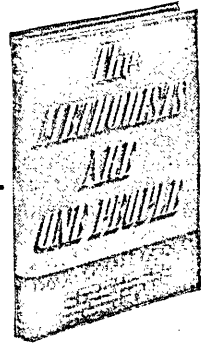
By

PAUL NEFF GARBER

● Once more the Methodists are one people, more than ever interested in the stirring history of a denomination which has grown from a membership of 14,988 in 1784, to 7,750,000 in 1939. Methodists and non-Methodists continue to ask, *Why was this Church divided? How was it re-united? What will be its future?* These questions Dr. Garber answers, with an accurate and impartial treatment of the past and with soul-lifting hope for the future.

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The Author is Vice-President of the Association of Methodist Historical



Societies and Professor of Church History at Duke University.

146 Pages

## THE CONTENTS

CHRISTIANITY IN EARNEST. DIVISIONS OVER POLITY. OTHER FACTORS DIVIDE METHODISTS. THE DARK ERA. FRATERNITY AND FEDERATION. SHALL THE METHODISTS UNITE? MAKING THE PLAN OF UNION. UNITED METHODISM FACES THE FUTURE.

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different, if it is permissible to speak of the same life under different circumstances.

#### The Major Premise of Christianity

The major premise of life for Jesus was that a God of holy love was behind the universe, and that it was possible for Him to relate His life to this God. From that all else followed as corollary. God was the most important person He ever met, more important than Peter or John, than His mother or His brothers. The purpose of living was that this God might express Himself through His life. There was no other definition of success, no other way of achievement.

All the so-called social teachings of Jesus, even such teachings as the parable of the Prodigal Son or the injunction to feed the hungry and clothe the naked, are answers, not to the question how I can make a better world, but how I can achieve right personal relations with God. This is the reason the interest of Jesus is always with the doer of good rather than with the recipient.

#### His Great Gift

We may not list the many forces which make belief in a moral God difficult today, but we must not forget that the great Christian battle ground is there, and not in any particularly urgent reform. The great enemy of society is materialism or secularism, and there is no force so potent for social good as religious faith of the kind of Jesus. His great gift to all ages is belief in holy, normal Love as the ultimate force in the universe. Without that, Jesus and His movement are bankrupt.

The second premise, following as the night the day, provided the God in whom we believe as Jesus' kind of God, is that persons are sacred. This was not so much a consciously adopted "philosophy of life" with Jesus, but rather an almost instinctive reaction, like a mother's care for her child. It was one of the ultimates.

And it is this principle which lies at the root of all demand for social betterment. Every institution, whether political, domestic, ecclesiastical, or what not, must eventually justify itself in terms of its contribution to human values.

This allows, of course, for the evolution of social patterns. What was Christian in one age will not be Christian in another. But that is very different from the subjectivism which has no fixed standards.

This means that the demands of Christianity are utterly idealistic. Applied to almost any area of social organization today, they seem almost fantastic. Jesus is gloriously impractical, because He is never interested in the next step to be taken. He holds up absolutes. Be perfect as God is perfect. Love others as much as you love yourself. Swear not at all. God never intended divorce. Forgive all seventy times seven.

These are not rules of conduct, for they are magnificently unattainable. But they cannot for that reason be set aside any more than the mariner can ignore the pole star because he can never reach it. So long as we make progress, we will be moving in Jesus' direction.

He talked constantly of a kingdom or reign, of God, which He described as God's will being done on earth as it is done in heaven. He never told us what that reign would be like. But His dream has released forces which have proved, and will increasingly prove the salt which

keeps life from being utterly tasteless, the light which enables us to make progress instead of wandering in darkness. If the social lump is to be leavened, it will be through the slow spread of the living principles which He has given us.—In The Christian Advocates.

### New Law For the Local Church

Upon the success or failure of the new legislation of The Methodist Church as it is applied in the 42,726 local churches scattered all over the world will largely depend the future of the merger consummated at Kansas City last May. Here—in the local church—will be found the acid test of unification. Bishops are important, boards and commissions are important, institutions are important, church papers are important, but the efficiency of the general organization is directly dependent upon its local units. No chain is stronger than its weakest link. We are in the habit of saying that "the pastor is the key man" in all this work of the church and the kingdom of God. The statement is undoubtedly true. True also is the assertion that upon the local Methodist Church depends the power, influence, and achievement of Methodism in general. That this fact was recognized by the delegates at the Uniting Conference is borne out by their deep interest in and close attention to the legislation bearing upon local church organization and activities.

In this field, nothing done at Kansas City was more encouraging and prophetic of the growth and progress of Methodism than the wholehearted recognition of the part youth is to play in the future of the church.

As the Quarterly Conference is the center of authority in the local church, we are naturally interested first of all in the provisions affecting its organization and powers. In the discussion of the report on this subject at Kansas City, efforts to modify the report in such a way as to make it conform to Methodist Protestant legislation were made with partial success by representatives of that church. But in the last analysis the report was adopted without much change. The district superintendent or a minister (elder) appointed by him is the presiding officer of the Quarterly Conference, which is composed, generally speaking, of those leaders who have heretofore been included in the Quarterly Conferences of the three churches. A first and fourth Quarterly Conference are ordered to be held on each charge every year; the second and third are discretionary with the district superintendent. The Quarterly Conference is to elect the stewards, on nomination of the pastor, or on nomination of a committee of which the pastor is to be the chairman, as the Quarterly Conference may direct. There is another provision whereby stewards may be elected by the church membership without confirmation of the Quarterly Conference. Church officers likewise may be elected by the Quarterly Conference or by a vote of the church membership. One lay delegate and one reserve to the Annual Conference may be elected "annually or quadrennially," as the Annual Conference may determine, either by the Quarterly Conference or by the Annual Meeting of the church, composed of all church members, if the Quarterly Conference so directs.

Provision also is made for a "Church Conference," which may act on such matters as are referred to it by the Quarterly Conference and may review the work of the church and adopt plans for its promotion subject to Disciplinary provisions.

There is to be an Official Board, as in the former Methodist Episcopal Church and the Methodist Protestant Church. In charges where there is a "Board of Stewards," as the executive body in the local church of the former Methodist Episcopal Church, South, was known, that body will constitute the official board.

"Report No. 7" of the Committee on Education, which was adopted by the Uniting Conference, gives an excellent set-up for the general promotion of religious education in the local church, including "Sunday church schools, week-day church schools, vacation church schools, leadership educational agencies." In another report, No. 12, of this same committee, specific instructions are given concerning the organization and program of the church school. A "Church Board of Education," composed of the pastor, the church school superintendent, the director of Christian education, the three assistant superintendents, one representative each of the women's societies, the Board of Stewards, and other agencies in the church, and not less than two or more than four young people elected by the young people, is provided in the new legislation. This entire report, by the way, will repay a thorough reading by all persons interested in lifting the religious educational standards not only for children and youth but also for adults.

Since the adjournment of the Uniting Conference, the question "What has become of the Epworth League?" has frequently been asked. The answer will be found in a report of the Committee on Education. The young people of the three churches themselves at Kansas City made certain recommendations after long discussions which, broadly speaking, were adopted by the committee and later by the Conference as a whole. There is to be a "Youth Division" in the educational set-up in the local church which will include, roughly, all persons between the ages of twelve and twenty-three. This division may be subdivided into departments. Two alternative plans are offered for this division and its departments, one providing for a unified organization, the other for two or more correlated organizations which may carry on the activities outlined for the Youth Division. It is clear from the foregoing provisions that local churches have a choice of a unified or a correlated program for youth. Under the unified plan the whole department becomes the youth organization, but under the correlated plan the Epworth League or other organizations for youth may continue as heretofore, provided a council is set up to correlate the whole program and all the activities of the component organizations.

In each local church there is to be a Council of Missions and Church Extension whose membership shall include the pastor or pastors, general and missionary superintendents of the church school, two youth representatives, at least two laymen, and at least two laywomen elected by the Local Church Women's Society of Christian Service. This council is charged with the coordination of all phases of missionary

activity in the local church, the diffusion of missionary information among the members of the church and congregation, the church school and youth organizations, and in general in every possible way to further missionary education in the local church.—Zions Herald.

#### HISTORY MAKING EVENTS

In March, 1791, while they were laying John Wesley in his grave, President George Washington and Major Pierre Charles L'Enfant were staking off the Federal City here beside the Potomac. On the evening of May 10, 1939, on that same knoll, selected by these worthies for the site of the Capitol, passersby saw the noblest dome on this hemisphere flooded with light, and poised in majesty and grace atop the dome the bronze figure of Liberty. From her lofty eminence of nearly 300 feet she appeared to be keeping constant vigil over America. In looking upon this symbol of all that Americans hold dear, one sees only the marble whiteness of the dome, the surmounting pedestal and the colossal figure towering in symmetrical beauty above the House and Senate wings. The real supports, however, are invisible. This massing of splendor rests upon tons of masonry laid deep in Capitol Hill, and upon a drum-like skeleton of iron capable of sustaining a pressure of 755,280 pounds to the square foot. "Why, sir," said Charles Fowler, from whose foundry the iron came, and under whose direction every beam and bolt was placed three-quarters of a century ago, "the Rocky Mountains will budge as quickly as that structure."

On the May evening referred to above, ten thousand spectators, banked high in the terraced stretches of Municipal Auditorium, Kansas City, witnessed another assume form and symmetry. It was the united Methodist Church. There 8,000,000 spiritual children of John Wesley became as "likely stones that are built up a spiritual house." At the very time when President Washington was locating a home for the Federal government in the present District of Columbia as a center for the concerted maintenance by all the states of liberty, unity, and justice, the dying message of John Wesley in the form of his late letter, was received by an American. It declared that "the Methodists are one people." In the closing hours of the Uniting Conference, Bishop Edwin Holt Hughes took this historic utterance which is also the title of Prof. Paul Neff Garber's recent volume, and made it the flame which welded the sundered past, and the pean of praise for the fulfillment of the hopes and the prayers of multitudes. The occasion was not alone a thing over which Methodists rejoice, but which possesses national significance as one of the greatest unifying demonstrations in our country's history.—Jacob Simpson Payton in Advocates.

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## Why Attend a Church College?

This is not a sectarian appeal to denominational prejudice. Protestantism recognizes the rights and responsibilities of the State in the educational field. We also acclaim the right and accept the responsibility of the Church to foster Christian education in church-supported institutions.

A sense of loyalty should prompt Methodists to patronize Methodist colleges, if such patronage be possible or practical; and this applies of course to the various denominations. The long work will also inspire Christian parents to incline the minds and hearts of their children to attend their respective church schools. The future existence of church institutions of learning, with their Christian influence on the individual and on society, depends upon attendance. Certainly they must have financial support, but even money cannot sustain a college without students.

That is not true education which leaves the heart untrained or the spiritual faculties undeveloped. And thus nurture is not something to be tacked on separately. It enters into and has a vital place in the whole educational life of the individual. In our working and praying for a revival, let us keep in mind a revival of appreciation of and attendance in our Church colleges.

This further word needs to be said in all earnestness. Church colleges must merit the support and patronage of church people. They must be distinguished by a distinctly Christian atmosphere throughout. All who have part in running them, trustees, teachers, administrators, must be men and women of solid Christian character. An un-Christian mathematical wizard has no place on the faculty of a church college.

Church colleges must not become religious robots of the rich. Far better that a college remain financially poor than for it to be turned into a McCarthy mouthpiece of millionaires. Philanthropists who use their wealth in endowing church colleges and promoting Christian education are and will be held in grateful esteem and undying honor. But the fact that a man has been able to accumulate a fortune is no guarantee that he is capable of directing the policies of a college. Nor does the fact that he invests his money in a church college confer on him the right to dictate to that institution in the matter of its personnel or policies.

For church colleges to champion Christian education in the true sense, they must remain independent. They must never allow poverty to drive them to sycophancy. They must not let lust for gold blind them to danger or fetter them in the performance of their holy task. It is essential that, whether poor or rich, they remain free from the domination of political dictators and plutocratic dictators alike. A guarantee of this freedom is general, churchwide support, in money and in patronage, so that church-owned institutions will be actually church supported.

Every pastor should, in devotion and with diplomacy, direct the youth of his charge to his denominational college. They have been doing this through the years; let us do more of it.—George L. King in Wesleyan Christian Advocate.

We call your attention to advertisements in this issue—read them.

## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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### FAIRVIEW AUXILIARY

The Fairview Society met July 24, at the church for the final session of "The Church Takes Root in India."

After the opening hymn, and the theme song was sung, Mrs. E. R. Steel of Camden, gave interesting excerpts from letters written by her sister, who was a delegate to The International Missionary Council held at Madras, India, in December, 1938. 450 delegates from all parts of the world attended. She also visited all Missionary Schools.

Mrs. O. E. Westfall, also of Camden, exhibited curios from India, sent by her sister, who was a Missionary.

Mrs. Steel brought curios from India, too, which were enjoyed by all.

Mrs. A. N. Fogle read the Scripture lesson.

Prayer, by several of the members. An ice course was served to all.—Reporter.

### ZONE MEETING AT EVENING SHADE

The district meeting was held Friday, July 14, at the church at Evening Shade. Members from several Auxiliaries attended. The meeting was presided over ably by Mrs. Lucille Shively of Newport, new district secretary. Kindly advice and assistance were rendered by Mrs. Snetzer, who was born in Evening Shade. Mrs. Caruth S. Moore acted as secretary for the meeting.

Prelude of soft music was played by Maurice Moore, after which the devotional was conducted by the Rev. J. W. Howard, pastor of the Evening Shade church. He read 1st Corinthians-12, stressing the idea of service in the Kingdom for all persons. He said there was no occasion for "spiritual unemployment."

The following officers were introduced: Mrs. Stewart of Batesville, District Chairman Spiritual Life Groups; Mrs. Geo. Adams, also of Batesville, Zone Chairman of the same work; Mrs. Shively; and Mrs. Snetzer, Conference Secretary.

Rev. A. D. Stewart of Batesville gave an interesting account of the United Conference at Kansas City, which he had attended. He read John 17, bringing out the idea of spiritual unity.

Batesville young women of the Central Avenue church gave a play-let depicting the various uses to which the magazine "World Outlook" could be put. This showed that in the periodical we had a piece of literature of the highest class.

Mrs. R. A. Dowdy of Batesville being unable to attend and to give a talk on "Christian Social Relations," Mrs. Shively led a discussion on the subject as set forth in the minutes of the recent W. M. S. conference at Searcy.

Following a vocal solo, "I Come To Thee," by Maurine Moore, the women adjourned to the Home Economics Cottage on the school campus. Here a dinner, which had been furnished co-operatively by women of the town and the guests, was served.

After noon Mrs. Snetzer talked

## The Laymen's Forum

J. L. VERHOEFF, Editor

Address: 1018 Scott St.

Believing that one of the great services which can be performed for this generation lies in efforts to awaken Americans everywhere to the present-day hazards to democratic forms of government, this column again this week contains a note of warning sounded by a writer of renown.

Clarence K. Streit, former Geneva, Switzerland, correspondent for the New York Times, last week was quoted in Editor & Publisher as follows:

"If the people of this country continue as mere spectators in the race between democracy and dictatorship, America is in danger of losing its freedom to a 'home-grown fanatic'."

Mr. Streit was speaking in New York at a religious service conducted under the auspices of the American Unitarian Association and the Community Church of New York City. Editor & Publisher's headline on the article was: "Democracy Imperiled Here."

It is encouraging today to find leaders in the field of economics, notably Roger Babson of Boston, declaring that the hope of democracy is based on the alertness of Christians. Much depends on their willingness to again fight any and all interests which would take from them that freedom which was so important to the American colonists as events were taking shape to culminate in a "tea party" in Boston harbor because of unjust taxation, and a revolution which made patriots of rebels who gave us the greatest of all democratic governments.

"The biggest thing a Christian can do is to bring Christ to someone."

With these words Dr. R. L. Russell, Gainesville, Ga., minister, concluded a discussion of evangelistic methods before delegates to the Laymen's Conference held recently

on the points of the "Efficiency Aim," explaining these and inspiring reports to strive to attain these. Reports from all societies represented were also given. Miss Doris Rae of Central Avenue Church was appointed superintendent of "Baby Life Specials."

The high point of the program, was probably the discussion given by Mrs. Adams on prayer. Moving and sincere were Mrs. Adams' words. Enough of her own experiences were touched upon to show that she felt deeply upon the subject. A number of definitions of prayer were included in the talk. Objects of prayer were listed as Salvation, Spiritual Establishment, Spiritual Revival, Preservation and Support; and Forgiveness. The meeting, in which all participants expressed a spiritual and companionable enjoyment, was dismissed by Mrs. Snetzer.—Caruth S. Moore.

on Mount Sequoyah at Fayetteville.

He declared that mass evangelism at protracted meetings no longer is effective as a means of bringing Christ to the unchurched. The unchurched seldom go to Church any more.

Dr. Russell asserted that educational evangelism through the medium of the Sunday School has in too many instances failed. "It has failed because we bring our new members into the Church from the Church Schools without their having had definite religious experiences," Dr. Russell said.

"Because we have so many in the Church, both young and old, who are lacking in these experiences which make Christ real, the Church means less than it once did to the masses. This condition can be traced to leaders within the Church. A result of that condition is that those within the Church cannot speak with the authority they once commanded."

"The effective evangelistic work of the future is more a responsibility for laymen than ever before. We have in the average church about twenty-five per cent of the members who are really interested. We as leaders need, first of all, to interest this twenty-five per cent in a program to awaken the other seventy-five per cent of the members in the average church and then let the whole membership go about this biggest business for Christians—that of bringing Christ to others."

### DEBT THREATENS DEMOCRACY

In a thought-provoking article in Harper's, Roy Helton argues tellingly that debt threatens democracy. And he has many a precedent with which to prove his case.

"What is it that gave Italy back to an absolute ruler?" asks Mr. Helton. "Twenty seven billion dollars of war borrowings on top of an already heavy debt structure were more than her government could handle as a democracy. What made Hitler the absolute ruler of Germany? What but national despair under the immense load of debt that had been saddled upon Germany by the Allies and by our own super-salesmanship, creating a burden which the Republic could not carry? A master had to appear in Russia, too, because of debt. . . ."

"More than anything else that can ever face us as a nation, this problem deserves the united intelligence of all parties and all men."

What happened abroad can happen here. And no one can miss the ominous parallel that exists between the course toward dictatorship taken by the European totalitarian states and the course we are so rapidly pursuing ourselves. A staggering debt made essential the artificial blocked-mark system of Germany—a staggering debt could make necessary a "blocked-dollar" system here. A sharp rise in a nation's debt makes inevitable more and more political control over its citizens' affairs—and that means eventual dictatorship.

Mr. Helton observes that it is not yet too late—that we can still save ourselves as a democracy, by drawing

(Continued on page eight)

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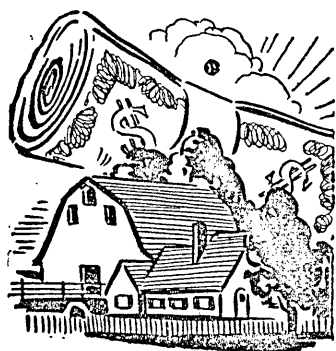
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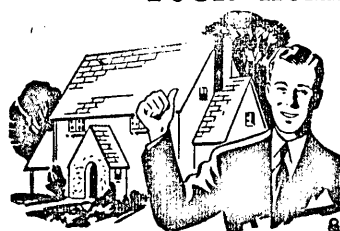
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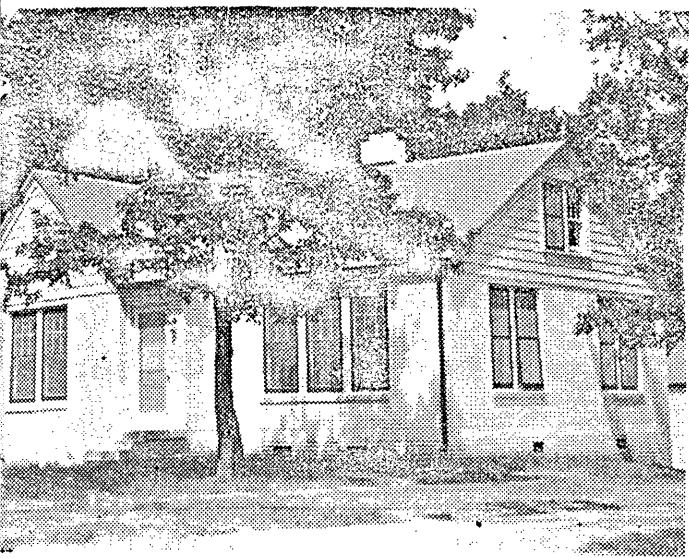
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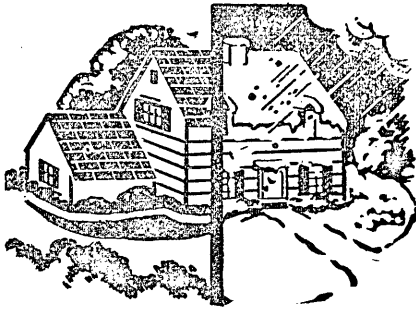




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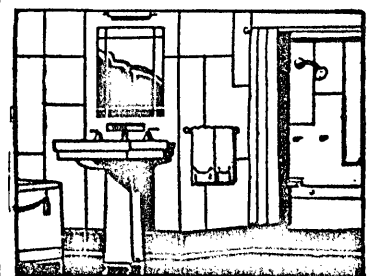
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LITTLE ROCK, ARK.

(Continued from page five)  
ing in our belts, facing our issues squarely, and going to work to cut down the debt. But we cannot long delay the time for doing that—if we are to retain the rights and liberties of democracy for which our forefathers fought.—Industrial News Review.

#### OPPORTUNITY FOR SMALL BUSINESS MAN

In a recent issue of Harper's Magazine, John Allen Murphy writes on "Can the Small Business Man Survive?" He covers business and industry generally, and pays special attention to retailing, of which he says: "With scarcely an exception, retail establishments of the United States started humbly. In most cases the young storekeeper was his own buyer, clerk, window washer and janitor at first. Most of the gigantic chains were founded with one store, and there were long, hard struggles before a second was launched. Chains starting with many units have rarely succeeded. It appears necessary for a business to establish itself slowly, laying one stone at a time. . . .

"The evidence is overwhelming that the small business man has a chance."

To say that opportunity no longer exists for the small retailer to grow and prosper, is to blind oneself to the facts. During the depression, many a little store founded on a shoe string managed to make both ends meet by serving the public honestly and well, and now is on the road to expansion. A chain system that now has many hundreds of outlets in the Western section of the country, was started by a young man with only a modicum of capital, who foresaw the public demand for stores that would give the best possible service at the lowest possible cost. The old adage, "Great oaks from little acorns grow," was never better exemplified than in retailing.

Today many a little retailer is working 18 hours a day, with ambitious plans in the back of his head for expansion of business and income—plans that will one day mature and become realities. Today the small businessman who is awake to the needs and demands of the times, and isn't afraid of work, has an unparalleled opportunity to progress and prosper.—Industrial News Review.

#### WHERE CHRIST CAN BE FOUND!

I have seen men find Him where the shepherds did—in the barn; where Paul did—on horseback; where Mary of Magdala did—in the garden; where the jailer did—in the prison. I have seen men find Him on the seas, in the forests, down in the mines, and in the most accursed places outside of Hell. I saw a man find Him on his knees in a saloon, with his head on the bar over which he had bartered all his life's happiness. No spot on earth where Christ will not come to meet us, if we will only seek Him with a heart that so thirsts that it will go to any spot to find Him. It is not where, it is how we seek. If there is any particular place where we lost Him, there must we go to find Him. That is why Mary went to the grave. He was not there, but it was there she had lost Him; and so she came back with her breaking heart to find Him, and He was found of her. If you know on what part of the journey you lost Him, for what sin you sacrificed Him, it is there you must seek Him, and there you will find Him.—Evangeline Booth.

### Christian Education

#### EMORY UNIVERSITY

Dr. Donald T. Rowlingson, former instructor of religion and alumni secretary of Allegheny College, has been appointed to the faculty of the Candler School of Theology at Emory University.

A native of Syracuse, New York, Dr. Rowlingson received his A. B. from Allegheny College in 1925; his S. T. B. from Boston University School of Theology in 1932; and his Ph. D. from Boston University in 1938.

In 1932, he was awarded a Jacob Sleeper fellowship from Boston University, and the same year he studied at the University of Berlin, Germany, on an exchange fellowship.

Before assuming his present position, Dr. Rowlingson served as pastor of the Community Church, Islington, New York, for seven years, as New Testament Reader at Boston University, and as teaching fellow in the Boston University School of Theology. For the past two years he has held his position at Allegheny College.

He is a member of the Central New York Conference and of the National Association of Biblical Instructors. He has served as camp director at the Y. M. C. A. Camp, Genena, New York.

#### THE CHRISTIAN HOME

The October issue of the Christian Home will be one of the best yet produced. It will contain articles of real importance for parents, encouraging them to bring their homes to the highest possible point of religious living. Practical suggestions will be offered concerning the planning of home worship, recreation, work and other features of family life. Sample copies of this issue will be available later in August and can be secured upon request. A pastoral message for the homes of the church has also been prepared. Copies of this message will be sent to all pastors who desire to use it. Write the General Board of Christian Education, 810 Broadway, Nashville, Tenn.

#### ALWAYS NEEDED

A mother was talking. Reference had been made to a young woman who had expressed no concern in having her mother's advice or help. But this mother did not feel that this was the general rule among young women. Her opinion was that the feeling of need for a mother's advice and help was never lost. Even full maturity, having gone far enough to be herself a mother, did not remove from her the desire to consult her mother many times when perplexities arose.

We hear much about the changed attitudes in the home, that parents do not care for their children as watchfully as they should, that children have grown away from their parents and feel superior to them. But is not such a condition exceptional? There need be small hesitation in saying that parents may be at fault in allowing such an attitude to develop. Perhaps that Fifth Commandment presupposes that honoring parents are the necessary preliminary to parent-honoring children. The mother who was talking apparently was the kind that children delight to honor as long as they live, though the mother may be "lost awhile."

We stress training for parenthood and home-making and all-around

### CHURCH NEWS

#### ARKANSAS METHODIST ORPHANAGE

After a hard week's work with its problems, I spent Sunday in Hot Springs with Rev. J. H. Cummins, pastor of Grand Avenue Church. To say that I enjoyed the day but feebly expresses my feelings. Hot Springs was the first pastorate that I had when I went into the ministry and many of the people belonging to our churches there, I took in myself, so I am always glad to meet them, together with other friends I made while pastor there at Malvern Avenue Church.

Brother Cummins had a splendid audience and I enjoyed my work with them. That church has been in a delicate situation with the debt they have been trying to refinance but now they have some hope of success. If it is not done, the Church will lose that plant. Brother Cummins is a prodigious worker and the people are following him without any question, and I think with the help of the good Lord, we will be able to lead them through. Cummins is not only a hard worker, but he is a good preacher and an ideal pastor, and has always done well in the pastorates he has filled heretofore.

The Home for fatherless and motherless children is running along as smoothly as you can imagine with as few problems as we have, ever had. Write to us when you can and come to see us often.—James Thomas, Executive Secretary.

#### A LETTER FROM MEEKER, COLORADO

We are stationed here till next June, Conference time out here. We are on the other side of the Continental Divide from you, in the beautiful White River valley, where the old West is still alive.

We have a fine, comfortable and neat parsonage, a good irrigated garden, a nice church and many very fine people. We were well pounded the other night.

We have a territory of over 2000 square miles, reaching from the Utah line to the Continental Divide and from Rifle to Craig, north and south. It is a land of large cattle ranches and forests, rolling hills and sage brush, deer and elk, bear and bob-cats, rattlers and distance, with a lot of fine people sparsely scattered in the valleys. Perhaps it may seem a bit odd, but one of the best things is that we are 50 miles from the nearest resident preacher, especially of our own church, but also of all.

Meeker is a town of about 1200 population with a Catholic and an Episcopal church with occasional

citizenship. This is all done in the interest of the children, to make home life more certain of turning out symmetrical Christian citizens.

But no matter how official and effective this training may be, or how splendidly it is applied, there remains some doubt as to the outcome unless, to start with, the parents have Christian background, and a sense of responsibility for whatever takes place in the growth and development of their children. Certainly the training is valuable and much to be desired, but training alone will not suffice. There must be basic to all a parental sense that has a moral and religious, as well as physical and social concern for the children.—Selected.

services. The snow lies deep from October to May with 40 below zero weather occasionally.

We are deferring till next year our study in Iliff at Denver, that we may recoup our resources, material and spiritual.

We are not "being transferred to Colorado." We are working out our own salvation. Please take note.

Come out about the middle of October and eat venison and elk steak with us.—Ben T. Williams.

#### HOLLY SPRINGS CHARGE

We commenced our revival the third Sunday in July at Mt. Olivet Church. The pastor preached at the eleven o'clock hour and Bro. Rufus F. Sorrells of Sparkman came at eight p. m. and preached twice a day till the close. On the fourth Sunday at eight p. m. we had a real Holy Ghost revival. Received five on profession of faith, one by vows, three reclamations, one infant baptized, and the church was spiritually revived.

Bro. Sorrells is a real gospel preacher. His messages were plain and easily understood. I do not think I have listened to stronger appeals. He took his text and preached to them and not from them, first laying the foundation and then building thereon. Brother Sorrells is a good preacher, a lovable character, a fine mixer and people all love him. He is a religious man. No preacher or people will make any mistake in soliciting him to hold a revival. We gladly recommend him to any preacher that wants help in revivals. He is one of our very fine young men, being led by the Holy Spirit, a real consecrated man. May the blessing of God abide with him.—J. C. Williams, P. C.

#### REVIVAL AT HAWLEY

Our annual revival has just been held. Rev. Charles B. Wyatt, of Stamps did the preaching which was of the type that no one who heard it could doubt his responsibility to God and humanity nor say they did not know the way to be saved. That was the verdict of both pastor and people. It was truly a great meeting and was attended by large congregations and a measure of what we call success.

People looking for a church home have not been very much attracted to Hawley because of its debts and need of repairs, but believe it or not, that feature is being broken up and the unbelievable is coming to pass. For example, one of our members was sick for a few days. A storm had caused the church, which has an immense roof, to leak badly. This member became better and called on a member of the board of Stewards and in course of conversation said, "We just can not cover it," to which the steward replied: "It has already been covered and paid for, sister." The chairman of the Board and a number of his loyal helpers, and a pastor who knows no retreat just said it had to be done. The members of the different boards have been very brotherly. Only one has become impatient with us and he has managed to keep his shirt on when he learned how desperately in earnest we are. We would love, on that great day, to be able to show at least a few scars for the sake of the cause that scarred our Savior. Anyone who would like to join us in this great work will be welcome to the privilege. This is the only church we have in this part of town and to lose it would be a calamity.

By the help of God we shall not fail, for, Lord, we want to be in that



number when the Saints go Marching Home. We won't fail.

Hawley is a thing of beauty with her new roof, but the work has just begun to be interesting.

If you don't have a church debt you are missing a lot of fun.—Reporter.

#### REVIVAL AT MIDDLEBROOK

My meeting began July 9; closed July 21, with the pastor doing the preaching. The church was wonderfully blessed. We had fifteen conversions with nineteen additions to the church, eleven by vows. This was a great meeting. Our meeting is to begin August 6 at Attica; at Maynard August 20. Bro. T. C. Chambliss will do the preaching at Maynard. Pray for us.—Ernie C. Hance, P. C.

#### REVIVAL AT WHITTON

Our revival at Whitton closed on Sunday night, July 23. Rev. W. F. Cooley of Joiner did the preaching. It was a great inspiration to work with Brother Cooley and his heart-searching sermons were very helpful. We feel that the church was really revived. There were eight conversions and two reclamations.

Perhaps the high-light of the meeting was the Young People's candlelight communion service Saturday night. Some fifteen young people knelt at the foot of a lighted cross and took the sacrament after pledging new allegiance to Christ and His kingdom.—Boyd W. Johnson, P. C.

#### ST. FRANCIS CIRCUIT

Things are moving along fine on St. Francis Circuit. This is our third year here, and although the going has not all been smooth, after all is said, it has been enjoyed immensely, and it has been a pleasure to serve the true and loyal Christians found on this Circuit.

The church houses at St. Francis, Cummins Chapel and Mars Hill have all been repaired. Our Benevolences have been paid in full each year, and we will have all finances paid by Conference.

A Vacation and Training School was held at Pollard church under the direction of Miss Ruby McCartney, with good results. Eleven credits were received in the Training School. Pollard church has the best organized Church School, considering the membership, in our District.

At this writing we are engaged in a revival effort at Mt. Zion Church, with the Rev. Earle Cravens, pastor of the church at Piggott, doing the preaching. Bro. Cravens has preached good sound gospel sermons, and people like him, and come to hear him. The church membership has been revived, and thus far there have been two conversions, with the meeting to close July 31. This is the second year Bro. Cravens has assisted in Mt. Zion and Pollard revivals. We have yet to hold the meetings at Mars Hill, Pollard and Cummins Chapel.

Rev. H. Lynn Wade is our District Supt. and he has won the hearts of our people.—W. B. Yount, P. C.

#### WISE IN ALL

I know God is wise in all; wonderful in what we conceive, but far more in what we comprehend not.—Sir Thomas Browne.

## Hawaii

Hawaii became an American commonwealth forty years ago. Following an extended period of negotiations between the two countries, conducted with a commendable spirit of mutual good-will, the transfer of sovereignty was finally effected and a territorial form of government established on August 2, 1898. According to President William McKinley, then our Chief Executive, "the annexation of Hawaii was the inevitable consequence of the relations between that country and the United States for three-quarters of a century."

Concerning the political significance of the Territory of Hawaii, the editor of a Maui weekly paper, printed in three languages (English, Japanese, Filipino), declares with commendable conviction:

"Hawaii is a free, independent commonwealth; it is not a colony, an overseas possession, a dependency or a protectorate. Hawaii is a full-fledged territory of the American Union: It wasn't conquered like Arizona or New Mexico; nor was it bought and paid for, like Iowa and Kansas; nor discovered, like Oregon and Washington. Hawaii came into the American Union voluntarily; it does not belong to, but is a part of the United States."

Superintendent William Henry Fry, who has completed a quarter of a century of supervisory service in Hawaii says:

"Bishop John W. Hamilton and Dr. John W. Wadman organized the Hawaii Mission. Our work in Hawaii began much earlier, but it had been administered as part of the Pacific Coast Japanese Mission, with headquarters in San Francisco. By action of the 1904 General Conference at Los Angeles, Hawaii became a separate mission and Dr. Wadman was called from Japan to be the first superintendent."

The Rev. Tokuji Komuro describes the beginning of Methodist work in Hawaii as follows:

"The Methodist Japanese work in Hawaii really had its beginning in Japan when a Japanese mission paper published the story of the miserable condition of the Japanese immigrants in Hawaii. That paper was sent to California and Japanese immigrants there read the story and took a collection of twenty-four dollars at a prayer meeting to help send a missionary to Hawaii to help the Japanese there. This collection was taken in San Francisco. Mr. Miyama, the missionary sent, reached Honolulu October 30, 1887. He went to the Japanese consul and explained that he had come to preach the gospel, but as he was shabbily dressed he was not received very cordially by the consul. Mr. Damon, a missionary from China, helped him to go to other islands. There he mingled with the plantation laborers and became well acquainted with one man who shared his bunk with him. He spoke to this man about Jesus Christ and the man was finally converted and became a charter member of the church. This man later came to Honolulu and he has now been in the church for more than forty years. This is Mr. Kawa Saki. Mr. Kawa Saki had been working on the island of Kauai. After he was converted he stopped drinking liquor, saved his money, five cents a day, and sent it to help the Japanese Temperance Society buy a stereopticon to teach prohibition in

Japan. Mr. Kawa Saki's first daughter graduated from a Methodist girls' school in Japan. His second daughter did likewise. One of these girls is married to a professor in the University of Cincinnati. He is a chemist. Another daughter is married to a Japanese surgeon living in New Haven, Connecticut. This daughter is an accomplished musician."

#### GEORGE W. GOETHALS

For more than 2,000 years the seven wonders of the ancient world, the Chinese Wall, the Hanging Gardens of Babylon, the Pyramids of Egypt, the Mausoleum at Halicarnassus, the Temple of Artemis at Ephesus, the Colossus at Rhodes, and the Statue of Zeus at Olympia, have ranked as wonderful human achievements. None of these remarkable accomplishments, however, called for the leadership, determination, and the high class, persistent brain work demanded by the construction of the Panama Canal, and the name of the builder, General George W. Goethals, who was born June 29, 1858, belongs among those of our greatest men.

Born in Brooklyn, N. Y., of Dutch ancestry, he obtained his education in that city and at the College of the City of New York, and in 1880 was graduated from the United States Military Academy at West Point. During the 18 years that followed he was promoted at various times and in May, 1898, became colonel and chief engineer of the volunteer forces in the Spanish-American War. In 1900 he became major of the engineering corps and in 1905 was graduated from the Army War College.

When in 1907 the building of the Panama Canal was begun, President Roosevelt called upon Col. Goethals to take charge of this gigantic task. In effect, this task was that of going to the most unhealthful place in the world where men die by the thousands; to make a canal 50 miles long right across the back-bone of the Americas, to dig it 40 feet deep and 300 feet wide, through a hill nine miles across; to control the rivers that were always having floods; to control the tides in two oceans, one of which rises and falls only one foot while those of the other rise and fall from 12 to 20 feet, and one of which is eight inches higher than the other; to make about 50 steel gates, every one as big as a six-story building, in order to control this situation; to make canal locks on such a scale that they can lift the largest battleships; to organize and control thousands of all kinds of unruly men of different languages and races; to organize a government for them, including all that goes with good government in a civilized country; to direct experts; to keep every one happy; to see that no one cheated the Government, and to do all this just as quickly as possible. This is what Colonel Goethals did during the seven years from 1907-14, representing the greatest feat of modern times.

While engaged in this great work, Colonel Goethals also showed qualities of character which entitle him to distinction. In order to stop the abuse of inferiors by those in authority profane or abusive language by foremen or others was forbidden. Without posing as a military autocrat—he never wore a uniform—he insisted that men should work without shirking, without rascality, and without fear of contemptuous foremen. The firmness with which he

resisted the scandalous effort of profiteers with political pull who sent tainted meat and other supplies of poor quality demanded unusual courage and honesty.

The sanitation, housing, and labor problems were organized on a most efficient basis and the work went ahead with such smoothness and efficiency that it has come to be a model for other enterprises of magnitude. The Canal was completed almost a year ahead of scheduled time, at an expense of 370 million dollars, and the soundness of the methods employed have been amply justified by time. Yet he was so modest that he refused to stand before an audience and hear the work praised.

Upon the completion of the canal in 1914 President Wilson appointed him the first civil governor of the Canal Zone, and the next year he was promoted to the rank of major general. He was obliged to decline various administrative posts tendered him, but in 1917 accepted the office of state engineer of New Jersey. During the World War he had charge of various important duties under the general staff. In March, 1919, he retired from active service, and died in New York City, on Jan. 21, 1928.

#### A LONESOME SPOT

The town without a church—what a lonesome spot it would be! Few would want to live there—still fewer would dare to bring up a family in a place where the spiritual side of life was so completely neglected.

Mankind cannot be content without some means of expressing the religious impulse and anything which develops and deepens this impulse is a priceless contribution to the progress of the church.

Thoughtful observers agree that the value of the church press is beyond estimate. By loyally supporting the church paper of your choice, you are in effect aiding the church itself—and thus encouraging the spread of the finest aspirations and impulses known to man.—Associated Church Press.

#### ATTRACTIVE HOLINESS

The holiness of Christ did not awe men away from Him, nor awe them. It inspired them with hope.

Our readers are urged to patronize the advertisers in this number.

## Gray's Ointment

USED SINCE 1820 FOR—  
**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
25c at your drug store.  
FOR COLDS—Use our Gray's (Nasal) Nose Drops. Small size 25c, large size 50c at your druggist.

## HEADACHE

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

All drug stores.  
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### EYE COMFORT

Relieve irritation due to over-use, exposure to Dust, Glare

### JOHN R. DICKEY'S EYE WASH

refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper. DICKEY DRUG COMPANY, BRISTOL, VA.

## IT CAN'T BE DONE

The man who misses all the fun  
Is he who says, "It can't be done";  
In solemn pride he stands aloof  
And greets each venture with re-  
proof.

Had he the power, he would efface  
The history of the human race;  
We'd have no steam or trolley cars,  
No streets lit by electric stars;  
No telegraph or telephone.

We'd linger in the age of stone,  
Where, when some keen barbaric  
brain

Of life's conditions dared complain,  
And planned a wheel on which to  
roll

The load his arms could not control,  
Sneers rose from all the mighty  
crew

That ever scoffs at what is new.  
The world would sleep if things  
were run

By men who say, "It can't be done."

## NOT SIX CHURCHES, BUT ONE

Some seem to fear lest the six Jurisdictions of the Methodist Church, with certain specific functions granted to each, endanger the unity of American Methodism. With each jurisdiction having the right to elect its own bishops and to elect its own representatives on the general boards and committees of the church, as well as to legislate on matters of local concern, they argue that we run a serious risk of having six churches instead of one. To us, these fears are utterly groundless.

The unity and the continuity of the Methodist Church is really a matter of its inner life rather than of its institutional organization. The one is fundamental; the other entirely incidental. Some think of the creed, the ritual and the institution as fundamental to the life of a Christian church; but this is not true of the Methodists. Methodist history and the Methodist tradition exalt the things of the spirit. Methodism's conquering word has been and is experience. Uniformity of organized life has never characterized world-wide Methodism. In America it has been largely episcopal in its organization, while in England it has been presbyterial. Even our own seriously divided Methodisms in America have ever remained largely one in spirit and in doctrine.

Now in the Methodist Church we have the same hymn book, the same ritual, the same General Rules and the same Articles of Religion, to say nothing of the marvelous integration of all that was best in the disciplines of the three churches. We also have the wonderful spirit of unity and the good fellowship of all who compose the new church. Added to all these elements that make for unity are the years of victorious conquest known to the followers of Wesley at all times and in all places where they have been true to the Methodist tradition of the warm heart with its burning zeal to spread scriptural holiness over the land. Our real security is the spirit within. All the externals of Methodism are entirely incidental, the essentials are within. So the continued unity of the Methodist Church rests not on jurisdictional organization but on those things of the spirit which have made possible two centuries of Methodist success.

Among the fine elements of encouragement at Kansas City was the way in which the Uniting Conference faced the future. Many academics and not a few pulpites spend their time on platform and in pulpit discussing "this age of

confusion," citing the hopeless situation in to which we have fallen. Hitler and Mussolini are made to embarrass God and to threaten the welfare of the race. A sense of dire helplessness pervades the land in which dictators are paraded and enthroned. Fortunately, the Methodists at Kansas City sounded a note of triumph as they went out to crusade for youth and to keep fresh and strong the Methodist tradition of evangelism.

Nothing gives us greater assurance of the continued oneness of Methodism and its triumphant advance in the years ahead than the fine stress on the spiritual and the mounting sense of brotherhood with which they went out to the conquest of this present age.—Ex.

## METHODISM REUNITES

The Uniting Conference of Methodists, being held in Kansas City, is an event of national significance. Directly involved are the nearly 8,000,000 members of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. When to this number are added the children and young people and attendants of Methodist congregations the events now transpiring in Kansas City are of major interest to 20,000,000 people of the United States.

The first major split in the ranks of Methodism occurred in 1828 when the Methodist Protestant Church was established in protest against an Episcopal form of church government. The major division, however, was to come fourteen years later over the slavery issue. The Methodist Conference in 1844 sought to take disciplinary action against a bishop of this communion who, through no fault of his own, had come into possession of two slaves. The strong abolitionist sentiment among Northern Methodists was reflected in the vote of censure directed against the slave-holding bishop, James O. Andrew. Thereupon the great majority of the Southern Methodists withdrew from the parent body and the Methodist Episcopal Church, South, came into being.

During the past half century repeated efforts have been made to reunite the Methodist family. These efforts proved unavailing. More recently, however, the movement for reunion gathered momentum in both North and South, and at Kansas City plans are being consummated to bring into one religious fellowship 85 per cent of the Methodists of the country.

The coming together of the Methodists is of more than ecclesiastical significance. The followers of John Wesley have ever been concerned with the problem of social, political and economic morality. They have been from the beginning a powerful force in the public life of the nation. It is expected that in union this force will be multiplied many times over. Staunch defenders of world peace, ardent believers in national sobriety, earnest advocates of social and economic justice, these reunited Methodists may be expected to dedicate their energies to the task of bettering the nation of which they are a part.

MEET ME IN CHICAGO  
HOTEL PLANTERS  
19 N. CLARK STREET  
IN THE CENTER OF THE LOOP

Today's spectacle of the Methodists joining hands and hearts in an impressive and solemn act of union is refreshing. Impetus is thereby given to the forces of religion generally. Once more it is being demonstrated that religion is more than ecclesiasticism. Once more the grandeur and strength of religion are being dramatized before the eyes of the whole nation.—The Christian Science Monitor.

## AN AMERICAN BOY AND A GLASS OF WINE

Large numbers of American boys and girls think that it is awfully smart to drink wine and cocktails. That's one way to throw off restraint, to express their freedom. That's one way to show what "grand sports" they are. They don't seem to realize that it is one way that, if pursued long, will inevitably lead to ruin.

I wish all American boys and girls had the stamina of a Dutch boy who became Americanized. Edward Bok, born in Holland in 1863, moved with his family to America when he was seven years old. The family being in hard financial straits, Edward had to go to work early. He washed windows, sold papers, and did many odd jobs. When he was twelve or thirteen years of age, he began writing newspaper articles for the Brooklyn Eagle. Feeling the need of shorthand, he set out to learn it.

One day the Brooklyn Eagle sent Bok to report two speeches which were to be given at the New England Society Dinner—the speech of General Grant and that of President Rutherford B. Hayes. After dinner the reporters went in, and Bok was seated in front of President Hayes. Wine was brought to the reporters. Bok refused his, President Hayes noticed it. General Grant spoke slowly and Bok was able to get every word. Hayes spoke rapidly

and none of the reporters was able to get the speech word for word. After the meeting, Bok spoke to the President and told him that this was his first important job and that he wanted to make good, and therefore would be glad to get the manuscript of the President's speech. The President had no manuscript, but he was interested in Bok. He asked Bok, "Why did you refuse the wine?" Bok told the president that he had made his decision then and there never to touch wine or liquor no matter where he was or under what conditions. This pleased the President mightily. He told Bok to ride to his stopping place with him and he would give him a manuscript. This Bok did. He alone, therefore, was able to give a verbatim report of the President's speech. President Hayes was so interested in Bok that he invited him to come and have dinner with him and Mrs. Hayes. From that time until the death of Mr. and Mrs. Hayes, Edward Bok was their staunch friend. The refusal of a glass of wine had paved the way for this great friendship.

The world still admires the boy or the girl who has the stamina to spurn alcoholic drinks.

However smart the drinking boys and girls may themselves think they are, they will find that the great businesses, the great professions, the great callings of life are demanding young men and young women who are sober and upright. The places of leadership in all worthy lines of human endeavor will inevitably go to boys and girls who determine to be sober—not to the smart-aleck drinkers! —Nat G. Long in Wesleyan Christian Advocate.

## IN GOD'S TREASURY

Treat the weakest and the worst with reverence, for, like yourself, they are the temples of the living God.



B. A. Drummond

The  
Service  
of  
Sincerity



H. E. Greenfield

"WHERE THERE IS SORROW  
THERE IS HOLY GROUND"

DRUMMOND'S Service of Sincerity provides an atmosphere of beauty, thoughtfulness and reverence, fitting and tasteful in every detail. Everything is done exactly as you would wish it. Our many long years of experience assures you of correctness, thoughtfulness and quiet dignity.

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## MUSIC AND MAN

Civilized man alone possesses the faculty of enjoying beauty and the ability to produce it in varied forms. This distinguishes him from the barbarian, whose uncultivated instincts lead him astray in the production of enjoyment of harmony in lines, masses, colors and sounds. Man's ideals are expressed and the height of his culture are known by the quality of music he produces or his capacity for enjoying such—just as this is true in other arts, as literature, painting, sculpture, etc.

Music is the one common and universal language; by it may all his emotions be expressed, all his ideals ascertained. But music is not solely the product of vibrating strings and woods and brasses. Besides the vocal and instrumental music of man there is the music of lower nature. This is pleasing to man's ear since his degree of advancement permits him to understand and appreciate the manifestations of joy of all earthly creatures.

The melody of nature play about us perpetually. Symphonies are in the winds and rains. The fields on a summer night are vibrant with the low murmur of a thousand lullabies. There is song in the excited yelping of a little dog, in the prolonged melancholy bay of the hound. There is music in the whirr of wings of pheasants and quail, in the dry leaves rustled by scampering squirrels; in the ripple of the brooks, in the swish of the casting line, in the splashing of bass and pickerel among the lily pads, in the gentle lapping of the water against the boat.

Even commerce and industry has its melodies. We hear them in the screech and whirr of blocks as cargoes for distant ports are swallowed in the hold of a weather-beaten tramp; in the ceaseless click of the car wheels as the freight goes roaring on. Can one ever forget the

rattle of wagon wheels on dusty roads?

The tiller of the fields, the dweller in the country have easy access to the notes of field and forest, yet they also should hear the music of instrument and the human voice. The business man and laborer, employer and employee, alike should avail themselves of all opportunities to hear the music of both man and nature.

If one would live a full life, if one would have the best within him expressed in whatever line of endeavor he may be engaged, he ought to follow the advice of Goethe, and Hear a little music, read a little poetry, and see a fine picture, every day of his life."—In Nuggets.

## STRENGTH FOR NEED

Our strength is proportioned to our need, in God's service, day by day.

Patronize our advertisers.

## Quarterly Conference

## MONTICELLO DISTRICT

## Fourth Round

Aug. 20, McGehee at 11 a. m.  
Aug. 27, Wilmar Ct., at Campground, 11 a. m. and 2:30 p. m.  
Sept. 10, New Edinburg Ct.; place to be selected.  
Sept. 17, Fountain Hill, at Extra, 11 a. m. and 2:30 p. m.  
Sept. 17, Hamburg, 7:30 p. m.  
Sept. 24, Lake Village, 11 a. m.  
Sept. 24, Eudora, 7:30 p. m.  
Oct. 1, Ark. City, at Ark. City, 11 a. m.  
Oct. 1, Dermott, 7:30 p. m.  
Oct. 8, at Wilmot, 11 a. m.  
Oct. 22, Portland-Parikdale, at Portland, 11 a. m.  
Oct. 22, Montrose-Snyder, at Snyder, 2:30 p. m.  
Oct. 29, Hermitage Ct., at Hy., 11 a. m.  
Oct. 29, Warren, 7:30 p. m.  
Nov. 5, Tillar-Winchester, at T., 11 a. m., Selma 2:30 p. m.  
Nov. 5, Dumas, 7:30 p. m.  
Nov. 8, Crossfield, 11 a. m.  
Nov. 8, Monticello, 7:30 p. m.  
—H. B. Vaught, D. S.

## FOR THE CHILDREN

## CHRISTOPHER FINDS A HOME

Christopher Caesar Charlemagne Cricket came of a long line of educated crickets. His grandfather had lived in the ivy-colored walls of a great university. His mother, when a maid, had her home under the doormat of a girls' boarding school. It was there his dad first met her one evening when he leaped from the pocket of a young man from a near-by prep school.

But misfortune came early to Christopher. Fall house cleaning was going on in the professor's house where he then lived with his father and mother. With one sweep of the broom, the whole Cricket family was routed from its comfortable crack in the fireplace and thrown into the hall. In the confusion that followed, Chris was separated from his parents. Vainly he searched; he never saw them again.

Finally, weary and discouraged, he crawled into an open pencil box on the hall table. It had a sweet, familiar smell of pencil lead, fresh wood and rubber erasers. Soothed and comforted, Chris soon fell asleep.

He was so tired that he slept on even when the box was sealed and taken away by the mailman.

He was dimly aware of the throbbing of train wheels under him;

later the bump of a wagon along a rutty road. Then the box was laid down on a smooth hard surface, and for a time all was quiet.

Suddenly some one removed the cover and Chris hopped out on the table. He blinked first with the bright sunlight and then with surprise at the woman who was calmly taking pencils out of the box. Women usually screamed when they saw him—or any other bug for that matter.

Chris looked out of the window. Pine trees were swaying in the wind; a chipmunk was cracking a nut on a stone wall; a dusty road was winding its way through the woods. But all these sights meant little to his city-bred eyes. So he quickly looked back inside the room again. Here were rows of desks and seats. Blackboards and pencils and books gladdened his eyes. He sniffed—yes, it was ink and chalk and paper he smelled. Back in his mind arose words told to him by a pioneer great-aunt—"country," "little red schoolhouse." He quickly looked out of the window. He could see a bit of the wall. Yes, it was red. He could see a flag on a flagpole out there. His heart raced. Listen, he could hear children's feet, their voices. The teacher was ringing a bell.

Then Chris leaped straight in the air for pure joy. His black legs glistened. Slowly he lifted his legs and began to sing. Christopher Cricket had found a home.—Zion's Herald.

INTERNATIONAL  
Sunday School  
Lesson

Lesson for August 6

## ELIJAH: A LIFE OF COURAGE

LESSON TEXT—I Kings 16:30-39.  
GOLDEN TEXT—The Lord is far from the wicked; but he heareth the prayer of the righteous.—Proverbs 15:29.

"Let courage rise with danger."

Such is the plea of Webb's great hymn. "Stand Up for Jesus." Christianity in our day calls for courageous men and women.

Courage should be distinguished from such related things as bravery, valor, or bravado. Bravado is an affection of a reckless bravery which surely has no place in Christian life and activity. Valor is associated with daring and vigorous action, for example, in battle. To be brave means to meet a challenge with confidence and resolution. To be courageous means to steadily meet perils of which one is deeply conscious, doing so because of the call of duty. Courage holds a deeper and nobler meaning than the other words, carrying with it the idea of moral strength and, in the case of the Christian faith in God as one devoted to His cause.

Elijah was courageous, and he stands before our Christian youth today as an example of that godly courage which

## I. Works in the Open (v. 30).

Men whose deeds are evil lose the darkness rather than the light. God does not work in the dark. All of His workings are in the open sunlight. Every one is welcome to "come near" and see what is done.

Elijah knew God and he acted like God's man. What a tragedy it is that not all of God's servants have followed his example. If we had the open and above-board dealings of Elijah in the affairs of our churches, we might see more of the fire and power of his ministry. Certain it is that the administration of church affairs which has to be carried out in hidden corners by whispered manipulations behind the scenes, is not God's work at all, it is the work of man.

## II. Asks No Favors (vv. 33-35).

Elijah rebuilt the altar himself. He asked no help of the unbelieving prophets of Baal or of apostate Israel. How old-fashioned he seems in this day when no such stress is laid on a false unity of the faiths, and there is so much solicitation and acceptance by the Church of the help of unbelievers in financing the supposed work of God.

Note also that Elijah invited his enemies to make the answer to his

prayer more difficult by pouring water on the sacrifice. This was not an act of bravado, it was for the purpose of demonstrating that there was no fraud. He was willing that the enemies of the truth should make the demonstration more difficult if that would be to God's glory. There is a delightful old-fashioned flavor about that act, too, in these days when men are frequently willing to compromise with unbelief and even with sin in order that the work of the Church may be carried on without too much difficulty. Here again we have an explanation of the lack of spiritual power in our times.

## III. Honors God, Not Man (vv. 30-32, 36-37).

A man of bravery wants recognition for himself, while the courageous man asks only that the cause for which he fights shall be successful. Elijah had long since demonstrated that he was absolutely fearless, and sought no favor or glory (read the entire story). Now in the tenseness of this moment, he carelessly rebuilds the altar of the true God (v. 30), makes it a testimony of unity to a divided Israel (v. 31), and he does it all in the name of the Lord (v. 32).

His prayer (vv. 36, 37) is a profoundly simple expression of a complete faith in the true God and His power on the part of a man who recognized himself as being only the divine servant. He made no plea that God would vindicate him or his ministry, but he did plead that the name of the Lord should be honored in the midst of an unbelieving people.

## IV. Brings Eternal Results (vv. 38, 39).

"The fire of the Lord fell." The lying prophets of heathendom were routed. Many recognized Jehovah as the true God. While Israel did not long remember the lesson learned here, the story has continued as a testimony that will strengthen the people of God as long as time continues.

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Hot Weather is Here—  
Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. at drug stores. (Adv.)



## Women of Winfield to Meet Monday

The women of Winfield will meet at the church next Monday morning at 10 o'clock. Mrs. C. C. Arnold of Circle No. 6 will speak on "Widening Missionary Service." Mrs. A. S. Ross, General Chairman, will preside over the business session, at which time the Parsonage Committee will make a report concerning bids received on remodeling the parsonage.

All members are urged to attend this important meeting.

### OUR KNOWN SICK

Mrs. E. F. Damm, 1522 Louisiana, and Dick Neal, 1316 Cumberland.

### OUR NEW MEMBERS

We are happy to welcome into the fellowship of Winfield Mr. and Mrs. J. P. Burdick, 1417 West 7th, Apt. 6, who united with us last Sunday, July 30.

### OUR GUEST SOLOIST

Our guest soloist for the worship service next Sunday morning will be Mrs. Joel H. Spraggins, one of the soprano soloists at First Presbyterian Church of this city.

### THANKS

You have noticed the receptacles for class record books in each class room. We are indebted to Mr. Weidemeyer and to members of his class for this addition to our equipment.

Let us show our appreciation for the book receptacles by using them every Sunday. Regular use of the book-racks will permit the general secretary to get the class records without disturbing the class.

### MAILING ADDRESSES OF DR. AND MRS. FOOTE DURING AUGUST

Until August 9th—Matthewson Street Methodist Church, Providence, R. I.

Until August 15th—Central Y. M. C. A., Portland, Maine.

Until August 20th—Central Y. M. C. A., 1441 Drummond Street, Montreal, Canada.

Until August 27th—Trinity Methodist Church, Springfield, Mass.

### "I WILL"

The membership of the Finance Committee has been increased to 925, which is the number of members that have signed pledges to contribute to the unified budget, and each member is expected to make just one call during August.

Each member will interview himself (do it today) and inquire why, if his or her pledge is not paid up to date, the delinquency, and why the lack of interest in the church and its far-flung program.

If a member in this suggested interview of himself should find some problems of church finance, or policy, which the member cannot answer, he should feel free to inquire at the church office or ask any member of the Board of Stewards for the answer or explanation.

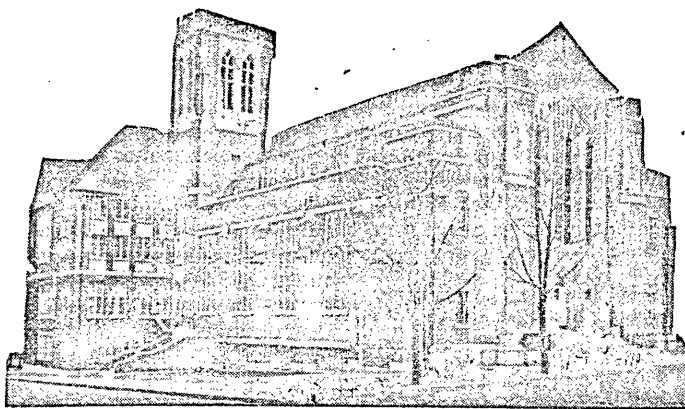
Contributions during July were \$1,706.79 which is the highest July total in nine years, a record which should encourage every member to make August as good or better. This idea of making every member his or her own financial steward has been used with success in several churches and helps members to find greater joy in meeting their responsibility to their own church.

If the answer to this suggestion is "I will," Winfield can look forward to the closing of the year's work on November 1 with greater confidence than ever before.

VOL. XI

# Pulpit and Pen

NO. 31



## Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This Page Devoted to the Interests of This Church

GASTON FOOTE  
Minister

ALVIN D. HAVEKOST  
Associate Minister

JEROME H. BOWEN  
Supt. Church School



MRS. I. J. STEED  
Minister of Music

MISS KATE BOSSINGER  
Organist

MARGUERITE CLARK  
Church Secretary

## Next Sunday At Winfield

- 10:00 A. M. CHURCH SCHOOL—Slogan, "Every Church Member a Church School Member."  
11:00 A. M. The Rev. C. M. Reves, Supt. Little Rock District, will be the guest preacher.  
6:30 P. M. Jr. High, Senior and Young People's Leagues and the Sunday Evening Club.

## THE PASTOR'S MESSAGE

By GASTON FOOTE

### During August

Through the courtesy of the Board of Stewards your pastor has been granted a vacation in August. The services of the church, however, will be carried on as usual. On next Sunday morning you will have the privilege of hearing Dr. C. M. Reves, our District Superintendent. On succeeding Sundays our guest preachers will be the Rev. H. Mellen Fikes, Highland Methodist Church of Little Rock; the Rev. John William Hammons, Foreman, Arkansas; and the Rev. W. L. Arnold, Smackover, Arkansas. These men will bring splendid messages of helpfulness and inspiration and I bespeak for them your sympathetic and prayerful hearing.

Mrs. Foote and I, together with my parents, the Rev. and Mrs. C. W. Foote of Roscoe, Texas, will spend the month in the east. Since my parents have never been east it will be our extreme pleasure to "show them the sights." We will visit by car Washington, New York, Boston, Quebec, Montreal and Niagara Falls. While in New England I will preach during two Sundays at Matthewson Street Church, Providence, R. I. (where I preached last summer) and one Sunday at Trinity Church, Springfield, Mass. We hope to spend a little time doing some deep sea fishing off the coast of Maine and you need not be surprised if I have a real fish story to tell you upon my return (about the one that got away).

Larry Foote, our only son and heir, is spending the month getting acquainted with Mrs. Foote's parents, Judge and Mrs. A. P. Young at Stephenville, Texas. I have already been away from him a week and, if I feel a month from now as I do now, the best part of the trip will be in getting back home early in September.

Mr. Havekost, our Associate Pastor, returned from vacation last week and will be available at all times for any pastoral service he may render. Miss Clark had her vacation in June and will be in the Church office from 8:30 until 5:00 each weekday. Please call them for any service they may render.

## Christian Education

By ALVIN D. HAVEKOST

### Church School Attendance Departmental Report

	On	Stay League
Pres. Time	Cont.	Ch. Attend.
Church School Attendance		
Last Sunday	541	
A Year Ago	413	
Departmental Reports		
Jr. Hi	56	36
Sr. Hi	36	22
Y. P.	47	40
Sunday Evening Club	50	

### Adult Report

Couples' Class	45
Carrie Hinton Class	41
Men's Bible Class	40
Fidelity Class	36
Jenkins' Class	30
Brothers' Class	21
Ashby Class	20
Forum Class	19

Total ..... 252

### COUPLES' CLASS LEADS IN ATTENDANCE

After leading all classes of the Adult Division for several consecutive Sundays, the Men's Bible Class fell to third place last Sunday. The Couples' and the Carrie Hinton classes are now leading in attendance. We appreciate the splendid loyalty of our adult classes in this mid-summer season.

### SENIORS TO CONTINUE FORUMS

The Senior Department will continue a series of forum discussions on Sunday mornings at 10 o'clock during August. The speakers will be Gerland Patten, Crawford Greene, J. R. Bullington, and Dewey Price.

Next Sunday evening the Seniors will meet at the church at 6 o'clock and go to "Lookout Point" for a watermelon feast and vesper service. Billy Anderton will lead the program on the subject "Like A Tree."

### SUNDAY EVENING CLUB

Mr. Franklin Loy will address the club next Sunday evening. His subject will be related to the book "Mein Kampf." Miss Vivian Steed will play a violin solo.

### W. E. HALBROOK TO BE GUEST SPEAKER IN COUPLES' CLASS

Next Sunday morning, August 6, at 10 o'clock W. E. Halbrook, State Supervisor of Public Forums, will be the guest speaker in the Couples' Class. He will use as his subject "When Profits Produce Prophets."

It is hoped that all members of the class will be present to hear Mr. Halbrook. Come, and bring a friend or a new member with you.

### STEWARDS TO MEET NEXT MONDAY EVENING

The regular monthly meeting of the Board of Stewards will be held at the church next Monday evening, August 7, at 7:30. All Stewards are asked to be present.

If you were absent from your S. S. Class last Sunday, you were missed.

If you are not a member of a Class, there is one here for you.

Make a special effort to attend Sunday School next Sunday.