



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 23, 1941

NO. 4

Forced Union of Protestant Churches?

A SECULAR newspaper recently quoted the Reverend Paul V. Galloway, pastor of First Methodist Church, Forrest City, as having said, "American churches will never come together in a unified manner for a great world-wide effort without being forced . . . the government should compel such a unification . . . religious freedom has been the most devastating force of the church work. Instead of bringing us together it has separated us into numerous sects and denominations. Protestant co-operation is almost a farce. We won't even take the Lord's Supper together. It is time for the state to say, 'We will do away with all Protestant denominations and make you become one or else you cannot survive' . . . separation of church and state needs to be done away with . . . I would like to see the state subsidize the church and support it."

First of all, we want to acknowledge in defense of Mr. Galloway that we, too, have nothing but contempt for the denominational bickerings over the non-essentials that separate Protestant groups. We who hold that the Kingdom of God is the only absolute and that even the church is relative in impartation of truth and salvation, lament the fact that the church does not present a united front in its fight against the enemies of God's Kingdom.

But it is impossible to suppose that we can overcome this difficulty by religious regimentation. There is no such thing as forced unity in the Christian church. You may have forced unity of religious bodies (as in Germany) but it would be far from Christian. We must remember that our forefathers did not book passage on the Mayflower merely to take a summer cruise but to escape the very thing Mr. Galloway advocates—religious regimentation. For there would have been no religious persecutions in Europe had the minority religious groups been willing to conform. The Baptists in Rhode Island and the Quakers in Pennsylvania will tell us that their forefathers came to America, the land of the free, primarily for the purpose of exercising their religious freedom. And this religious freedom is essential to the democratic way of life. In every country under the sun where there is a curbing of religious freedom there is democracy in eclipse. Niemoller is in a concentration camp in Germany (or dead) because Hitler insisted that he preach Hitler's gospel rather than Christ's. There is a sample of the union of church and state.

In the maintenance of a true democracy the separation of the church and state is the only road of salvation for the church. This does not mean that the state should not encourage religion or that the church should not encourage good citizenship. It DOES mean that the state shall not be governed by the prelates of the church and the church shall only be governed by the voice of God. And if the state subsidizes the church it takes from the church its religious liberty. No church could be free whose very life depended on the state. We should thank God daily that we can be members of a church that pays homage at no shrine save the throne of God. As Christians we should ever strive for religious unity—a genuine unity of free spirits who mutually agree in a common task. But a government forced religious uniformity in creed and polity?—A thousand times no!

Chief of State

IN A simple ceremony last week Governor Homer M. Adkins took the oath of office as chief executive of the state of Arkansas. Though he has previously held three public offices, city alderman, Pulaski county sheriff, and collector of internal revenue, he is not primarily a politician. He never ran for a state office until he was elected to the Governorship. He is primarily a churchman. His parents before him were ardent Methodists and he has grown up in the church. For twenty years he has been a member of the Board of Stewards of Asbury Methodist



GOVERNOR HOMER ADKINS

Church. He was chairman of the board for four years. He has been the regular teacher of a class of young men in the Church School for the past seventeen years. He is a regular attendant at the Sunday morning and evening worship services of his church and is usually present at the midweek prayer services. He is frequently called upon to make religious speeches before groups through-out the city and not infrequently has, as a layman, filled the pulpit in the absence of the pastor. Those who know him best say that there is not a more earnest Christian in the state than Governor Adkins. On behalf of the one hundred and sixty five thousand Methodists in the state of Arkansas we not only salute you, Mr. Adkins, but pledge our support to every movement for moral and civic righteousness in which you may lead us. We believe that you can rely upon the support of the best citizens of the state, regardless of class or creed, in leading us in a program of constructive helpfulness for all. May God guide and bless you in your difficult task.

The Peace of God

WHEN an artist desires to represent peace he paints a turbulent waterfall and places a mother bird upon her nest near the cataract, resting in evident security. When Jesus tells us of the peace of God He waits until the very night of His arrest when the shadows of the cross stream across His face, then gently says, "My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled; neither let it be afraid." This is peace that "passeth all understanding." It is a peace that has action but not agitation; motion but not turmoil; constancy but never monotony. Its condition is faith; its prerequisite is pardon; its sphere is purity; its source is God; its habitat is the human heart. Health, wealth, sickness, poverty, life, death, things present and things to come—these are powerless to rob the trusting heart of the greatest blessing of all life—the peace of God that passeth understanding. Relatively few men may know it—but it is God's gift to every man.

America And the War

IN HIS New Year sermon in New York, Dr. Harry Emerson Fosdick declared that it would be "supreme folly" for the United States to enter the war and if it did so it "would suffer the greatest tragedy in its history." On the same Sunday the Reverend John T. McNicholas, Catholic Archbishop of Cincinnati, declared that ten per cent of the American people are "forcing America subtly and cleverly into the world conflict" while the remaining ninety per cent who favor peace are "standing by, silent and helpless." We hope the Archbishop is incorrect but we have the feeling that there is considerable uncomfortable truth in what he says. For as we approach that invisible line, "All possible aid short of war" we wonder what is on the other side of the line. Rome has already said that through our Chief Executive we are fighting an "undeclared war" against the axis powers. In the eyes of an opponent is the nation providing the guns less guilty than the nation providing the gunners? While we confess considerable fear at the modern drift of America toward war there is some assurance in the words of the President on December 29. "There is no demand for sending an American expeditionary force outside our own borders. There is no intention by any member of your government to send such a force. You can, therefore, nail any talk about sending armies to Europe as deliberate untruth. Our national policy is not directed toward war. Its sole purpose is to keep war away from our country and away from our people." These are plain words and we only hope the President's sincerity in uttering these words will be backed by the millions of Americans who feel with Dr. Fosdick that our entrance into the war would be supreme folly. In the meantime, with Christian hearts and level heads, let us prepare ourselves to be of the greatest possible service to a world that without doubt will be bled white by this horrible carnage. Without a strong virile Christian democracy at the close of the war a wrecked and famished world will inevitably become the victim of godless Russian communism—or worse. In the pursuit of the course of peace and good will amid a world of hate is America's greatest future.

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. McDona
J. D. Hammons	J. G. Moore
C. M. Reves	W. F. Cooley
J. S. M. Cannon	W. H. Goodloe
Warren Johnston	E. T. Wayland
J. L. Hoover	C. D. Metcalf
J. L. Longino	J. A. Womack

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.

Little Rock Conference February Rallies

- Feb. 2, 7:30 p. m.—First Church, Pine Bluff.
- Feb. 3, 10:00 a. m.—DeWitt.
- Feb. 3, 7:30 p. m.—Carlisle.
- Feb. 4, 10:00 a. m.—Monticello.
- Feb. 4, 7:30 p. m.—Camden.
- Feb. 5, 10:00 a. m.—El Dorado.
- Feb. 5, 7:30 p. m.—First Church, Texarkana.
- Feb. 6, 10:00 a. m.—DeQueen.
- Feb. 6, 7:30 p. m.—Hope.
- Feb. 7, 10:00 a. m.—Glenwood.
- February 7, 7:30 p. m.—First Church, Hot Springs.
- Feb. 18, 10:00 a. m.—Malvern.
- Feb. 18, 7:30 p. m.—First Church, Little Rock.

North Arkansas Conference February Rallies

- Feb. 9, 7:30 p. m.—Forrest City.
- Feb. 10, 2:00 p. m.—Blytheville.
- Feb. 10, 7:30 p. m.—Marion.
- Feb. 11, 7:30 p. m.—First Church, Paragould.
- Feb. 12, 7:30 p. m.—First Church, Batesville.
- Feb. 13, 10:30 a. m.—Searcy.
- Feb. 13, 7:30 p. m.—Harrison.
- Feb. 14, 2:00 p. m.—Atkins.
- Feb. 14, 7:30 p. m.—Morriton (Youth Rally).
- Feb. 16, 2:30 p. m.—Springdale.
- Feb. 16, 7:30 p. m.—First Church, Fort Smith.
- March 2, Overseas Relief Sunday.
- April 6, Palm Sunday.
- April 13, Easter Sunday.
- May 13, Arkadelphia District at Ebenezer on Traskwood Circuit.
- May 22, Camden District, at Chidester.
- May 20, Little Rock District, at Hazen.
- May 15, Monticello District, at Jersey on the Hermitage Circuit.
- May 21, Pine Bluff District, at Roe.
- May 14, Prescott District, at Glenwood.
- May 7, Texarkana District, at Rondo on the Texarkana Circuit.

BOOK REVIEWS

Why the Cross?—G. Ray Jordan.

With fresh insight, Dr. Jordan presents a study of those powers and personalities that entered into the fact of the crucifixion. Brief, but pungent character sketches of Judas, Peter, Anas, Caiphas, Herod, and Pilate are presented and related to the continual persecution of God's Kingdom through sin. The best part of the book is the last chapter on "Why the Cross for You and Me?" We quote, "So long as one does not see any need of the Cross, one will not be benefited by it . . . any individual who experiences the benefits of the Cross will want to take up the Cross in order to carry it himself . . . Christianity has one real weapon (the Cross): sacrificial love that knows how to suffer." Appropriate for Lenten reading.
Abingdon-Cokesbury. Price \$1. —The Editor.

ABOUT PEOPLE

REV. FRED G. ROEBUCK, pastor at Asbury, was guest speaker at a meeting of the Pulaski Heights W. C. T. U., January 17.

BISHOP CHARLES C. SELECMAN will spend the month of February in Arkansas in the interest of ministerial education and Hendrix College.

REV. H. H. MCGUYRE, pastor at Henderson Church, is working his list in fine shape. He called Monday with another list of subscriptions.

REV. B. F. FITZHUGH, our pastor at Twenty-eighth Street Church, came in Monday with a fine list of subscriptions. He has a 100% list. His work is moving along in fine shape.

MR. HARDIN BALE, one of our leading laymen, and a member of Asbury Church, was a caller last week in the interest of their list of subscriptions. He is a great assistant to his pastor in looking after the list.

MRS. E. S. SPRAGGINS of Fordyce called Monday with a good list of subscriptions. She is chairman of Christian Literature for her church and is handling the list in a fine way. Rev. E. W. Harris is pastor.

BISHOP FAUL B. KERN, in charge of the Nashville area, was guest preacher for the homecoming celebration of Blakemore Methodist Church in Nashville. This church was the bishop's first appointment after his ordination.

REV. J. M. HARRISON is having a fine beginning at Prairie Grove in his fourth year. A training class was held last week with Mrs. E. D. Lewis of Fayetteville leading and thirteen credits earned. The finances are up to date.

GRAND AVENUE CHURCH, FT. SMITH, Rev. W. R. Dalton, pastor, has put a new carpet in the church and made substantial improvements on the parsonage. The choir gave a cantata Christmas, directed by Delmaya Dorrough, which was well received.

MR. H. R. COFFMAN, layman of Capitol View Church, called Wednesday and paid his subscription. Capitol View will have a good list of subscriptions. Rev. H. O. Bolin, the pastor, has

turned in a number of subscriptions and will continue for his quota.

MR. CHAS. THOMAS, formerly of Arkadelphia, but who has made his home with his daughter, Mrs. Walter Scott of Tuscaloosa, Ala., was buried at Arkadelphia Sunday afternoon, January 19. Rev. Louis Cannon, who was pastor of Mr. Thomas for a number of years, assisted by Rev. Forrest Dudley, conducted the service.

A RADIOGRAM from Dr. Arthur Berry, missionary in Tokyo, Japan, sent from the S. S. President Coolidge, gives the information that his sister, Miss Anna J. Berry, died on board ship on January 7. Dr. Berry was returning to America with his sisters, the Misses Anne J. and Effie A., who had spent recent years with him in Tokyo.

YOUTH MEMBERS of the Board of Education have been invited to come to Nashville at an early date to confer with the Editorial Division staff concerning youth publications of the board. New elective courses for youth include one by the late Dr. W. M. Alexander on "The Church and College Youth", and one by Dr. Paul W. Quillian on "Evangelism and Youth".

BISHOP HORACE M. DUBOSE, aged 82, retired bishop, for 65 years a minister, editor and administrator of Southern Methodist, died on January 15, at his home in Nashville, Tenn. He is survived by his wife, a daughter and three sons. He retired seven years ago, but still maintained an interest in his church. Bishop Dubose had served the church in many capacities and was a member of the original commission appointed in 1916 to work out a plan of union. He was elected bishop in 1918.

REV. F. M. SWEET, district evangelist, has been for several years a very successful pastor in the Jonesboro District. He has been for three years at Lake St., Blytheville, five years before at Monette, and six years before that at Manila, all pastorates in the Jonesboro District. He has started in a fine way. The district provides his salary. He has already established six regular preaching places and will build a new church between Marked Tree and Harrisburg shortly. It will be paid for. Others will follow. He is making a fine record.

With Our Readers

From Widener:
Congratulations on the splendid paper you are giving us. EARL S. WALKER.

From Little Rock:
I want to congratulate you and your staff on the Arkansas Methodist. Then I want to thank you for services rendered without pay as editor of paper. MRS. J. HOUSE.

From El Dorado:
I am sending \$1.00 to renew my subscription for the Arkansas Methodist. I am enjoying it so much since you have been editor that I am willing to give the \$1.00 a year for it. I have been taking it for 31 years. I was so sorry to hear of Dr. Millar's death but I know the work will go on.
El Dorado, Ark. MRS. BERTIE JOHNSON

From West Memphis:
You are giving us a very attractive and interesting paper. I am confident that this type of paper is going to have a great influence on our church folk. V. E. CHALFANT.

From Heber Springs:
You are giving us an excellent paper. I compliment you on the remarkable good start you have made. The church should back you up. W. L. OLIVER.

From Marshall:
I am delighted with the paper you are giving us and I hope for you the greatest success in undertaking to give us a great paper. G. E. GRAY.

From Widener:
Congratulations on the splendid paper you are giving us. EARL S. WALKER.

From Wynne:
I find the people much pleased with the paper. We need a conference paper that our people will take because it appeals to them and not out of church loyalty. You are giving us such a paper. J. F. GLOVER.

From Ozark:
I have been a subscriber to the ARKANSAS METHODIST since about 1889 and have never known it when it was any better. I do hope the Commission can arrange to keep it in as good shape and even improve on it for the future. We need the paper and must have it if we carry on successfully. WILLIAM SHERMAN.

From a Baptist:
I want to congratulate you on the fine appearance of the ARKANSAS METHODIST. This new publication arrangement ought to be good for you and the work of the state. Best wishes. HORACE G. PUGH.

THE CHURCH WORKSHOP

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

Name Your Church

Driving through the towns of Arkansas from Little Rock to the four corners of the state has led to the discovery that many of our Methodist Churches have no visible evidence of their heritage. Every minister and practically every Methodist layman passing through your city is interested in your church.

Passing through a town where a good friend served as pastor in December, 1939, we looked for his church. There were two churches on the main highway, but neither of them bore a sign giving the name. For months there was a question in our minds until we were afforded a visit with the pastor, only to find that his church was completely off the highway.

Does your church have a sign? If not, why not make your plans for an attractive and inviting sign erected at a right angle to the highway. It should include the full name of your church and the hour of worship. We honor our dead by placing a marker at their grave. How much more vital it is that the living church be named.

They Are Slaves Who Fear to Speak

*They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth that needs must
think:*

*They are slaves who dare not be
In the right with two or three.*

—JAMES RUSSELL LOWELL.

Notice Card

A letter from Rev. Charles Giessen inclosing a notice card for all the meetings in the Church is passed on to you for your use or consideration. From all appearances it will save you a lot of work in the typing room to be used for pastoral visiting or study.

Dear Co-Worker:

There will be a meeting of the

-Board of Stewards or official Board of the Charge.
-Board of Trustees.
-Local Board of Education.
-Board of Hospitals and Homes.
-Local Church Board of Missions and Church Extension.
-Membership Committee.
-Church School Workers' Council Meeting.
-Young People's Council.
-Committee of Evangelism.
-Committee on World Peace.
-Committee on Good Literature.
-Committee on Music.
-Committee on Temperance.
-Quarterly Conference ()

PLACE Day
HOUR DATE 1941

As a member of the group, YOU should be present. Please cooperate by coming. Sincerely,
—Charles H. Giessen.

Visual Education and School of Missions

Visual Education is recognized for its teaching value by both the educational and religious field. We have had several articles in our church press in recent months about this type of program. There are three types of visual education and I list them in the order of their value (according to my opinion): moving pictures, stereopticon slides, enlarged pictures. The first two are projected on screens and thereby animated or greatly enlarged; the third is seen "as is". Most public schools have either a 16mm. movie or stereopticon projector which we could use (if we are on friendly terms with the school superintendent) for the asking.

Our church headquarters, Department of Visual Education, 740 Rush

Discussion Before Sermon

Church Management, May, 1940, carries an article by Charles B. Tupper, pastor of the First Christian Church, Springfield, Illinois, on the use of the discussion method before the preparation of a sermon.

The series of sermons was chosen and discussed with a group of young adults about two weeks before the sermon was preached. As a result, great interest was created by this group talking with others about the sermon. The content of the sermon was enriched by the suggestions of the group.

Why not try out this method for one month? A new richness would come into the sermons as a result, not to mention the increased interest for those who helped you prepare to preach. Use your assistant pastors—the laymen.

Don'ts For Laymen

In response to a letter following the printing of "Don'ts For Ministers", we are using some of the Don'ts For Laymen as included in that letter.

Don't expect the pastor to change his opinion to suit each member of the congregation. He may have some ideas of his own that will compare favorably with ours.

Don't howl for a new pastor if you can't boss the one you have. Consistent loyalty of the membership makes for loyalty and encouragement for the pastor.

Don't threaten to withdraw your membership and support because he won't do things your way.

Don't neglect your pastor when he is in trouble. There are times when he needs your sympathy and encouragement as much as you need his.

Don't make excuses for not doing your best.

Don't criticize his sermons unless you have positive proof that you can do better.

Don't try to be something that you are not. Be what you are and it won't be hard to get along with the other fellow.

Forum Following Sermon

A. S. Turnipseed, pastor at Panama City, Florida, Methodist Church, has developed a new technique for the evening service based on the conviction that a church should have forums for the study of debatable questions.

He placed a question box in the vestibule at the morning service, and the ushers passed out slips of paper for those who wanted to ask about what was said in the sermon that morning, or what was not said. The question was placed in the box. At the evening service, the questions were discussed. This is also one of the methods used by the Youth Crusade Caravans last summer.

Many people would like the opportunity to ask questions on subjects that have puzzled them for months. Should they be given this opportunity?

Try this suggestion in your church to see how it works. The midweek service might be used to good advantage for this purpose. At any rate, let us do the things in our services that will bring the most help to the most people.

Value Of The Church Paper

I have preached for thirty-three years without an associate pastor, but I have felt that the circulation of the Advocate among my flock was a real contribution to the work of my church. People who are induced to take the Advocate usually become our most awakened and loyal members. An Advocate reading church makes a church-going membership. My experience has proven this contention. The knowledge of the work of the church surely makes our ministry more effective. In this regard the Advocate is a substantial aid.—Frank C. Walters, in Michigan Christian Advocate.

THE CHURCH OF MY DREAMS

*This is the church of my dreams;
A church adequate for the task;
The church of the warm heart,
Of the open mind,
Of the adventurous spirit;
The church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth;
That knows no divisions of culture or class,
No frontiers, geographical or social;
The church that inquires as well as avers,
That looks forward as well as backward;
The church of the Master,
The church of the people,
The high church, the broad church, the low church,
—High as the ideals of Jesus,
—Low as the humblest human;
A working church,
A worshiping church,
A winsome church;
A church that interprets the truth in terms of truth;
That inspires courage for this life and hope for the life
to come;
A church of courage,
A church of all good men,
The church of the living God.*

—JOHN M. MOORE in World Call.

Street, Chicago, has a folder containing their listing of pictures under the three classifications above. You will find an interesting series of pictures in this folder. Most of the sets are free, except for transportation, while some few have a small rental in addition. Usually the rental is about one-half to one-third that of commercial sources.

Just for the purpose of illustrating the use made of Visual Education in the study of our Mission Book, "Methodism's World Mission", I am giving our outline of this study. Beginning February 19, and continuing for six Wednesday evenings, we are having one chapter of the book and one stereopticon lecture based on that chapter for still more emphasis.

Chapter 1.—Missions. Pictures: Rural Missions Around the World.

Chapter 2.—Among Primitive Peoples. Pictures: Malaya and Methodism.

Chapter 3.—In An Oppressed Nation—Korea. Pictures: Christian Dawn in Korea.

Chapter 4.—Most Populous Nation—China. Pictures: A Farm of 400,000 People.

Chapter 5.—Varieties of Christian Work—India. Pictures: New India for Christ.

Chapter 6.—World Methodism and World Christianity. Pictures: Romance of Methodism (Rental fee).

Each picture will be in colors and songs appropriate will be sung from the screen. Descriptions accompany each picture.—R. E. Simpson, Pastor of Grand Avenue Methodist Church, Hot Springs, Ark.

"The task of Christian education is to explore the possibilities of today and the atmosphere of tomorrow by channelling the spirit and attitudes of Jesus into the vitals of the world's life and organization."

AT THE BEAUTIFUL GATE

By WM. PETER KING

The test of morality is not solely individual. Does a man's conduct make for the welfare of others and best order of society? Do you treat humanity as an end or a means? Does your conduct injure or help others? In the process of development we pass from the sanctity of place to the sanctity of personality; from a sanctity of shrines to the sanctity of the human soul. The one sacred object in our world is a human being. The one guilty sacrilege is the violation of the sanctity of a human life. The profane, the irreverent, the sacrilegious person today is that person who violates and exploits another human life for pleasure or for profit. The one sacred object in our world is not an ark, an altar, a temple, or sacred days or holy

weeks, but a human being, not sacred places or times. These are but symbols. To profiteer on another life for profit, or to prostitute another life for pleasure is the basest of all base sins. When it is said, "I have a right to live my own life," how about violating the life of another? Man is more than an individual. He has a circle of relationships. "We are members one of another." There is the solidarity of society, the community of mankind, and our own personality is developed in society. We are not loyal to our true selves if we are disloyal to others. It is quite the fad among some modernists to place emphasis on "the right to be happy." The emphasis of Jesus Christ is "happy to be right."

100% Churches So Far In Arkansas Methodist Campaign

Church	Subscriptions
First Church, Little Rock	1200*
Winfield Church, Little Rock	1038*
El Dorado, First	168*
Texarkana, First	160*
Prescott	143*
Fort Smith, Goddard Memorial	117*
North Little Rock, First Church	115*
Pulaski Heights, Little Rock	110*
Camden	110
Jonesboro, First	109
Clarksville	105*
Blytheville	104*
Arkadelphia	93*
Highland Church, Little Rock	80*
Batesville, Central	64*
Ashdown	61*
Pine Bluff, Carr Memorial	60*
Sheridan	44*
Blevins Circuit	41*
Widener	34*
Pine Bluff, Hawley Memorial	33*

* 100% Churches.

Paid Subscriptions Received From Pastors This Week

- 25—Booneville, I. L. Claud.
- 20—28th Street, Little Rock, B. F. Fitzhugh.
- 18—Texarkana, Fairview, Otto Teague.
- Danville, F. M. Tolleson.
- 17—Goddard Heights, Fort Smith, C. N. Guice.
- McGehee, John B. Hefley.
- Malvern, W. C. Watson.
- Fordyce, E. W. Harris.
- 15—Atkins, Kenneth Shamblin.
- Conway, R. S. Hayden.
- 14—Mena, R. A. Teeter.
- 13—Amity Ct., S. B. Mann.
- 12—Ashdown, W. R. Boyd.
- 10—Wilson, Rex B. Wilkes.
- 9—Tuckerman, J. H. Hoggard.
- Swan Lake, L. R. Sparks.
- Fayetteville, H. H. Griffin.
- 8—Plainview, Virgil Hanks.
- Hope, Kenneth L. Spore.
- 7—Imboden, Earl DuBois.
- Pocahontas, J. A. Reynolds.
- Weldon-Tupelo, L. C. Craig.
- 6—Benton, H. B. Vaught.
- Russellville, H. M. Lewis.
- Paragould, Cecil R. Culver.
- Monticello, J. M. Hamilton.
- First, Heber Springs, W. L. Oliver.
- Humphrey, L. E. Wilson.
- Hawley Mem., Pine Bluff, Ira A. Love.
- Midland Hts., Ft. Smith, W. W. Allbright.

- 5—Keo, Mark F. Vaught.
- Arkadelphia, Forrest E. Dudley.
- Vantrease, El Dorado, W. R. Burks.
- Marianna, F. E. Dodson.
- 4—Bauxite-Sardis, Frank Walker.
- Hackett, O. D. Peters.
- Jonesboro, W. A. Downum.
- Bald Knob, J. W. Moore.
- Nashville, Arthur Terry.
- 3—Oaklawn, Hot Springs, Geo. Reutz.
- Mountain Home, Lyman T. Barger.
- Capitol View, L-Rock, H. O. Bolin.
- Mineral Springs, E. H. Martin.
- Cotter-Gassville, Lloyd M. Conyers.
- 2—Kensett, L. E. Mann.
- Eudora, J. T. Thompson.
- England, Geo. G. Meyer.
- Elm Springs, Donaghey Duran.
- Wynne, J. F. Glover.
- Oppelo, S. B. Bryant.
- Asbury, Little Rock, F. G. Roebuck.
- Thornton, Clinton Atchley.
- Louann, S. W. Moody.
- Helena, W. Henry Goodloe.
- Lavaca Ct., J. C. Cofer.
- Prairie Grove, J. M. Harrison.
- Carthage, R. P. James.
- Hot Springs Ct., Clyde Parsons.
- 1—Blytheville, E. K. Sewell.
- Cabot, S. O. Patty.
- Dardanelle, Ethan W. Dodgen.
- Pine Bluff, E. C. Rule.

Pea Ridge

Since coming to Pea Ridge, Mrs. Wienand and I have been graciously received and continually pounded with good things to eat. There is a fine spiritual atmosphere in the churches and the finances are well in hand.

We appreciate our District Sup-

erintendent, Brother Wiggins, in his consecrated leadership and his thoughtfulness in the passing of Rev. Earl Benbrook.

We're trying to carry out the program of the church in full, with emphasis on evangelism, and are looking forward to a good year.—Clarance Wienand, Pastor.

A Letter From the Commission

Rev. Gaston Foote, Little Rock, Arkansas. My Dear Dr. Foote:

At the meeting of the Arkansas Methodist Commission last Wednesday a resolution was passed, unanimously and enthusiastically, directing the chairman and the secretary to convey to you and to your associate editors—Rev. H. M. Fikes, Rev. A. J. Shirey, Rev. C. R. Hozendorf, Rev. Roy Bagley, Mrs. J. R. Henderson and Miss Kathleen Shearer—our very great appreciation of the service which you are rendering to Arkansas Methodism through our paper. The fact that you have volunteered your services at a critical time in the history of The Methodist and are giving yourselves and your time in a labor of love is inspiring the preachers and the congregations of Arkansas to do their best for the paper. We firmly believe that a conference organ is indispensable in our work in Arkansas, and it is to you and your associates that credit is given for saving our church paper. We rejoice that you are to carry on until a permanent editor can be secured, and we pledge to you and your faithful helpers the fullest measure of co-operation.

With every good wish for you in the fine work that you are doing, we are,

Very sincerely yours,
THE ARKANSAS METHODIST COMMISSION
C. M. Reves, Chairman.
E. T. Wayland, Secretary.

As Ye Go, Preach

And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.—Matthew X, 7-8.

Notice to Pastors

In sending in subscriptions be sure and give your name and charge so that proper credit may be given. If special subscription envelopes are sent us without pastor's name, we cannot give your church credit. If your members send in subscriptions personally and you wish credit, tell them to add your name and church.

The subscriptions are pouring in and we, like all other publications, ask for two weeks to enter them.

Also, please state whether your list is 100%. This will aid us greatly in making report.

Our lists are kept by post-offices for the benefit of the mailer. We are compiling a list of subscriptions by charges and any help that the pastors can give us in informing us as to the number they now have will be greatly appreciated.

This is sometimes hard to determine as members from different churches in a great number of cases get their mail at the same postoffice.

The report of subscriptions each week will serve as your receipt for all subscriptions sent in. It is necessary that we drop delinquents and keep our lists alive. If mistakes are made, write us and they will be cheerfully corrected.—The Subscription Department.

Letter of Thanks

The Arkansas Methodist Commission takes this means of thanking the Official Board and the membership of Winfield Memorial Church for their gracious action in allowing Dr. Gaston Foote to continue as editor of The Methodist until a permanent editor can be secured. The spirit of Winfield Church is greatly appreciated by the preachers and the churches of the Little Rock and the North Arkansas Conferences. Let us match this attitude on the part of Dr. Foote's congregation with a cooperation from Arkansas Methodism that will insure the success of our church paper.—The Arkansas Methodist Commission.

Little Rock Conference Monticello District

The Monticello District Missionary Institute was held at McGehee, January 7. Dr. King Vivion, former president of Southwestern University, Georgetown, Texas, now pastor of McKendree Church, Nashville, Tennessee, was the principal speaker. Dr. Vivion's message was timely and powerful. He insisted that Methodism's message and mission had always been that of evangelism and missions. He said that the greatest need of the hour for a war-torn world was a dynamic religion that would again send the church out to seek and save the lost. Only the grace and power of Christ, he said, can combat the forces of greed, hate, materialism, and destruction which are abroad in our world.

Other speakers on the program were the Rev. Fred G. Roebuck, Little Rock Conference Missionary Secretary; Harold D. Sadler, Superintendent of the Monticello District; T. T. McNeal, District Missionary Secretary; Coy E. Whitten, District Director of Evangelism; and Jess Hamilton, who represented The Arkansas Methodist.

Under the aggressive and brotherly leadership of Rev. Harold D. Sadler the Monticello District is making one of the greatest records of its history. Every phase of the church interests is being promoted intelligently and vigorously. Seven standard training schools in which 246 credits were given and many more people taking part have recently been held. Fifteen Daily Vacation Bible Schools have been conducted in 19 charges. Eighty young people were in attendance at Monticello A. & M. College Assembly. Evangelism is being vigorously promoted and at the recent Annual Conference, 802 additions to the various churches were reported. Church School Day offering has been met in full and there was a 100 per cent participation in the Fourth Sunday Offering for Missions. This district raised in full, plus, on Christmas Sunday and reported the following week the offering for the Orphanage. This is the second consecutive year for this record and is a precedent for the two conferences in Arkansas, if not for the entire church. For the second time in the 70 years' history of the Monticello District, the Conference Claims have been paid in full. Bishop Charles C. Selcman is to be in this district in February.—John L. Tucker, District Secretary.

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

We have justified ourselves by saying that the day of the old dogmatic preaching was over. But have we not by now begun to wonder whether the day of the new apologetic preaching is not passing away in turn?—John Baillie.

Life is divided into three terms—that which was, which is, and which shall be. Let us learn from the past to profit by the present, and from the present to live better in the future.

The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example that roll away from him and go beyond his ken on their perilous mission.—H. W. Beecher.

After reading the doctrines of Plato, Socrates, or Aristotle, we feel that the specific difference between their words and Christ's is the difference between an inquiry and a revelation.—Joseph Parker.

No more fatal error can be cherished than that any character can be complete without the religious element. The essential factors in character building are religion, morality and knowledge.—J. L. Pickard.

The brotherhood of man is an integral part of Christianity no less than the Fatherhood of God; and to deny the one is no less infidel than to deny the other.—Lyman Abbott.

Such As I Have

The churchman of today cannot too often remind himself of the sharp antithesis between the Christian philosophy and that of the world. It was there in the time of Jesus and it is there now. Any man who "recognizes within himself the push of the currents which flow out of the long ages of the past" may well look with deep suspicion upon his ideas and purposes if they seem to merge into and coincide with those of the world which has rejected Christ and plunges headlong to destruction.

When Peter had offered his sword in defense of his Master and found it useless, he fled in confusion to the place of outright denial in the judgment hall. Peter had offered the world's answer to his Master's need. But the new Peter, outside the Temple gate, said to the crippled beggar, "silver and gold (the world's relief) have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk."

Such as I have. Such as I have! O, Church of the living God, the palsied and helpless millions lie prostrate with hands outstretched, pleading for help. The world offers ruthless government, scientific diabolism, death dealing explosives, terrifying cars of juggernaut in endless procession. Such is the world's only answer to this eager plea. Let us offer such as we have. Let us here highly drowned in the world's wild babel; resolve that our voices shall not be

POEM OF THE WEEK

Dear Lord and Father of mankind,
Forgive our foolish ways;
Re-clothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence praise.

In simple trust like those who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

And let our ordered lives confess
The beauty of Thy peace.
Drop Thy still deus of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,

Breathe through the heat of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through earthquakes, wind and fire,
A still small voice of calm!

—JOHN G. WHITTIER,
From the Methodist Hymnal.

Teach Us To Forgive

Christians of all lands believe that Jesus is the greatest teacher that world has ever known. And in that code of Christian Ethics recorded as the Sermon on the Mount, Jesus taught the interesting subject of prayer, and in that, the lesson of forgiveness, which is all-important in exhibiting the spirit and mind of Christ, and the character of God, which Jesus manifested in the flesh.

Obviously, it was His followers He taught this lesson as recorder: Matthew 6:12. "Forgive us our debts as we forgive our debtors." No one who has not forgiven his enemies can meaningfully pray the Lord's prayer. To forgive is the act of a Christian, and the opposite is un-Christian. At this point the Christian will likely find difficulty in forgiving those who do them injuries, for this cause our Lord reminds us of the urgent necessity of putting away from our hearts all hatred, malice, bitterness and revengeful feelings, and to forgive others, that we may also be forgiven. For we all have sinned, and Christ who has the power has forgiven us, and teaches in the parable of the unmerciful debtor, Matthew 18:23-35, the Christian and un-Christian way of life.

As we so much desire to be forgiven for all of our sins of omission and commission in heart and life in trespassing His laws, which cause us to feel condemned with a consciousness of guilt and our debt of obedi-

that our faith shall not be smothered in the world's dark despair; that our love shall not be poisoned by the world's rancid hate.

O God, speak to us as thou didst speak to Peter in the long ago and make clear to us that which thou wouldst have us offer to our suffering brothers around the earth.—Devotional Address of Wallace C. Buckner, at the Western Jurisdictional Conference.

ence, we call upon our Lord, and pray to be forgiven, and we have the assurance of being acceptably regarded, when we sincerely forgive those who sin against us, remembering that our forgiving is of inexpressible importance in our supplications; for if God's grace enables us to do this, it is a real evidence of our being His true followers. His teachings also reveal if we indulge a revengeful temper or attitude, which makes us averse to forgive injuries done against us, our prayers for forgiveness are contrary to the teachings of the Gospel, and in vain then, do we expect that He will pardon our infinitely greater provocations against Him. Therefore the Apostle positively states: "If any man have not the spirit of Christ, he is none of His."—J. W. Golden.

The Speaking God

God is always saying something. That is one difference between God and man. The greatest poets, statesmen, and philosophers have frequently uttered sounds without saying anything. How often the great Watcher of Men speaks to us—and we are not listening! He is nearer than hands and feet, closer than breathing. But we are not listening. The wind is the symbol of God the Spirit. Hark! How gently it blows against the eaves of the house, and entering the window, cools the fevered brow of the little child. This was said of God. "Thy gentleness hath made me great." But God is also in the whirlwind and the storm. Falstaff, in his last moments "babbled of green fields." The beautiful green fields in his halcyon days, had talked to him of God. We find difficulty in hearing God's voice today, because we are not listening, and again, because there are so many other voices in the world, which, in our utter foolishness we have magnified more than the voice of God.—Southern Christian Advocate.

SENTENCE SERMONS

Corporate worship provides something that not even private devotions can supply.

An open mouth and a closed heart are incompatible.

It is easier to die a martyr than to live one.

Emotion and piety must not be confused.

There is no destination to a race-track existence.

You can't slip back up hill. You have to climb.

Pray for your daily bread rather than emergency rations.

When you grip you cease to grope.

Do your duty or be done by it.

The Bible Speaks For Today

"Go and cry unto the gods which you have chosen; let them deliver you in the time of your tribulation." (Judges 10:14).

Regardless of whether or not this passage portrays the true character of God, it does have a message for today. The Israelites had gone after other gods, but when trouble came, they came crying back to Jehovah for help. And His answer was, "Go cry unto your gods; let them deliver you."

Today, if only we would listen, we might hear those same words ringing in our own ears. Men have said the way to peace is a strong defense. "Build up an army that will frighten the world," they say; "then you will have peace." When our powder house explodes, and we run crying back to God, would you blame Him if you heard Him say, "Go cry unto Mars, your god; let him deliver you"?

Then there are those who worship an impersonal, intellectual god. God is a force, a principle, a tendency. We have outgrown the idea of a personal God, they say. Fine talk, that. But let sickness or bereavement come, and then see how much help your principle or tendency will be. Soon you will cry for a God who hears and answers prayer. And so will the machinist who sees man as only a cog in a vast machine. Do not blame God if you hear Him say, "Go cry unto the gods you have chosen; let them deliver you."

Here, too, is a message for those who run after the gods of desire and frivolity. Spend your life in riotous living. Build it on no firmer foundation than material things. Forget the things of the spirit. And then wonder why the lists of divorces in the daily papers are often longer than the list of marriage licenses. When the wreckage of your home comes crashing down upon you, and you come crying back to God for forgiveness without penalty, would you blame Him if He said, "Go cry unto your gods; let them deliver you."

Yancey Heads Anti-Saloon League In Arkansas

By CLYDE C. COULTER, Supt.



REV. SAM M. YANCEY

THE Annual Meeting of the Board of Directors of the Anti-Saloon League of Arkansas was held Jan-

uary 16, 1941, at the Y. M. C. A. Building, Little Rock.

The most important business transacted was the election of Rev. Sam M. Yancey, of Fayetteville, President, the position formerly held by the late Dr. A. C. Millar. Mr. Yancey has long been outstanding in the warfare against liquor. This choice for president was unanimous.

Among the new members on the Board are: Rev. A. B. Berham, of the Nazarene Church; Dr. Geo. D. Thompson, Mr. Nelson F. Tull and Rev. Harvey Hicks of the Baptist churches, and Dr. W. C. Watson and Dr. Albea Gocbold of the Methodist Church. Dr. Gaston Foote, pastor of Winfield Methodist Church, Little Rock, and Editor of the Arkansas Methodist, later accepted membership on the Board and will be elected at a called meeting on Feb. 20.

The superintendent's annual report reveals, among other things, that there are in effect in Arkansas, as of January 8, 1941, 469 state retail liquor licenses and 12 state wholesale hard liquor licenses, and 1008 "native" wine retail licenses,

and 40 "native" wine wholesale licenses; and there are, as of that date, 3307 state retail beer licenses and 92 state wholesale beer licenses—a total of 4,928 alcoholic beverage state licenses in effect at this time. It is interesting—and a challenge to Arkansas law enforcement officers—to know that there are 225 more Federal hard liquor licenses in effect in this state than there are state licenses. These, of course, are bootleggers—217 retail and eight wholesale.

A vigorous program was presented and adopted for 1941, including:

1. An Anti-Saloon League service in every possible church.
2. Reach as many college and school student bodies as possible, also P.-T. A. and other clubs, with a message suited to the individual groups.
3. Promote local option elections wherever possible, unless and until we get rid of the liquor traffic by legislative enactment or otherwise.
4. Cooperate with other groups in promoting the welfare of soldiers at Camp Robinson.

5. Restrict, and if possible prohibit, the advertising of alcoholic liquors.

6. Work for a law for scientific tests for drinking drivers.

Resolutions

We vigorously condemn the high-handedness of the wet legislators who have put on the people of Arkansas three separate and distinct Acts legalizing poisonous beverage alcohol, and in neither of the three Acts giving the people an opportunity to express their will in the matter.

We commend, and sincerely thank, the legislators who have tried to prevent the enactment of such laws, and who will try to pass measures that will rid Arkansas of the evils of liquor, legal or illegal.

We extend to Governor Homer Adkins our sincere congratulations and pledge to him our cordial cooperation; and we appeal to him for his cooperation.

Slogan: "Drive the liquor back as fast as possible and out as soon as possible."

Motto: "Not slothful in business; fervent in spirit; serving the Lord."

Resolution of Appreciation

Resolved: That the Board of Directors of the Anti-Saloon League of Arkansas pause for awhile to give special thought to our great leader, co-worker and friend, the late Dr. A. C. Millar, who died on last November 9.

Resolved: That this Board express its sense of great loss in the passing of our president, who was one of the most faithful and influential leaders in all of America in the temperance and prohibition cause. Dr. Millar was for many years a member of the Executive Committee of the Anti-Saloon League of America and one of the National organization's loved and appreciated counsellors. In all his dealings, he was firm and courageous, yet always showing true Christian courtesy to his opponents as well as to his co-workers. For many years, and until his death, he was President of the Anti-Saloon League of Arkansas, giving unstintedly of his time and of his great talents in the promotion of the League's business. He possessed great intellectual, moral and spiritual power, and with all his being he opposed the liquor traffic. Even just a few days before he died, he talked with friends of the Biennial National Convention of the National organization, expressing the hope that he might be well in time to attend that meeting. This Board cannot adequately express its sense of loss in the death of Dr. A. C. Millar.

Resolved: That we, as members of this Board, take this great man as our criterion and follow in his footsteps, for in so doing we would be following in the footsteps of the Man of Galilee, for surely that is what he did.

Resolved: That we take up the torch that he has laid down; that we redouble our efforts to rid this fair land of ours of the greatest curse that has ever come to the human race.

Resolved: That we express our genuine, deep sympathy to Mrs.

Annual Report of Superintendent C. C. Coulter of The Anti-Saloon League

During the year the superintendent traveled more than 30,000 miles, and presented the temperance and prohibition cause to 179 public audiences. A large majority of these engagements were with churches, in their regular morning and evening services. Others were with student bodies in colleges and high schools and grade schools, and with other groups. Included in the above, were:

A. The North Arkansas Methodist Annual Conference, held in Jonesboro; B. The Little Rock Methodist Annual Conference, held in Texarkana, (brief address); C. Thirteen Baptist County and District Annual Associations; D. The Arkansas State Baptist Convention, held in Monticello; E. The Arkansas State Baptist Association, with Emmaus Church, near Kingsland; F. The Missouri-Arkansas W. C. T. U. Convention, held in Little Rock; G. The Arkansas W. C. T. U. State Convention, held in Fort Smith; H. The Nazarene Arkansas District Assembly, held in Little Rock.

In addition to these, he attended the Southeastern Regional Conference of the Anti-Saloon League of America, held in St. Petersburg, Florida, and the Biennial National Convention Anti-Saloon League of America, held in Washington, D. C.

In presenting the cause of temperance and production to the various types of groups, it is necessary, naturally, to approach the subject from various angles. This fact is kept ever in mind, and the approach is made that is believed to be most likely to appeal to the people of the particu-

lar group; and it is always presented with the earnest prayer that God will cause it to REGISTER in the minds, also the hearts, of those addressed. It should be stated here that it is especially gratifying to see that the young people, as a general rule, are keenly interested, and responsive, when the subject is given to them in a manner that appeals to their intelligence and to their patriotism, as well as to their moral and spiritual beings.

It will probably interest you, individually and as a Board, to know the NUMBER of STATE liquor licenses in effect in Arkansas, as of January 8, 1941.

HARD LIQUORS—Retail licenses, 469; Wholesale licenses, 12; Total, 481.

"NATIVE" WINE—Retail licenses, 1,008; Wholesale licenses, 40; Total, 1,048.

BEER—Retail licenses, 3,307; Wholesale licenses, 92; Total, 3,399. Grand total, state licenses, 4,928.

Now a glance at further figures, showing the difference between the number of STATE HARD LIQUOR licenses and the number of FEDERAL HARD LIQUOR licenses in effect in the state, as of January 8, 1941.

FEDERAL—Retail licenses, 686; STATE—Retail licenses, 469; Difference, 217.

FEDERAL—Wholesale licenses, 20; STATE—Wholesale licenses, 12; Difference, 8.

Total Difference, 225.

Program for 1941

The program for 1941 will be carried forward along the line suggested below, with any changes or additions that may become necessary during the year.

1. An Anti-Saloon League service in every possible church;
2. Reach as many college and school student bodies as possible, also P. T. A., and other clubs, with anti-alcohol messages suited to individual groups.
3. Promote local option elections wherever possible, unless and until

we get rid of the liquor traffic by legislative enactment, or otherwise.

4. Cooperate with other groups and individuals in promoting the welfare of soldiers stationed at Camp Robinson.

5. Restrict, and if possible prohibit, the advertising of alcoholic liquors.

6. Work for a law for a scientific test for drinking drivers.

7. Other activities that may from time to time be possible and necessary, including any that may be approved by the Board at this meeting.

Resolutions

The Resolutions suggested below are offered for adoption by this Board:

1. We condemn the high-handedness of the wet legislators who have put on the people of Arkansas three separate and distinct Acts legalizing poisonous beverage alcohol, and in neither of the three Acts giving the people an opportunity to express their will in the matter.

2. We commend, and sincerely thank, the legislators who have tried to prevent the enactment of such laws, and who will try to pass measures that will rid Arkansas of the evils of licensed intoxicating liquors, and work for the extermination of the liquor traffic, legal or illegal.

3. We express our gratitude to Mr. J. S. Abercrombie, our attorney, for his service, rendered throughout the year, with no financial reward, in directing the legal affairs of the League.

4. We also express our gratitude to Mr. Edward H. Coulter for his assistance to Mr. Abercrombie, rendered with no financial reward, in handling the injunction suit which the liquor people brought last year to prevent our Initiated Bill from going on the ballot.

5. We express our genuine appreciation to Chief Justice Griffin Smith and to Justice T. H. Humphreys for their dissenting opinion in the above-referred-to case.

(Continued on Page Twelve)

Millar and to the other members of the family; and that a copy of these Resolutions be sent to each of them, and that a copy go into the Minutes of this meeting, that a copy go to the Arkansas Methodist, a copy to the Arkansas Baptist, a copy to the Arkansas Gazette and a copy to the Arkansas Democrat.

Respectfully submitted.—Sam M. Yancey, Clyde C. Coulter.

Hendrix College News

Dr. George Barton, who is a member of the central staff of the cooperative study in general education, spent two days at Hendrix last week. The time was spent in individual and group conferences with various members of the faculty discussing experiments which have been made at Hendrix. As a member of the central staff, which has offices at the University of Chicago, Dr. Barton is visiting the colleges in the cooperating group. From Hendrix, he went to Little Rock Junior College, which is another of the 23 American colleges and universities making the study.

Two of the twenty-three prizes in the recent national photographic contest sponsored by the American Gas Association were won by members of the Hendrix Camera Club. Winners were Hodgie Henderson, senior, from Dallas, Texas, and Paul Faris, assistant professor of English. Henderson submitted pictures of the kitchen of Mrs. E. A. Spessard, and Mr. Faris, pictures of the kitchen of Miss Myrtle Charles, professor of French.

L. V. Biggs, Jr., sophomore from Conway, business manager of the College Profile, Hendrix weekly newspaper, recently had one of his advertising layouts mentioned in the Business Review, bi-weekly publication of the Associated Collegiate Press. The article commended Mr. Biggs for presenting a "new angle" in advertising.

Hendrix College was the subject of an editorial in the National Jewish Monthly, magazine published by B'nai Brith at Washington, D. C. The editorial, which appeared in the January issue, was entitled "A Footprint", and was as follows:

"We can't say that we hear the footsteps of brotherhood marching but we do like occasionally to discover a footprint and say, well, this looks like brotherhood.

"We thought we found a footprint in the Conway Log Cabin Democrat the other day and we came running here to report it: 'A footprint! A footprint! A sign of brotherhood!'

"In Conway, Ark., is Hendrix College, in which there are only two Jewish students. On Rosh Hashonah, the entire student body met for Rosh Hashonah services in the college chapel. They did this to give manifestation of their sense of brotherhood.

"The service was read from the Union Prayer Book. Kermit Roc-buck of Little Rock recited the Sh'ma, the declaration of unity under one God. The Shofar was sounded. Rosh Hashonah was synthesized with Yom Kippur, for the Kol Nidre was sung.

"We should say that the Hendrix College students appear to be well educated people."—Glenn Black.

Ft. Smith District Group Meetings of Children's Workers

A series of four group meetings for the Children's Workers in the Fort Smith District were held January 13, 14, 15, 16, at Ozark, Paris, Mansfield and Midland Heights, Fort Smith, under the direction of the Fort Smith District Director of Children's Work, Mrs. J. T. Byrd.

There were 27 churches represented in these meetings.

Different phases of the work with children were discussed.

Enthusiasm was manifested when

Christian Education

Epworth Young Peoples Union

The pastors of the churches included in this Union met in Arkadelphia, Thursday afternoon. We were of one accord when we discussed the Young People's program. This Union did some fine work last year. We have a large group of young people in these churches, and of the highest type. We pastors pledge ourselves to do more for them this year than we have ever done before.

The first meeting of this year will be held at Bethlehem on the Dalark Circuit, Tuesday night, January 21, at 7 o'clock. The program will be rendered by the young people of the Dalark Circuit. The subject for the evening will be "How We May Be Better Christians". The officers for the new year are to be elected.

The charges included in this Union are Dalark Circuit, Sparkman-Sardis, Holly Springs, Carthage-Tulip, Leola Circuit, and Princeton Circuit. We are expecting a fine representation from each church.

We desire the prayers of all Christians that this may be a happy and fruitful year for these young people.—Rev. Joe H. Robinson, Pastor, Dalark Circuit.

What Is a Boy?

What is a boy? He is the person who is going to carry on what you have started. He is to sit where you are sitting and attend to those things you think are so important when you are gone. You may adopt all the policies you please, but how they will be carried on depends on him. Even if you make leagues and treaties, he will have to manage them. He is going to sit at your desk in the Senate and occupy your place on the Supreme Bench. He is going to move in and take over your prisons, churches, universities, counting houses and corporations. When you get done, all your work is going to be judged and praised or condemned by him.

Your reputation and your fortune are in his hands. He will read the books you write and sell them to the second-hand man. He will assume control of your cities. Right now the future president is playing marbles, and the most famous actor of his day is complaining because he does not want to get out of bed. Not your contemporaries and fellow citizens, but the boys out there in the school yard, are going to say whether after all you were a grand and noble hero or a blatherskite.

It is the boy who will amend your rules, alter your creeds, laugh at your mistakes. He may think kindly of you, and say you did the best you could, or he may not. Watch your step! All your work is for him and the fate of the nation and of humanity is in his hands. So it might be well to pay him some attention.—Frank D. Crane.

it was decided to hold a Vacation Church School Institute for all Children's Workers in the District, in the near future. The purpose of the Institute is to lay plans for Vacation Church Schools to be held following the close of schools.—Mrs. J. T. Byrd, Fort Smith District Director Children's Work.

Getting Acquainted With Hendrix College Faculty

By ERNESTINE MATKIN
Class 1941

All who have ever studied or worked under Miss Myrtle Charles at Hendrix College, or with church or club groups, will agree on one thing—she gets a genuine pleasure from her teaching. Teaching is not



MISS MYRTLE CHARLES

to her a job, but, in her own words, her "most fascinating hobby" (and she has an amazing number).

This vivacious teacher of French at Hendrix, who is known also for her participation in many church and civic activities, is a native of the Conway community. Miss Charles did primary and preparatory work at Quitman College, and was the youngest person ever to matriculate at this old Methodist school.

In 1902 the family moved to Conway. In the fall of the same year, Miss Charles entered Hendrix as a sub-freshman and, after taking time out for almost two years teaching, was graduated in 1908, the first woman to have been graduated from the college in seven years. After graduation Miss Charles began the work which was to bring her again to Hendrix—teaching, her first position being at Beebe High School where she taught history and Latin. She remained there a year and later, in 1918, after teaching in various schools in Texas, Louisiana, and Mississippi and after obtaining her M. A. degree from the University of Texas, Miss Charles returned to her native state to teach once more, this time at Little Rock High School. She was to stay there until 1927, acting as head of the French department every year except her first, and serving as advisor to girls the last two years.

While teaching there Miss Charles made two trips to Europe and studied at the Sorbonne University at Paris on a fellowship from the Little Rock branch of the American Association of University Women. Miss Charles has also done graduate work at the University of Chicago, and at Columbia, where she took special courses in Deaning.

It was in 1927 that Miss Charles

returned to Hendrix, this time as assistant professor of French and acting head of the department and as dean of women. In 1935 Miss Charles was made a full professor of French and head of the department. She is the only woman to hold a full professorship at Hendrix. During the years that Miss Charles was dean many changes came about on the Hendrix campus. The thing of which Miss Charles is most proud is Hendrix's annual May Day-Mother's Day celebration. It has become a favorite of mothers and students.

Miss Charles began her church activities early in life. At the age of twelve she joined the old Epworth League by special dispensation, and has worked with it ever since.

In 1927, Miss Charles first went to Sequoyah as the hostess for the young people's Leadership Conference and director of recreation. In 1932, she began the same work at Lake Junaluska. She continued this work in both these conferences until 1937.

Meanwhile in 1926, she taught recreation and was dean of women for the North Arkansas Young People's Assembly when they met each summer on the Hendrix campus. In 1929, when the Little Rock conference began holding assemblies on the campus, she began the same work for them, and continued this annually, with her work at Sequoyah-Junaluska until 1937.

Even while she was yet teaching in Little Rock, Miss Charles was known as a teacher in Conway, for she came up each Sunday for five years to teach a college women's Bible class, and at one time had 250 enrolled. She still teaches one quarter of the year in the Young People's Department.

Aside from working with Young People, Miss Charles is conference chairman of the Wesleyan Guild of the Women's Society of Christian Service and has been chairman and study chairman of the local group for three years.

In club and civic activities Miss Charles has been president of the local branch and of the state division of the American Association of University Women. She has been president of the Arkansas Modern Language Section of the American Language Association many times. She also has active membership in the National Education Association, the American Teachers of French, and the Delta Kappa Gamma, an honorary sorority for women teachers. She contributes regularly to the Epworth Highroad with suggested worship programs for Young People's meetings.

Last spring Miss Charles saw completed a plan of many years. She built off the north side of the Hendrix campus her own home. The plans are hers, and the house could be called a bit of France in Conway. Here Miss Charles lives with her niece, and Miss Katherine Gaw, one of the Hendrix teachers. In this lovely home she enjoys her many interests and hobbies, cooking, gardening, reading, and holding "open house" to students.

"Over-ambition is the ranking cause of unhappiness among American youth; but people of average mental ability can be quite as happy as those more richly endowed if they will adjust themselves to the level of their abilities."

No wood was ever sawed with a mallet.

YOUTH IN MISSIONS

By DOROTHY BOWERS

(Miss Bowers is a member of Asbury Church, Little Rock, and delivered this address at the Little Rock Missionary Institute)

"There is a destiny that makes us brothers;
None goes his way alone:
All that we send into the lives of others
Comes back into our own."

This fragment of poetry by Edwin Markham expresses admirably the missionary idea that is behind, not only the Methodist Church, but all the Protestant churches, even all the Christian churches in the world. It was this thought that Jesus had in mind when he said to his disciples: "Go ye into all the world and preach the gospel to every creature." For Jesus realized what we young people want to remember today: that every person, regardless of his color or creed, has a soul that is equal to every other soul, and that every one deserves the chance to hear the message of Jesus and to be saved by this message. It is this idea that makes the missionary work of the church not just an important part of the church work, but a cornerstone on which the church is built.

We young people have always wanted to have an active part in the missionary work of the church, and now we are proud to say that we have. There are six young men and six young women on the General Board of Missions and Church Extension. Each of these young people represents a different district of the country, and they are allowed to meet with the council, to give voice to their opinions, and to really help in planning and carrying out the missionary work of the church.

There will be two young people, one girl and one boy, on each Local Church Board of Missions and Church Extension. These two young people will be expected to meet with the Board, to help with its work, and to be the leaders of their entire group of young people to direct them toward their missionary goal.

Besides serving on these boards, there are many other ways in which the Methodist youth does missionary work. Many of the local churches are affiliated with relief agencies or have missionary projects in their districts or League Unions. It has been and may continue to be the custom of the young people in many of the churches to devote both the

morning and evening worship services of the fourth Sunday in every month to a program on missions to be planned and carried out by the committee on missions.

The offering of the fourth Sunday goes to the World Service Fund. Over and above this fund is a young people's pledge. The money from this pledge goes to a World Comradship Fund. The purpose of this fund is to help youth all over the world.

The Methodist young people receive inspiration and guidance in their missionary work in their summer assemblies and camps and in the training schools during the entire year. I remember, as one of my greatest experiences, a mission service in which I took part at our assembly at Hendrix a year or two ago. It was a candlelight service, and it happened that at the close of the service I was standing between a young woman from Mexico and a young man from Brazil while we sang:

"In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth."

I think it is worthy of note that at Camp Sequoyah last summer, we passed a resolution that is to be referred to the Board of Trustees for consideration to the effect that any person who comes to speak at one of the services or to help us in any way shall, regardless of his race or creed, be entertained on the campus.

We young people realize that we have a lot of youthful, impractical ideas, but we hope that some of our ideals and dreams will be worthwhile and that we will have the strength to make them actualities, because we know, that in this world of chaos and warfare and hatred, it is up to us Christians to keep alive our religion, to prove to the world that the spirit of love is stronger than the forces of evil. We want to establish a practising fellowship that is world-wide, and yet we want to remember, too, that our missionary work must begin at home and that there is work for each of us here. For we know that from the ranks of the young people will come the ministers, missionaries, and laymen of a greater Methodism tomorrow.

Fear Widespread Hunger And Epidemics

"The Methodist Committee for Overseas Relief, having considered the world situation and its relief needs, finds itself in general agreement on need issued by the Federal Council of the Churches," says Bishop Herbert Welch, the Committee's chairman.

The council statement said: "As Christians we view with deep concern the widening areas of suffering in the pathway of the present wars in Europe and in Asia. In many areas of need Christian agencies are at work, supported by the American churches. We are, however, gravely disturbed by the prospect of widespread hunger and epidemic disease, more extensive than church

agencies can meet, in countries affected by war both in the Orient and in Europe. As men and women committed to the teaching and example of our Lord Jesus Christ, we express the earnest hope that some way may be found and measures adopted which will alleviate the suffering of innocent millions, without strengthening the hands of aggressors."

Hyman—At least once in my life I was glad to be down and out.

Lowe—And when was that?

Hyman—After my first trip in an airplane.

Mark (to Mrs. Mark)—"Do you know why I am like a mule?"

Mrs. Mark—"No, I don't, but I've often intended to ask you."

Little Rock Conference World Service Sunday Offerings

(Fourth Sunday)

Received for November and December

Arkadelphia District	
Church School	Amount
Bethlehem	.30
Dalark	2.00
Hollywood	1.00
Keith Memorial	2.20
Malvern Station	15.00
Magnet Cove	.50
Midway	1.00
Mt. Zion	.91
New Salem	1.45
Princeton	1.09
Traskwood	1.00
Total	\$ 26.45

Camden District	
El Dorado—	
First Church	34.58
Vantrease	6.00
Centennial	7.50
Fairview	4.50
Fordyce	6.68
Harrell	1.00
McNeil	1.16
Mt. Prospect	.30
Strong	4.00
Temperance Hill	.47
Chambersville	1.00
Philadelphia	1.00
Fredonia	2.00
Smackover	15.00
Ebenezer	3.00
Total	\$ 88.19

Little Rock District	
Concord	\$ 3.00
South Bend	1.00
Mt. Tabor	1.00
Sardis	2.00
Bryant	2.00
Salem	2.00
New Hope	1.00
Congo	.50
Pepper's Lake	.53
Douglassville	4.00
Geyer Springs	2.00
Hickory Plains	1.73
Bethlehem	2.00
Johnson's Chapel	.50
Hazen	1.25
Asbury	20.00
Forest Park	6.00
Henderson	6.00
Riverside	.39
Scott Street	10.00
Lonoke	10.00
Eagle	2.00
Mabelvale	5.00
Roland	.28
Smyrna	1.25
Total	\$ 95.43

Monticello District	
Dermott	\$ 2.00
Dumas	3.00
Extra	1.00
Jersey	1.54
New Edinburg	.82
Rock Springs	1.73
Total	\$ 10.09

Pine Bluff District	
Altheimer	\$ 10.00
Bayou Meto	2.00
Brewer	.50
Stillwell	1.00
DeWitt	10.50
Grady	4.10
Gould	3.05
Carr Memorial	5.58
First Church	28.36
Lakeside	26.34
Redfield	1.22
Ulm	3.01
Center	.75
Sheridan	4.00
Prairie Union	2.73
Pleasant Grove	.30
Rison	5.00
Camp Shed	3.00
Prosperity	1.00
Sherrill	3.00
Total	\$ 115.44

Prescott District	
Emmett	\$ 6.55
Bierne	1.50
Mineral Springs	4.00
Nashville	5.00
Trinity	3.52
Avery's Chapel	1.25
Doyle	.60
Bingen	1.00
McCaskill	2.00
Amity	10.00
Waterloo	3.00
Gurdon	2.50
Springhill	.25
Total	\$ 41.17

Texarkana District	
Ashdown	\$ 4.00
Cove	1.30
Vandervoort	2.85
Horatio	1.50
Stamps	5.00
Texarkana—First Church	29.62
Total	\$ 54.27

Grand Total Received through 1-18-41	\$ 431.04
--------------------------------------	-----------

Little Rock Conference Treasurer's Report

As Treasurer of the Little Rock Conference, I am making a report of the remittances received since the beginning of this conference year through January 18, for the various funds which I handle.

BISHOP'S FUND	
Arkadelphia District	
Dalark Circuit—	
Dalark Church	\$ 4.93
Rock Springs	2.95
Total	\$ 7.88

Little Rock District	
Austin Circuit—	
Bryant Circuit—Salem Church	\$ 6.41
Little Rock—	3.51
First Church	35.00
Henderson	2.02
Pulaski Heights	10.13
Mabelvale	5.37
Total	\$ 62.44

Monticello District	
Dumas	\$ 3.93
Total	\$ 3.93

Pine Bluff District	
Altheimer-Wabbaseka—Altheimer	\$ 2.81
Star City Church	12.37
Total	\$ 15.18

Prescott District	
Amity	\$ 1.87
Bingen Ct.	.50
Blevins Ct.—	
Sweet Home	.25
Blevins	3.00
McCaskill	.50
Forester	29.70
Oden	1.80
Gurdon	4.50
Hope	12.36
Nashville	4.50
Springhill	.65
Waterloo	2.25
Emmett	3.60
Total	\$ 65.48

Texarkana District	
Foreman	\$ 2.25
Lewisville-Bradley-Bradley	10.00
Richmond Ct.	1.94
Stamps	2.63
Texarkana—College Hill	2.25
Total	\$ 19.07
Grand Total received on Bishop's Fund through 1-8-41	\$ 173.98

Conference Claimant's Fund

Arkadelphia District	
Malvern Station	\$ 17.00
Total	\$ 17.00

Little Rock District	
Austin Circuit	\$ 10.00
Carlisle Station	25.00
Little Rock—	
First Church	100.00
Henderson	5.40
Pulaski Heights	40.50
Mabelvale	9.00
Total	\$ 189.90

Monticello District	
Dumas	\$ 12.25
Total	\$ 12.25

Pine Bluff District	
Altheimer-Wabbaseka—Altheimer	\$ 6.25
Star City	27.50
Total	\$ 33.75

Prescott District	
Bingen Ct.	\$.90
Blevins Circuit—	
Blevins	6.50
Sweet Home	.58
McCaskill	1.17
Forester	66.00
Oden	4.00
Gurdon	49.50
Hope	14.00
Nashville	14.00
Springhill	.75
Emmett	8.00
Total	\$ 165.40

Texarkana District	
Foreman	\$ 5.00
Horatio	8.00
Lewisville-Bradley-Bradley	18.00
Richmond Ct.	3.46
Stamps	5.83
Texarkana—College Hill	5.00
Total	\$ 45.29

Grand Total received for Conference Claimants Fund through 1-18-41	\$ 463.59
--	-----------

Benevolences

Arkadelphia District	
Dalark Circuit—Bethlehem	\$ 40.00
Princeton Ct.—Macedonia	9.94
Total	\$ 49.94

Camden District	
Camden Station	\$ 150.00
Fordyce	100.00
Magnolia	200.00
Total	\$ 450.00

Little Rock District	
Austin Circuit	\$ 16.75
Bryant Circuit—	
Bryant	4.58
Salem	6.39
Des Arc	12.00

(Continued on Page Twelve)

Bishop Selecman's Schedule For January and February

Ponca City, Oklahoma, Tuesday, January 19.
 Grand Rapids, Michigan, January 23. Pontiac, Michigan, January 24. (Emergency Missionary Rallies).
 Louisville, Kentucky, Sunday, January 26. (National Preaching Mission).
 St. Louis, Missouri, January 28. (Council of Cities).
 Arkansas Campaign for Hendrix College and Missionary Education, February 2-18.
 Harrison, Ark., February 19-23.

Camden District Brotherhood and Rural Pastors' Conference

The Camden District Brotherhood met at First Church, Camden, Thursday, January 9. The meeting opened with a devotional led by Rev. Leland Clegg, District Superintendent, and with silent meditation and prayer led by Rev. B. F. Scott, retired minister. Reports were heard from each pastor, and it was revealed that the district is ahead of schedule in many items. Over 120 additions have been made to the churches over the district, the Orphanage goal of \$1,034 is about reached, and Benevolences have been supported far above last year at this time.

Emphasis was given to making plans for the training program. A goal of as many training credits as officers and teachers was accepted. Plans were made for short-term schools in reach of every small church during the week of February 23, short-term schools in all of the small station churches during the week of March 17, and long-term schools in the churches of El Dorado and Camden.

The District pledged itself wholeheartedly to the Hendrix College and Ministerial Education Campaign during the month of February. The pastors accepted individual goals for the achievement of the district goal of \$2,500 for this great cause of Arkansas Methodism. Full support was pledged by the pastors to Bishop Chas. C. Selecman's rallies to be held at Camden and El Dorado in early February in the interest of Hendrix College.

The Brotherhood meeting was climaxed by Brother Clegg entertaining the pastors at a bountiful lunch at a downtown boarding house.

At 2:00 o'clock, the Rural Pastors' Conference was begun, and Rev. Clem Baker led in a study and discussion of the goals and objectives for the year. Many of the fine people of Camden graciously received the pastors in their homes for the evening meal. After the evening session, the conference was brought to a close. The conference was very fruitful in information and inspiration to all the pastors of the District.—R. O. Beck, Secretary.

West Helena

We have been well received for our third year with these good people. A reception for the parsonage family, held at the church, was attended by a large number of members and friends who presented the preacher and family with many good things. We are hopeful for a profitable year for the church.—H. H. Blevins, Pastor.

You are what you are alone in the dark.

With The Churches

Arkadelphia District Institute

The Arkadelphia District Missionary Institute met at Arkadelphia, January 9, with District Superintendent J. E. Cooper in charge.

"Am I a Soldier of the Cross" was sung and Dr. W. C. Watson led in prayer. Dr. Homer T. Fort conducted the devotional, emphasizing the fact that Christian Missions is an international necessity. Rev. George W. Warren of Forester led in prayer. Rev. Fred G. Roebuck, Conference Missionary Director, reviewed the world missionary situation and appealed for a united effort in behalf of missions, and urged that each church hold a school of missions.

Rev. Clem Baker, Executive Secretary of the Conference Board of Christian Education, spoke in terms of World Service, and urged the observance of Missionary Programs in the Church School and the taking of Fourth Sunday Offerings.

Mrs. R. W. Huie, District Secretary of the Woman's Society of Christian Service, asked that the rural pastors organize the women of their churches so as to carry out the work of missions.

Mr. Meredith Davidson, representing the young people, spoke on missions.

Dr. King Vivion, pastor of McKendree Church, Nashville, Tennessee, stirred the hearts of all by his inspirational address.

At the luncheon hour, Rev. George Reutz, District Missionary Director, presented the new mission study book, "Methodism's World Mission," in well-chosen words.

Mrs. Forrest E. Dudley gave some very interesting excerpts of letters from India.

It was announced that a Rural Pastors' Institute would be held January 23 at Arkadelphia. Orders for the Mission Study books were taken and suggestions for study groups were given. It was announced that Bishop Chas. C. Selecman would be the speaker at the Hendrix College and Ministerial Education rallies at First Church, Hot Springs, on February 7, at 7:30 p. m., and at First Church, Malvern, on February 18, at 10 a. m.

After several announcements the meeting adjourned.—C. D. Meux, Secretary.

Migrant Contribution Envelopes For Lent

Bearing the legend "HAVE YOU THANKED THE MIGRANTS?" these envelopes, made to stand on desk or dinner-table, will serve as a reminder throughout Lent of those who "starve that we may eat." On the back of the envelopes will be found a list telling what gifts ranging from 50c to \$15.00 will do to provide the migrants with the necessities of life. Write to the Home Missions Council of North America, 297 Fourth Avenue, New York City, for a supply of these envelopes (enclosing postage at the rate of 1½c for every eight envelopes). They will be sent free of charge in quantities up to 25. Quantities over 25 may be obtained at 2c each or \$1.25 a hundred.

Little Rock District Missionary Institute and Brotherhood

The Little Rock District Missionary Institute and monthly Brotherhood meeting was held at Asbury Church on January 6, with Dr. C. M. Reves, District Superintendent, presiding. The meeting opened at ten a. m. Dr. Reves presented Rev. Mark Vaught, pastor of the Keo-Tomberlin Charge, who conducted the devotional and set the spiritual level for the day. All charges were present or accounted for.

Rev. H. B. Vaught, pastor at Benton, made an announcement about Homes and Hospitals and requested that we take a free-will offering on Communion Sunday to provide funds for hospital care and treatment for worthy cases, as no funds were allocated for this purpose by the Annual Conference.

Dr. Reves announced the Brotherhood meeting for 1:30 p. m. and the meeting of the women at the same hour. He also defined the "Missionary Set-up of United Methodism" from the General Board down to the Local Church.

Mrs. Russell Henderson spoke on "The Place of Women in the Missionary Movement." Mr. J. S. M. Cannon spoke on "The Place of Men in the Missionary Movement." Mrs. C. B. Nelson presented Miss Dorothy Bowers from Asbury church, who spoke on "The Place of Young People in the Missionary Movement." This young woman thrilled the congregation with her simple sincerely and dynamic purposefulness. Truly Dorothy carried us to the high point of our morning session. Bro. Baker spoke on "Missions and Education." Bro. Fred Roebuck, pastor of Asbury, and Conference Missionary Secretary, spoke on "How to Conduct a School of Missions in the Local Church."

Dr. King Vivion, pastor of McKendree Church, Nashville, Tenn., and representative of the General Board of Missions, brought an inspiring message on "Go Ye."

Mrs. Curtis Stout moved that the secretary be instructed to write Dr. Gaston Foote a letter of appreciation from the District, for his fine work in editing the Arkansas Methodist. This motion carried by a rising vote, and the secretary was so instructed.

Dr. J. M. Workman dismissed us with a short prayer and we went to the dining room where the women of Asbury had prepared a delicious plate lunch. During the lunch hour, Bro. Fikes, pastor Highland church and District Missionary Secretary, outlined plans for the Mission Cultivation period and announced that books were on hand.

Dr. Reves spoke enthusiastically about the new study book, "Methodism's World Mission," written by Henry P. Van Dusen.

Dr. Gaston Foote, editor of the Arkansas Methodist, and pastor of Winfield Church was presented and made a thirty second speech about the Arkansas Methodist that will no doubt be the means of an additional hundred or so subscriptions to the paper, if just one-tenth of one percent of the dynamic enthusiasm he displayed finds its way into the "fagged" minds of the 100 or more who attended the luncheon and morning

session. More power to you, Mr. Editor. We appreciate the way you are putting your dynamic personality and fine capabilities into the job of editing the Arkansas Methodist for Arkansas Methodists. Bro. Baker announced that the Rural Pastor's Conference would meet at First Church at three p. m.

Reports from pastors showed that \$1,580.00 had already been raised and reported for the Orphanage, and with some few still to have the offering (delayed by weather, flu, etc.) We are sure that our goal will be more than reached for this worthy enterprise.

Dr. Reves announced the Hendrix College and Education Program as the next item on our calendar, announced the proposed goals for the various churches and the pastors present accepted them for their charges.

Bro. Baker spoke about the program, passed out literature on the subject and plans were discussed for the proper observance of the "Hendrix College and Ministerial Education" work during February.

Bro. Fikes, Dr. Reves and others spoke about much of our fine Church Literature, many pieces were passed out and Bro. Fikes distributed the cards for the pastors to sign up for their Mission Study books.

Dr. Reves pronounced the benediction, and we all left, feeling that we had been on the mountain top once again, and determined that this should be a great year for the Kingdom of God in these parts.—C. R. Roy, Secretary.

Prescott District Missionary Institute

Preachers and laymen of the Prescott District turned out in large numbers on the evening of January 8 to attend the Prescott District Missionary Institute at First Church, Prescott.

Rev. J. D. Baker, Superintendent of the District, presided over the meeting, which was attended by every pastor in the district and representatives from every charge. Much credit for the attendance is due Rev. S. T. Baugh, pastor host and District Missionary Secretary, who cooperated with the District Superintendent in publicizing the meeting.

Dr. King Vivion, Pastor McKendree Methodist Church, Nashville, Tennessee, and representing the General Board of Missions and Church Extension, was the chief speaker. Other speakers included Rev. Fred G. Roebuck, Conference Missionary Secretary; Mrs. W. H. Timberlake, District Secretary W. S. C. S.; Jane Chambers, representing Youth; Brother Baugh, and Brother Baker.—Reporter.

Yarbro-Promised Land

We arrived at Yarbro-Promised Land parsonage which is located on South Franklin street in Blytheville. We have been graciously received and welcomed by a generous old-time pounding of good cats. We are delighted with our new work and everything is starting off well. Dr. Eugene W. Potter, our District Superintendent, preached at Promised Land last Sunday, January 5, and held our First Quarterly Conference. Both Churches had a good representation and good reports from all departments. We are expecting a great year together.—A. L. Riggs, Pastor.



CHILDREN'S STORYLAND

MISS KATHLEEN SHEARER, Editor



THE GOLDEN AGE

Mimi had been invited to Sunday dinner partly because she is good company, partly because our young daughter loves her and mostly because we wanted to show our appreciation of her staying at the house so that we could be out several evenings the preceding week.

The Sunday dinner is a time of relaxation and conversation. We still dress up a little more than usual for this family gathering. The best dishes are brought out. When the budget permits, a roast rather than pot-roast or stew adds to the occasion. With all modern improvements and sports there are still families that make the Sunday dinner a time when, however much or little they are philosophically minded, they talk about matters beyond the daily grind and neighborhood personalities and as they rest their bodies they stretch their minds. Not all culture and conversation is lost amid the engagements and radio programs of our hectic days, though it is a struggle to protect ourselves against being overwhelmed with trivial distractions.

Mimi was talking about the young people of today. This is always a favorite topic with the old. Although Mimi had always been one to defend the young against the comments of their elders, she was wondering if the young people of today did have as good times as did the young people of her youth.

I assayed a cynical skepticism about the good times of the horse and buggy era. Mimi took up the challenge with reminiscences of long ago. Yes it was a horse and buggy era. The horses were hitched up to the sleighs and the four miles to town to trade eggs and butter for flour and sugar were times of racing and song. The moonlight nights issued an irresistible call for youth

to join sliding parties to be followed by a cup of hot cocoa at a warm farm kitchen. And the parties at the village church! Those were the times! How they worked to decorate the room and make the old barrel stoves in the vestry glow with warmth! At the concerts each family would be represented at least once with a musical number, a recitation, charade or in the cast of a humorous play. Old Mrs. Perkins always had costumes for any situation.

"Those days were when people really had good times," ended Mimi's long talk, during which I had finished a second helping of beef. Having entered upon her subject, Mimi carried the topic into the present day. Mimi knew young people today. She saw them play. I lifted a questioning mental eyebrow. Mimi had gone to the gymnasium and what was there? An odor, a terrible stuffy odor, and crazy young people yelling themselves hoarse as they watched others play. In Mimi's youth they all played. There were no sidelines. Yes, Mimi knew young people today and from her youth and since the young people of today did not know the fun of horses and sleighs and family gatherings how could they judge?

"Do you really think young people of today have as good a time as we did?" This question of Mimi made me look at her. Was she sure of herself as her arguments had made us believe? Did she secretly think that perhaps she had been born a little too soon and had missed a lot of fun? These musings were shattered by her abrupt, "I don't!"

The question of Mimi is not an easy one to answer at least during the final course of a dinner. If it ever can be answered the answer must wait a decade or two. By that

time the answer will not matter very much.

We look back on the past with a different judgment than we had when we were experiencing the past. We remember the best. We forget the hardships, or at least time softens them. We don't always know we are having a good time until afterwards. I propounded this idea to Mimi's gentle scoffing.

The following day I found strange confirmation to my quickly made comments. One of the college boys, who had been in one of my clubs as a lad, came to see me and to renew old friendship. He told me about his college life and then said, "Those days when we were in the play were about as good fun as I ever had. What a grand time we had."

I remember the play. It had been successful enough to be repeated several times. I also remembered some details that my young friend had evidently forgotten. "Can you tell me," I ventured, "what you did on a single night after any rehearsal?"

"Why no, I suppose I went home, probably took the leading lady home."

"Oh no! You and the leading lady were on one of your occasional relationships of polite toleration. You and the others were pretty generally particular about getting away from the rehearsals. I wondered why?"

"I don't know. I didn't know it bothered you."

"It didn't. I'm just curious about why you always wanted to get away for a good time."

"I haven't the ghost of an idea what we did. We must have been a terrible bunch of wild animals. I remember the time you came chasing after me when I missed a rehearsal and caught me at the soda

fountain. Did I feel foolish! And do you remember the time you were so angry when we would not agree on the time of the next rehearsal that you left all the lights of the hall on? And the crash of dishes at the last rehearsal? We had a grand time with that play."

"But it took a lot of time to persuade you to take the parts and to attend the rehearsals. You thought it was going to be too much work. One of the cast said she would be in the play if it did not interfere with her good times. But now you remember what was considered hard work as one of the best times you ever had and you have forgotten what you did on the good times."

"Life's funny that way, isn't it? I never thought before that what I considered work might reverse itself. I suppose if we could only understand what happens we might have a lot better memories, and if we knew some of our good times were to be forgotten or to reverse themselves we might save ourselves from a lot of heartaches."

I wonder if, in some attic or hidden away in some closet, there is a diary from the old days of Mimi's youthful years with such notations as: "February 22. Had to cut wood for the vestry stove as J. H. did not show up. Wife spent the afternoon baking extra cake because M. A. went away without soliciting the cake for the Washington Birthday concert and sociable. Am discouraged. The Academy group haven't learned their parts for the play and at no rehearsal have all been present. Have tried to give the young people and parish a real concert and sociable but they want to be off to the good times rather than plan and rehearse."—J. W. Prince in Religious Telescope.

JUST FOR FUN

Guest: "Boy, this room looks to me like a cell."
Bellboy: "Well, sir, it all depends on what a person is used to."

Doctor: "I don't like to mention it, but that check you gave me came back."

Henry: "Well, that surely is funny, Doc; so did my lumbago."

Teacher: "Willie, how do you define ignorance?"

Willie: "It's when you don't know something and someone finds it out."

Teacher: "There are direct and indirect taxes. Give me an example of indirect taxation."

Pupil: "The dog tax, sir."

Teacher: "How is that?"

Pupil: "The dog does not have to pay."

"Do you know, George admires everything about me. My eyes, my hair, my figure, my—"

"And what do you admire about him?"

"Why, his taste."

A NEW PLURAL

A fourth-grade class was studying the formation of irregular plurals.

"Bobbie, what is the plural of child?" asked the teacher.

"Twins," answered little Bobbie, promptly.

Author: "Well, at long last I've written something that the editor will not only receive, but welcome with thanks."

Friend: "A real masterpiece!"

Author: "Not exactly that; it's a check for a year's subscription."

Teacher—"What is your name, young man?"

New Boy—"Tommy Jones."

"And what is your other name—your middle name?"

"Don't miss."

"Don't? Are you sure that is your middle name?"

"Well, they're always calling me Tommy Don't at home."—Pearson's Weekly.

Papa—"Bobby, if you had a little more spunk you would stand better in your classes. Do you know what spunk is?"

Bobby—"Yes, sir; it's the past participle of spank."

Statement of Assets and Liabilities of The Arkansas Methodist

AS OF JANUARY 14, 1941

ASSETS	
Building and Property (Estimated valuation)	\$7,500.00
Keith, Notes (Agreement of Sale)	4,557.64
Advertising	97.00
Jacobs Notes (old)	400.00
Open Account	152.00
Total Assets	\$12,706.61
LIABILITIES	
Union Bank Notes (last year)	\$1,141.76
Otis E. Williams, Printing (last year)	1,185.33
L. B. White, Printing	216.65
Hollis Williams, Loan	250.00
Mrs. A. C. Millar (due Dr. Millar)	250.00
W. G. Hall, Principal (Mortgage)	3,200.00
W. G. Hall, Interest (to Dec. 10)	179.29
Total Liabilities	\$6,423.03
Net Assets, Jan. 14	\$6,283.61

Report of the Treasurer of The Arkansas Methodist, November 1-January 14

November 1, Balance	\$ 51.35	\$51.35
CASH RECEIPTS:		
Subscriptions	\$1,189.10	
Advertising	156.40	
Conference Collections (1940)	1,937.09	
Loans	250.00	
Rents	73.00	
Miscellaneous	49.43	
Total Receipts		\$4,225.02
CASH DISBURSEMENTS:		\$4,306.37
Salaries	\$ 825.00	
Office Expense	87.56	
Postage	178.25	
Printing, Before November	1,295.78	
Printing, After November	1,150.00	
Union National Bank, Principal	107.12	
Union National Bank, Interest	18.57	
Property Expense	64.62	
Miscellaneous	85.20	
Total Disbursements		\$3,812.11
Balance on Deposit, Jan. 14		\$ 494.26
		\$4,306.37

WARREN JOHNSTON, Treasurer.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. J. R. HENDERSON, Editor

Little Rock Conference Executive Board

The Executive Board of the Little Rock Conference Woman's Society of Christian Service met at 10:00 a. m. Thursday, January 16, at the First Methodist Church, Little Rock, with Mrs. A. R. McKinney, Conference President in charge. Mrs. C. A. Evans, Conference Chairman of Spiritual Life, led the devotionals, and annual reports were made by Conference and District officers. Mrs. Jessie H. Smith, Conference Treasurer, reported a total of \$23,147.08 received for all purposes in 1940. A detailed financial report will be published in a later issue of the Arkansas Methodist.

Mrs. H. King Wade, Conference Corresponding Secretary, made a report of the Jurisdictional meeting in Tulsa in December. She reported that a total of \$468,000 had been pledged by the Society of the South Central Jurisdiction, and that the pledge made by the Little Rock Conference Society was \$20,100. Mrs. Wade announced that the Assembly will be held in St. Louis in October of this year. She called attention to the book, "I Have a Stewardship," by Cushman; also, "The Lower Levels of Prayer," by Stuart, as being excellent books for Spiritual Life Groups. A World Prayer card is now ready for distribution and may be ordered from Literature Headquarters, 420 Flum St., Cincinnati, Ohio, Mrs. Wade announced. The prayer on this card should be used in closing all of our meetings.

The annual meetings of the Little Rock Conference Society have been held in the spring in former years, but the Board voted to change this time to the fall and October 28, 29, and 30, was set as a tentative date for the Conference in 1941. The place, as previously announced, will be at Winfield Church in Little Rock. When this change was made it was also voted to set the time of the District meetings for the spring and the following dates and places were announced by the District Secretaries: Arkadelphia District, Arkadelphia, March 26; Camden, First Church, El Dorado, March 26; Little Rock, Scott Street, March 28; Monticello, Hamburg, March 27; Pine Bluff, Carr Memorial, Pine Bluff, March 27; Prescott, Gurdon, March 20; Texarkana, Fairview, Texarkana, March 28.

Mrs. E. D. Galloway, Secretary of Missionary Education and Service, made her report and announced that the Bible study will still be directed by the Secretaries of Missionary Education and not by the Spiritual Life Chairman as was formerly thought. She called attention to the book, "Social Redemption," by Shackford, as the book chosen for Bible study, and announced that she would send leaflets to the Secretaries of her department listing other books suggested for study. She asked that Societies cooperate with the pastors in the church-wide schools on Methodism's World Mission, and use the book, "Dangerous Opportunity" for the spring mission study. Special recognition is to be given to the classes meeting the requirements which are much the same as they have been. Societies reaching the Efficiency Aim will be required

MY FATHER'S WORLD AND MINE

*My Father's world—and yet
For me he leaves stirring, mighty tasks;
And bids me share with him
In building love and truth and joy
To make his dream come true.*

*My Father's world—and yet
On me waits part of all the beauty love,
And tenderness the world
Might use in building other powers*

*My Father's world—and yet
Not his until each willing child of his,
For him and for his dream,
Gives love and toil and sacrifice
To make his dreams come true.*
—Author and Source Unknown.

to have three study classes a year, one of which may be a Bible study. A leaflet and handbook for this department of work are now ready and may be obtained from Literature Headquarters.

Other Secretaries reporting were Miss Lila Ashby, Secretary of Christian Social Relations and Local Church Activities, announced that leaflets and handbooks for Secretaries of this department may be obtained from Literature Headquarters; Miss Beryl Henry, who reported 22 Wesleyan Service Guilds in the Conference; Mrs. Fred Longstreth, Secretary of Young Women and Girls; Mrs. Thomas Russell, Secretary of Student Work; Mrs. Surrey Gilliam, Secretary of Supplies; Mrs. Fred Harrison, Children's Work; and Mrs. G. W. Kephart, Literature and Publications. The following District officers made reports: Mrs. T. W. McCoy, Arkadelphia District; Mrs. C. E. Moseley and Mrs. A. R. Burgess, Camden District; Mrs. A. S. Fox, Mrs. J. R. Henderson, Little Rock District; Mrs. V. O. Buck and Mrs. Harvey Parnell, Monticello District; Mrs. A. M. Hart and Mrs. T. S. Lovett, Pine Bluff District; Mrs. Rachel Jordon and Mrs. H. W. Timberlake, Prescott District; Mrs. W. A. Bengé and Mrs. T. H. Owen, Texarkana District.

Mrs. J. M. Stinson, former President of the Little Rock Conference Woman's Missionary Society, presented to Mrs. McKinney a gavel which had been used by former presidents and was made from wood from a tree in the yard of the first president of the society in the Little Rock Conference.

The following committees were appointed by Mrs. McKinney: By-laws and standing rules, Mrs. B. J. Reaves, Mrs. J. R. Henderson, Mrs. A. S. Fox of Little Rock; Mrs. Fred Longstreth, North Little Rock, and Mrs. H. King Wade, Hot Springs; and a program committee for the Annual Conference, Mrs. Stinson, Mrs. Henderson, Mrs. Reaves and Mrs. Wade.

"It is hard to see the horizon in the dark. The only thing we can see is the glimmer of the distant stars. Perhaps because we are living in a dark day in the world we fail to see some of life's real truths on our horizon."

Report of Little Rock Conference Scarritt Fund

Mrs. W. S. Anderson, Conference representative for Scarritt Associate Fund reports the following memberships: From Camden, Mrs. Edward Horton, Miss Edith Lehman, Mrs. Jack Carnes, Mrs. E. Umstead, Mrs. E. R. Steel, Mrs. Leland Clegg, Mrs. Hamp Goodgame, Mrs. F. Chidester, Mrs. Frazier, Mrs. Warren McClure, Mrs. Orlando Lide, Mrs. E. S. Copeland, Mrs. Hugh Lide, Mrs. Claude Horn, Mrs. J. D. Reynolds, and Mrs. Graham Lide; from New Hope Society, Little Rock District, Mrs. J. H. Hope, Rev. and Mrs. F. C. Cannon of Buckner, Mrs. Geo. Watts for Norphlet Society; Mrs. J. A. McCoy, Sheridan Society; and Mrs. W. T. Bain, Washington Society. Mrs. Anderson writes, "In closing my report for 1940 I wish to thank each one who has contributed to this fund. You are helping worthy young men and women to prepare themselves for the work they long to do in building up the Kingdom of God here on earth. Let everyone who has contributed in 1940 do so soon for 1941."

Humphrey Society Meets

Mrs. Roger Crum entertained the W. S. C. S. of the Humphrey Methodist Church on January 8. Seventeen members and one visitor were present. Mrs. J. B. Terrell was leader of the program on "What Methodist Women Are Doing To Promote Health." Those taking part were: Mrs. P. H. Mathews and Mrs. F. A. Wilson. Fine reports were made by all the Secretaries and pledges were made for 1941. The hostess was assisted in serving refreshments by Mrs. J. F. Crum and Mrs. W. W. Crum.—Mrs. J. G. Mouser, Publicity Superintendent.

Butterfield Society

The Woman's Society of Christian Service of the Butterfield Church met at the home of Mrs. A. Foster, Monday, December 30.

A very interesting program entitled, "The Angel's Song," was presented with Mrs. C. O. Rusher as leader. The introduction, "Christ's Birth," was given by Mrs. Rusher and followed by soft music, "Silent Night," played by Mrs. A. Foster. After a brief interpretation of "Hark! the Herald Angels Sing," by Mrs. W. O. Vinson, the group sang that song. The first Scripture, Luke 2:1-9, was read by Mrs. A. L. Casey. Mrs. Rusher told the "Angel's Story" after which Mrs. Casey read the second scripture, Luke 4:16-19. Mrs. A. Foster gave the afternoon meditation, "The Angels Song." An interpretation of "It Came Upon a Midnight Clear" was made by Mrs. Vinson and followed by the singing of that hymn by the group. Mrs. Rusher made the closing remarks and Mrs. Casey offered the closing prayer. During the business session which was in charge of Mrs. Casey, plans for raising the membership offering fifty per cent were made and adopted. The next meeting will be at the home of Miss Annie Wallace.—Mrs. H. R. Lawrence, Reporter.

Twenty-Eighth Street Society Organizes New Circles

The Woman's Society of Twenty-Eighth Street, Little Rock, met at the church Tuesday, December 10, 1940. Final reports for the year were made. Our Society has grown until it was thought wise to add another circle. Mrs. Chas. Fowler is our President. The following were elected chairmen of Circles: Mrs. B. H. Watkins, Mrs. Jas. Nolting, and Mrs. C. E. Chastain. Our treasurer, Mrs. Pierce Osborne, reported that our connectional pledge had been paid in full and we voted to accept a 7% increase for the year 1941. Total money raised during the past year was \$572.20. We are entering the new year with enthusiasm, hoping that we can do more for the Master in the coming year.—Mrs. Edith Heuston, Reporter.

Correction In Mrs. Dedman's Report

Mrs. J. L. Dedman asks that the following correction be made in regard to her report which appeared in last week's paper. One paragraph should have read as follows: "You are asked to watch the Arkansas Methodist for announcement as to the book selected for devotionals in Circle meetings but the use of this book is not compulsory. Circles may use another if it is more adapted to their needs."

Perry Society

Our Society of Christian Service met on December 23, at the home of Mrs. O. O. Oates for our Christmas party and program. It was reported that we had made \$22.75 at our annual bazaar and dinner on December 14. We have papered the parsonage, bought a new rug for the kitchen and new shades for the living room. Our new pastor and his wife are working hard to help us get everything in order.—Mrs. W. A. Glenn, Reporter.

The Japanese say: "A man takes a drink, then the drink takes a drink, and the next the drink takes the man."

Acts Of The Apostles Of Little Rock District

By Tertius the Scribe

The Rural Apostles of the district had a meeting following the Missionary Institute and it was learned that there is an active Sunday school in every rural pastorate in the district.

A. E. Jacobs is reported as improving slowly. Fine, Alfred, we are all praying for you and will be glad to see you out among us again.

George G. Meyer, energetic pastor of the England church, reports a fine meeting in progress with the "youngest elder brother" in Arkansas Methodism helping him. We all know and love Dr. O. E. Goddard. We are praying that the England church, the pastor, and the community may be greatly helped under his ministry.

Frank Walker, District Training Director, is a "busy-body" these days planning the District Training Week following our March State-Wide school at First Church. Have at 'em, Frank. We all want to help when and where we can.

Gaston Foote, busy pastor of Winfield, and editor "par excellence" of the Arkansas Methodist, finds "time on his hands" a scarcity nowadays.

H. Mellen Fikes, our district missionary secretary, demonstrated his ability as a book agent and collector at the Missionary Institute. No one got away without some books, and no one got away with a book. Good work, H. M., we're proud of you.

Fred G. Roebuck, H. O. Bolin and Fred R. Harrison are doing nicely, thank you, as "capitol city" preachers. Just another case of taking boys out of the country, but not taking the country out of the boys. We are glad to have you in Little Rock, boys, and welcome you with open arms.

Connie Hozendorf, amiable director of education at First Church, got in a big hurry the other day. Said Connie: "I heard about a fellow who had some money". Go get 'em, Connie. Don't let 'em get away with it.

Hal Pinnell, that pleasant hard-working director of education at Winfield, is on the job. Hal says that he is seeking now to "Stop the slump of winter so that there will be no slump in the summer". If you do it, Hal, tell us about it in the Methodist. We want the formula for it. We admire your persistency and technique, Hal, and wish for you great success in your work.

C. N. Baker, apostle at large, is one busy man, what with gathering pictures of ministerial students for the Education Day poster and lending his fine experience in planning our State-Wide Training School at First Church in the month of wind and rain.

The "Miracle" In John Wesley's Career

How was it that he, who in 1727 could not move a village, after 1739 could shake three kingdoms? How did it come to pass that the teacher who was driven out of a little colony as a mere human irritant became the teacher, the comforter, the trusted leader of whole generations?

The explanation certainly does not lie in any personal gifts of body or brain Wesley possessed. These

Jurisdictional Administrative Council

The Jurisdictional Administrative Council of the South Central Jurisdiction will be in session at Mount Sequoyah, Arkansas, July 1-8. The five resident bishops of the Jurisdiction and the District Superintendents of each of the eighteen Conferences will attend. In addition to these officers, certain days will be designated in the program for attendance by Conference representatives of each of the major fields of church activity: Missions, Education, Lay Activities, and Evangelism. More detailed statements will be given later. This preliminary announcement is made in order that all persons who are related to the Council may make reservations of date.—W. C. Martin, Secretary.

Prescott District Doings

The week of March 10 has been designated training week and more than twenty short-term schools have been scheduled.

There seems to have been an epidemic of increasing acceptances for World Service. We cite a few instances:

Noel Cross at Spring Hill reports an increase at several points on the circuit.

George Warren reports that Forester raised the acceptance 20 per cent over last year, and that the amount was paid in full by November 23, 1940. The acceptances have also been paid in full at Oden.

Will Cazort, at Mt. Ida, has doubled the budget of that church. He is preaching at two C. C. Camps.

Charlie Giessen of Blevins has the Hendrix College and Ministerial Education quota for that charge oversubscribed.

T. M. Armstrong of Okolona has received the acceptances in full from the Center Grove Church and Trinity Church has paid 50 per cent of their acceptances.

S. B. Mann has sold 11 Disciplines of the Methodist Church at Amity and reports that the parsonage has been equipped with a bath.

Holly Springs Circuit

We are happy in our new work. We have received three poundings—one from each church; our churches showered us with gifts at Christmas, one of which was a suit of clothes for their pastor.

We have had our quarterly conference with our good District Superintendent, Bro. J. E. Cooper. Conference claims were increased at Holly Springs and our Woman's Society promised to collect them. I have been around to my appointments twice and to one church three times; have had three additions to the churches; have had one funeral and two weddings. Pray for the work.—C. V. Mashburn, Pastor.

were exactly the same in both stages of his career . . . He had the scholar's brain, the zealot's fire, the orator's tongue; and he failed—failed consciously and completely . . . But something came into his life by the gate of conversion, something he never lost, something which transfigured his career. . . .

Wesley's story is simply one embodied, historic, and overwhelming demonstration of the truth of what is called the evangelical leading of Christianity.—W. H. Fitchett, in Wesley and His Century.

(Continued from Page Six)

6. We heartily commend, and thank, the newspapers and magazines that refuse to advertise alcoholic liquors. We also heartily commend, and thank, the drug stores and other places of business that refuse to sell whiskey, beer, etc. They have the sincere appreciation of all right-thinking people.

7. We rejoice in the many victories won by the dries throughout the nation during 1940, the most notable among them being the overwhelming state-wide victories in South Carolina and Oklahoma.

8. We extend to Governor Homer Adkins our sincere congratulations and pledge to him our cordial cooperation in every effort for the betterment of conditions in the state; and we also cordially appeal to him for his cooperation in combatting the liquor traffic.

9. We vigorously protest against the selling of beer or any other alcoholic liquors to soldiers by Army Canteens, or by dealers outside of Army Reservations. This applies particularly to Camp Robinson.

10. That every minister, if he will, himself regularly preach and pray from his own pulpit on behalf of the anti-liquor cause.

11. We prayerfully urge all fair-minded citizens, especially Christian individuals, and groups of the state, to join hands with us and help to drive the liquor traffic back as fast as possible, and out as soon as possible.

The time for united, sympathetic, prayerful, courageous ACTION is here. The Anti-Saloon League of Arkansas can be made just as strong and as influential as the Christian forces of the state want to make it. This cannot be done, however, by giving time to the Anti-Saloon League's business only when and if there is nothing else to do. This job requires, and will require, honest-to-goodness sacrifice of some time and some means, and it requires much prayer and much hard work, if we are to really begin to, and continue to, drive the Satanic liquor business out of this state; and it is worthy of all that; it is worthy of the best that is in the best men and women of any community, state or nation. It is right; it is righteous; it is of God. This superintendent has a deep, strong, prayerful desire that thoughtful people of the state may be increasingly enlisted in our warfare, that the many-sided program shall be carried forward in the spirit of Christ and absolutely in His name and for God's glory.

Slogan: "Drive the liquor traffic back as fast as possible, and out as soon as possible."

Motto: "Not slothful in business; fervent in spirit; serving the Lord!"

—Clyde C. Coulter.

With Apologies to Scott

Occasionally it is justifiable to write a parody on great works of prose or poetry. Present day conditions in Protestantism seem to justify absolutely the lines which follow and we hope that many thousands will take them to heart:

"Breathes there the man with soul so dead,
That never to himself hath said:
**'I will my own church paper take
Both for myself and family's sake?'**
If such there be, let him repent,
And have the paper to him sent;
And if he'd spend a happy winter,
He in advance should pay the printer.
'Nuf sed!"

(Continued from Page Eight)

Little Rock—	
First Church	515.00
Forest Park	8.25
Pulaski Heights	212.51
Total	\$775.48
Monticello District	
Dumas	\$ 13.66
Total	\$ 13.66
Pine Bluff District	
Little Prairie Ct.—Camp Sited	\$ 3.00
St. Charles Ct.—Pleasant Grove	10.00
Star City Church	35.13
Stuttgart—First Church	25.00
Total	\$ 73.13
Prescott District	
Amity	\$ 10.83
Blevins Ct.—	
Blevins	200.00
Sweet Home	5.70
Macedonia	2.70
Forester	25.00
Gurdon	22.50
Murfreesboro-Delight—Delight	12.09
Emmett	90.25
Total	\$269.07
Texarkana District	
Lewisville-Bradley-Bradley	\$ 62.25
Texarkana—	
First Church	166.66
College Hill	2.13
Total	\$231.04
Grand Total received on Receipts	
collected through 1-18-41	\$1962.32

General Administration and Jurisdictional Conference Expense Fund

Monticello District	
Dumas	\$ 1.25
Total	\$ 1.25
Pine Bluff District	
Alzheimer-Wabbaseka—Alzheimer	\$ 6.00
Total	\$ 6.00
Prescott District	
Blevins Ct.—	
Blevins	\$ 6.00
Sweet Home	2.00
McCaskill	3.00
Macedonia	1.00
Total	\$ 12.00
Texarkana District	
Texarkana—College Hill	\$.83
Total	\$.83
Grand Total received for this fund	
through 1-18-41	\$ 20.08

Ministerial Sustentation Fund

Monticello District	
Dumas	\$ 1.75
Total	\$ 1.75
Pine Bluff District	
Alzheimer-Wabbaseka—Alzheimer	\$ 7.50
Total	7.50
Prescott District	
Gurdon	\$ 2.00
Total	\$ 2.00
Texarkana District	
Texarkana—College Hill	\$ 1.00
Total	\$ 1.00
Grand Total received for Ministerial Sustentation through	
1-18-41	\$ 12.25

Recapitulation

Received on:	
Bishop's Fund	\$ 173.98
Conference Claimants	463.59
General and Conference	
Benevolences	1962.32
General Admin. and Juris. Conf. Expense	20.08
World Service Sunday (4th Sunday)	431.04
Ministerial Sustentation	12.25
Grand Total of receipts through 1-18-41	\$3063.26
—C. E. Hayes, Conference Treasurer.	

Do You Need a

- Truss
- Elastic Hose
- Post Operative Belt
- Maternity Support
- Corset or Girdle
- Spinal Brace
- Crutch or Cane

We carry a complete stock of these appliances.

CARLTON E. LAY, Mgr.
Expert Fitters Private Rooms

Wm. T. Stover Co.

Incorporated
Hospital and Physicians' Supplies
716 Main St. Little Rock

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

Notice to Laymen

In order that you may not be caught unaware of the approach of this great event, notice is being given far enough in advance that the necessary steps for co-operation in its proper observance may be taken. Dr. George L. Morelock, Executive Secretary of the General Board of Lay Activities, makes the following announcements concerning what lies ahead of us. Pastors and Lay Leaders should preserve this announcement as a guide to follow:

Laymen's Day

It begins with Laymen's Day, Sunday, February 23. Laymen's Day was begun in the South in 1929. The General Board of Lay Activities of the Methodist Church endorsed the idea for United Methodism.

The subject for discussion this year is, "Stewardship In Action." Material for the addresses published in pamphlet form is being shipped out to the District Lay Leaders for distribution.

Following this, the Board of Lay Activities is seeking to promote a week's intensive study of the Methodist Church by the Laymen of each congregation.

The Origin

This idea originated with the Council of Bishops. North and South, East and West, the Church is seeking to make the adjustments necessary to the new order.

The Bishops were of the opinion that it would help greatly if an inexpensive Manual on the Organization and Work of the Methodist Church could be produced and its study be promoted throughout the Connection. They asked the General Board of Lay Activities to publish such a book and promote its study.

Plan Approved

The General Board of Lay Activities unanimously approved the Bishops' request and instructed the Executive Secretary to put it into effect.

The Board designated the week of February 23-28, following Laymen's Day, as a period for intensive study of the book.

Naturally, it is understood that any church is at liberty to fix some other week, or adopt some other plan for the study. It is hoped, however, that all churches, as far as possible, will follow the lead of our Bishops and use the plan approved by the Board.

The Study Book

Dr. Charles E. Schofield has written the book. He has done a magnificent piece of work. It is an epochal book, of 144 pages filled with the facts that every layman needs to know. It costs only 25 cents a copy and it can be ordered on consignment for sale, by any Minister, or Charge Lay Leader. Orders should be placed with the nearest Depository of the Methodist Publishing House.

Who Study?

By all means every Conference, District, Associate District, Charge and Church Lay Leader; all members of Official Boards; Trustees, Officers and Teachers of the Church; Members of the Society of Christian Service; Lay Members of Annual Conferences, Ministers.

How Study?

The best method is to organize

into study groups with competent leaders. Different parts of the book may be assigned to different leaders. The best results will accrue where four or five successive nights are used for the study. However, other plans can be used with success. If it is utterly impossible to organize a class, as many as possible should buy and read the book.

Cooperation

The Board of Lay Activities is asking for full cooperation from all concerned in this movement. It does so with a conviction that the results will more than justify the effort.

The Results

What will be some of the results? Greatly increased knowledge of the genius, the structure and the program of the Methodist Church; the answers to many puzzling problems and questions; an intensified appreciation of Methodism, its meaning, its message, and its missions; larger commitment to the Kingdom of Christ.

* * *

Little need be said concerning Dr. Morelock's announcement, except to remind Pastors and Lay Leaders that with them rests the responsibility for securing the study book, "Stewardship In Action" and organizing study groups for the week, February 23-28.

The Four-Fold Pledge of a Layman

When one joins the Methodist Church the following question is asked: "Will you be loyal to the Methodist Church, and uphold it with your prayers, your presence, your gifts, and your service?" The response is: "I will."

Your pledge of loyalty to the Methodist Church carries a four-fold obligation. No one can be a loyal Methodist and ignore these obligations. Let us consider them separately.

Your Prayers

If this means anything, it means that you took upon yourself the pledge to remember your church in your prayers. Every member of the church feels free to express opinions concerning it, but how many remember to PRAY for it? Ask yourself, "When did I last pray for the church of which I am a member?" You took a vow you would.

Your Presence

To support the church with your presence means to attend its services. According to statistics from all over the nation approximately one-fourth of the membership of the church never attend its services, another fourth go only on Easter, Mothers' Day, or other great days in the church calendar, still another fourth attend sporadically throughout the year, leaving only one-fourth who loyally attend with regularity. Such a condition leaves room for commendation for the one who regularly, Sunday after Sunday, occupies a place on a pew. Such a person is thereby showing respect for a sacred pledge.

Your Gifts

Statistics on giving for the support of the church run about the same as those just given for attendance. There is a difference of opin-

ion as to what is meant by "your gifts." Those who take the teachings of the Bible on tithing seriously are firm in the opinion that no one can "give" until he has "paid" the tithe, that is to say, the tithe comes first, and there can be no giving until the tithe has been paid. Those who do not believe in tithing (those who do not practice it) think that anything laid on an offering plate is a "gift." Regardless of your interpretation of the meaning of upholding the church with your gifts, are you giving? Common honesty and integrity of character makes giving to your church for support of it and the causes which it represents a duty that cannot be easily or lightly evaded.

Your Service

This includes every activity in which a layman can engage for the furtherance of the effective life of his church. It might include typing or other stenographic work for the church or church school, teaching a class, visiting in the name of the Church, leading a Scout troop, serving on the Board of Stewards or other official bodies of the church. Not all people are fitted to do every job in the church, but everyone could find some service to render—if the desire were great enough.

Loyal Opposition

Under the caption, "Buying Criticism", the editor of the Christian Advocate in the initial issue of the national publication for Methodists calls attention to one chief difference between totalitarianism and democratic countries. "The difference," he said, "is in their attitudes toward criticism. Under a democracy the critic is encouraged in the belief he has a service to render to the people and to the party in power. . . ."

"Until recently the leader of England's Labor Party was paid \$10,000 a year by the government and given the title: Leader of His Majesty's Loyal Opposition. It was his duty to stand in Parliament and elsewhere as the official critic of the government's acts. The English people do not trust a party in power without a critic.

"As soon as any government begins to silence criticism, tyranny begins to flourish," the editor concluded.

Having found "skeletons" hidden in some of our churches, and having observed that good can come from parading those skeletons, it seems that Methodism might do well to follow this precedent set by the English government.

One of these skeletons was uncovered some three or four years ago. It was in the form of a floating debt representing unwise and unauthorized expenditures on the part of one man. Money was borrowed twenty years ago to pay the bills and, incidentally, to save the church and a minister from unfavorable publicity which was certain to follow the filing of lawsuits which had been threatened by angry creditors. It took parading of that skeleton fifteen years later to get this particular church started on the road to liquidation of that debt.

Jesus in his parable of the Good

Samaritan was critical of a priest and a Levite. In Luke 10:30-31, He is quoted as follows: "And by chance there came down a certain priest that way; and when he saw him (the man who fell among thieves and was wounded), he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

On this occasion Jesus had criticized men of probable high standing in their community; He had pointed them out as examples of men who were not the good neighbors they professed to be.

A Sunday school lesson commentator touched on the same thing when he said of the priest mentioned in the parable: "His business was religion, and he would naturally be expected to concern himself with human need. . . . The Levite, like the priest, was engaged in religious service, but also was indifferent to the needs and suffering of a fellowman."

In view of the precedents in the Bible, and in the thinking of some leaders within the church today, it seems that loyal opposition and constructive criticism might help modern Methodism to strike harder at some evil influences today—influences which in some instances might be as shocking as the behavior of a certain priest and a Levite of old.—J. L. V.

Van Dusen's Book Runs To 150,000 Copies

The first printing order for "Methodism's World Mission," by Dr. Henry Pitney Van Dusen of Union Theological Seminary, and this year's study book for Methodist classes, was for 50,000 books. This was off the press about November 10. An order was placed for the second 50,000 on November 12. Then on December 24, the Board of Missions and Church Extension placed an order for the third 50,000. To date they have shipped out 63,796 copies.

Twelve annual conferences will have their District Missionary Institutes in January, and many will be held in the following months. These books are sent to pastors for Institutes and School of Missions on consignment. They are to be used in the local church for mission study classes and for individual reading. It is the plan of the General Conference to have a School of Missions in every church.

PERCEPTIVE

Who built the rugged forest,
He made a daisy, too—
Tall, slender in the grasses;
And side by side they grew.

Who made a mighty mountain,
He made a grain of sand.
To lie upon the seashore.
But I can understand;

For He, who made the ocean,
Made dewdrops, small to see;
And He who made men famous—
Made common men, like me.

—C. G. Carless in Christian Advocate, Pacific Edition.

"Let not your
heart be troubled—"

IN MEMORIAM

"—In thy Father's house
are many mansions"

IN MEMORIAM

Whereas, Dr. Alexander Copeland Millar has been one of the nation's outstanding Methodist churchmen for the past half century, and whereas, during that period Dr. Millar has been one of the foremost leaders of the state and of the nation in the cause of Christian education, temperance, good roads, conservation of natural resources, and a leader of every interest and cause of a humanitarian nature, and whereas, he was such a far seeing statesman in his views that he was generally a quarter of a century in advance of his time and has, thus, left ideals for us to strive for and policies for us to carry out for many years to come, and whereas, he was so unselfish and Christlike in his life and service and so brotherly in his spirit and charitable in his thinking, therefore, be it resolved that we express our profound regrets and our deep sense of loss that we have sustained in his death.

Be it further resolved that we send a copy of these resolutions to his family and that a copy be spread upon the minutes of this Board as a perpetual reminder that one of our greatest leaders has left our ranks and has gone to his highest reward; and further, that his mantle has fallen upon the shoulders of those of us who are left, that we should continue the many and great works to which he dedicated his noble life.

A great missionary of world-wide reputation, in speaking of this, one of God's noblemen, said that his life and spirit reminded him of the life of Jesus Christ more than anyone he had ever known. This heritage is left to the nation, the state, and particularly to our great church. We bow in humble submission to God's will and with a deep sense of gratitude that such an one has been in our midst and blessed our lives.—Committee: J. I. McClurkin, J. R. Wilson, A. P. Reynolds.

HONNALL.—James Warren Honnall was born near Hot Springs, Ark., October 5, 1894 and departed this life October 27, 1940. He was a war veteran, having volunteered to the Army in 1918 and serving overseas. He was married to Miss Mary Hammack of Monette, Ark., in 1920. His wife survives him. James professed faith in Christ while young and joined the First Methodist Church of Jonesboro to which he belonged at his death. He was injured while in the service and never recovered from the affliction which caused his death. He has many friends who mourn his passing for he was of a pleasing personality, making friends with all who knew him. His survivors besides his wife and an adopted son are his father, P. A. Honnall, a sister, Mrs. Rena Gragg, and a brother, Mose Honnall all of Monette, Ark. He was buried in the National cemetery at Little Rock with members of the Gordon Gale American Legion Post directing. Funeral services were conducted by Dr. Gaston Foote of Winfield Church on Tuesday, October 29. We feel that he is waiting our call to join him in that land where we'll never grow old.—A Loved One.

HOUSE.—Mrs. Nettie Brady House, wife of our beloved neighbor J. W. House, answered the call of the Master Gardner and slipped quietly and peacefully from our midst on October 15th, having passed the 69th mile stone. She was born in Warren, Arkansas. Came to Texarkana, at the age of two years with her family, and has spent the rest of her life in and near our city.

After receiving her education, she spent two years teaching in the public schools and was active as a young woman in the work of the Church, teaching a Sunday School Class. She was married to J. W. House, February 12, 1896. For 44 years and eight months they lived together, loved and built a home. She loved her children and home with a sacrificial devotion and the flower garden, where she spent many hours with busy hands resting mind and soul, was her haven.

She had been a member of the Fairview Methodist Church fifty years and was the only surviving charter member. When we celebrated our Golden Anniversary on October 6, 1940, had she not been ill she would have been with us on that day, however she got great joy out of the celebration because she lived so near that she knew much about the details of the services, many of her former pastors and their wives visiting her at the bedside. She was ever interested in the progress of her church, and assisted in writing the "50th Anniversary Souvenir," a little booklet on the progress of the Fairview church.

In addition to her husband, those who survive are; daughters, Miss Roovie House, Mrs. Karl Roleke, Shreveport, La.; Mrs. W. E. Polk, Corning, Ark.; Miss Hula House and Mrs. J. A. Spence Texarkana; a son, Rev. Wilfred House, pastor of our Church at Roe, Ark.; six grandchildren; two sisters, Mrs. W. M. Coffee and Mrs. S. C. Nancarrow, of Texarkana.

The services were conducted from the Fairview Methodist church Wednesday, at 4 p. m. The writer was assisted by Rev. J. W. Mann, D. S.; Rev. Arthur Terry and Rev. K. L. Spore, her former pastors.

We are bereaved as those of the family, but we weep not as those who have no hope, for "We know whom we have believed, and are persuaded that He is able to keep that which we have committed unto him against that day."—Otto W. Teague.

SYKES.—On October 26, Mrs. Amelia Mills Sykes was called home. The last five years of her life she spent in the home of her sister, Miss Ada Mills, at Wilton, Ark. In August, 1935, she suffered a stroke, from which she never recovered. Her husband, W. M. Sykes, passed away the following November.

The oldest daughter of S. S. P. and Mrs. Rebecca McCord Mills, Mrs. Sykes was born July 29, 1869, near Wilton. In 1880, with her parents, she moved to Richmond. Hers was a beautiful Christian character. The pastors who served this charge felt free to discuss their problems with her; and as was her custom, frequently suggested they pray with

her for guidance. She united with the Methodist Church in Richmond 57 years ago and held her membership until her death. For a number of years she taught a Sunday school class. She was a member of the Woman's Missionary Society. Unable to attend often she kept her pledges paid and assisted in every possible manner. She it was who made it possible, financially, for our loved missionary, Lucy Wade, to receive her training.

In October, 1887, she became the wife of Walter Madison Sykes. To this union were born five sons and three daughters, five of whom, along with nine grandchildren, one sister, one brother, are left to mourn her demise. The children are: Mrs. Mary Scott of Santa Barbara, Calif., Mrs. Lillian Oberrender of Maplewood; N. J. and H. A. of Dierks, W. M. and John M. Sykes of Richmond, the sister, Miss Ada Mills, brother, Joel Mills of Wilton.

The service was held in the church at Wilton, Oct. 28, with Rev. W. C. Lewis, of Horatio, Rev. W. T. Bone of Dierks, assisting the pastor, Rev. Forney Harvey. The church was filled, with the many beautiful floral offerings which attested to the high place Mrs. Sykes held in the hearts of her friends. Burial was in the Mills family burying ground.—Her Friend.

WITT.—Mary F. Witt, daughter of John and Elizabeth McFarland Umsted, was born in Gibson County, Tennessee, March 5, 1851, and passed to her reward August 28, 1940, from the home of her son, P. E. Witt, Morrilton, Ark.

She wrote her brief obituary when she was 83, as follows: "My mother passed away when I was five years old, and I was partially reared in South Gibson by my sister and was educated in South Gibson College. I was converted at the age of eleven years and joined the M. E. Church, South. Having been reared under Christian influence I knew nothing but to love my Heavenly Father and His church. I was married to a devout Christian, Ezra Jackson Witt, September 12, 1869. To this union were born three children, LaUna Jackson, Porter Earl and William Umsted, all born in Tennessee."

"We moved to Jamestown, Arkansas, in 1879 and located at LaCross in 1880, to have the benefit of the LaCross Collegiate Institute for the education of our children. A little later I learned of the Foreign Missionary Society being organized in the state and being eager to know more about it, I attended a Quarterly Conference at Melbourne, Arkansas, where Mrs. Neill of Batesville represented the work. I secured all the literature I could and organized a Society in my own church and now at 83 I am still an ardent lover and worker in the Missionary Society. In 1893 we moved to Conway, Ark., for the advantages of Hendrix College. While there I was president of the Foreign Missionary Society for 12 consecutive years; also manager of the Junior Division and District Secretary part of the time."

The funeral services were conducted by her friend, Rev. J. Albert Gatlin, in the presence of her three children, a number of grandchildren, nephews and nieces and many

friends and we laid her by the side of her husband. The burial was in the family lot, Oak Grove cemetery, Conway, Ark.—W. U. Witt, Muskogee, Okla.

PIERCE.—Miss Annie Pierce, daughter of Mr. and Mrs. Lovic Pierce died Nov. 27 at home in Stephens, Arkansas. She was born April 8, 1895, in Stephens. In early childhood she united with the Methodist Church and was a devoted member until her death.

Besides her parents, she is survived by one brother, Mark Pierce of Camden, Arkansas, a sister, Miss Alvern Pierce of Stephens, Arkansas, a niece, Mrs. G. M. Measels of Ft. Smith, Arkansas, and a nephew, James Pierce McClarkin of Longview, Texas. The funeral service was conducted in the Methodist Church at Stephens, by her pastor, Rev. J. H. Cummins and her former pastor, Rev. W. R. Boyd of Ashdown, Arkansas. The body was laid to rest in the Mt. Prospect cemetery.

She was faithful and true to her church and loved it with her whole heart. She was always present at the church service, was a member of the choir, as long as she was able to attend.

She had an abiding love and appreciation of her pastors, always responded to every interest of church work that came to her attention.

She is missed in her place at the church, and her presence in her home was a benediction.—G. N. Cannon.

SEERY.—James H. Seery died Thursday morning, Dec. 5, 1940, at the home of his parents, Mr. and Mrs. John Seery of the Ruddle Hill community. He was 33 years of age. He had been in failing health for the past year.

Mr. Seery was born August 23, in Carthage, Mo. He served as manager of the Barnett Brothers furniture store since it was established several years ago. He was a member of the Central Avenue Methodist church and took an active part in church affairs until his illness.—E. W. Faulkner.

Neuralgia

Next time you have neuralgia or headache get quick relief with Capudine. Acts fast because it's liquid. Soothes upset nerves. Used over 40 years. Follow directions on label. 10c, 30c, and 60c bottles.

LIQUID CAPUDINE

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Cough, Chest Colds, Bronchitis

*If you like
Good Food*

You'll Like to
Bring Your Family to
LIDO'S
for a real Treat!

Eating at home does get monotonous. Why not bring the family to Lido's for a different kind of a luncheon or dinner?

Everything appetizingly prepared under most sanitary conditions. You'll like our friendly hospitality.



Quality Food—Popular Prices

LIDO
CAFETERIA
615 Main Street

**You Who Have
PIMPLY SKIN**
externally caused—can curb the itchy irritation, thus aiding healing and reducing the blemishes, with time-tested
RESINOL OINTMENT AND SOAP

TO RELIEVE MISERY OF **COLDS**
quickly use
666 LIQUID TABLETS SALVE NOSE DROPS COUGH DROPS

FOR PAIN IN THE BACK
GETTING UP NIGHTS
Try

Dr. Bond's K and B
Prescription
All Druggists, 60c or \$1.20

Now Many Wear
FALSE TEETH
With More Comfort

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

FEEL PEPPY!
RELIEVE THAT AWFUL
BACKACHE
DUE TO FATIGUE AND EXPOSURE
Feel like stepping out again by relieving that backache (due to fatigue and exposure). Just rub on some En-ar-co and instantly it begins its four-fold work of helping soothe that back. Pleasant. At all druggists or send 10c for trial size to National Remedy Co., 55 W. 42 St., N. Y. C. Dept. J-4.

EN-AR-CO

**INTERNATIONAL
SUNDAY SCHOOL
LESSON**

Lesson for January 26

Christ's Concern For the Lost

LESSON TEXT—Luke 15:1-10.
GOLDEN TEXT—The Son of man is come to seek and to save that which was lost.—Luke 19:10.

Lost! What fear and disquietude grips our hearts when we hear that word! A little boy strays away into the forest, and the whole countryside gives up its work to go and seek him. An airship fails to reach its destination, and hundreds of ships go to seek after it, while an entire nation awaits in suspense. A ship is lost at sea, and the whole world grieves.

But listen! It is only when applied to the spiritual life that the word "lost" finds its real depth of meaning. To be "without God in the world" (Eph. 2:12) and without hope—that is to really be lost. Yet parents who would not rest a moment while their child was physically lost go on without concern over his spiritual condition.

Our Lord had no such unconcern. He was deeply moved over the lost condition of men; He came "to seek and to save that which was lost." The two parables of our lesson teach us three truths.

I. Lost and Lamented (vv. 1-4, 8).

The publicans and sinners recognized their need of a Saviour and He, knowing their lost condition, received them, much to the disgust of the Pharisees and scribes who felt no need to be saved. They have their descendants in our churches today.

The good shepherd cannot rest while one of the sheep is lost. Though "there were ninety and nine that safely lay in the shelter of the fold", he sought the lost one. His grief-stricken heart compelled him to go out into the night to find him.

One wonders how we who profess to follow Christ, the Good Shepherd, can be so complacent about the lost. What if we do have the ninety and nine in church—where is the lost one? Even if we do have a large Sunday school class—where are the boys and girls who are lost? Do our hearts grieve over them? If so, we will go and seek them. We who would quickly join the woman in seeking for her coin—will we join the Saviour in seeking the lost?

II. Sought by Sacrifice (vv. 4, 8).

The woman laid aside her usual duties and the pleasures of life to seek her coin. The shepherd left the warmth, the comfort, and the rest which he had earned to go out into the wilderness to seek his sheep.

"But none of the ransomed ever knew

How deep were the waters crossed;
Nor how dark was the night that
the Lord passed through
Ere He found His sheep that was lost."

Soul-winning calls for sacrifice. If the love of Christ constrains us, we will do it gladly, but if the self-seeking, comfort-loving spirit of this age controls our lives, we will always find some excuse (not a reason, but an excuse).

III. Restored With Rejoicing (vv. 5-7, 9, 10).

The lost coin back in the owner's hand brought joy to her and her neighbors. The shepherd calls in the restored sheep. How intensely human that is, and how altogether appropriate.

The great truth, however, is found in verses 7 and 10, where we learn that the repentance of one sinner sets even the bells of heaven ringing as the angels of God rejoice.

How long is it, my Christian friend, since you caused such joy by permitting yourself to be used of God in winning a soul? Yes, I know that it is God who seeks, but He uses human beings as His messengers, as His seekers. That is our first business after we ourselves have been saved.

Our lesson will not be complete unless we consider the rest of the chapter—the parable of the prodigal son. In its main points it is like the other two parables, but there is this vital difference—the shepherd sought his sheep, the woman searched for her coin—the father did not seek the son; the son sought the father.

Some prodigal, far from the house of his heavenly Father, may read these lines and say, "I wish someone would seek me out and bring me to God." But, my friend, you need not wait for anyone. Do as the prodigal did—"arise and go" to God. He is waiting for you; His love has never faltered; He wants you to come now. Make His heart rejoice, and set the choirs of heaven singing, by coming to Him by faith—just now.

**Searcy District Missionary
Institute**

The Missionary Institute for Searcy District was held at Searcy, January 8. The services began at 10:30 o'clock with Rev. George W. Pyles, District Superintendent, presiding.

The principal speakers were Dr. and Mrs. W. B. Lewis, returned missionaries from the Congo Mission, where Dr. Lewis works in the medical department, and Mrs. Lewis does general nursing and extra work with women and orphans. These persons stirred our minds and hearts with their messages on their work in the Congo Mission.

Rev. J. A. Gatlin, of Morrilton, and Conference Missionary Secretary, represented in his efficient and inspiring way the Missionary program of our new church.

Rev. R. E. Connell, Searcy, and District Missionary Secretary, passed our worthwhile pamphlets on missionary information; made pointed remarks regarding Missionary Education, and urged study of "Methodism's World Mission," by Henry P. Van Dusen. He also took orders for the new book.

Rev. Ira A. Brumley, Conway, and Executive Secretary of the Board of Christian Education, and Rev. G. C. Johnston, of Conway, and Secretary of the Commission on Town and Country Work, each spoke about the value of the work which they are doing in the Conference.

Mrs. R. E. Connell, Searcy, and an officer in the Jurisdictional Organization for Women, discussed "The Woman's Work in the New Church."

Seemingly everyone was highly pleased with the program. The attendance was good, and all left determined to revive the missionary note in their respective churches. We look forward to much progress in our District in all things.—J. W. Moore, District Secretary, Bald Knob, Ark.

**Arkansas Methodist
Orphanage**

1610 Elm Street

This is the fourth report that I have made of the receipts for the Christmas Offering for the Orphanage and you will observe that the Little Rock Conference has remitted up to date \$5771.45, with all of the balance of the \$6000.00, in sight.

The North Arkansas Conference has remitted up to date \$1297.05. You will agree with me that we are in sight of wonderful success from the whole movement.

After this report, I will make only one more weekly report and then I will report the offerings received monthly.

The family at the Home is doing well except we have two cases of flu, but I trust it will not spread through the colony as we have so many children now that it would involve a great amount of additional expense.

Pray for us and visit us when you can. I will keep you posted as to results.—James Thomas, Superintendent.

LITTLE ROCK CONFERENCE

Arkadelphia District
Amount previously reported ----- \$ 488.93
Arkadelphia Station ----- 90.00
Arkadelphia Circuit—Bismark --- 2.30
Carthage-Tulip—Carthage ----- 11.00
Dalark Ct.—Dalark Church ----- 5.00
Malvern Ct.—L'Eau Frais ----- .60
Total ----- \$ 596.83

Camden District
Amount previously reported ----- \$ 860.22
Ebenezer Circuit—additional ----- 5.00
Fordyce ----- 37.79
Hampton ----- 5.00
Camden, Primary Department, additional ----- 6.00
Total ----- \$ 914.01

Little Rock District
Amount previously reported ----- \$1488.76
Austin Circuit—Old Austin ----- 1.00
Hazen Church, additional ----- 5.50
Total ----- \$1495.26

Monticello District
Amount previously reported ----- \$ 715.33

Pine Bluff District
Amount previously reported ----- \$ 800.11
Rowell Circuit ----- 10.50
Total ----- \$ 810.61

Prescott District
Amount previously reported ----- \$ 292.64
Columbus Ct.—Columbus S. S. --- 2.00
Glenwood Charge—
Glenwood S. S. ----- 10.00
County Line ----- 2.00
Prescott Circuit ----- 10.00
Prescott Station ----- 35.00
Total ----- \$ 351.64

Texarkana District
Amount previously reported ----- \$ 860.77
Cherry Hill Circuit—
Highaldn Church ----- 1.00
Stamps ----- 25.00
Total ----- \$ 886.77
Grand Total ----- \$5771.45

NORTH ARKANSAS CONFERENCE

Batesville District
Amount previously reported ----- \$ 123.94
Evening Shade Circuit—
Sidney S. S. ----- 1.30
Total ----- \$ 125.24

Conway District
Amount previously reported ----- \$ 179.05
Danville ----- 5.00
Lamar Circuit—
Lamar S. S., additional ----- .50
Mt. Olive ----- 1.30
Plainview ----- 3.00
Total ----- \$ 188.85

Fayetteville District
Amount previously reported ----- \$ 79.13
Bentonville ----- 10.00
Elm Springs Ct.—Harmon Church 2.00
Total ----- \$ 91.13

Fort Smith District
Amount previously reported ----- \$ 118.51
Paris ----- 35.00
Prairie View ----- 3.00
Total ----- \$ 156.51

Helena District
Amount previously reported ----- \$ 233.35
West Helena S. S. ----- 25.00
Total ----- \$ 258.35

Jonesboro District
Amount previously reported ----- \$ 258.67

Paragould District
Amount previously reported ----- \$ 53.61

Searcy District
Amount previously reported ----- \$ 149.69
Cabot ----- 15.00
Total ----- \$ 164.69

Grand Total Received from North Arkansas Conference ----- \$1297.05
Grand Total Received from both Conferences through 1-18-41 ----- \$5068.50

—James Thomas, Superintendent.

OUR NEW MEMBERS

Mr. Harry Hall, Co. E, 110th Q. M., Camp Robinson, by letter.
 Mr. Ralph Houck, 219 East 6th, baptism.
 Mr. and Mrs. James Short, 201 W. 14th, letter.

OUR KNOWN SICK

Mrs. R. G. Paschal, 5024 Lee Ave.
 Mrs. J. D. Covey, 1508 Louisiana.
 Mr. Joe Buckingham, 1600 Rock.
 Mrs. Hoyt Choate, 717 S. Valentine.
 Mrs. W. E. Snodgrass, 1512 Louisiana.

WINFIELD'S ADDITIONAL SECRETARY, MISS KATHLEEN SHEARER

In compensation for the time required for the pastor of Winfield to edit the Arkansas Methodist, the Board of Managers has graciously agreed to pay salary of a much needed additional secretary for the church. Accordingly, Miss Kathleen Shearer, daughter of our members, Mr. and Mrs. J. D. Shearer, has been employed to serve as personal secretary for the pastors and to assist Miss Clark in the general office work. Miss Clark remains as Finance and Membership secretary of the church. We welcome Miss Shearer to the church staff.

ATTENTION, MEMBERS

In the pew rack in the sanctuary there are cards for members to sign giving names and addresses of prospects for the church. If you know of those who are prospects of the church please sign this card and drop it in the collection plate. You will be helping them and you will be helping your church. Thank you.

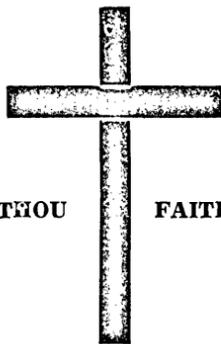
EVENING PROGRAMS

Sunday Evening Club: Speaker, Mrs. Henry Tucker; subject, "Our Place As Christians In This Troubled World." Mrs. Tucker is a capable and interesting speaker; hear her Sunday, 6:30 p. m.

Young People's Department: Leader, Mr. Bill Wilson; subject, "Patterns That Are Old."

Senior High Department: Leader, Mr. Bobby Caldwell; subject, "The Kind of Person I Like."

Junior High Department: Leader, Miss Kathleen Standard; subject, "A Plan For a Fuller Life."



BE THOU FAITHFUL

PRAY

for yourself
for others
for the Church

PAY

by the week
through envelopes
generously

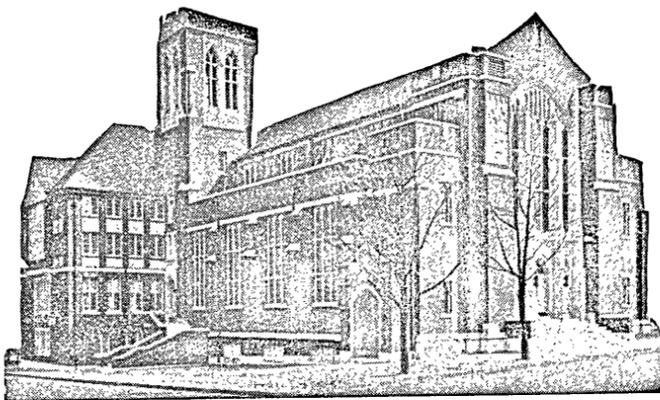
STAY

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

VOL. XIII

Pulpit and Pew

NO. 4



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—Not a DUTY but a PRIVILEGE
 11:00 A. M. "CAN YOU DISMISS RELIGION?"—Sermon by Pastor
 6:00 P. M. Jr.-High, Senior, Young People's and Young Adult Leagues—Recreation, refreshments, devotions
 7:30 P. M. "RELIGION OFF-CENTER"—Sermon by Pastor
 (Where Old-fashioned Friendliness Survives)

THE PASTOR'S MESSAGE

By GASTON FOOTE

Mr. E. V. Markham, Chairman of the Board, Is Transferred

It is with the feeling of deep regret that we announce the transfer of Mr. E. Vernon Markham, chairman of our Board of Stewards, to Atlanta, Ga. Mr. Markham has been made First Vice-President of the Haverty Furniture Company which operates a chain of Furniture Stores throughout the major cities of the south. Mr. Markham and his fine family have been identified with Winfield church for the past 14 years. Winfield church has never had more loyal and devoted workers. To say that this church will miss them is putting it mildly. Mr. Markham will leave Saturday for Atlanta but Mrs. Markham, Mary Evelyn and Vernon, Jr. will probably remain here until June. We congratulate them on the splendid promotion and wish for them every happiness in the future.

Pastor, Winfield Memorial Church,
 Little Rock, Ark.
 Dear Sir:

Thank you and Mrs. Foote so much for your kindness to my boy, Private Dwight Warren at Camp Robinson. He wrote how much he enjoyed having dinner with you, and how friendly and pleasant your church was to the visiting soldiers.

That is certainly practical Christianity, and I am sure the family of every soldier to whom your church extends a friendly greeting will appreciate it as much as I do. To strangers they probably may appear to be hard-boiled soldiers but to us they are the boys we worry about and pray that they are as safe in your town as they were at home.

With sincerest appreciation, I am,

Gratefully yours,
 MRS. EDNA WARREN,
 4918 Wabada Avenue,
 St. Louis, Mo.
 Jan. 15, 1940.

Christian Education

By HAL H. PINNELL

Church School Attendance

Last Sunday 685
 A Year Ago 550

Department Reports

	Pres.	Or.	Cont.	Stay
Jr. Hi	67	56	51	44
Sr. Hi	58	39	48	38
Y. P.	90	80	48	58

Adult Report

Men's Class	46
Houples Class	45
Couples Class	44
Fidelity Class	37
Jenkins Class	28
Ashby Class	26
Friendship Class	21
Wedding Ring Class	15
Bulington Memorial Class	13
Young Men's Class	10

Total 293

Jr. Hi Eve 6:30—15 Church 7
 Sr. Hi Eve 6:30—25 Church 13
 Y. P. Eve 6:30—56 Church 20
 Sun. Eve Club 6:30—26 Church 20

ADULT CLASSES

HOW DID YOU TRAVEL TO CHURCH SCHOOL SUNDAY?

By airplane, Pierce-Arrow, Cadillac, Franklin, Buick, Essex, Ford, Kiddy Kar, or crutch?

The mode of travel is based on the percentage of attendance to enrollment. HERE YOU ARE:

FIDELITY CLASS—Airplane	77%
ASHBY CLASS—Pierce-Arrow	70%
YOUNG MEN'S CLASS—Cadillac	56%
WEDDING RING CLASS—Franklin	57%
COUPLES CLASS—Buick	55%
MEN'S CLASS—Essex	54%
FRIENDSHIP CLASS—Ford	48%
HINTON CLASS—Ford	44%
BULLINGTON MEM. CLASS—Kiddy Kar	39%
JENKINS CLASS—Crutch	37%

HOW WILL YOU TRAVEL TO CHURCH SCHOOL NEXT SUNDAY? DO NOT BE SATISFIED UNTIL YOU HAVE YOUR PLANE TRAVELING BY AIRPLANE. THERE IS ALWAYS ROOM AT THE TOP—INCREASE YOUR ATTENDANCE!

JENKINS CLASS PARTY

The Jenkins Class Party this month will be Tuesday, January 28, at the home of Mrs. Ben Lessenberry, 2015 North Ringo.

NEXT WEDNESDAY EVENING AT WINFIELD

5:15 p. m.—Book Review, "American Mirror," by Halford Lucecock. A study of the Thirties as reflected in literature.
 6:00 p. m.—Fellowship Dinner (25c).
 6:40 p. m.—Methodism's World Mission, "India," by Mrs. J. R. Henderson.
 7:15 p. m.—(a) General Worker's Council. (All officers and teachers of S. S.). (b) Bible study, "His Witnesses." A study of the early church—By Miss Lila Ashby.