



Arkansas Methodist

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



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

VOL. LX

LITTLE ROCK, ARKANSAS, JANUARY 16, 1941

NO. 3

How Is Your Mental Health?

PSYCHOLOGISTS and theologians have come, through their individual pursuits of truth, to the recognition of a common fundamental fact. The psychologist says that mental health is dependent upon spiritual well-being. The theologian says that spiritual well-being is dependent upon mental health. It is practically impossible to be spiritually healthful and mentally maladjusted, and visa versa. The Illinois Society of Mental Hygiene recently issued a pamphlet which suggests that you are in poor mental health if worry interferes with everything you do; if you desire to run away from things that are difficult for you; if you are constantly making excuses for yourself; if you feel that you are always right and are unable to see the other person's point of view; if you have fits of temper which unnerve you; if you carry resentments in your heart; if you avoid people and live within yourself; if you have no aim or vital interest in life. Thus the attitudes of good mental health are precisely the aims of good religion—faith, love, sense of social responsibility, a worthy goal, a sureness of direction, and a conviction of life's meaning and purpose. With one voice the psychologists and the theologians say that the cure for mental and spiritual maladjustment is a sense of the vital presence of God in the life of man.

We Can Send Food to the Starving

MR. HOOVER'S plan for aid to the hungry in Europe has been discussed pro and con for the past six months. Religious forces in America and England have presented their arguments, sometimes in favor of the plan and sometimes in opposition to it. Those opposed to the plan have said that feeding these undernourished people would prolong the war and thus, unwittingly, increase rather than alleviate human misery. Since Great Britain has recently refused to admit food through the blockade the general impression has arisen in America that nothing can be done to feed those who are in dire need. This impression, however, is in contradiction to the facts. The Quakers are each day feeding some 30,000 children and plans are under way to double that number in the near future. Orphaned or lost children, many of whom are in concentration camps, are being cared for by these friends of humanity. Clarence E. Pickett, director of the American Friends (Quaker) Service Committee, recently stated, "We know by personal contact with the people of southern France that literally millions are undernourished and some are starving. Concentration camps are filled with hungry and ill-clad people who are dependent upon charity from overseas. Thousands of children in France are physically unable to withstand the rigors of winter or overcome the prevalence of disease due to lack of food, clothing, shelter and soap. . . . We can assert categorically that there is no danger of seizure of our supplies by military authorities or interference with our administration." These Quaker Friends should have the support of every American Christian whose compassion has not been dried up by political controversy in the face of unprecedented need. The American Friends Service Committee is located at 20 South Twelfth Street, Philadelphia.

THE GOSPEL IS NOT AN ANAESTHETIC TO PUT PEOPLE TO SLEEP—IT IS AN IRRITANT TO STAB PEOPLE AWAKE.
—Harold Cook Phillips.

The Realism of Jesus

THE greatest threat to modern Christendom is not that it may be denied but that it may be dismissed as impractical. A beautiful ideal but, within our world of brutal facts, inapplicable. When we are tempted, however, to short-circuit our actions through this escape mechanism we must remember that Jesus did not say, "I show you the way," but "I am the way." For what He was far outweighed what He said. If He was a mystic He was amazingly concrete and practical. He did not strive to prove the existence of God . . . He brought God to men. He gave no demonstrations of God's answer to prayer . . . He prayed all night. He delivered no lectures on friendship . . . He wept at the grave of His friends. He presented no lengthy thesis on humility. . . . He washed His disciples' feet. He did not argue the possibility of perfection . . . He presented Himself sinless. He gave no discourses on the worth of a personality . . . He loved people and ate with a poor outcast. He did not teach the beauty of love . . . He exemplified it by His love. He painted no unrealizable Utopias . . . He himself was the door of the Kingdom of Heaven. He did not tell us not to fear death . . . He arose from the dead and the tomb still glows with light. Many have suggested treatments for the disease of humanity . . . Jesus cures it. Many have speculated on the entrance of evil in the world . . . Jesus presented Himself as the way of its departure. Many have asked with Pilate, "What is truth?" Jesus demonstrated his saying, "I am the truth." And so He is God's Truth Incarnate. Whatever else may be said in this day of skepticism, this must be said . . . Jesus was a realist. Thus Christ becomes for us the most enduring fact of life. Without Him, nothing matters. With Him, nothing else matters.

More Wonderful

IN COMMENTING on the success of Colonel Lindbergh's solo flight a certain woman is said to have exclaimed, "And to think he did it all alone." Whereupon her husband declared, "It would have been more wonderful if he had done it with a committee." This is certainly appropo with reference to many church committees that have been appointed with ease and failed to function. A committee is a group of people to whom a definite responsibility has been committed. Because that which has been committed is the responsibility of more than one person does not lessen individual responsibility. Blessed is the pastor and successful is the church where committees carry out their allotted tasks and do not become the burying ground for hopes and aspirations.

God Emeritus

THE fascinating title of Doctor Shailer Mathew's latest book is "Is God Emeritus?" And it is a most suggestive one since it depicts the religious attitude of so many moderns. What is an emeritus relation? A position which one holds by virtue of merit, yet without authority. It is a mark of respect for what has been done but with no responsibility for the present. This precisely fits the attitude of some people toward God. That God created the world, that God has at times made Himself felt in history, they do not doubt. But a God who is a vital power in daily living, a God more powerful than all the creative forces of man, an Ultimate God who is Ultimate Truth, who yet holds the universe in His creative palm—such a God has never touched their experience. Such a Ruler of the world they have, by their own blindness, retired from active duty. But God will not be retired. An emeritus God is no God at all. God is still in His heaven—and while all is not right with the world it can be made right—by the grace of God.

What Should the Church Do?

WHAT should be the attitude and program of the church in its relationship to the present war situation? We ought certainly to search our own hearts with an honest acknowledgment of our share of responsibility for the world chaos. Hitler created the war but the world of which we are a part created Hitler. The church ought not to soft-pedal the doctrine of retribution, remembering that what men or nations sow, that shall they reap. The church ought to declare the futility, the horror and the crime of war and its manifest opposition to the teachings of the Christ of love. The church ought to present a redeeming Christ, sufficient for the redemption of the individual and society. The church ought to emphasize the gospels' call of universal brotherhood for only through a vital faith in a Father God can a world fellowship be built. The cynic will say "Look at our world. Christianity has failed." The man of faith will say "Look at our world, the gospel of Christ alone can save us from utter destruction."

A Dead Church

WE READ about a dead church in the Bible. Nothing was said about the church building falling into decay. There was no complaint about the pews being empty, though that might have been the case. Nothing was said about the long list of poor preachers who might have been sent there; no mention is made of poor equipment or poor music. The tell-tale story of this dead church at Sardis was written in one sentence, "Thou hast a name that thou livest and art dead." Now death is being out of correspondence with one's environment. And what is the environment of the church? The answer is, "In Him we live and move and have our being." When the church is out of correspondence with God, it's real environment, it is dead. Without God the church cannot see its duty and responsibility to the potential sons of God at its door. Perhaps there are many supposedly prosperous churches among us out of correspondence with God—thus dead.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

GASTON FOOTE.....Editor
ANNIE WINBURNE.....Secretary
WARREN JOHNSTON.....Treasurer
OTIS E. WILLIAMS.....Business Manager

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS

Little Rock Conference	N. Arkansas Conference
James Thomas	H. F. McDonal
J. D. Hammons	J. G. Moore
C. M. Reves	W. F. Cooley
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J. L. Longino	

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 2, 1897.

CHURCH CALENDAR

Feb. 9, National Race Relations Sunday.
February, Hendrix College Month.
March 2, Overseas Relief Sunday.
April 6, Palm Sunday.
April 13, Easter Sunday.

BOOK REVIEWS

"Is The Kingdom of God Realism?"—E. Stanley Jones.

Dr. Jones' tenth and latest book is probably his best. Every page seems to be shot through with realistically mature thinking, tested in the laboratory of the world as well as in his own heart. He sets out to disprove the thesis that Christianity is a beautiful ideal but impractical by piling up mountains of evidence of its sheer realism. First, Jesus Himself was a realist. When a man hates he begins with an action that may lead to murder; when he looks with impure thoughts he cultivates impure actions. He did not come to represent the Kingdom; he embodied it. He did not prove God; He brought Him. He did not lecture on the sacredness of life; He so treated it. He did not argue about God's answer to prayer; He prayed. Second, Jesus' teachings were real. You must love your neighbor as yourself or you will destroy both your neighbor and yourself. When Kruger, Swedish match king said, "I cannot work with a man until I have first broken his back" he laid the foundation for the breaking of his own back. Moreover the Kingdom of God is real. A prominent surgeon said, "I have discovered the Kingdom of God at the point of my scalpel. It is written in the tissues. The right thing is the healthy thing." Psychologists and physicians are saying that the great enemies of man are resentment, self-centeredness, fear, and the sense of guilt. Jesus meets this truth by saying that love, faith, moral righteousness and unselfishness are essential to abundant life. If you don't believe in the law of sowing and reaping written in the Book of Books, you must believe it in your book of life.

If you were going to buy only one book in the next three months, I think this is the book I would purchase. Price \$2.

Abingdon-Cokesbury

—The Editor.

Songs In the Night—W. R. Siegert.

The author, minister in the Lutheran Church, gives us a little volume of courage and hope amid days of difficulty. Declaring that God gives us songs that dispell the night he deals with the night of failure and our ability through God to turn it into a morning of success; the night of doubt and the possibility of the light of assurance; the night of sin and the morning of salvation; the night of sorrow and suffering and the light of victory; the night of death and the light of eternity. Because they are wrought from human experience itself, these messages will bring comfort and peace through the nights of trial and trouble.

Abingdon-Cokesbury. Price \$1. —The Editor.

ABOUT PEOPLE

REV. REX B. WILKES, pastor at Wilson, called Wednesday, with his subscription and is working his list. He says he is having the best time of his life. He has a fine people to serve.

REV. S. O. PATTY, pastor at Cabot, called Monday with a good list. He is working hard in the campaign and will have his quota. The work is starting off in fine shape on his charge.

REV. FRED R. HARRISON, popular pastor at our Pulaski Heights Church, was among the Monday callers with a fine list. He is in the midst of the campaign and will complete his list soon.

REV. M. W. MILLER, our pastor at Primrose, was a Monday caller with more subscriptions. He will have his quota. He is happy in the work at this good church and is beginning his sixth year.

BISHOP CHARLES C. SELECMAN dedicated the Crown Heights Methodist Church, Oklahoma City, on January 12. Rev. Alfred H. Freeman is the pastor. This beautiful Gothic church was built free of debt.

DR. CLEMENT D. ROCKEY, missionary, and Rev. Shot K. Mondol, Indian pastor, were elected bishops of the Methodist Church at the Central Conference of Southern Asia, held in Delhi, India, beginning December 28, according to advices received by the Board of Missions and Church Extension, New York City.

REV. L. E. N. HUNDLEY, pastor at Warren, called Monday with a fine list. "Church Paper Day" was observed in his church Sunday and the fine list was the result. Bro. Hundley states they will have 100 subscriptions. This is good work! The year is starting off in fine shape on this Brother Hundley's sixth year at Warren.

REV. JOHN SIMPSON, pastor at Center Point, is having a fine beginning on his charge. They arrived on the work on November 21, and found a very pleasant place to live and a fine people to serve. His appointments are Center Point, the first Sunday, Long View, the second Sunday, Center, the third Sunday and Trinity the fourth Sunday.

REV. J. D. C. CLAUD, father of our pastor at Booneville, Rev. I. L. Claud, writes that he

is 76 years old and is very active and is addressing schools over the country. He has visited 25 in the last three months. He was licensed to preach in 1900 but has spent most of his time teaching school. He is proud of his preacher son and his grandson, who is a student in Hendrix College and has been licensed to preach.

REV. W. E. BENBROOK, pastor of our church at Centerton, died Monday night at a Fayetteville hospital. Funeral services were held Monday at the Centerton church by Rev. Sam B. Wiggins, district superintendent of the Fayetteville District. Bro. Benbrook is survived by his wife, two daughters, a sister, two brothers and his parents. The sympathy of many friends goes out to the bereaved family.

BISHOP CHARLES C. SELECMAN will be one of the speakers at the twelfth Council of Cities to be held in Union Methodist Church, St. Louis, Mo., from January 28 to 30 under the auspices of the Department of City Work of the Board of Missions and Church Extension of the Methodist Church. Several hundred superintendents of city missionary societies, pastors and workers in city churches are expected to attend the sessions being planned in the interest of city church ministry.

DR. E. STANLEY JONES recently spent three days in the hospital at New Haven, Conn., following an automobile accident in which a truck ran into the car in which he was riding. Dr. Jones received a head injury which knocked him unconscious for an hour and necessitated five stitches in his right temple. Though painful, the injury is not considered serious and Dr. Jones is now meeting his speaking engagements. He will be in Syracuse, N. Y., January 5-12, taking part in the preaching mission.

REV. W. C. HOUSE, formerly of the Little Rock Conference, has set his Amarillo District Conference for May at Canadian with Rev. Uel D. Crosby as the pastor host. By that event he expects all benevolences and salaries paid for six months. He has organized for getting the district's full quota of Advocate subscriptions. At his District Stewards' and Pastors' meeting December 10, he discussed with them the various paragraphs in the discipline that relate to the work of the district and the local church. He has set for his district a definite program for the year.

With Our Readers

From Paragould:

We appreciate very much the attractiveness of the paper and its very interesting and helpful material. I am sure that such a paper will prove popular with our Methodists of the state.

CECIL R. CULVER.

From a Steward:

I congratulate you on the ARKANSAS METHODIST. So glad Winfield Church granted request of the Board of Managers for you to serve as editor. Certainly fine of you to be willing to do this additional work for our church paper.

Little Rock, Ark.

J. B. DICKINSON

21 years a member of Board of Stewards of Winfield Church.

From Dr. Chas. W. Tadlock:

This week's ARKANSAS METHODIST has just come to my desk and I want to express to you my appreciation and congratulations.

You have a marvelous paper. It is something for Methodists everywhere to be proud of. I feel sure that it will become very popular and will render a splendid service.

With every good wish for your success, I am,
CHARLES W. TADLOCK.

From Cape Girardeau:

You are giving us an unusually good paper. No better comes to my desk. I congratulate the Methodists of Arkansas on having such a publication, and hope that they will rally enthusiastically to its support.

Your friend always,

J. WILSON CRICKLOW.

From a Disciple of Christ Minister:

I want to express my sincere admiration for your splendid literary and inspirational material in the ARKANSAS METHODIST.

You are doing a grand job of selecting subject material and giving courageous Christian comments. More power to you.

PAUL D. KENNEDY,

Director Disciples of Christ, Bd. of Missions and Education, Arkansas and Louisiana.

From Tyronza:

We in Tyronza are very much appreciating the ARKANSAS METHODIST. We feel like we should tell you. MRS. ALICE ELLIOTT.

From North Arkansas Conference Treasurer:

Your services are greatly appreciated. You are giving us a great paper. GUY MURPHY.

THE CHURCH WORKSHOP

H. MELLE FIKES and C. R. HOZENDORF, Editors

Needed: Enthusiasm

An Exchange says: "A great national political campaign has just closed as we write these lines. It has, by common consent, been one of the most bitterly contested elections in the memory of living voters. No matter where one went or which current publication one read, items concerning the national election and the presidential candidates obtruded themselves everywhere. Clergy and laity, male and female, old and young, seemed to be caught up in the whirlpool of political emotions. Would to God that a comparable measure of interest and enthusiasm might prevail among Christian people for the infinitely greater cause of Jesus Christ. If all those in Methodist circles alone who were for or against given presidential candidates would show but a fraction of the zeal for the propagation of Christ's Gospel which they showed for the advancement or denunciation of one or the other political party, Christianity would very soon be the liveliest topic in American life. It certainly must be counted one of the truly regrettable factors in the lives of Christians that they can so far lose their sense of values as to be aflame with fervor for a political issue and at the same time scarcely possess the glow of a dying ember when it comes to enthusiasm for the greatest of all causes."

"If we want God to 'Bless America,' we'd better see that we are the kind of people God can bless. Our task is just as difficult in creating the spiritual defense of America as in providing our material defense. In the last analysis it is possible that the integrity of her soul is America's best defense."

Children's Division Year Book

The CHILDREN'S DIVISION YEARBOOK is one source of guidance in making the work with children vital and effective in every church. It is full of suggestions for possible activities and developments in the children's division, but it is not intended to bring about identical procedures. Not many churches will need or use all of these suggestions. An examination of the Index is the best introduction to the Yearbook.

Perhaps the most important part of the Yearbook is the space left to be filled out as a result of the things actually planned and carried out. The Yearbook then becomes both a guide and a record. If properly used, by the end of the year, it becomes a living, vital record of the things attempted and accomplished during the year. It also becomes a good source for future planning.

The Yearbook will be of special value to the Superintendent of the Children's Division or to departmental superintendents.

A limited supply is now available at First Methodist Church, Little Rock.

Sick Men Make Sick Business

"A management engineer who takes sick businesses and puts them on their feet again told me that 95 per cent of the troubles of business were not in the business, but in the persons themselves," said Dr. E. Stanley Jones in a recent interview. "Their lives were snarled up through resentments, and through inability to work with others. In order to straighten out the business they had to straighten out the personal lives of the personnel. This led to the necessity of forming groups where a kind of secular conversion was at-

Cooperation In a Crisis

World conditions are bringing various religious faiths together in a more realistic and cooperative way than was dreamed possible a few years ago. It is reported that in London the Protestants, Catholics and Jews have convinced municipal authorities that all schools should be closed for one day a week—that day to be devoted to religious education. Owing to the fact that blackouts have prevented many evening meetings, it was felt necessary to provide some other time for religious instruction.

Dr. George A. Buttrick's Advice

Condemning Hitlerism for its "treacheries, paganism and abysmal cruelty", and declaring that in some way Adolf Hitler "must be stopped", Rev. Dr. George A. Buttrick, retired president of the Federal Council of Churches, told the 500 delegates attending the recent convention of interdenominational organizations at Atlantic City that the task of the church was to insure grounds for a just and enduring world peace. "Let others talk of military victory or defeat, of defense and preparedness," he said. "They are incurably sanguine of the fruits of armed victory. But the church must say that military victories can only blast, and that the blasting is but a desolation unless in the conflict and after it good will comes to build." Dr. Buttrick, who is the pastor of the Madison Avenue Presbyterian Church in New York City, urged a ministry of reconciliation, a transcendental loyalty to God and continuation of the work of evangelism. Contrasting reconciliation, which he said means to "make friendly again", with appeasement, which means "to pacify by concessions", he said that "appeasement may blink at wrong, but reconciliation builds on truth; appeasement meets the concessions of war, while reconciliation grapples the causes of war."

Fosdick On Repeal And Alcoholism

I am taking it for granted also that every man with eyes in his head must see that the repeal of prohibition did not solve our problem. It simply threw us back to the status quo ante, plunged us once more into the intolerable situation which our fathers faced two generations ago when they rose up in indignation against the liquor traffic. Once more we face that traffic, everywhere anti-social, not to say criminal, in its consequences. We are in a worse status by far, and this present, loose, tipsy, cocktail-party generation cannot be the last word in the story of alcoholism. As sure as history repeats itself, a revolt is due, a change of public attitude born out of disgust with and fear of the intolerable estate we now are in.—Harry Emerson Fosdick.

Drifts In America

The United States expends \$88.30 annually on each pupil enrolled in the public schools. For rural pupils the expense is \$67.40; for city pupils \$108.50. Between 1920 and 1930, the farm population declined more than one million. Elementary schools reached their peak in 1930.

The school men say that what the churches interpret as a lack of interest in religious education is due to a decreasing birth rate. That, however, will hardly account for the fact that the Bible content in our school books has steadily decreased until now it is almost nil.

THE TEACHER

*Before I teach let me be certain
That I have looked behind the curtain
Of word and form and printed line,
And made the truth so wholly mine
That He who is the Truth will bless
My striving, human helplessness.*

*Before I teach, let me be willing,
To shape my life His wish fulfilling,
That I be fitted to impart
Pure thoughts from purity of heart.
I cannot hope to prove His word
Unless my soul by it is stirred.*

*Before I teach, let me be striven
Of sins that need to be forgiven,
Let me be moved to serve my King,
And glad for my small offering
Of time and strength, and let me reach
Up to the Christ of whom I teach.*

—Rena Stotenburgh Travais.

Dictators And Religion

Mr. Mark Sullivan makes the following significant explanation: "The aim of authoritarian government goes farther than a mere negation of God or opposition to any power which commands allegiance to the people. It is not that they want to stamp out religion—it is rather that they want to steal religion. They know that most human beings are born with a hunger for something to worship, something outside and above themselves, something to look up to, have faith in and give reverence to. They know that most human beings look for some standard of moral authority, some being or institution which shall distinguish between good and evil, be the source of law about right and wrong. The dictators want to become themselves the beneficiaries of this religious instinct. When they stamp out existing religion or steadily reduce its authority, their hope is that they themselves will become the objects of that devotion from the people which now expresses itself in religion. These dictators wish to say, 'I am the State and I am also God.' They wish to revive in a new and odious form the divine right of kings."

When a man can follow a great purpose through ridicule and insult and obstruction, there is more than strength of will in it—there is God.

tempted. But this secular conversion was not enough. Man needed dynamic and power to live a new life and secularism hasn't that dynamic. He has therefore arisen to religion by the very pressure of necessity. That is happening in the world today. The psychologists are being forced to try to produce changed lives for life demands that change. A generation that has lost God is now being compelled to seek for God through the very pressure of life itself."

Question To Ask Of A Dollar Bill

A question that you and I should ask of every dollar bill that comes into our possession is, "Did I give honest and full value in return for this dollar bill?"

A dollar bill represents a portion of human life. Did I give full and honest portion of my life, my skill, and my energy in return for this dollar bill? Am I giving as much of my life to others for their dollar bills as I expect them to give me for mine? Are my investments not only legally all right, but morally all right? I have known people to be legally honest, but morally dishonest. Will my transactions stand the test of God's court as well as the law court?

Peace can only come when we have room for it in our noisy and crowded lives.

Democracy's Sure Defense

A Sermon by DR. T. OTTO NALL

"DEMOCRACY" — easily the winner in any contest for the word of the year—has, in these times, become a religious word. It is part of the language of the pulpit, and those in the pews have joined in the rallying cry, "Defend Democracy!"

The cynic, seeking some new reason for finding fault with the Church, suggests that Christians want to defend democracy because, under dictatorship, the Church is likely to be driven back into the catacombs. The churchman has much better reasons why he is prepared to defend democracy. Even the fact that democracy and Christianity stem from the same root and have intertwined during much of their growth, is not his best reason for rushing to democracy's defense. The churchman who is sensitive to Christian idealism wants to see democracy, not merely defended, but extended until it becomes today's Kingdom of God.

Every Christian, therefore, is entitled to draw up for himself, and as many others as will accept it, a church-centered program for the defense of democracy, with many an item in it fully as important as a bombsight that permits dropping an explosive into a flower pot from 10,000 feet. The broad outlines of such a program would probably contain these elements:

First, a determination to defend democracy by strengthening faith in democracy itself.

A strange and dangerous heresy is current in these tense and troubled times. Those who argue for it insist that, to quote them, "a democracy cannot win out in a struggle against a dictatorship." An emergency, they counsel, is no time for pressing one's beliefs in democracy too far. Instead, one ought to trim his democratic ideals, sacrifice his democratic standards, turn aside from his democratic purposes and make himself content with less-than-democratic methods. After the crisis is over, he and his fellows may return to a democratic way of life. But, for the present, democracy will be kept in a state of suspended animation.

Everybody who stops to think knows that this cannot be done. Scientists have not been too successful in keeping human life in cold storage without growth or atrophy; and there is no reason to think that we can abandon our democratic life and hope to take it up again where we left off.

But, there is a more important reason why we dare not relax in our march toward democracy's more perfect day, crisis or no crisis. To betray a lack of faith in democracy (that is, a lack of faith in people) is to show that we lack confidence in the very thing we are trying to defend. Democracy trusts people with freedom to think, to speak their thoughts, to give thoughtful attention to all sides of a debatable question, to balance argument against argument, to choose the side with the highest percentage of hope in it. When we lose this trust, democracy is already gone so far as we are concerned.

Loss of faith in people, furthermore, means loss of faith in God,

for God believes in people. Every man is potentially God's son, for man is more than the Lord of Creation, the supreme creation of the Lord. The teachings of Christ center about the blessed fact that man, as an individual and as a group of individuals, can be redeemed. Belief in democracy, therefore, is belief in God and man. No crisis, domestic or foreign, ought to be allowed to sway us from that faith.

Next in the program for the defense of democracy is a purpose to enlarge and enrich the democracy we have.

An Italian poster of recent date shows Mussolini at the controls of a passenger plane, and the caption is: "The Italian people know they must not disturb the pilot, especially when he is engaged in tempestuous navigation, nor ask notice of the route at every turn." That is dictatorship. In a democracy anybody may ask a question (no matter how embarrassing to the pilot) at any time; and the harder the going, the more pointed and persistent the questions.

But, we have overdone this practice of drawing contrasts between our democracy and somebody else's dictatorship. Furthermore, we are all too likely, in these anxious times, to think that any criticism of democracy as we know it is treason. It is not true, as some patriots have contended, that all American accusations against democracy rise out of special grievances or special interests promoted by those who say, "We accuse!" The best friends of democracy are those who are constructively critical of democracy's achievements, who are eagerly striving to make democracy match the democratic dream.

But we have not yet succeeded in developing economic democracy, with every man's plenty in a just relationship with every other man's plenty. Millions of our people are unemployed, and the present armament program offers no permanent solution for their predicament. Millions more are suffering from the poverty of plenty, a paradox in which we find ourselves with too much wheat and not enough bread. And many of us are harking back to the state of things that existed before the Great Depression, imagining that what we had then could be called an "order" or "system" that became temporarily disarranged, and that could be restored by speeches or decrees or laws to something called "normalcy."

To suggest that our American genius is unequal to the problems of distributing our prosperity is to display an unpatriotic lack of faith in our people; to admit that we are able but unwilling to do it is to make a damaging confession. We can make good on our dream of an economic democracy, if we will see its close connection with religious idealism.

For, our shortcomings are fundamentally religious—or irreligious. Contrary to the teachings of Christ, who mentioned possessions oftener in the record we have, than anything else except conversion, we have let the profit motive become our main motive. We have forgotten that material things cannot be

suffered to become ends in themselves, rather than what they are—mere means toward the attainment of higher ends. We have been inclined to think of stewardship as nothing more than a sharing of what we have earned, no matter how, rather than an attitude which thinks of remuneration in terms of services rendered to society.

Our failure to create an economic and industrial democracy based on growth in cooperation is a sin of far-reaching consequences. "I came to America to find out what democracy is and what makes it work," confided a Hungarian student who arrived from Budapest last year. It hardly needs to be added that our Army and Navy could not defeat dictatorship abroad half so quickly or completely as our social planning could defeat it, if we showed the dictator-oppressed peoples that our democratic way of life really works.

There is another means of defending democracy; it is the method of preserving peace. The churches have been opposed to war because war is opposed to democracy. The ultimate end of democracy is the broadening and deepening of the lives of persons; war narrows and confines and often snuffs out the lives of persons. Democracy brings people together in sharing relationships (that is, man becomes free because he can trust others to be free, too); war sets persons against person and group against group. Democracy views man as an end; war makes man a mere means to an end.

This is not to say that, as the world is now organized or unorganized, nations do not feel themselves compelled to go to war for righteous causes. It is true that there are some things more precious than peace. But he who thinks that such an evil thing as war, in itself, can either kill or save democracy, has not read his history.

The World War and what followed it offered but one more in a long line of historic cases to prove the truth of these words by the world's greatest peace-seeker and peacemaker, "As you sow, so shall you reap." Sow bitterness and you reap, not good will but more bitterness. Sow hatred and reap, not love, but more hatred. Sow strife and you reap not peace, but more strife.

There is no doubt that war does change relationships between nations and the conditions under which nations live. But to suggest that war preserves the moral and spiritual idealism on which democracy is founded, or that war ends war, or that war brings order out of chaos, or that war furthers the democratic dream, is to be guilty of misunderstanding both war and democracy. The moral order of the universe simply does not permit it.

The Church, as the preserver and defender of democracy, therefore, works for peace rather than war, for the organization of the world's economic resources so that the world's people may be freed from a succession of economic debacles, with unemployment, lowered standards of living, loss of homes and farms. The Church knows that the prophets and dreamers, not the bombers and gun-

ners are the workers upon whom the future of democratic life depends.

But, the Church is more than a critic; it is a guide in developing the democratic way of life. It gives assurance that the dream of democracy—the democracy that is to be—is genuine reality, the only true reality. It offers hope by making eternity the frame of reference for the present, by bringing together timelessness and timeliness.

The Church depends upon the only actual hope of democracy—transformed, responsible human character. The Church arms itself with democracy's only real weapon—cooperation, not coercion. The Church challenges with a spiritual equivalent of the national draft, prompting persons who believe in democracy to lay down their lives for the democratic dream which is the Kingdom of God. The compulsion that the Church heeds is the voice of conscience, the conscience of one person, the conscience of the people, speaking with an authority that will not be denied.

The democracy that is undergirded with religious idealism may say with the psalmist of old: "I will walk with liberty: for I seek Thy precepts."

The preservation and development of democracy depends upon increased cooperation between the Church and State.

Church and State are now interrelated, and everyone who is willing to be realistic knows it. Churches own buildings that must conform to zoning ordinances, and they do some cooking that must be done in accordance with the health laws. On the other side, the state depends upon the church for help in enforcing its enactments and for popularizing those intangibles which, after all, are the basis of government.

No violation of the wise constitutional provision forbidding the establishment of any church as the official or state church should be tolerated; but it is high time that the tator. This teacher also is an attorney. Church have more influence over the State, that is, if we expect to have a democracy that can weather the shocks of these times.

The church fit for such a work of God could not use the power of secular agencies to punish its critics. It could not persecute minority groups. It could not restrain the rights of others economically, politically, or religiously. It could not sanction or practice any denial whatsoever of the brotherhood of man. It could not be a chameleon church, taking on the coloration of the world about it. It could not perform its functions if it worked for anything less than a just economic status, intellectual freedom, and political liberty for every person.

These negative characteristics may suggest the positive attributes of such a Church, a Church that would enrich and ennoble our democracy by placing God at the center of its moral life. Let the church be the Church, teaching in season and out that "righteousness exalteth righteousness and sin is a reproach to any people." Teaching such, the Church can become democracy's sure defense.

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

The older I grow—and I now stand on the brink of eternity—the more comes back to me that sentence in the Catechism which I learned when a child, and the deeper and fuller its meaning becomes: "What is the chief end of man? To glorify God and enjoy him forever."—Carlyle.

Foolish men imagine that because judgment for an evil thing is delayed, there is no justice, but only accident here below. Judgment for an evil thing is many times delayed some day or two, some century or two, but it is as sure as life, it is sure as death.—Carlyle.

It is a good divine that follows his own instructions. I can easier teach twenty men what were good to be done, than to be one of the twenty to follow mine own teaching."—Shakespeare.

Many have puzzled themselves about the origin of evil. I am content to observe that there is evil, and that there is a way to escape from it, and with this I begin and end.—John Newton.

Teach Us To Praise

JOHN HOWARD

"I am a scientist, working with God. I see Him in everyday life as few people do. In the anatomy laboratory I marvel as I see the complexity of life. In the chemistry laboratory I realize with wonder and awe the power and the order of nature. I pause to gaze in admiration at the grandeur of the sunset. But I see beyond the microscope and the setting sun. I see beauty, truth, eternity—God. Yet in the lives of several of my fellow students, I see God more clearly than anywhere else."

Never have I met a man more deadly in earnest than the medical student whose words I quote above. After leaving him I continued to think of the seriousness of his manner, but slowly there dawned on me the meaning of his words as well.

To the Creator of so vast a universe I would give praise. In the presence of truth and beauty I bow my head in simple humility. It is all so much greater than I. I hardly know how to show my appreciation for it all. Is it all too great a scheme of things for me to really be a part of? Must I only stand aside and add my word of praise and thanks to those of thousands of others, or is there something else I can do, some better way to show how great I believe it all to be, some way to show how earnest I really am?

Yes, I'm sure there is a better way. I can offer praise to my God through a life of service, of service to my fellow man and so to Him. Throughout a life with science and medicine and with my fellow man I shall offer one continuous prayer of praise to my God.

POEM OF THE WEEK

*An old man going a lone highway
Came at evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.*

*"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here,
Your journey will end with the ending day
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at eventide?"*

*The builder lifted his old gray head,
"Good friend, in the path I've come," he said,
"There followeth after me today
A YOUTH whose feet must pass this way;
This chasm that has been naught to me
To that fair YOUTH may a pitfall be
He, too, must cross in the twilight dim—
Good friend, I'm building this bridge for HIM."*

AT THE BEAUTIFUL GATE

By G. A. FREEMAN

For years the lame man had been placed by the side of the Beautiful Gate of the Temple. If he ever had any hope that he might one day walk as other men, he had long ago lost it. There was a day when he had felt the stirring of a hope in his breast. As he sat there with outstretched hand he felt the shadow of the presence of one who had stopped before him. But he did not look up only begged an alms in the name of charity. He heard a sigh, and a gentle voice said, "I have nothing, friend," and then the shadow moved on and the presence was gone. Some one near said, "That was Jesus, the carpenter of Nazareth."

So the years passed and still he was placed by the gate called Beautiful. Deformed and disheartened, he made a bitter contrast to the beauty of the gate. It was made of Corinthian brass, and was a masterpiece of the art of one of their great craftsmen. Many as they passed were thrilled by its exquisite workmanship as the gate gleamed in the sun, but turned with a shudder from the deformed creature below, possibly casting him a coin as they went their way.

But one day there came two who stopped before him. He held out his hand asking alms as usual. A voice, kind and strong, filled with compassion, said, "Look on us." There was command in the voice, and he looked up into the eyes of the man who had spoken. "Silver and gold I have none," said he, "but what I have, that give I thee. In the name of Jesus of Nazareth, walk." A hand was held out to him, and he slowly laid his hand in that of the other. As he felt the strong grasp, there seemed to flow through his body a current of power, of warmth and strength, and he, who had never stood on his feet, rose and leaped with joy.

As he stood there erect a new

world seemed to spread out before him, a transformed world. The glory of the Temple reflected back the rays of the sun and beyond he could see the stately palace of the king. Across the valley spread far and wide the hills of Palestine in all their majestic beauty. He had never felt their beauty before, and, as he looked, he said, again and again, "Beautiful! beautiful!"

It is a beautiful world in which we live. God is beautiful, and all things worthy of survival are beautiful. Only that which is fit and beautiful will survive. If lies and cruelty, cowardice and treachery, sensuality, wanton slaying and wounding were fit to survive, we might place them in the timeless pattern of things. But those are things that are ugly and evil and deformed, covered with the slime and ooze of primeval days, and have no place in civilization. God and all good things are beautiful. When Charles Kingsley was dying, his daughter saw his lips moving, and bent to catch his words. She heard him whisper, "How beautiful God is."

As those ancient Jews put their most beautiful workmanship in that gate of the Temple, so should we strive to make God's house beautiful—beautiful and clean. So also His worship. "Worship the Lord in the beauty of holiness." The people of God should also be beautiful, and they can be so only as their thoughts are beautiful and clean. Paul knew that, and he gave us a list of the "whatsoevers" that should be allowed an entrance into the structure of our thoughts.

There are many ugly, detestable things in life that do not have survival value and must go. War, exploitation, treachery, deceit, belong to the jungles and not to civilization. Out of the jungles God calls us to the heights, where we can breathe the clean, pure air of His holiness.

SENTENCE SERMONS

We cannot substitute the mallet for the magnet as a means of winning willing subjects for the King.—Crawford.

The root of all discontent is self-love.—J. F. Clarke.

What we hope to do with ease, we must learn first to do with diligence.—Johnson.

Our deeds determine us, as much as we determine our deeds.—Geo. Eliot.

A life spent worthily should be measured by deeds, not years.—Sheridan.

Refrain from covetousness, and thy estate shall prosper.—Plato.

Courage from hearts and not from numbers grows.—Dryden.

Christianity is intensely practical. She has no trait more striking than her common sense.—Buxton.

The Bible Speaks For Today

By CARL KEIGHTLEY

Those who complain of the Bible's antiquity have not bothered to acquaint themselves with the characters and content of that grand book. There is no more modern document.

"And the children of Israel dwelt among the Canaanites, Hittites, and Amorites . . . And they took their daughters to be wives, and gave their daughters to their sons, and served their gods."

There is a problem and a warning as modern as the morning's newspaper. Some would state the problem by reciting the old saw about the power of bad apples to spoil good ones. The more erudite would discuss the effect of environment on the individual. Today, as never before, we are realizing to how great an extent man is the product of society. Educators accept this principle, penal courts recognize its validity, and programs for social improvement are based upon it. The words are different, but the writer of Judges had the idea when he wrote, "And they served their gods."

How we need that message today! When we make ourselves at home in the midst of those who worship at other altars, we need not be surprised if our people serve their gods. When we fill our lands with liquor stores for the sake of revenue, we need not be surprised that our youth serve the gods of intemperance and moral laxity. When the draftees are being called up and militarism is the order of the day, is it strange that men are serving the gods of war and hate? The writer of Judges knew. If we live habitually in the land of the Hittites and the Amorites, we are pretty apt to serve their gods.

With The Churches

District Superintendents And Pastors, North Ark. Conference

First quarter report on World Service or General and Conference Benevolences will include all amounts reaching me by February 5. Report will be by districts and charges. We are making a good start. Report on District Superintendent Fund, by districts, will be made February 12.—Guy Murphy, Treasurer, North Arkansas Conference.

First In District To Pay Claims In Full

Center Grove Church on the Okolona Circuit is the first church in the Prescott District which has already paid its Conference Claims in full. The Trinity Church on the same circuit has paid more than fifty percent of its claims. These churches also have the ministers' salaries paid up to date.

Rev. T. M. Armstrong is having a good start on this, his second year with this fine charge.

We had a great crowd at our District-wide Missionary Institute here at Prescott First Church last night. By actual count there were two hundred and thirty-two persons present. Every preacher in the district was present with a good crowd from his charge. Bro. Fred Roebuck and Dr. King Vivion captivated the people.

We are urging the Arkansas Methodist drive. We are hoping to reach our full quota of subscriptions given to this district.—J. D. Baker, District Supt.

Fayetteville District Missionary Institute

Directed by Rev. Sam B. Wiggins, Superintendent, the Annual Fayetteville Missionary Institute was held at Central Church in Fayetteville, January 6. The session opened at ten a. m. with the devotional conducted by Bro. Wiggins.

Most of the charges of the district were represented to hear Dr. and Mrs. W. B. Lewis describe their work as medical missionaries at Tunda in the Belgium Congo of Africa. Not only did the Lewis' describe their work interestingly, but all present felt that they were the best type of missionaries for the Church to send out.

Others who appeared on the program were Rev. J. Albert Gatlin, Conference Missionary Secretary; Rev. G. C. Johnson, and Rev. Ira A. Brumley.

The afternoon program was given to reports from each charge in the district and plans for the future in the District. Rev. Sam B. Watson of Springdale spoke of the District Training School which is to be held at Springdale January 13-17.

A cooperative lunch was served by the Fayetteville women at the noon hour to the 125 persons present. It was snowing in many sections of the district and much sickness was reported.—James S. Upton, Reporter.

Summer Programs Planned

Tentative summer programs are announced for Junaluska, North Carolina, and Mount Sequoyah, at Fayetteville, Arkansas. At Junaluska six morning and evening Sunday services will be planned. Stereopticon lectures and pageants will be presented on two week nights and a vesper hour will be held twice a week.

The School of Religion will be held from July 14 to August 23. From July 24 to August 5, the School of Missions will be held. Dates for the Missionary Conference are July 29 to August 5. A church-wide cooperative Pastors' Conference will meet from August 5 to 10.

At Mount Sequoyah the School of Missions will be held from July 8 to 18, and the Missionary Conference from July 11 to 18.

Pine Bluff District To Have Retreat

The ministers of the Pine Bluff District, in session Wednesday, January 8, planned to make of their next Brotherhood meeting a "Retreat" in which Evangelism would be the primary consideration. This Retreat is to be held at Almyra on February 10.

The ministers were in attendance upon a Rural Church Conference at Carr Memorial Church in Pine Bluff. Rev. Clem Baker, the Executive Secretary of the Little Rock Conference Board of Christian Education, led in a discussion of ways and means by which the Goals and Objectives of the District might be reached. Miss Theda Belle Findley, District Director of Young People's Work, at the lunch hour, announced the recreational conference to be held at First Church, Pine Bluff, January 27 to 31. In her talk Miss Findley emphasized that this was a Conference to train recreational leaders for the entire Little Rock Conference.

Rev. W. Neill Hart, District Superintendent, was at his best, and gave direction to the entire meeting. Before closing Brother Hart spoke very earnestly and fervently on the cause of Evangelism, presenting in outline a program for the District. This program is to be considered in detail at the Retreat at Almyra on February 10.

The luncheon, a chicken pic plate, was served by the ladies of the W. S. C. S. The tables were decorated with ivy.—Reporter.

Dalark Circuit

We are happy in our return to this charge. We had the usual reception, pounding, and all that a kind and good people know to do to make a pastor and his family happy. Christmas found Santa still the good old fellow he has always been. These people were not only receptive of the pastor and family, but they also received the District Superintendent with a pounding at the first Quarterly Conference. We were never happier in our lives. We expect this to be a fruitful year. Pray for us.—Joe H. Robinson and family.

Paid Subscriptions From Pastors Since Last Report

We hope to publish soon total subscriptions in each Charge.

Pulaski Heights	Fred R. Harrison	35
Widener	Earl S. Walker	34
First, Pine Bluff	E. C. Rule	25
Paragould, First	C. R. Culver	24
Warren	L. E. N. Hundley	23
Helena	W. H. Goodloe	21
Bell's Chapel, Pottsville	Irl Bridenthal	14
West Helena	H. H. Blevins	13
Gravelly	Jewell Nelson	10
City Heights, Kibler Ct.	Theron McKisson	10
Gravette	Porter Weaver	11
Cabot	S. O. Patty	10
Beirne	C. B. Wyatt	10
Benton	H. B. Vaught	10
Huntington-Mansfield	J. L. Buck	8
Alzheimer	Earle Lewis	6
Dierks	C. C. Vanzant	7
Leola Ct.	A. J. Bearden	7
28th Street	B. F. Fitzhugh	6
Washington Avenue	Roy Bagley	6
Dardanelle	F. L. Arnold	6
Scott Street	E. W. Dodgen	8
Ozark	R. E. Brown	5
Manila	Wm. Sherman	5
Altus	O. M. Campbell	5
Snyder	C. J. Wade	6
Carthage	M. O. Barnett	5
Ashdown	R. P. James	5
Center Point	W. R. Boyd	5
Asbury	J. L. Simpson	5
Prairie View	F. G. Roebuck	5
Weldon	M. A. Cherry	5
Heber Springs	L. C. Craig	4
Waldo	W. L. Oliver	4
Primrose	J. A. Simpson	4
Austin Ct.	W. W. Miller	4
Forrest City	J. R. Sewell	4
Thornton	Paul V. Galloway	4
Monticello	C. M. Atchley	4
Haynes-Lexa	J. M. Hamilton	4
Berryville	Jack W. Glass	8
Lake Village	R. L. McLester	3
Star City	M. K. Irvin	3
Henderson	H. H. McGuire	3
Fredonia Church	C. D. Cade	8
Lamar	M. L. Kaylor	3
Nashville	Arthur Terry	3
Chidester	J. A. Newell	3
Quitman	J. M. Talkington	2
Douglasville	Curtis Williams	2
Magazine Ct.	H. D. Newell	2
Columbus Ct.	R. R. Coley	3
Fairview	H. D. Ginther	3
Capitol View	H. O. Bolin	3
Rector	G. C. Taylor	2
Strong	Alfred Doss	2
Forester	G. W. Warren	2
Portland	A. W. Hamilton	2
Murfreesboro	G. W. Robertson	2
Lavaca	J. C. Cofer	4
Sheridan	M. K. Rogers	2
Hot Springs Ct.	Clyde Parsons	2
West Memphis	V. E. Chalfant	2
Evening Shade	R. E. Lee	2
Hickory Plains	Wesley Reutz	2
Harrisburg	G. E. Patchell	2
Marshall	C. E. Gray	2
Tyronza	E. G. Kaetzell	2
Van Buren-New Hope	F. G. Villines	2
Melbourne	R. A. Robertson	2
First Church, Hot Springs	H. T. Fort	2
New Edinburg	W. T. Bone	1
Hackett	O. D. Peters	1
Richmond Ct.	Forney Harvey	1
First Church, Texarkana	A. G. Walton	1
Manila	O. M. Campbell	1
Elm Springs	Donaghey Duran	1
Booneville	I. L. Claud	1
Wilson	Rex B. Wilkes	1
First Church, N. Little Rock	E. H. Hook	1
Dumas	A. C. Carraway	1
Lepanto	C. W. Good	1
Russellville	H. M. Lewis	1
Traskwood	G. L. Bailey	1
Dalark Ct.	J. H. Robinson	1
McCrory	Alfred Knox	1
Texarkana Ct.	K. A. Hale	1
Buckner	F. C. Cannon	1
Lakeside, Pine Bluff	R. B. Moore	1
Huntsville	W. B. Shultz	1
St. Francis	L. L. Langston	1
Waterloo	Dewey McCauley	1
Hazen	A. E. Jacobs	1

Meeting Of Nursery Workers

The Nursery Workers of the Little Rock churches were the guests of Mrs. V. M. Majors, Mrs. E. A. Biggers and Miss Gertrude Donaldson at Highland Church for their quarterly meeting on Friday, January 4. The Nursery Room was arranged for a Sunday session, showing the new play materials and other furnishings these workers had recently secured. They were interested attendants at the sessions of the discussion group held for nursery workers during the fall Training School, and the equipment was the result of a careful study made at that time.

Mrs. P. R. Sperling of Henderson gave a splendid report of her activities, including visiting in the homes and the organizing of a group for the Sunday session. Mrs. Dudley Johnson of First Church has secured new play equipment for their room also. Forest Park, under the leadership of Mrs. Ernest Efird, has been centering her activities on home visitation. At Pulaski Heights, with Mrs. E. M. Lovell as leader, an organization of Home Visitors has been made to provide a closer relationship between the home and the church. A display for a kit of materials provided by the General Board for use in the home was reviewed and a discussion held as to the best ways of using these materials.

Another special feature of the meeting was a shelf of helpful books for parents and workers with small children. These were gathered from the Little Rock Library and from the bookshelf of the Little Rock Children's Workers, with the high points and special features for church workers brought out. Mrs. Sam Walker of Pulaski Heights gave a review of "When Children Ask", by Margaret Bro, and Mrs. E. W. Rice of Capitol View of "Our Little Child Faces Life", by O'Dell. These books were passed on to other workers and several of them joined THE FELLOWSHIP OF STUDY.

The hostesses served delightful refreshments and adjourned to meet at First Church, March 21st.—Fay McRae.

Mt. Magazine Young People's Service

The Mount Magazine Young People's Union met at Branch, Tuesday night, January 7, for its monthly meeting. Eighty-two young people and youth workers were present from six churches. The Booneville young people rendered a new year's program and Rev. J. M. Barnett, District Director of Young People in the Fort Smith District, addressed the meeting. Dwight Cole is the president and Ann Snider is secretary. Next meeting will be at Booneville, February 4. Charleston will be in charge of the February program.—I. L. Claud, Pastor, Booneville.

Yell-Pope County Young People's Meet At Dardanelle

More than 150 young people and workers from churches in Yell and Pope counties met in a union meeting at Dardanelle on Monday evening, December 9. A program was presented by the young girls' class of Dardanelle, under the direction of Mrs. Sam O. Harris. The program was a carol service sung by a vested chorus of girls, assisted by a reader of scripture passages.

Christian Education

Getting Acquainted With Hendrix College Faculty

By Virginia Rhine, Class 1943

Perhaps the quietest and most unassuming person on the campus is Dr. M. J. McHenry, who has for thirty years been teaching chemistry at Hendrix.

Born on October 3, 1888, the youngest in the family of three boys and one girl born to Minnie Teague and Dr. Martin Josiah McHenry, he spent his early life in Jacksonville, Arkansas.

After attending high school in Birmingham, Alabama, he came to the Hendrix Academy, which was under the direction of Mr. J. D. Clary. After being graduated from this section of the Hendrix system, Dr. McHenry entered the college. During his four years there, he was editor of the Troubadour, doubles tennis champion, and a member of numerous campus organizations.

In 1909, having graduated from Hendrix with the A. B. degree, he went to Scarritt Morrisville College at Morrisville, Missouri, where instead of continuing medical preparation, he began his career as chemistry professor.

Two years later Dr. McHenry returned to Hendrix as a member of the faculty. During the summers of this early period at Hendrix, he worked on his master's degree, which he received from the University of Chicago in 1913. Continuing his work in chemistry, he received his doctor's degree from the State University of Iowa in 1925.

Even though his main interest is in the educational field, Dr. McHenry has found time to accomplish other interesting things. Although he is not teaching a Sunday school class at the present time, he has taught "for fifteen or twenty years from the Junior to the Young People's department". He is at this time assistant scout master and chairman of the Court of Honor for this area. He is also a member of the honorary chemistry fraternity, Sigma Xi, and served as president of the Arkansas Academy of Science two years ago.

Dr. McHenry married a Conway girl, Miss Beulah Denison, who has taught art at both Hendrix and Central Colleges. They have four children, the youngest being a senior in high school this year. At his home, Dr. McHenry enjoys his hobby of gardening. "And occasionally," he adds, "I do go fishing."

With definite ideas on education, Dr. McHenry remarks, "Teaching is fun because it is pleasant to watch new awkward students grow, develop and finally leave us to take some of the best and most responsible places in the country." Believing that the best way to teach is to stimulate the individual by personal contact rather than through mass, he is constantly experimenting with new methods.

Dr. McHenry has been especially interested in audio-visual education and is constantly experimenting in the use of motion picture film in his courses. He believes in continuous addition of new and better reference books and equipment for his classes. Progressiveness, he says, has characterized the attitude of the Hendrix



DR. M. J. McHENRY

Professor of Chemistry and Physics

professors during the years he has been a member of the faculty.

Someone has said of Dr. McHenry, "As a scientist he strives for truth—as a professor he reveals it." In so doing, he has influenced hundreds of young people to strive always for that truth.

Activities Of Children's Department, Primrose

The Junior department sent the following to Mr. Kaniatobe, Polacca Day School, Polacca, Arizona: The Manger Scene (made by spatter printing on a large piece of white cloth for hanging, the scene of the Angels appearing to the Shepherds (made in the same way), Bible pictures and Christmas cards made by the children.

On Saturday before Christmas the children's department met at the church at two o'clock in the afternoon. The girls had been asked to make and bring cookies for refreshments. We played games, sang several Christmas songs and then went to visit a shut-in. We carried her a little Christmas tree made by painting a thorn bush and decorated with gum drops. When we got there and presented the little gift, which made a pretty centerpiece for her dining table, one of the teachers read the Christmas Story from Luke's gospel, the children sang Christmas songs.

The children's choir sang four numbers on the Christmas Program put on by the entire church on Sunday night before Christmas. They gave an offering for the Methodist Orphanage and sent a box of fruit and clothing to a needy family in the community.—Mrs. M. W. Miller.

Can the children in a rural church whose membership is scattered over a wide territory carry out activities that will teach them the meaning of CHRISTIAN LOVE AND SERVICE? The above letter gives an emphatic YES to this question. Where the children's teachers have a will they will find a way.—Mrs. W. F. Bates, District Director Children's Work, Little Rock District.

Church School World Service Offerings

The World Service Offerings of the Church Schools of the North Arkansas Conference for the period from December 10 to January 10, as reported to Rev. Guy Murphy, Conference Treasurer, are as follows:

Batesville District: Tuckerman, \$4.09; Mountain Home, \$5.41; Auvergne, \$5.10; Calico Rock, \$6.24; Salem, \$3.51; Weldon, \$9.29.

Conway District: Gardner Memorial, \$5.69; Centerville (Greenbrier Circuit), \$2.42; Greenbrier, \$4.40; Salem (Ola charge), \$0.73; Gravelly, \$2.56; Plummerville, \$1.00; Pottsville, \$20.00.

Fayetteville District: Weddington, \$3.00; Green Forest, \$0.50; Centerton, \$6.32; Fayetteville, \$25.00; Springdale, \$11.00; Avoca, \$4.00; Monte Ne, \$7.25; Bentonville, \$10.76; Falling Springs, \$0.50; Decatur, \$2.00; Gravette, \$7.31; Huntsville, \$2.33; Prairie Grove, \$5.97.

Fort Smith District: City Heights, \$3.61; Huntington, \$2.00; Mansfield, \$2.57; Van Buren, First Church, \$10.00; Hays Chapel, \$1.50; Hartford, \$5.19; Clarksville, \$8.00.

Helena District: Madison, \$2.00; Widener, \$2.20.

Jonesboro District: Huntington Avenue, \$4.00; Caraway, \$2.00; Tyrone, \$4.40; Forest Home, \$2.00; Dyess, \$1.30; Luxora, \$4.97; Monette, \$4.00.

Paragould District: Biggers, \$1.00; Hardy, \$1.67; Walnut Ridge, \$8.53; Corning, \$14.20; East Side, Paragould, \$13.94; Knobel, \$8.15; Macedonia, \$2.00; Figgott, \$7.99; Union Grove, \$5.25; Black Rock, \$2.46; Langley's Chapel, \$3.00; Beech Grove, \$3.00.

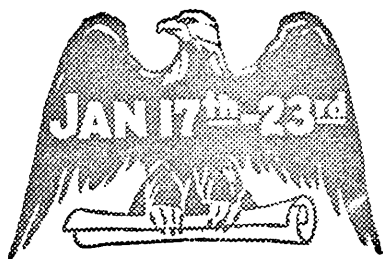
Searcy District: McRae, \$1.25; Gregory, \$1.75; Smyrna, \$1.82; Beebe, \$10.00; Leslie, \$1.81; Judsonia, \$2.05; Harrison, \$5.00.

Watch for quarterly report just after February 10.—Ira A. Brumley.

Fourth Sunday In Schools Of L. R. Conference

We wish to again remind all pastors and church school superintendents in the Little Rock Conference that the Fourth Sunday is to be observed in all church schools the same as we have been observing it in the years past but that the offering is to be sent to Mr. C. E. Hayes, 417 Donaghey Building, Little Rock, instead of to Mr. C. K. Wilkerson, 723 Center Street, Little Rock. Those sending in remittances on the Fourth Sunday are asked to clearly indicate that it is for this cause when they send the offering to Mr. Hayes. All Fourth Sunday offerings will be credited on World Service acceptances but we are anxious to keep a separate report on how much is sent in for this cause through our Sunday schools on this Sunday.

This week there will be mailed from my office to each pastor a report from Mr. Hayes' office, showing Fourth Sunday offerings taken in November and received by him up through Saturday before the Fourth Sunday in December. The offerings sent to Mr. Wilkerson have been turned over to Mr. Hayes and will be shown in this report. There will be enclosed in the letters we are sending to the superintendents this week, copies of the material to be used in putting on the World Service program the Fourth Sunday in January.—Clem Baker.



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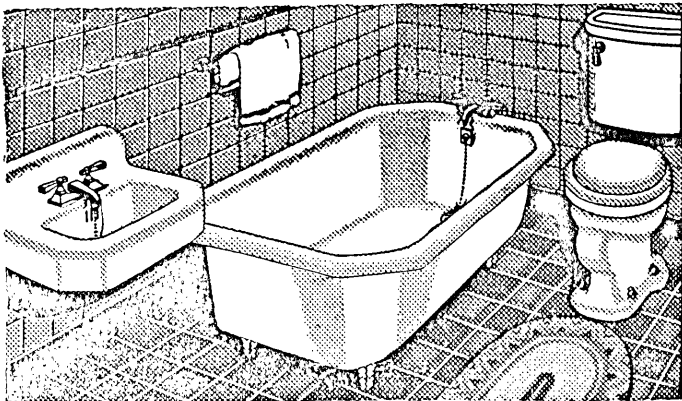
LITTLE ROCK, ARK.

Thrift!! . . . A

National Thrift Week, this year should challenge America as never before. Why? Because the science of saving money is not keeping pace with other things. Depressions come and go, but people continue to live beyond their incomes.

The individual, the family, the state and the nation need the challenge. The individual and each family group should study to learn the new meaning of thrift in light of their needs. The word means thriving; thriving signifies growth; and "Life is Growth." Therefore, the way to practice thrift is for America.

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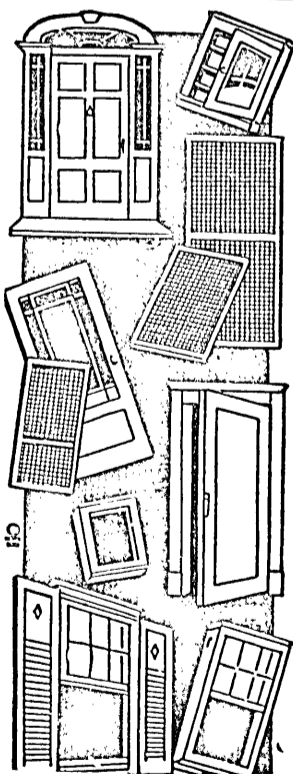
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CHILDREN'S STORYLAND

MISS KATHLEEN SHEARER, Editor



HYMN FOR A CHILD

God gave me a little light
To carry as I go;
Bade me keep it clear and bright,
Shining high and low.
Bear it steadfast without fear,
Shed its radiance far and near.
Make the path before me clear
With its friendly glow.

God gave me a little song
To sing upon my way;
Rough may be the road, and long;
Dark may be the day;
Yet a little bird can wing,
Yet a little flower can spring,
Yet a little child can sing—
Make the whole world gay.

God gave me a little heart
To love whate'er He made;
Gave me strength to bear my part,
Glad and unafraid.
Through Thy world so far, so bright,
Father, guide my steps aright!
Thou my song and Thou my light,
So my trust is stayed. —Selected.

Don't Forget Your Lantern

"It will be quite dark before you return, Charley; don't forget your lantern," said a mother to her son, who was going to spend his half-holiday at a farm about two miles distant.

"I'm not afraid in the dark and I know the way well enough," he muttered. "No, I shan't take the

stupid old lantern; it will be in the way."

On he went and spent a merry afternoon with his companions, never thinking of his mother's words, or troubling about the journey home. It was quite dark when he said good-bye to his friends at the farm, and as there was no moon the night was very dark, so they kindly offered to lend him a lantern. But he was too proud to accept it after boasting to his mother that he knew his way so well, and declared more loudly than ever that he knew his way blindfolded and would be half way home before the lantern was lighted.

He ran down the path, along the road and across the field. In the corner of the field was a broken stile which had to be crossed in order to enter the wood. Part of the stile had rotted away, but the long nail which had fastened it still remained, and, catching Charley's jacket as he climbed, it tripped him and threw him suddenly into a bed of sting nettles in the dry ditch beyond. Bruised and smarting and mortified he began to make his way through the wood. There were several paths, but the widest and most frequented was his nearest way.

Perhaps it was the pain he was suffering or the annoyance he felt which caused him to forget to take the turning on the right, for after walking a short distance he found the bushes were close to him on either side, and he felt sure that he had strayed into one of the narrow pathways which crossed the wood in every direction. How he longed for his lantern! He had no idea which way to go, but wandered on and on until he grew footsore.

At last he came to a more open space and, thinking he had reached the road, he pressed boldly on, but found the ground gave way beneath him, and in another moment he was struggling in the water. There was a large pool in the midst of the wood, and in this he had fallen. Happily, it was not very deep, and, after groping about for something to which he could cling, he seized hold of a tough bough, and by its aid managed to scramble out of the water into the pathway.

Some time later, bruised and bleeding, with clothes torn and stained with mud and weeds, and soaked with water, he reached the gate of his own home where all the family were assembled, wondering what had become of him.

"Mother," said the miserable but

penitent boy, "I've been very foolish; but I will never go without the lantern again."

Four years passed and Charley, a fine, tall lad, stood again by the gate saying farewell to his mother, not for a few hours but for months—perhaps years.

"Don't forget your lantern, my boy," she said, as she placed in his hand a small Bible. "Let God's Word be a lamp to your feet and a light to your path." Whenever you are in doubt as to the way you should take, let the light of this Book shine upon your path and the way will be plain.—Sparkling Waters.

"I LIKE TO GO TO CHURCH" A CHILD'S CREED

I like to go to Church
When only God is there
And fall upon my knees
And bow my head in prayer.

No trouble nor no fear
Can come to me then
For I am in my Father's house
And I love my Shepherd's care.

And when from that Holy Place I go
To face life with problems I do not know
I feel that I have strength and power
To face the crises of every hour.

(The author of the above poem is the nine year old daughter of Rev. and Mrs. T. J. Chitwood, Holmes Street Church, Huntsville, Alabama.)

JUST FOR FUN

Church-School Teacher—"Can any of you little girls tell me who lived in the Garden of Eden?"

"Yes, teacher—the Adamases."
—*Boston Globe*.

Mother—"What's your little brother crying about?"

Johnny—"Oh, he's dug a great big hole in the back yard and wants to bring it into the house."

Teacher—"Every day we breathe oxygen. What do we breathe at night, Junior?"

Junior—"Nitrogen."
—*Chelsea Record*.

Professor—"Why are you tardy this morning, Miss Anderson?"

Miss Anderson—"Class started before I got here, Professor."
—*Selected*.

Bobbie had been unusually naughty. When mother attempted to punish him he crawled under the bed well out of her reach. There he remained.

When father came home, mother related the whole story. So father started under the bed after his unruly son.

Bobbie saw him coming and called out: "Is she after you, too, pop?"

Father—Tommy Bang always remembers what he learned at school and tells his father. Why don't you?
Son—Well, you see, Tommy lives lots nearer school than I do.

Traffic Officer—"What's the matter with you?"

Driver—"I'm well, thanks, but my engine's dead."

Alzheimer

I shall never forget Dr. Millar. I do not attempt to add to the many tributes that have been so worthily paid him, but the following at least partly expresses my thoughts:

"And thus the native hue of resolution is sicklied o'er with the pale cast of thought, and enterprises of great pith and moment with this regard their currents, turn away, and lose the name of action."

There is no doubt about our Methodist doing all such a properly managed Conference paper can do, if there is the proper cooperation. I consider it one of, if not the greatest of assistants I have. May I mention a few things accomplished during our sojourn on this charge. All credit is due the people who have worked so faithfully.

All finances were in full, plus, last year. The outside of the church building was painted. The church Improvement Society which had functioned splendidly for many years, became a new wide-awake W. S. C. S. An Epworth League was organized.

Pastor's salary has been increased \$100 this year. Over \$100 has been raised for church improvement. A Men's Club has been organized. Men who never did so before are contributing liberally.

A few weeks ago Rev. Ralph Lewis and wife, missionaries from Korea, held a wonderfully helpful service here.

The outlook is splendid for still greater accomplishments.

We fully expect this church to be at 100% on subscribers this year.

We have large and appreciative audiences at Lake Dick once a month.—Lee R. Sparks, Pastor, Swan Lake Church.

District Missionary Institute, Jonesboro District

The Jonesboro District Missionary Institute was held at Jonesboro, First Church, January 9. The session was opened with the singing of two hymns and a prayer led by Rev. O. M. Campbell. Rev. W. A. Downum read from the scriptures and Rev. Rex B. Wilkes led in prayer in behalf of Rev. and Mrs. A. L. Riggs, recently injured in an automobile accident.

Rev. Glenn Sanford discussed the district evangelistic program, presenting a chart on which was shown the total enrollment in the Church Schools of the Conference for the past ten years and the number joining the church from the Church School. He pointed out the manner in which additions to the church decreased when Church School enrollment decreased. Brother Sanford urged the development of extension work around pastoral charges. This he called "the open road" for Methodism.

Rev. F. M. Sweet, District Evangelist, spoke of his work in the rural areas as yet untouched by Methodism. He surveyed the entire field and told of various places in which rapid progress is being made toward the establishment of new churches.

Rev. J. A. Gatlin, Conference Evangelist, spoke on home missionary effort and told of many enthusiastic programs now under way in the Conference.

Dr. W. B. Lewis, medical missionary recently returned from Belgium Congo, gave an interesting and inspiring account of his work in a Methodist hospital. His account of difficulties overcome and of work under extreme handicaps was a challenging message.

During the afternoon the Institute was divided into three groups: The Children's Workers, under the direction of Mrs. Preston Hatcher, District Director of Children's Work; The Woman's Society of Christian Service, at which the new District Secretary, Mrs. R. E. L. Bearden, Jr., presided, and the Pastor's and Layman's meeting.

At the Pastor's and Layman's meeting, conducted by Dr. E. W. Potter, the following subjects of immediate interest were discussed: The Mission Study Books, Rev. C. W. Good; The Arkansas Methodist, Rev. R. E. L. Bearden, Jr.; The Christian Education Program, Rev. Ira Brumley; Hendrix College Week, Rev. A. W. Martin and District Lay Program, Mr. W. P. Womack. The session was closed with a prayer by Rev. Eugene Hall.—R. E. L. Bearden, Jr.

First Boy—"Where are you going in such a rush?"

Second Boy (on a run)—"Fire alarm."

First Boy—"Where's the fire?"

Second Boy—"Boss said he'd fire me if I wasn't back in ten minutes."

How To Relieve Bronchitis

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. J. R. HENDERSON, Editor

House No. 1941 On Christian Service Lane

(The following is part of a New Year's Message to the Presidents of the Little Rock District given at a recent meeting in Little Rock, by Mrs. A. S. Fox, President of the Little Rock District.—Editor).

Some years ago General Booth, commander of the Salvation Army, sent a one-word New Year's greeting to the Salvation Army stations all over the world. That word was "OTHERS." How much meaning in the six-letter word. It signifies all for which Jesus lived and died. Was it not for this service to others that our women's organizations were first being formed and are now functioning?

This is a wonderful New Year for Methodist women!—the very first calendar New Year for the Woman's Society of Christian Service, now the largest woman's organization of its kind in the world with its 1,135,000 charter members and its 19,716 charter societies. It is a great honor and privilege for each of you as President and leader of your Society to be First Lady of house number 1941 on Christian Service Lane. Yours is a brand new house, built for you by the unified women's organizations of the three Methodist churches. So it is not all new for it is filled with loving memories of past service and loving wishes for your future success.

Your house seems quite large, with many rooms. What a wonderful foundation! It is of the same beautiful material of which your church foundation is made—the solid rock of Jesus Christ bound together by Faith. Let us enter this new house. Three steps lead to the entrance: the first of these is "I will love the Lord my God with all my heart, with all my soul, with all my mind"; the second step, "I will love my neighbor as myself"; and the third, "I will do unto others as I would have them do unto me." This leads us through the door of service into a large and inviting room which we shall call the Fellowship room. In this room the President and her able assistants will inspire, inform and entertain all the women of the church through attractive programs, with study lessons that are more interesting than those of the finest club to which you belong, and with other meetings planned primarily for fellowship. Let us this year do the common thing in an uncommon way.

Just behind this room is a Prayer room. Shall we call it the Power room? Here on a table is the open Bible and near the Bible are other devotional books such as the Upper Room. It is very quiet here. Regularly each week groups meet here for prayer. Many of us think it is the most important room in the house. If you don't have it won't you add it right away?

The next room must be the library. Its walls are lined with missionary books. Here presides your Secretary of Missionary Education and Service. She will interest all your members in the study of the work of our 1,452 missionaries in 31 different countries. On the current bookshelf we see such books as: Methodism's World Mission, Dan-

gerous Opportunity, Life Has No Ceiling, The Amazing Chinese, and Uprooted Americans.

Adjoining this is a reading room. Here your Secretary of Literature leads us to a magazine rack containing the latest editions of The Methodist Woman, The World Outlook, The Arkansas Methodist, The Advocate and others. But it is The Methodist Woman, our official magazine in which we are most interested for it is really a guide for our work. Please get many copies in your societies as quickly as possible, for these first issues acquaint us with the personnel of our society and answer many problems of our new organization.

There are also rooms for children and young people in this new house and we would not overlook our dining room, managed by our chairman of Christian Social Relations and Local Church Activities and her helpers. She also has time to direct the work in community interests outside the Society.

This new house of yours is lighted by the radiance of Him we call the Light of the World and it is warmed by the glow of Christian Fellowship. We must not fail to call your attention to the shrubbery which surrounds the house. It is beautiful for it consists of deeds of kindness, acts of sympathy, and words of encouragement. Let us build the best Society house in 1941. Let us make them friendly places where Jesus abides.

Paragould District Meeting

The Paragould District Woman's Society of Christian Service met at the First Methodist Church of Paragould on January 9, with Mrs. Ben DeVoll, District Secretary, in charge. Mrs. Hinkel Pewett, our Conference President, gave a splendid talk on the duties of presidents and vice-presidents. Other guest speakers were Mrs. A. P. Patton, our Conference Secretary, who spoke on the duties of district and local secretaries, and Mrs. D. G. Hindman, Chairman of Conference Committee on Spiritual Life, who gave us an inspiring message on that phase of the work. Mrs. Pewett then presented a Life Membership to our much-loved Mrs. H. Lynn Wade, and as this was the first certificate from our new organization we were all much interested and appreciated the kind words of love and appreciation spoken by Mrs. Pewett for Mrs. Wade. Mrs. J. H. Bledsoe was appointed our District Study Leader.—Rose Coffman, Secretary.

Hartman Society

Our Society met Tuesday, January 7, with fourteen members present. Our church is being replaced with a new brick and for the present we are somewhat unsettled. But we had a good meeting and a pledge service. Our new Study Leader, Mrs. W. W. Peterson, our pastor's wife, called our attention to our new mission study and announced the time for the study. We are looking forward to a great year with the leadership of our new pastor and his wife.—Miss Ethel Bunch, Reporter.

Spiritual Life Committee Of North Arkansas Conference Plans

On Thursday, January 2, the North Arkansas Conference Spiritual Life Committee met at the home of Mrs. Alice Graham, Tuckerman, to perfect plans for the year 1941. Many of our conference officers were present. All attending this meeting were cognizant of the fact that this meeting was an unprecedented one in our Conference. Silent prayers were offered that God might "give us a light that we might tread safely into the unknown."

Mrs. D. G. Hindman, Chairman of the Committee, led in a most helpful devotional, after which she read important communications from Mrs. W. M. Alexander, Woman's Division Chairman, Mrs. O. W. Prince, Jurisdictional Chairman, Mrs. Hinkel Pewett, Conference President, Mrs. Peter Kittel, Secretary of Missionary Education and Service, and Mrs. R. E. Connell, Secretary of Christian Social Relations and Local Church Activities. These letters not only gave information as to the scope of the work, and plans for the work, but expressed deep desire for harmonious cooperation. After much discussion it was made clear that the Secretary of Missionary Education will have charge of the Bible Study as she has had in former years. From Mrs. Pewett came the suggestion that each local Spiritual Life Chairman promote the use of devotional books in the circle meetings. We were asked to watch The Methodist Woman for announcement as to the book selected for Bible Study, but the use of this book is not compulsory. Societies may use another if it is more adapted to their needs.

Plans and policies were discussed at length and the following suggestions were adopted: (1) The development of the personal spiritual life through the use of the quiet hour, Bible study, devotional reading, and prayer; (2) Spiritual Life groups in all local churches, meeting small numbers for prayer, sharing of religious experiences, and a discussion of personal religious problems; (3) Promotion of Bible study and study of stewardship throughout the church, especially in Spiritual Life Group meetings, circle and business meetings of the Society; (4) Sponsoring all-day meetings with a definite spiritual emphasis, and holding retreats; (5) Sponsoring special prayer projects; (6) World Day of Prayer, February 27; (7) Cooperation with the Commission on Evangelism, and all other spiritual movements.

We recommend the following materials: (1) How to Form a Spiritual Life Group, and suggestions for Spiritual Life Committee in local society; (2) Results of Work of Groups, Retreats, Informative, concrete examples; (3) Booklet on Spiritual Life, including Bibliography. (These booklets may be ordered from Literature Headquarters, 420 Plum St., Cincinnati, Ohio. The cost in most cases is ten cents per copy, some are five cents).

After such a day of prayer and planning we felt as if we might "go out into the unknown with our hands in the hand of God, which

General Information For Girls' Missionary Groups Leaders

(Since so many are eagerly waiting plans for the new organization for young women and girls, we are happy to print the following article which was sent in by Mrs. F. N. Weeks, Secretary of Young Women and Girls' Work of the North Arkansas Conference.—Editor).

For the present we are using the name, "Girls' Missionary Groups," meaning an organized group. If you prefer, it is quite permissible to use "Girls' Missionary Organization." It is also permissible for a local group to use another name if they wish, but it must include the united approach to Missions. It is understood that all names used now are subject to change when the harmonized plans are developed.

We are to encourage organization of new girls' societies, according to the new Constitution as in the PLAN BOOK (See page 3 of the Plan Book). The Plan Book may be purchased in quantity for seven cents a copy. Single copies are ten cents each. On page 9 of the Plan Book are detailed instructions in regard to the funds from "Girls' Missionary Groups."

The girls do not have responsibility in Christian Social Relations and Local Church Activities, theirs is now a Missionary Organization. It is rather nice to suggest that they take some project or projects as service projects in the local church. For example, being responsible for the care of small children during the worship service; being responsible for flowers for the pulpit occasionally; assisting in the serving of church dinners. Projects should be decided according to the needs in the local situation.

In a short time you will be getting further word in regard to reports.

We are so glad that Grace Noll Crowell has written for us, "A Daily Prayer." This was written especially for the girls of the Woman's Division. May we quote from Mrs. Crowell's letter: "I wrote, asking God that I might say the right things in the prayer that possibly may be used by many." And in this spirit we should use these beautiful lines. Copies may be had from the Literature Headquarters, 150 Fifth Ave., New York City, New York, 5 cents for three dozen. New publications will be available from time to time and when they are ready they will be listed in the METHODIST WOMAN.

The destiny of the nation lies far more in the hands of the women—the mothers—than in the hands of those who possess power or those who are innovators, who seldom understand themselves.—Froebel.

shall be better than a light, and safer than a known way."—Mrs. J. L. Dedman, Secretary.

Notice! To Zone Chairmen and Chairmen of Spiritual Life Cultivation in the Helena District—This is a message to you until I can send a more personal communication.—Mrs. J. L. Dedman, Helena District Chairman.

The Practice of Brotherhood

By R. H. CANNON

St. Paul wrote to his Galatian friends, "Bear ye one another's burden's, and so fulfill the law of Christ." (Gal. 6:2). Almost from the beginning Methodism has recognized her obligation to do something for the support of her retired preachers, their widows and orphaned children. This obligation has never been met in anything like the measure that it should have been. This writer rejoices that in our united Methodism this obligation has been placed where it really belongs, alongside the pastor's salary. I think the future we may expect a better support for those who have given their lives for the church. We are beginning to sense something of what the Apostle meant when he talked of applied brotherhood.

* * *

This writer rejoices, also, that the recognition of this obligation to share another's burden gained acceptance in the Little Rock Conference before unification was effected in the adoption of a plan to help the underpaid pastors. If there is any practical method of applying the principle of the Apostle's exhortation quoted above among Methodist ministers, surely it is be-

ing exemplified in our sustentation plan of aiding the brethren who are hard pressed financially in trying to do their work. Not that the plan adopted is perfect yet; none of us would claim that. But it is working, and it is effecting the thing that was aimed at from the first, namely, to increase the income of pastors in the lowest income brackets, and to stimulate charges to do more themselves for the support of their pastors. Let us glance at the way it worked the past year, 1940, which was the third year of its operation.

* * *

According to the treasurer's report, there was paid into this fund for the period, December 1, 1939, to November 20, 1940, a total of \$2,930.00. During this same period there was disbursed, paid out to pastors whose charges had fulfilled the conditions, the sum of \$3,739.71. This was \$809.71 in excess of the total amount paid in during the year. Had there not been a surplus in the treasury from the two preceding years, payments could not have been met in full for all whose charges which had met the conditions. Should there be a proportionate increase in the demands

made on this fund this year over 1940, as there was in 1940 over 1939, we shall not be able to meet payments in full unless there shall be a response to this obligation on the part of those pastors and charges who should have paid and did not the past year.

* * *

The treasurer's report (see 1940 Journal, pp. 123-125), shows that there were 52 charges that paid their apportionment, and 68 pastors. If we add to this those members of the conference not serving pastorates, but in some other capacity, together with the District Superintendents, the total number of preachers paying to this fund was 78. The Journal shows that there were 92 charges that paid more than the minimum salary fixed by the conference. Forty of these paid nothing to this fund. That means that there were ninety-two preachers, not counting superintendents and others, who were supposed to pay their part to this fund. Twenty-four of them paid nothing.

But look at another side of the picture. Thirty-four preachers were helped by this fund the past year in sums ranging from \$25, the lowest, to \$242. Thirty-two of these re-

ceived fifty dollars or more; twenty-six received seventy-five dollars or more; twenty-two received one hundred dollars or more; six received more than one hundred and fifty dollars; three received two hundred dollars or more. And that is not all. For every dollar paid out of this fund means that the charge served by the pastor receiving it had increased its support of the pastor over the average for the three basic years, 1935, 1936, 1937, by a corresponding amount. That means that these thirty-four preachers, no one of whom received as much as \$1,000 from his charge, received last year the total sum of \$7,479.42 more than they would have received had it not been for this sustentation plan. Let any brother meditate prayerfully over these facts and say whether the sacrifice it cost him to make his contribution was worthwhile or not. And to those brethren, preachers and laymen, who have thus far refrained from participating in this fund, notwithstanding conference action, I would say, "Come on in, brethren. The water is fine." After all, there is truth in the extra-gospel saying of Jesus, quoted by Paul, "It is more blessed to give than to receive."

Infantile Paralysis Campaign Sunday, January 26

From Governor Adkins

Steward of Asbury Methodist

"We feel it is a privilege to join this great campaign which in the true American tradition recognizes no difference of politics, race, creed, or color. This is truly an all-American fight, and as such it is certain to succeed. There is no cause under the sun of more concern to the nation than the well-being of our children."



FROM THE ARKANSAS HEADQUARTERS

What may well become a tradition in years ahead, marking America's profound concern for the afflicted, will be celebrated in churches of all denominations throughout the nation in observance of "Infantile Paralysis Sunday" on January 26.

The year 1939 witnessed the first such occasion. At that time ranking prelates and church officials endorsed the observance. From pulpits and platforms prayers were asked for the victims of the dread disease, and the work and needs of the National Foundation for Infantile Paralysis were called to the attention of the church-going citizens of the nation.

Again last year a similar observance was made. And now, for a third consecutive year, church leaders of all faiths and their people will make of January 26, an occasion for rallying their forces in the annual "Fight Infantile Paralysis" campaign.

This campaign, which this year in Arkansas is being conducted under the leadership of Governor Homer Adkins, was launched this week in a thousand Arkansas communities. Mr. Adkins conditioned his acceptance of the Arkansas chairmanship on the approval of national officials of his wish to eliminate dances, banquets and other strictly social affairs as a medium of raising money for this great humanitarian cause. Approval was forthcoming, and the campaign is being conducted on a

plane patterned after the Community Chest drives.

"It is an appeal," Mr. Adkins said, "to the benevolence of all our citizens, and all will be given an opportunity to participate in equal measure."

Organizations of men and women are conducting the drive in every county and community in the state. The "March of Dimes" has been reserved for children, and is being directed in schools throughout the state by the Arkansas Education Association.

Mr. Adkins said this week he would make no direct appeal to the churches of the state to observe "Infantile Paralysis Sunday" but that any ministers and congregations who were inspired to participate in such manner would be rendering a fine service to humanity.

The fight against infantile paralysis was started almost single-handedly by President Roosevelt more than 10 years ago when he inspired the creation of the Warm Springs Foundation where he received treatment for the havoc wreaked upon him by the disease. In 1937 he called for a national organization to fight the disease and the National Foundation was created.

Half the money raised in the January campaigns is returned to the states whence it came to assist present and future victims of the disease. The other half goes to the National Foundation for the broad attack—research, epidemic control,

From Bishop Selecman

A personal letter from Bishop Selecman states that he hopes all churchmen will co-operate in this worthy, humanitarian enterprise for crippled children. He was warm in his praise of the high plane on which the campaign is being conducted this year.

manufacturing of iron lungs, braces, special shoes and for the maintenance of treatment centers such as the Warm Springs Foundation.

The President pronounced the theme of this year's campaign when he said last month: "Nothing is closer to my heart than the health of our boys and girls and young the first line in our National Defense."

John H. Greene, retired insurance executive of Little Rock, is executive state director of the Arkansas campaign; James J. Harrison is director of publicity, and E. Ray Scott and Miss Willie Lawson, executive secretary of the Arkansas Education Association, are state vice-chairmen.

Mr. Greene said that the early progress of the campaign indicated the result would be far greater than any held in Arkansas. "The most heartening thing," he said, "is that virtually every penny of every dollar contributed will go into the fight being waged throughout the nation for childhood. From every section of the state comes endorsement of our plan which eliminates the expensive dances and banquets."

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

From a Conference Lay Leader

By J. S. M. CANNON

Associate Lay Leader

At the Annual Meeting of the Little Rock Conference Board of Lay Activities, it was voted to give the Conference Lay Leader authority to name an Associate Conference Lay Leader.

Mr. Fred Gantt, of Foreman, District Lay Leader of the Texarkana District, has been named for this post. In making the selection, it is desired to call attention to the long and useful services which Mr. Gantt has rendered the Conference, not only as a member of the Conference Board, but in many other capacities. His work as Lay Leader of the Texarkana District has been noteworthy. Few laymen have given more generously of their time and ability to the church than Mr. Gantt.

His services will be available to the laymen in all parts of the Conference, but it is suggested that calls upon his time be made principally from the South and Southwest sections in order to save travel expense both for him and for the Conference Lay Leader.

James W. Workman

At the last session of the Little Rock Conference, it was voted to set apart one evening during the next session of Conference for a "Laymen's Anniversary Meeting", with a program devoted wholly to the work of lay activities.

Our own Jim Workman, now Associate Secretary of the General Board at Chicago, has been engaged as the principal speaker for this occasion. To get speakers like Jim, one must act while there is still time. That is why we have already made arrangements with him for this occasion.

E. Dow Bancroft

During the week of June 18th to 24th, Mr. E. Dow Bancroft has promised to give at least one day to each District in the Conference, closing on the 24th with three addresses at the Camden District Adult Assembly.

District and Associate District Lay Leaders should begin to plan now for one of these meetings. Having heard Mr. Bancroft at the recent session of our Conference, no doubt all the Districts will want to avail themselves of his services for a one-day meeting.

Jurisdictional Council

Beginning February 7th, there will be held in Dallas, Texas, a Jurisdictional Council for all the Conference Lay Leaders of the South Central Jurisdiction.

The work of the Council will be centered around the specific tasks of the Conference Lay Leader, and will be in the nature of a training course for them.

The idea that the liquor business creates something economically is on a par with the idea of the undertaker who complained that the pure milk committee in his town had ruined his trade in baby funerals.—Dr. Irving Fisher.

REASONS FOR TITHING

By BERT WILSON

Most churches are looking for some panacea to cure their financial ills. Almost any feasible plan will be eagerly seized upon by despairing church Boards.

Now we are having an agitation of the tithing system. Many will plan to inaugurate it in their churches. The testimonies are so overwhelmingly conclusive that the tithing system will produce the money that short-sighted preachers and churches may hastily try it. Their reasoning will be about as follows: "Other plans have not produced the money; we need the money. The tithing system will produce the money; we will inaugurate the tithing system in order to get the money." Thus the main point is missed entirely. As a warning and a protest

such a low basis is to doom it in advance. The church has been waiting for one hundred years to be taught a spiritual motive for giving. The time has come for the church to launch a systematic and continuous campaign, teaching the high motives and purposes of systematic stewardship; these purposes and motives to become life principles among Christian people, financially expressed by religiously giving at least the tithe to the work of the Lord.

What the Main Purpose or Motive Is

1. It is to teach men to put God and the Kingdom first. With most professing Christians, self, home, business, pleasure come first. After time, attention, energy, money have been given to other things, if there be any left the Kingdom may get



against such a procedure this first chapter is written on "THE MAIN DRIVE OF THE TITHING SYSTEM". This will be discussed from two standpoints: First, WHAT IT IS NOT; second, WHAT IT IS.

What the Purpose is Not

1. It is not to get money to pay off church debts, nor to pay last year's deficit, nor to pay interest on money borrowed at the bank, nor to pay the preacher's back salary. If any such selfish low motive is presented as a reason for starting the tithing system, many members will resent it from the start. This whole program should be put on a higher plane.

2. It is not merely a substitute for other worn-out methods of attempting to raise money. To start out with the attitude, "We've tried everything else, let's try this for a while", half defeats the thing before it starts.

3. It is not a cure-all to cure the many ills of the church. Someone reads a tract or hears a testimony of a church wonderfully blessed by tithing. He quickly concludes to rush into the plan with visions of a full church treasury. The committee talks money, the preacher talks money, the board talks money. Money is emphasized out of necessity, because of the stupidity and negligence of the past. Hence the main point or purpose is missed altogether.

4. Primarily and fundamentally the main drive is not for money at all. To start the tithing system on

first. God takes last place instead of first. The main object, therefore, must be to REVERSE THE ORDER. When a man is asked to become a tither, he is asked to establish as a life principle the habit of putting God first. This, of course, gets the tithe, but it does vastly more; it gets the tither. It creates a new race of Christians who put God and His Kingdom where they rightfully belong—FIRST.

2. To teach men to recognize and acknowledge God's ownership. God owns the property, land, money and income which we call our own. It is God's world. The gold and silver belong to Him. This point many church members do not and will not recognize, much less acknowledge. Here the tithing system is vital. The teaching is that the tithe in a special sense belongs to God. We therefore do not ask a man to tithe to pay the preacher, or the debt, but we ask him to pay to God what already belongs to Him. If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all. The tither then, recognizing and acknowledging God's ownership, pays his tithe from a high spiritual motive. He renders unto God the things which belong to Him.

3. To teach men that God's ratio of giving is the tenth. On this point much teaching is necessary. Some have given when they have felt like it, and most of the time they don't feel like it. Others give what their fathers and grandfathers gave. Oth-

ers give as little as possible and still maintain a semblance of religious self-respect. Some give less than one per cent; some less than five per cent. But God's ratio through the ages has always been the one-tenth. The tithe, therefore, has had the divine sanction and should be recognized by every follower of Christ as the ratio which God himself has established and expects us to pay.

4. To teach that tithing is an act of worship. Someone has said that worship is self-giving to God. A man's money is a part of himself, his brain, his brawn, his energy. When he gives money he gives a part of himself back to God. His tithe is not merely answering a temporary financial call; it is given as an act of worship. He goes to the Lord's house on the Lord's day, he mingles with the Lord's people, he partakes of the Lord's Supper, and he puts into the Lord's treasury the Lord's money. It is a supreme act of worship. Now, if a campaign on the tithing system is put on this high plane, the money will come, to be sure, but a greater result will follow. The whole church will be lifted. Out of selfish, negligent, self-satisfied churches can be made real churches of Jesus Christ.

The MAIN DRIVE, therefore, is to secure, not the tithe, but the tither; not the gift, but the giver; not the money, but the man; not the possession, but the possessor.

"To press the principle of the tithe to secure ready money is to do violence against God's purpose as well as against the tither. Preaching high truth for revenue only awakens suspicion. We must not cheapen a great message. We should teach that rendering the tithe means the identification of a man with his God, that it marks the entrance into the abundant life."

Understanding Needed

By J. L. V.

A better understanding of the average man's attitude toward the church, toward denominations, and toward the professional religionists is perhaps the thing most needed to enable Christianity to maintain its rightful place among the other agencies in a fast-moving world.

Lack of understanding is reflected in the extremes in opinion revealed recently by a teacher of a Bible class, and an ecclesiastical commentator on the Sunday School lesson for that week.

These conflicting views illustrate the need for a better understanding of the fundamentals of religion if the church is to remain a really militant missionary enterprise, and is must be that or fail.

It is possible that some of the experts have been looking at life through such high-powered lens they have missed those things most important to the average man or woman. It may be they have been looking so hard for a few things that they have overlooked facts most essential to the rank and file of laymen.

Perhaps there was a chip on the shoulder of this particular teacher, whose views were so different from the Sunday School lesson comment—
(Continued on Page Fourteen)

METHODIST EMERGENCY COMMISSION

Bishop Edwin H. Hughes has received a letter from Doctor T. Ferrier Hulme, ex-president of the English Wesleyan Conference, and well known to American Methodists. This letter, under date of December 4, tells of the bombing of Bristol by the German airplanes a few days before. The following quotations relate to famous Methodist shrines:

"The upper half of the best known shopping arcade in Bristol has gone. Wesley's 'New Room in the Horse Fair', as he called it—the mother chapel of world-wide Methodism, opened by him 39 years before the original City Road Chapel in London—is separated by a wall from the lower portion of the arcade. If that part of the arcade had perished, our most sacred shrine in the world would have gone, too. But, thanks be to God, it is intact. The life-size equestrian statue of John Wesley is still safe. So is the statue of Charles Wesley."

"Charles Wesley's house in Charles Street is still whole, though the adjoining property is destroyed."

"Also, all the property next to the room where John Wesley ordained Coke, Whatcoat, and Vasey is wiped out. But the room, with the memorial tablet, is untouched."

English Methodists rejoice that thus far these sacred historic places are preserved.

But, in general, British Methodists have suffered dreadfully in personal deprivations and in destruction of Church property.

American Methodists will keep this in heart and mind for The Day of Compassion, March 2, 1941.

Fort Smith District Missionary Institute

The Fort Smith District Missionary Institute was held at the Grand Avenue Church in Fort Smith at seven p. m., Monday, January 6. The attendance was good.

Rev. W. V. Womack, District Superintendent, conducted the devotional and presided at the meeting. Rev. Wm. Sherman, pastor at Ozark, led in prayer.

Rev. Grover C. Johnson, secretary of the Town and Country Commission for the Conference, spoke in the interest of the Arkansas Methodist and urged every pastor to conduct an intensive campaign for the paper.

Rev. Ira A. Brumley, Executive Secretary of the Conference Board of Christian Education, spoke of the interest of Christian Education in the whole missionary program. Rev. J. T. Byrd, District Missionary Secretary discussed the work of the Church Board of Missions and Church Extension and insisted that a school of missions be held in every church in the District, based on "Methodism's World Missions," by H. P. Van Dusen. 292 copies of that book has been distributed within the District to date.

Rev. J. A. Gatlin, Conference Missionary Secretary, was introduced and delivered a message on "Methodism Mobilized." The address was packed with information and inspiration.

Dr. and Mrs. Wm. B. Lewis, representative of the General Board of Missions and Church Extension, were present and each brought a

great message. Dr. Lewis told of his work as a physician and surgeon at Tunda in the Belgium Congo in Africa and also of his work in evangelism there. Mrs. Lewis warmed the hearts of her hearers as she spoke of her educational work at Tunda and especially of her work in the orphanage she conducts there.

"Zion Haste" was sung and Rev. J. J. Galloway pronounced the benediction.—J. T. Byrd, District Missionary Secretary.

Conway District Missionary Institute

A total of one hundred and twenty-five persons attended the Missionary Institute for the Conway District held at Morrilton last Tuesday, January 7. One of the best programs that it has been the privilege of this writer to attend had been arranged and was ably conducted by the district superintendent, Rev. E. T. Wayland.

Rev. Roy Bagley pitched the meeting on a high plane with his devotionals built around the theme of "The Supremacy of the Gospel of Jesus Christ." Dr. and Mrs. W. B. Lewis of the General Board of Missions were so good that as they described their journeys and work among the natives of Africa we could visualize ourselves as being by their side as they worked. The social conditions, the family and tribal life, and the country itself were described with such faithfulness to detail that a new and abiding interest in Africa was born. A new interpretation of Missions was given by Rev. A. W. Martin of Jonesboro. "Missions are not geographic but spiritual," he said in pointing out that vast areas in our American life are pagan and these must be brought under the control of the Spirit of Christ if we are to survive.

The afternoon session was devoted to practical aspects of the new Missionary approach to the local church. Rev. H. M. Lewis of Russellville discussed "The Organization of the Church Board of Missions and Church Extension." Rev. R. S. Hayden of Conway discussed the organization of the general board. Mr. Joe A. Goetz, district lay leader, discussed the place of the laymen. Mrs. T. A. Hillis of Atkins, district secretary of the Woman's Society of Christian Service, outlined the work of the women and Rev. Kenneth Shamblin of Atkins explained the part that the young people should have in the program.

Rev. J. A. Gatlin, pastor host, presented the mission study book, "Methodism's World Mission," by Henry P. Van Dusen. The Arkansas Methodist was represented by Rev. G. C. Johnson and the Hendrix College campaign by the district superintendent, Bro. Wayland. Bro. Ira A. Brumley very clearly and convincingly related the Church School to the whole program of Missions and Evangelism. Rev. E. H. Hook closed the meeting with a fervent and stirring appeal for a spirit of evangelism in our churches.—H. M. Lewis, Sec'y.

The primary idea of prohibition is not to prevent anyone from taking a drink, but to prohibit the distillers and vendors of liquor from destroying America's greatest natural resources—our young people.—Roger Babson.

MINISTERS' WEEK AT S. M. U.

Ministers' Week at Southern Methodist University will be held this year February 3-7, Dean E. B. Hawk announced. The special distinguished speakers will be Dr. Roy L. Smith, the Fondren lecturer; Dr. John R. Mott, Methodism's great world citizen, and Dr. Arthur Hewitt, a Presbyterian minister, who will speak on "The Rural Church". Dr. Smith has the general topic, "The Revolution in Christian Missions", with the special topics for his six addresses: "The Golden Age", "The Age of Doubt", "Doors That Are Closing", "Christianity and Democracy", "The Modern Command" and "The New Program". Dr. Mott has the general topic, "Outstanding Issues Confronting the Churches", and special topics for his five addresses: "The World That Baffles Us", "What Should Christians Do in This World Upheaval?", "Unique Possibilities Within the Western Hemisphere", "How Can We Call Forth and Develop the Lay Forces Now So Largely Latent?", and "Characteristics of an Efficient Leadership for the Present Day". Dr. Hewitt's four subjects will be: "What is Wrong With the Rural Church?", "Tinkering With Temporalities", "Ambassadors of the Eternal", and "Lights and Shadows of Rural Life". These subjects and these able speakers insure a great week of high intellectual instruction and stimulating inspiration without cost. Laymen and ministers will be cordially welcome. Room reservations should be made not later than January 20, through the office of the School of Theology. Prices range from \$1.00 to \$1.50 for rooms occupied by two. The University Glee and Choral Club, under the direction of Professor Thomas S. Williams, will open the program of the week with special music to be followed by the first of the Fondren Lectures. Plans for participation in Ministers' Week should now be laid.

Marshall

Wife and I arrived on our new field Nov. 14, and were met with a cordial reception. We are delighted with our people. They are courteous, affable and generous. They have visited the parsonage on two special occasions and left on the dining table a variety of good things to eat.

The attendance at the worship is growing and there are other signs of growing interest. We are hoping for a fine year with this fine people. I enclose renewal to the Methodist, and I hope to secure a full 100% list here soon.—Chas. E. Gray, Pastor.

The General's View of It

An officer once complained to General Stonewall Jackson that some soldiers were making a noise in their tent, "What are they doing?" asked the General. "They are praying now, but they have been singing," was the reply. "And is that a crime?" the General demanded. "The articles of war orders punishment for any unusual noise," was the reply. "God forbid that praying should be an unusual noise in the camp," replied General Jackson.—Wesleyan Methodist.

Understanding Needed

(Continued from Page Thirteen)

ney and the commentator spoke disparagingly of the legal profession. There was an inference there could have been no sincerity on the part of the lawyer (Luke 10:25) whose questioning prompted Jesus to give to the whole world the parable of the Good Samaritan.

This teacher sees sincerity where the commentator saw only insincerity. A study of the parable from the viewpoint of this modern teacher gives rise to the belief on the part of at least one layman that the professional religionists, too, may sometimes go around with chips on their shoulders, and too quickly doubt the sincerity of others.

Luke's introduction to the parable of the Good Samaritan has been translated as follows: "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?"

The Bible teacher suggested the probability of utmost sincerity in the heart of the questioner, and that possibly there was no tempting of Jesus. A commentator in a recent issue of the Adult Student discloses a pronounced inclination to believe there was insincerity, and that the "professional interpreter of Mosaic law," as the commentator put it, may have deliberately sought to involve Jesus in some contradictory statements.

The incident appears to have happened during the height of Jesus' ministry and it is quite likely the question was asked under friendly rather than unfriendly circumstances. Assuming the translators of the Bible quoted Luke correctly, it is possible that he was so close to Christ that he could see no good in persons who would not quickly accept the new way Jesus offered.

The interpretation given by this twentieth century lay teacher seems reasonable, and Luke might have used either "asked" or "inquired" in the place of "tempted" and better conveyed the idea that the lawyer mentioned in the parable was just another individual seeking the truth about this new Gospel, and that the questioner was merely making an intelligent study of the teachings of Jesus before accepting his new way of life.

Modern men and women, regardless of how frivolous they sometimes appear, like to think they are broad-minded, intelligent and thorough. When leaders more generally accept this point of view it is reasonable to expect they will be able to reap greater dividends for the Master.

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INTERNATIONAL SUNDAY SCHOOL LESSON

Lesson for January 19

The Slighted Invitation

LESSON TEXT—Luke 14:15-24.

GOLDEN TEXT—Come, for all things are now ready.—Luke 14:17.

Actions speak louder than words. What a man says is important, but it is his life which determines whether we accept his words as true. In spiritual things men have too often professed to follow Christ but failed to do His will. It is the business of the church to press home the necessity of an acceptance of Christ as Saviour which also makes Him the Lord of our life.

I. Pious Words (v. 15).

We do not know whether the man who said, "Blessed is he that eateth bread in the kingdom of God," was expressing the sincere longing of his heart or merely making a bit of pious conversation. Jesus had just been dealing with some rather disconcerting matters (vv. 1-14). On such occasions there is usually someone on hand to spoil the effectiveness of the admonition by uttering some religious platitude which will direct conversation into more comfortable channels.

Even though the man was sincere, he had evidently not made any preparations to be present at that great feast. This appears from the story Jesus related in response to his words.

II. Poor Excuses (vv. 16-20).

It is not enough that we know that God has prepared a place of blessedness, nor does it suffice to speak approvingly of God's invitation to come; we must accept. God graciously bids all men to come; but all too many, while willing to admit the desirability of coming and admiring it as the ideal thing to do, begin to make excuses.

Observe that the men gave excuses, not reasons. There is a great difference. Note also that the excuses were poor ones. One had a new possession—a field—which he "must go out and see." The second had a business matter to care for—trying out oxen he had bought. The third had a personal affection he wanted to foster—a new wife whom he could not leave.

The fact is that none of them wanted to come, and these were but excuses. What man buys a field without seeing it, or oxen without trying them? And we agree with Dr. Morgan that the one who had married a wife "was the most foolish of all. Why didn't he take her with him? Just excuses." Reader, what excuse is keeping you from accepting God's invitation?

III. Urgent Invitations (vv. 21-24).

Those who reject God's invitation hurt only themselves, for He will find guests to fill the banquet hall at the marriage supper of the Lamb.

Let us not fail to observe that it is the duty of the Lord's servants (and that means every born-again Christian) to be diligently about the business of urging men to respond to God's call. Let us beware that we do not miss that point by uttering some pious platitudes about soul-winning, and then failing to do anything to reach others.

It is the first business of every Christian who reads these lines to be engaged in personal soul-winning. If you want to do it and do not know how to start, I shall be glad to send you free, a copy of "Lessons in Soul-Winning," by Dr. Will H. Houghton. The important matter is that we get busy giving out these urgent invitations.

It is the first business of the unconverted to accept that invitation. Dare you refuse? In one of his last meetings in Kansas City, Dwight L. Moody graphically portrayed the invitation referred to in our lesson. In closing his message he pointed to the wall of the auditorium and seemed to be writing out a reply to the invitation. He first wrote a note declining, the final words being, "I pray thee have me excused." He said, "Would you sign that, young man? Would you, mother? Would you come up to the reporter's table, take a pen and put your name down to such an excuse? I doubt if there is one here who would sign it. It is a loving God inviting you to a feast and God is not to be mocked. Go play with the forked lightning, go trifle with pestilence and disease, but trifle not with God."

Recreation Leaders' Conference, Pine Bluff

The Conference-Wide Recreation Leaders' Conference will be held at First Church, Pine Bluff, the week of January 27-31. The Conference has been planned for the purpose of developing leaders in the local church. Every church ought to have the director of recreation at this Conference.

E. O. Harbin, Recreation Director of the Youth Department of the Board of Education, Nashville, Tennessee, will lead discussions, direct folk games and lead an interest group in Informal Dramatics. Mr. Harbin is no stranger in Arkansas. He has taught training schools, led in folk games and helped in Leisure Time Schools in the state time and time again. Every summer he is the recreation leader at Mt. Sequoyah Leadership Training School.

Howard Tanner, of the Handcrafters, Waupun, Wisconsin, will demonstrate the use of a variety of handcrafts in church recreation. He will teach how to do them and how to teach others to use them. Mr. Tanner was at Mt. Sequoyah last year.

Ben Pearson, Inc., of Pine Bluff, will have an experienced leader in charge of the Archery Interest Group to teach how to make and use the equipment.

A. C. Voran, better known as "Chessie" by the young people at Mt. Sequoyah, will lead the interest group on Music.

Lester Woosley of Carlisle will lead interest group in Photography. Rev. Rufus Sorrells, Sparkman, will direct the Game Shop activities. This will include the making and playing of equipment games like Box Hockey, Shuffle Board and Dart Baseball.

Entertainment will be provided by Pine Bluff residents for all those who get their registrations in early. If you expect to attend send your name, address and the length of time you expect to be there and \$1.00 registration fee to Miss Beth Wilson, Simmons Building, Pine Bluff, Arkansas, just as soon as you read this. This is important if you expect entertainment for any part of the Conference.

Arkansas Methodist Orphanage

1610 Elm Street

This is my third report of receipts for the Christmas Offering for the Orphanage, and you will observe that the Little Rock Conference has remitted up to date \$5,506.76, with all of the balance of the \$6,000.00, in sight.

The North Arkansas Conference has remitted up to date \$1,195.95. You will agree with me that we have reason to be thankful to Almighty God for the wonderful response up to date and much more will come in and it will come in rapidly.

I guess the readers will be more interested in what we are doing at the Home. Our colony is large and the helpers are all busy but everything is getting along fine. I thank God that I belong to a Church that looks after the unfortunate children of our state. It is so Christ-like and brings so much happiness to my own heart.

I do not know when I have ever had a Charge that brought me more personal joy and happiness than my effort to represent my Church in doing the kind of work that the church is trying to do for unfortunate children.

Come to see us all of you when you can, pray for us and help us in every way you know how. Yours truly,—James Thomas, Superintendent.

Little Rock Conference

Arkadelphia District

Charge	Amount previously reported	Offering
Arkadelphia Ct.—Mt. Zion Church	\$ 229.84	
Benton Station		100.00
Dalark Ct.—Rock Spring		3.00
Hot Springs—		
First Church	100.00	
Pullman Heights		15.00
Sparkman-Sardis—		
Sparkman	17.50	
Sardis	17.50	
Traskwood Ct.—Ebenezer	3.00	
Total		\$ 488.93

Camden District

Amount previously reported	\$ 831.27
Buckner Ct.—	
Buckner S. S.	6.25
Oak Grove	3.00
Mt. Vernon	1.10
Sardis	1.70
Mt. Ida	2.95
Emerson Ct.—Atlanta S. S.	2.50
Magnolia—Jackson Street Church, additional	5.00
Louann Ct.—	
Louann	3.45
Buena Vista	1.00
Strong Ct.—Rhodes Chapel	2.00
Total	\$ 860.22

Little Rock District

Amount previously reported	\$1414.76
Austin Circuit—	
Smyrna	2.00
Mt. Zion	1.25
Old Austin	.75
Bauxite-Sardis—	
Bauxite	37.00
Sardis	13.00
Little Rock—Forest Park Church	20.00
Total	\$1488.76

Monticello District

Amount previously reported	\$ 708.33
Hermitage Ct.—additional	7.00
Total	\$ 715.33

Pine Bluff District

Amount previously reported	\$ 662.64
Altheimer—Wabbaseka	21.00
Grady-Gould—Grady Church	18.00
St. Charles Ct.—	
St. Charles S. S.	8.47
Pleasant Grove	5.00
Star City (additional)	5.00
First Church, Stuttgart	80.00
Total	\$ 800.11

Prescott District

Amount previously reported	\$ 290.85
Saline Ct.—Saline Church	1.79
Total	\$ 292.64

Texarkana District

Amount previously reported	\$ 450.50
Foreman Station	22.37
Hatfield Ct., additional	3.00

Horatio Ct.—	
Walnut Springs	4.00
Gilham	1.00
Lockesburg Ct.—	
Lockesburg	15.00
Rock Hill	2.00
Belleville	2.00
Kingrees Chapel	1.00
Garland City	10.00
First Church, Texarkana	349.90
First Church has paid to date \$474.90 and the Susanna Wesley Class will pay \$60.00 during this year.	
Total	\$ 860.77
Grand Total Received through 1-31-41	\$5506.76

North Arkansas Conference

Batesville District

Charge	Amount previously reported	Offering
Calico Rock		4.00
Hazel Edwards Memorial Church, Newark		5.00
Total		\$ 123.94

Conway District

Amount previously reported	\$ 116.65
First Church, Conway	52.40
Pottsville S. S.	10.00
Total	\$ 179.05

Fayetteville District

Amount previously reported	\$ 77.72
Elm Springs S. S.	1.41
Total	\$ 79.13

Fort Smith District

Amount previously reported	\$ 109.31
Hackett-Midland Charge—	
Bonanza S. S.	2.00
Hartford	6.50
Hartman Ct.—Spadra, additional	.70
Total	\$ 118.51

Helena District

Amount previously reported	\$ 149.90
Brinkley	25.00
Harrisburg	7.25
Haynes-Lexa—Lexa S. S.	1.20
Marianna	50.00
Total	\$ 233.35

Jonesboro District

Amount previously reported	\$ 205.67
First Church, Blytheville	20.00
Dell S. S.	8.00
Jonesboro-Huntington Avenue	5.00
Marked Tree	20.00
Total	\$ 258.67

Paragould District

Amount previously reported	\$ 53.61
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Searcy District

Amount previously reported	\$ 78.72
Leslie Church	2.00
A Friend	50.00
McCrory	17.22
Estate of Mrs. Annie E. Adams, Deceased, by J. E. Gregory, Executor, Cabot, Ark.	1.75
Total	\$ 149.69

Grand Total Received from North Arkansas Conference through 1-12-41	\$1195.95
Grand Total Received to date from both conferences—1-13-41	\$6702.71
—James Thomas, Superintendent.	

HEADACHE?

NERVES TENSE, JITTERY?

Next time your head aches and your nerves are jittery, get quick relief with Capudine. Acts so fast and smooth because it's liquid. Follow directions on label. All druggists, 10c, 30c, 60c bottles.

LIQUID CAPUDINE

For Quick Cough Relief, Mix This Remedy at Home

No Cooking. No Work. Real Saving.

Here's an old home remedy your mother probably used, but, for real results, it is still one of the most effective and dependable for coughs due to colds. Once tried, you'll swear by it.

It's no trouble. Make a syrup by stirring 2 cups granulated sugar and one cup water for a few moments, until dissolved. No cooking needed—a child could do it. Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This makes a full pint of truly splendid cough medicine, and gives you about four times as much for your money. It keeps perfectly, tastes fine, and lasts a family a long time.

And you'll say it's really amazing for quick action. You can feel it take hold promptly. It loosens the phlegm, soothes the irritated membranes, and helps clear the air passages. Thus it makes breathing easy and lets you get restful sleep.

Pinex is a compound containing Norway Pine and palatable guaiacol, in concentrated form, well-known for its prompt action on throat and bronchial membranes. Money refunded if not pleased in every way.

OUR NEW MEMBERS

Mrs. L. A. Crownover, 1327 Hanger, letter. . . Miss Mae Crownover, 1327 Hanger, letter. . . Mrs. Ruth Cunningham, 2104 Scott, letter. . . Mrs. Robert E. Mathis, 3515 High, vows. . . Miss Mary Lee Rolling, 1212 Center, letter.

FLOWERS IN SANCTUARY

The flowers in the Sanctuary next Sunday will be furnished by Mrs. Katherine W. Neal in memory of her grandmother, Mrs. Anna Sowell.

OUR SYMPATHY

The heartfelt sympathy of the congregation is extended to Miss Margaret Paynter, 5014 Country Club Road, whose mother, Mrs. Vera M. Paynter, passed away on January 8.

CIRCLES TO MEET NEXT MONDAY

No. 1—Mrs. C. C. Arnold, Chairman, with Mrs. G. K. Swaim, 2422 Scott, 1:30 dessert luncheon. Mrs. E. G. Plummer, co-hostess.

No. 2—Mrs. W. N. Rankin, Chairman, with Mrs. James Thomas, 1907 Broadway, one o'clock dessert luncheon. Miss Fay McRae, co-hostess.

No. 3—Mrs. Ray Scott, Chairman, with Mrs. E. W. Beeson, 1819 Gaines, 1 o'clock dessert luncheon.

No. 4—Mrs. W. J. Pennington, Chairman, with Mrs. John Buzbee, 1005 W. 24th, 1:30 dessert luncheon. Mrs. Pennington, co-hostess.

No. 5—With Mrs. A. S. Ross, Chairman, 2117 West 17th, 12:30 luncheon.

No. 6—Mrs. W. P. Ivy, Chairman, with Mrs. J. C. Moore, 1717 Denison, 1 o'clock dessert luncheon.

No. 7—Mrs. F. B. Thacker, Chairman, with Mrs. Dewey Price, 2614 Ringo, 1 o'clock dessert luncheon.

No. 8—With Mrs. F. M. Stevens, Chairman, 5416 "T" Street, 1:30 dessert luncheon.

No. 9—With Mrs. R. A. Raney, Chairman, 1114 N. Jackson, 1:30.

No. 10—With Mrs. H. C. Graham, Chairman, 1720 N. Spruce, 1 o'clock dessert luncheon.

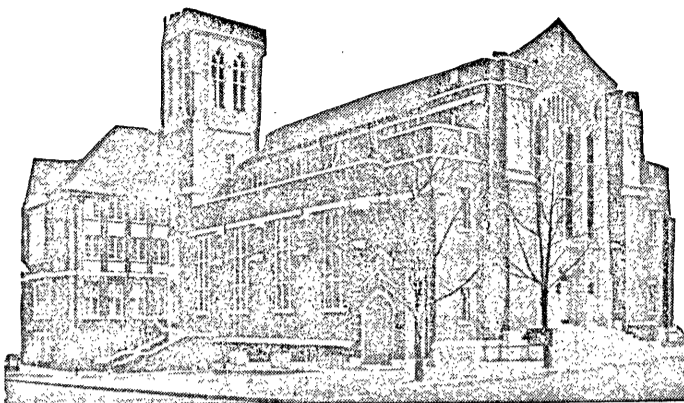
Young Matrons' Circle—Mrs. Harvey Shipp, Chairman, with Mrs. M. R. Springer, 210 N. Woodrow, 12:30 luncheon. Mrs. Jerry Bowen, co-hostess.

Young Women of Winfield—Miss Marguerite Clark, Chairman, with Miss Gladys Helen Nations, 2022 Marshall, 7:30 p. m.

VOL. XIII

Pulpit and Pen

NO. 3



Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

THIS PAGE DEVOTED TO THE INTERESTS OF THIS CHURCH

GASTON FOOTE
Minister
HAL H. PINNELL
Associate Minister
KERMYT ROEBUCK
Student Minister
J. R. HENDERSON
Supt. Church School



E. V. MARKHAM
Chairman of Stewards
MRS. I. J. STEED
Minister of Music
MISS KATE BOSSINGER
Organist
MARGUERITE CLARK
Church Secretary

Next Sunday At Winfield

(Where Old-fashioned Friendliness Survives)

10:00 A. M. CHURCH SCHOOL—A Class ESPECIALLY for YOU.
11:00 A. M. "YOU MAY BE WORRY FREE"—Sermon by Pastor.
6:00 P. M. Jr-High, Senior and Young People's Leagues.
7:30 P. M. "WINDOWS OF THE SOUL"—Sermon by Pastor.

(Where Old-fashioned Friendliness Survives)

THE PASTOR'S MESSAGE

By GASTON FOOTE

Our Responsibility To The Soldiers

If Winfield Church is wide-awake she will not forget her responsibility to the 25,000 soldier boys who are or will be stationed at Camp Robinson. Some of them were at our services last Sunday and we predict that many more will be coming from now on. May I suggest some definite things that we may do, as a church and as individuals, to help them.

I. Transportation to the Sunday services. The government does not provide adequate transportation to and from camp and if we want the boys to come to our church we must put forth an effort. The Young People's Department is planning to send all the cars they can get to the Camp next Sunday morning at 9:30 and fill them with those who wish to attend Sunday School and worship services. Those who live in the Heights are urged to come to Sunday School by way of Main or Louisiana from Markham and offer to bring the boys on the streets to the services.

II. Organization of an "extra plate club"—a group of people in Winfield who will make a regular practice of inviting a boy into the home for Sunday dinner. We had two fine young men in our home last Sunday and it was a real joy to us. This personal friendliness is of great help to these boys away from home. Be prepared to do this next Sunday.

III. Provision of recreational, social and reading rooms over the week-end. There are literally hundreds of these boys on the streets from 2:00 p. m. Saturday until 9:00 p. m. Sunday. Our church ought to provide a recreation room for them, a place where they can come and rest, read or play, thereby offering them a service of genuine help. If your boy were in a strange city you would appreciate the friendly interest of church people. Here is your opportunity to do unto some mother's son what you would like them to do unto your son.

Christian Education

By HAL H. PINNELL

Church School Attendance

Last Sunday 675
A Year Ago 585

Department Reports

	Pres.	On Time	Cont.	Stay Ch.
Jr. Hi	67	40	44	33
Sr. Hi	55	38	35	37
Y. P.	64	50	30	34

Adult Report

Hinton Class	51
Men's Class	40
Fidelity Class	40
Couples Class	38
Jenkins Class	34
Ashby Class	25
Bullington Memorial Class	22
Friendship Class	17
Wedding Ring Class	15
Young Men's Class	8

Total.....290

Jr. Hi Eve	6:30—22	Church	10
Sr. Hi Eve	6:30—25	Church	16
Y. P. Eve	6:30—30	Church	20
Sun. Eve Club	6:30—25	Church	18

ATTENDANCE GOALS

Junior Division:

NURSERY DEPT.	30
BEGINNERS DEPT.	40
PRIMARY DEPT.	60
JUNIOR DEPT.	70
JUNIOR HIGH DEPT.	75
SENIOR HIGH DEPT.	65
YOUNG PEOPLE'S DEPT.	75

Adult Division:

ASHBY CLASS	30
BULLINGTON MEM. CLASS	25
COUPLES CLASS	50
FIDELITY CLASS	40
FRIENDSHIP CLASS	25
(Former Brothers Class)	
HINTON CLASS	55
JENKINS CLASS	40
MEN'S CLASS	50
WEDDING RING CLASS	25
YOUNG MEN'S CLASS	15

EVENING PROGRAMS

Junior High Department: Leader, Dorothy Mabrey; subject, "Making The Best of Our Opportunity."

Senior High Department: Leader, Miss Mary Frances Scheibe; subject, "Getting Along With Our Friends."

Young People's Department: Miss Gene Jackson, leader; subject, "Gregory: A Pope Whose Goodness Made Him Great."

Sunday Evening Club: Leader, Mr. E. Ray Scott; subject, "Infantile Paralysis and You."

WEDNESDAY EVENING AT WINFIELD

5:15 p. m.—Book Review by Pastor, "Chart For Happiness," Hornell Hart.

6:00 p. m.—Fellowship Dinner (25c).

6:40 p. m.—Devotions: "Methodism's World Missions." Chapter on China—Mrs. L. L. Caldwell (returned missionary).

7:15 to 8:00 p. m.—(a) Meeting of Board of Education, J. H. Bowen, presiding; (b) Bible Study: "His Witnesses." A study of the early Church—Taught by Miss Lila Ashby.
SPEND WEDNESDAY EVENINGS AT WINFIELD.

BE THOU

FAITHFUL

PRAY

for yourself
for others
for the Church

PAY

by the week
thru envelopes
generously

STAY

for worship
(11 A. M. 7:30
P. M.)