

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world" — Mark 16:15

VOL. LX

LITTLE ROCK, ARKANSAS, MARCH 6, 1941

NO. 10

Mortgaging the Future

IN the year 1819 when the United States senators moved to their new senate chamber in the capital in Washington they were impressed with the exceptionally high ceiling. A few days ago senators in this same chamber were again talking about a high ceiling of a different nature. The proposal was to lift the statutory debt limitation of America to sixty-five million dollars. Because of the rapidly expanding defense program and the necessity of speed there was little or no opposition—no speeches were made against it. The budget director announced that in the next seventeen months twenty-eight billion will be appropriated for defense purposes alone. Furthermore, when the lend-lease bill passes, as it undoubtedly will, there is an additional unpredictable expense. Senator Byrd, an exponent of government economy, slated that the national debt by mid-year 1942 would probably be seventy-five billion. Broken up into figures that we can understand it means that, while in 1929 the per capita debt of the average family was \$277, the per capita debt per family in 1942 will be approximately \$2,800. While America is without doubt the richest nation on earth there is a saturation point. Where this point is we do not know. Granted that enormous public expenditures are necessary; there is no reason we should not zealously guard against extravagance and waste. It is a national sin to squander wealth when throughout the world there are so many begging for a crust of bread. Furthermore, increased national debt will have a tendency to produce a one-party government. It will be remembered that Benito Mussolini rode into power in Italy primarily because of the fact that Italy was twenty-seven billion dollars in debt and her industries were at a standstill. The hard-pressed Italian citizen traded his free vote for the prospect of a free meal. It is not difficult to understand how an "economic Moses" in the White House could assume dictatorial powers as long as he promised material prosperity. To say the least, our increasing national debt inevitably mortgages the future of the unborn.

Mr. Willkie Wilts

IF Mr. Willkie, the Republican standard bearer of last October, had a platform different from the Democratic platform of the President it was in the "no war for America" attitude he assumed. Mr. Willkie, in his campaign speeches, was more or less vitriolic in his attack of the President because of his leadership toward American participation in the war and because of unlimited powers the President seemed to be assuming. But his recent flying trip to England as a personal representative of the President did something to Mr. Willkie. He returned, not only to defend the lend-lease bill, but to grant the President those powers which, last October, he was saying pointed to a dictatorship. Obviously a man has the privilege of changing his mind but many Republicans feel that Mr. Willkie has done a first class job of side-stepping. For the leader of the Republican party to support, sixty days after defeat, the leader of the Democratic party in his foreign policy, has some element of "about face" in it. The fact is few people in America, including Mr. Willkie, have understood exactly what Mr. Willkie DID stand for with reference to a foreign policy last October. Those who did understand him are NOW quite sure they were mistaken. Perhaps last November's election returns convinced Mr. Willkie that he was on the wrong band wagon and the matter of being a Republican or a Democrat was an "eny-meny-miny-mo" affair.

The Prayer of Saint Francis of Assisi

LORD, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

The Governor Challenges Us

IN his address at the opening of the Little Rock District Training School last Sunday afternoon, Governor Homer M. Adkins challenged the Christian forces of the state to support such moral legislation as would make for a better citizenship. Expressing his disapproval of gambling and liquor revenues to support the state government and charitable institutions, he said, "No man ever made or gained anything of permanent value through gambling. I regret it was ever thought necessary to resort to taxing gambling and gaming devices for revenue. The same thing applies to whiskey and beer. I had rather pay three times the property tax on my property if necessary, than to resort to these taxes." Governor Adkins declared that more was paid out in additional expenses to prisons, hospitals for nervous diseases and similar institutions than was ever collected in taxes on liquor. In reference to the state's easy divorce laws he said, "I have never thought that Arkansas should compete with any other state in the matter of quick divorces." Concerning pending legislation relative to the issuance of marriage licenses he said, "I heartily agree with the proposal of requiring a waiting period and more precautions in the issuance of such licenses." There can be no doubt in the minds of Christian people in the state of Arkansas that our First Citizen stands for those things which are vital to the spiritual welfare of the state. He was a Christian long before he became our Governor. He has taught a Sunday School class for the past sixteen years. He is a regular attendant at all the services of his church. His life has been crowded with activity and his duties have been heavy but he has never neglected the spiritual cultivation of his own life. If he will go on record as favoring these moral issues before the state it is the responsibility of every Christian to back him in his worthy efforts. We predict that they will do it.

"THEY HAVE A RIGHT TO CENSURE WHO HAVE A HEART TO HELP.—William Penn.

Religious Ancestry and Pagan Posterity

THE Philadelphia Inquirer runs each Saturday an ad entitled "Send your children to Sunday School." In a recent issue were these words, "There are many children in Philadelphia who get up on Sunday morning while their parents are still sleeping and get their own breakfast in order to go to Sunday School. Some go hungry. Don't handicap your children in their efforts to find spiritual food for their hungry souls. Saturday night parties, which confine parents to bed on Sunday morning, will be a mighty poor alibi when you stand before God and try to explain why your children went astray. Make it easy and pleasant for your children to receive some much-needed religious instruction. Take them to Sunday School." Strong words, these—for a secular press—but words of wisdom. Undoubtedly some parents are a hindrance to the religious growth of their children. Taking the family for an all-day joy ride or for a day of recreation is no substitute for divine worship. Many parents who have inherited a religious ancestry are trying their best to start a pagan posterity and are setting an example for their children which, if generally followed would close every Church and Sunday School in America.

Think and Let Think

IF it is a sound Christian philosophy for us to "live and let live" it is especially important just now for us to "think and let think." Every day marks a growing vehemence with which some people regard those who disagree with them. We Americans live in that small corner of the world where we can still have independent thought. Shall this element of democracy be sacrificed in the greatest democratic nation now in existence? In the immediate future there are many who will say, "if you don't agree with me about this war you are un-American." Who is un-American? Dictatorships decapitate their opposition. Democracies should dignify theirs. Voltaire, the French skeptic, without any thought of defending democracy, once said, "I do not believe a word you say but I will defend with my life your right to say it." This is no time to put labels of odium upon those who disagree with us. It is high time to manifest that Christian charity which will enable each of us to think and let think. We may well heed the voice of Lincoln, "... in essentials unity, in non-essentials liberty, in all things charity."

Senator Sheppard's Consistency

THE name of Senator Morris Sheppard will go down in history as the author of the Eighteenth amendment to the Constitution. But aside from the congressional record that will preserve his name for posterity there is the inescapable fact of a character who has consistently stuck by his ideals whether those ideals were popular or not. It has been Senator Sheppard's custom to deliver an address against the liquor traffic each year on the anniversary of the adoption of the Eighteenth amendment. In his speech last month he said, "I condemn beverage alcohol as a threat to the health, happiness and prosperity of our citizenship. I condemn it as a contributing factor in the premature death of hundreds of thousands

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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. McDonald
J. D. Hammons	J. G. Moore
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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

April 6, Palm Sunday.
April 13, Easter Sunday.
* * *

Little Rock District Conferences

May 7, Texarkana District, at Rondo on the
Texarkana Circuit.
May 13, Arkadelphia District at Ebenezer on
Traskwood Circuit.
May 14, Prescott District, at Glenwood.
May 15, Monticello District, at Jersey on the
Hermitage Circuit.
May 20, Little Rock District, at Hazen.
May 21, Pine Bluff District, at Roe.
May 22, Camden District, at Chidester.
* * *

North Arkansas District Conferences

May 1-2, Conway District, at Pottsville.
May 8, Jonesboro District, at Half Moon on
Dell Circuit.
May 13, Fort Smith District, at Charleston.
May 13-14, Paragould District, Imboden.
May 13, Fayetteville District, Berryville.

BOOK REVIEWS

Reaching The Unchurched—By Alfred L. Murray.

There is an essential emphasis in this book which evangelical Christianity should never forget. The author is a Baptist minister from Pennsylvania and has made a life study of the technique of reaching the unchurched for Christ. The timely invitation to accept Christ, the use of prayer as a vital force, the effective use of personal letters, the mobilization and training of the laymen for continuous evangelistic endeavor all are discussed with a clear insight into the common problem facing every local church and minister. This would be a most helpful text book for the minister who contemplates conducting a training class for personal workers in his church. Each chapter is replete with biographical incidents from the lives of great soul winners offering abundant illustration of the value of the methods suggested in reaching the unreached for Christ.

Round Table Press. Price \$1.50.—The Editor.

Senator Sheppard's Consistency

(Continued from Page One)

of our people. I condemn it as a charge upon the public, intolerable in an arc of strenuous effort toward national security and defense. I condemn it because an alcohol-drinking democracy cannot develop the maximum strength for national defense." Sheppard is one political leader whose attitude toward vital questions does not change with the changing winds of public sentiment. And liquor is a vital question before the American people. It will never be settled until it is settled right. And the right way to treat all poisons in the blood stream of humanity is to abolish them.

ABOUT PEOPLE

MRS. J. E. THICKSTEN has been elected president of the newly organized Woman's Society of Christian Service at Knoxville.

MR. MAX LAMB was the principal speaker at the Laymen's Day Observance at Lamar, Sunday, February 16. Rev. M. L. Kaylor is the pastor.

REV. R. C. WALSH, pastor at Arkansas City, is having a good year and has had a fine reception. The women of the church have just placed \$100 worth of furniture in the parsonage. They are enjoying a good and gradual growth in both Church School and church attendance.

REV. W. W. FINCHER, who was appointed as district missionary of the Camden District at the last annual conference would like to spend the summer in evangelistic work in helping pastors in their meetings. He may be addressed at his home in Stamps, Ark.

BEGINNING next Sunday, March 9th, First Church, Little Rock, Dr. Warren Johnston, pastor, will broadcast from 11:00 to 12:00 each Sunday morning over station KLRA. In this manner it will be possible for this church to minister to many hundreds of shut-ins in Little Rock and surrounding territory.

REV. A. J. BEARDEN, pastor on Leola Circuit, and Mrs. Bearden were injured in an automobile accident Tuesday night near Texarkana. Bro. Bearden suffered lacerations of the skull and fractures of several ribs. Mrs. Bearden was believed to be injured internally. They were taken to the Michael Meagher Hospital in Texarkana.

THE Training School at First Church, Little Rock, opened Sunday afternoon with an address by Governor Homer M. Adkins and prayer by Rev. G. Gerald Sias, pastor of the First Christian Church, Little Rock, and president of the Ministerial Alliance of Little Rock. The school is having unusually successful sessions with an enrollment of more than 500.

A CABLEGRAM received by the Board of Missions and Church Extension, on February 10, gives the information that Marian Payne Hall, the main administration building of Hwanan College, Foochow, China, has been destroyed by fire. The large three-story building which gave classroom accommodation for three hundred students and a number of offices, was valued at \$176,000.

REV. AND MRS. C. R. HOZENDORF were honored at a reception at the church at Mena on the evening of February 18. The re-

ceiving line was made up of the heads of the various departments of the church and a program was given with the welcome address by Mr. Fred Duke, chairman of the board. Mrs. Hozendorf was presented with a beautiful bouquet of pink radiance roses. Both Rev. and Mrs. Hozendorf spoke words of thanks and appreciation.

DR. H. W. KAMP, professor of Latin and Greek at Hendrix College, left this week on a two weeks' visit to four southern colleges, sponsored by the Association of American Colleges. This is the sixth tour which he has made for the Association and will bring the total number of colleges visited to twenty-four. He will spend three days each, during which time he will give one formal lecture, several informal talks, and hold individual conferences with students and faculty.

AT the invitation of Dr. Milton C. Davis, president of the Union Theological Seminary of Mexico, Professor Ralph A. Felton, of Drew University, a leading authority on rural life, will spend ten weeks this summer teaching at the Seminary. In May, 1940, Dr. Felton was at the Seminary and after visiting rural centers in various parts of the country formulated a program of rural training which is now being carried out by the faculty. Dr. Felton has made similar studies and programs in America and in the Orient.

DR. J. H. REYNOLDS, president of Hendrix College, has been elected president, and Dr. T. S. Staples, dean of the college, second vice-president, of the Arkansas Historical Association, which was recently organized in Little Rock. The association was organized with 95 charter members. The constitution defines the purpose of the group as follows: "To promote interest in the history of Arkansas, to locate, collect and preserve historical material and to publish scarce and important source material and also historical articles, news and notes."

REV. FLOYD G. VILLINES, JR., pastor of Farmington-Goshen Charge, is having a good year. He writes: "We have entered on our third year in this good charge. The people have responded in their usual way to the leadership and to the church's great program. We have paid the bishops' fund in full and have covered about three-fourths of our claimants, one-half on benevolences has been paid. The church at Double Springs has paid all its acceptances in full. The rest of our financial and religious programs are moving nicely. We are looking forward to our revival season with great expectancy."

With Our Readers

From Fort Smith:

There have been many letters of appreciation of the Arkansas Methodist, some from people I knew and others I did not know, and I am wondering if some of them were from the claimants. I am one of that number and since it is sent to us complimentary, I feel that I should be ungrateful if I did not express my appreciation for it. The devotional page alone is worth the price of the paper. I am proud of the paper and pray for its continuation.

MRS. J. H. O'BRYANT.

From a Reader for Twenty Years:

The ARKANSAS METHODIST has been in my home for twenty years and I am enjoying it. I trust our Conference will support you 100%.
Hughes, Ark. MRS. TOM H. TUCKER.

From a Church School Superintendent:

Allow me to congratulate you on publishing a paper that would be a credit to any church or group of churches.

ORVILLE T. OGDEN, Mena.

From a District Superintendent:

You are giving us a wonderful church paper.
SAM B. WIGGINS, Fayetteville.

From a Conference Evangelist:

I want you to know how much I appreciate the excellent church paper you and your helpers are giving us. I am glad Arkansas Methodism can have a paper second to none.

NORRIS GREER,

From an Oklahoma Reader:

I have been a subscriber to the ARKANSAS METHODIST for about 18 years. I don't see how anyone can do without their church paper. I was glad to see so many subscribers in the last paper and so many familiar pastors' names. I wish you a prosperous year.

MRS. LAURA WALKER.

From Wabash:

Have always found the paper interesting and helpful and have enjoyed it.

JOHN J. WOOD.

THE CHURCH WORKSHOP

H. MELLE FIKES, Editor

ALCOHOLIC BEVERAGES SALE SOARS IN 1940

From an alcoholic viewpoint, 1940 will likely prove to be the wettest year since pre-world war days. A staggering total of two billion gallons distilled spirits, beer, and wine will have gone down American throats during the 12 months, if consumption increases continue the remainder of the year. Far more than three billion dollars will have been spent for this liquor, but the true total costs in broken homes, poverty, traffic deaths, lowered national resistance, crime, and the multitude of evils which follow in liquor's path can not be estimated. The country will be paying these hidden costs for a generation.

This forecast was based on available figures for roughly two-thirds of the calendar year. The peak year since repeal in 1933 was the 1,898,324,550 gallon total for 1937. Consumption declined 100 million gallons in 1938, then boomed back up to 1,822,806,306 gallons for 1939.

This year's consumption, as of September 1, was 1,365,183,058 gallons, including wine sales only as of August 1. Projection of these totals on a monthly pro rata basis indicate the strong probability of more than two billion gallons sale for the 12 months.

Back in the days before the World War and before Prohibition the nation recorded several years when liquor sales topped the two-billion-gallon mark. Since repeal, the year of 1937, with 1,898,000,000 gallons, has come closest to that figure.

WARNING ON MONEY TO AFRICA

Churches and individuals are warned against sending money in unregistered envelopes to missionaries or others in Belgian, French, British or Portuguese colonies in Africa. Even bank notes are prohibited in mail unless registered, according to Dr. Emory Ross of the Foreign Missions Conference of North America. The postal authorities in the Congo, and in some other colonies, have the right to return unregistered letters and money contents back to the postal authorities in America, and the latter may fine the senders.

THIS MONTH

The World Service program in the Church School for the month of March will be upon the missionary work of our church in other lands. This will include evangelism, medical service, social service, education, and other aspects of our missionary program.

Those desiring help in observing World Service Sunday this month may write to the Division of Education and Cultivation of the Board of Missions and Church Extension, 150 Fifth Avenue, New York City, for free literature on the foreign mission program of our church.

STRAWS IN THE WIND

The certainty of a national ground swell against the social effects of repeal is indicated by certain "straws in the wind."

Some of them are:

Definite and frequent statements by wet leaders that industry must reform itself, or else—

Increasing recognition by the public of the part alcohol plays in traffic accidents and deaths; plus a strong tendency toward enforcement of laws aimed at drinking drivers, with increased severity of sentences.

Isolated, but increasing steps to close taverns charged in court with having helped cause delinquency of youthful defendants.

Increasing editorial and "Voice of the People" criticism of alcohol's social effects. This is considered to be very suggestive, as editorial comment from a press, in large part pro-repeal, is certain to be follow-

FIGHT FOR THE RIGHT

Elsie Robinson says, "Get out and rebel!" Rebel against what? This woman columnist answers: "There are great issues all about us—it is not hard to find great wrongs. Perhaps in your muscled, moled existence you have thought that this world was a free and happy place, kindly, generous, and civilized. It isn't! It is still only a few jumps removed from the primeval jungle of utter savagery..." She urges people to stop being mere bystanders, reading the headlines, and listening to the commentators, but to get busy and not ask the other fellow to do the rebelling for them. Yes, it is time for the individual to feel his or her own personal responsibility in defending the nation against the inroads of evil. May the patriotism of Americans be awakened anew in these dark days of war and national disaster when men and women will be willing not only to feel for their country but to live for it as well.

THE TITHER'S SURPRISE

The Christian who gives the tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease of meeting his own obligations with the nine-tenths.
4. At the ease in going from one-tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.

"A tenth, indeed!" she said, fastening her glove with a vicious jerk. "I think our pastor is perfectly morbid on the subject. Of course, I do not keep an account of how much I give; I'm not such a Pharisee as that; but I am sure it is much more than a tenth. Indeed, I should not be surprised if I gave almost a twentieth!" and Miss Loose-At-The-Mouth and Tight-With-The-Purse flounced through the doorway.

AS THE SCULPTOR

*As the sculptor devotes himself to wood and stone
I would deliver myself to the living soul.
But I am solemnized by the thought that the sculptor cannot carve
Either on wood, or on stone, or on living soul,
Anything better than himself.
All the lines of carving
Will but reveal my own portrait.
Gazing at my hand, at my chisel, I shudder
How long will it take for this human sculpture,
Which cannot be carved by me better, finer than my own soul,
To escape! To escape from my pitiable and limited domain
And to advance to the position of a carving of God?
Happily, there is a Guide for me;
It is He who has broken open the door of the Sanctuary
And made a molten cast of God's Portrait on His own flesh.*

—TOYOHICO KAGAWA.

EDUCATION FOR TITHING

Any Church can now put on a ten weeks' course of tithing education, in the midst of its other activities, and at a very small cost according to The Layman Company, 740 Rush Street, Chicago, Illinois. This philanthropic organization, which has distributed millions of pamphlets on the tithe, now announces an attractive new series at so low a price that distribution to an entire church through ten weeks costs only 3½ cents a family. A set of samples and full particulars are offered free of charge upon request, but this company asks that persons writing, after seeing this announcement, state their denomination, and also mention this paper.—The Layman Company, 740 N. Rush Street, Chicago, Illinois.

POTPOURRI

NOW IS THE TIME:

1. To remit your "Day of Compassion" offering to Mr. O. W. Auman, 740 Rush Street, Chicago, Illinois.
2. To step up the program of your church—confining and limiting winter months ended, and open and invigorating spring and summer at hand.
3. To plan your Easter services around great and definite objectives.
4. To survey your parish and organize, or reorganize, teams for visitation evangelism, looking toward a great Easter ingathering of souls.
5. To plan for and schedule your spring or summer revival.
6. To paint, remodel or repair church property, and to beautify your church grounds. (Don't be guilty of tending your own yards and neglecting those of your church.)
7. To expand the scope of your young people's work, through pageants, plays, etc.
8. To emphasize again, and with stronger appeal, the mid-week worship. Now is the strategic time to strike for maximum support and attendance.

A PRAYER IN TIME OF WAR

O God, eternal, sure and strong, when the world seems falling to pieces around us, when so many hopes are dashed to the ground and so many dreams shattered, help us to rest our minds in Thee and in the strength of those everlasting values which nothing can destroy. Beauty remains, and truth, and kindness. Friendship abides, and love, and faith, and hope. Tenderness for the needy and ministries of love and freedom, these remain unsullied by violence and hate and proud ambition.

Keep us very close to the real things, that through constant thought of them and through seeking to possess them, our souls may through all these storms, abide in the secure haven of Thy peace. Through Jesus Christ our Lord. Amen.—Leslie D. Weatherhead.

ing, and not leading, a change in the public's thinking.

A projected current effort to reorganize the women's repeal group, which publicly led 1933's legislative fights, evidently in an effort to strengthen alcohol's public and legislative position.

A noticeable movement, despite financial needs, in the daily and weekly press toward further banning of alcohol advertising.

Last winter's effort in Washington to prohibit beverage alcohol advertising by radio and the action last year of some chains and many individual stations in banning such advertising.

Growing strength of movements dedicated to national rebirth of spiritual and moral values.

Let Arkansas Christians arouse themselves and plead and push for a dry and sober state! The tide is in our favor, "Awake thou that sleepest!"

This is how people get to know God—by doing his will. And there is no other way.—Henry Drummond.

Let's not be submerged by this wave, but ride on top of it to the high purpose of God.—Helen Kim, Korea.

SPIRITUAL PREPAREDNESS

By GOVERNOR HOMER M. ADKINS

(Delivered Sunday afternoon, March 2, at First Methodist Church, Little Rock, at opening of District Training School.)

This rally this afternoon should have great significance to all of us.

If I should have a subject or a text, I would call it preparedness. We hear a great deal about preparedness in a material or military sense, but not as much in a spiritual way as we should. We need unity in an economical and material way, but more than all we need unity in our spiritual and religious life.

Little doubt remains that America must meet serious problems after the war, and that the new social order in America can bring deeper poverty and more general suffering. Atheism and unbelief made serious inroads into every country which participated in the last world war, and all indications point to even more notable conquests for anti-Biblical forces throughout the world when the present conflict ends.

Millions in this country must learn to adjust themselves and find contentment. This is learned, not by psychology courses, but by personal faith in God's providence, the Divine power of heavenly guidance through Christ. Some of the more grievously harrassed souls in history have enjoyed astonishing contentment and serenity because they had Christ. War nerves and war fears can be quieted by a trusting confidence and a practical everyday adherence to Christ's teachings.

My friends, we are here this afternoon to get our instructions and make preparations for a week's training to better prepare ourselves in Sunday School work whether it be administrative or teaching. No matter what is your position in the Sunday School, large or small, these courses will be helpful. About eighteen or twenty years ago I had the privilege of taking my first course. It was in Junior work and I found it most helpful in the years that followed.

Another course which I enjoyed immensely was the study of Amos and Hosea. The plain gospel messages which these prophets and particularly Amos, expounded, continued to ring in my ears. *We need another Amos to preach to us in our places of business and market places today.*

Unless we as teachers or superintendents put these teachings into practice then our time is wasted. In looking over the courses and the list of faculty it seems to me it is a rare privilege to have the opportunity of attending this training school during the coming week.

It is not my intention to in any way attempt to deliver a sermon, because in the first place, I am not capable—but as a layman, I believe I can give some observations and experiences of one who has had a varied experience and felt the influence of Christian people and Christian brotherhood.

I believe I have crowded into my span of life more than the average person.

Too few people can estimate the value and influence of a fine Sunday School and church. Since it is the experience that approximately 85% of the church membership comes from the Sunday School, then it behooves all of us to give every assistance we can to make

our Sunday School the best possible.

It has been my privilege to teach a class of young men for the past fifteen years and I believe the greatest joy I have received from this privilege and this service is the fact that there are now five young men in the ministry who have come out from that class.

The Power and Influence of Prayer

In this mad and war torn world, I wish we might realize the power of prayer. Legislature, whether it be by democrats or republicans, is not going to remedy the economic conditions to any great extent except temporarily.

I heartily agree with the famous statistician, Roger W. Babson, that the only thing that is going to bring any relief or cure to our present day condition is a world-wide, whole-hearted revival of religion in the hearts of men and women, boys and girls—and then, and then only, will we be prepared to meet these conditions.

This is simple enough when we think of the surpluses of all kinds of food and clothing and billions of idle dollars in the banks—and yet we have literally millions of people hungry and poorly clothed.

When I think of the power of prayer I read again and again the accounts of men who in perilous times sought divine guidance in their personal affairs and the affairs of the nation and in this manner they were able to steer us in the right direction. I have particular reference to Washington and Lincoln.

People marvelled at the influence of General Washington when he was leading our army for our independence, half starved, barefooted, and poorly clothed and it is self-evident that he could not have had the control of his men unless he had had divine guidance.

Lincoln

With your permission I want to quote here from President Lincoln's second inaugural address which was only five weeks prior to his assassination:

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away."

"The judgments of the Lord are true and righteous altogether."

"With malice toward none; with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in."

The King of England

One day in a radio address to his troubled and war oppressed people, the young Christian King of England quoted these beautiful words of one who had written, indeed, better than she knew:

"I said to the man who stood at the gate of years: 'Give me a light that I may tread safely into the unknown,' and he replied: 'Go out into the darkness and put your hand into the hand of God. That shall be better to you than a light, and safer than a known way.'"

The King had come upon the words in a privately printed volume by a little known writer of that day, and who can say that God himself had not spoken through the poet for such a time as this? Here were words that a distressed King might lay hold upon to pass out to the mil-

lions of his far-flung empire who were at that very moment crying for a light by which they might tread safely into the "unknown." They were needing a leader's voice, his steadying hand, as they had never needed them before, and the King had turned to a spokesman of the Lord, a humble poet, for help.

Moral Issues

It has been suggested that I state or re-state my position on moral issues. I think that had already been fairly well known and I have no objection to speaking emphatically on this subject.

Gambling

No man ever made or gained anything of permanent value through gambling. I regret that it was ever thought necessary to resort to taxing gambling and gaming devices for revenue for running the state government or for charitable purposes.

The same thing applies to whiskey and beer.

I had rather pay three times the property tax on my property if necessary to, than resorting to these taxes.

Crime Bill

According to the United States Department of Justice our crime bill is \$15,000,000,000.00 annually. We may get taxes on one hand, but we pay them out in forms of expenses for prison, hospitals for nervous diseases and other similar institutions. It is a reflection upon our intelligence to think of the crime bill amounting to more than we spend for educational and religious purposes.

There are some bills now pending in the legislature relating to the issuance of marriage licenses. I have discussed this matter with the senators and representatives sponsoring these bills and I heartily agree with the proposal of requiring a waiting period and more precautions in the issuance of marriage licenses. I am hopeful that some bill will be passed.

I have never thought that Arkansas should compete with any other state in the matter of quick divorces.

I would like to reiterate my stand as outlined in the speech at Batesville July 30 of last year. I am sure I cannot be accused of politics in making this statement, as I am now elected and I am not appealing to you for votes.

I said in that address:

"In offering myself as a candidate for Governor I fully realize that I must assume definite moral responsibilities. A Governor is a prominent man in the public eye, and whether you realize it or not, there is no other one man in the state who has so great an influence directly or indirectly on the young people of the state.

"If he is honest and upright the whole moral tone of the state is raised. But if he acts in an unbecoming manner or breaks his promises to the people and if he injects corruption into the politics, the moral tone of the whole state is lowered, dishonest men, then enjoy an open season in every quarter, people are defrauded, and many of our young people take the attitude that if Arkansas' No. 1 citizen is privileged to indulge in dishonest conduct, then they also should have

the same privilege.

"When I think of this responsibility that confronts a Governor, I have a deep sense of humility. But I pledge you that God being my helper, I will never forget my obligations to you good people who are making your living honestly and want your children to be upright men and women.

"As your Governor, I pledge you that I will act in a manner that will be becoming to a man, and becoming to a citizen of Arkansas, and of this great Christian nation."

I would rather serve only two years as Governor and have the confidence and respect of the Christian people than to serve ten years and lose that confidence. There has grown up a practice in state affairs and a number of state agencies about holding their business meetings on Sunday. I am going to discourage these meetings and I trust that these departments may come to realize that there is plenty of time to transact the state's affairs on week days. The government is as good or as bad as the people are; it is an expression of them; THEREFORE, I say that we need Christian men in public service and to set them as an example for others.

Christians can exert more influence on their knees in prayer than all the politicians can exert even with the instruments of dictatorship at their disposal.

FOUR-FOLD WAY TO SCALP COMFORT REMOVE LOOSE DANDRUFF

To help the looks of your hair and remove loose dandruff, just use En-ar-co. Quickly it stimulates the surface circulation—and good circulation is vital to a good head of hair. It lifts up and dissolves the loose dandruff—it's just grand for the hair. At all druggists or send 10c for trial set to National Remedy Co., 55 West 42nd Street, N. Y. C. Dept. J-16



EN-AR-CO

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Our cooperative plan is now being used with remarkable success by thousands of women's church societies, clubs and other organizations. Unusually big profits can be earned quickly, easily, pleasantly by filling orders for Gottschalk's Metal Sponges, which are regularly used in millions of homes. Nearly every call means a sale. Let us tell you how we have been helping church workers for 20 years. Write today for full particulars regarding special offer. METAL SPONGE SALES CORP., Lehigh Ave. & Mascher St., Phila., Pa.

Gottschalk's
METAL SPONGE

Beware Coughs from common colds That Hang On

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 Coughs, Chest Colds, Bronchitis

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

An old man who has lived in the exercise of virtue, looking back without a blush on his past days, and pointing to that better state where alone he can be perfectly rewarded, is a figure the most venerable that can well be imagined.—Mackenzie.

* * *

The meaning of song goes deep. Who is there that, in logical words, can express the effect music has on us? A kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite, and lets us for moments gaze into that!—Carlyle.

* * *

The shaping of our own life is our own work. It is a thing of beauty, or a thing of shame, as we ourselves make it. We lay the corner and add joint to joint. We give the proportion, we set the finish. It may be a thing of beauty and a thing of joy for ever. God forgive us if we pervert our life from putting on its appointed glory.—Ware.

* * *

There is not one life which the Life giver loses out of His sight; not one which sins so that He casts it away; not one which is not so near to Him that whatever touches it touches Him with joy or with sorrow.—Phillips Brooks.

A CHILDREN'S PRAYER FOR CHILDREN

Our Father in heaven, the Father of all the children of the world and our Father, too! We are glad that all boys and girls—those far away and those near by—are brothers and sisters to us. We are glad that they, too, pray to Thee, the Father of all of us.

We are sorry for the times when we have been unkind or selfish to those who differed from us in speech or dress, or color of skin. Forgive us for being unfair to those whose ways seemed strange to us. Help us to remember that all children are really much alike and that we can all be friends and have happy times together. Help us to see the good in boys and girls of every race and nationality. Make us slow to believe unjust and stupid tales about any of Thy children. Make us eager to understand them and anxious to learn from them. Make us glad to share our games and good times so that they will not feel lonely. Help us to make them thankful that they live on our street or go to our school. Help us to find many ways of showing our love. We pray, in the spirit of Jesus, the friend of all. Amen.—The Pastor's Journal.

IN HIS IMAGE

"For good you are and bad, and like to coins—
Some true, some light, but every-
one of you
Stamped with the image of your
king."
—Tennyson.

Where you see a fault you see small love.

POEM OF THE WEEK

ABOU BEN ADHEM

*Abou Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An Angel writing in a book of gold:
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said,
"What writest thou?" The vision raised its head,
And with a look made of all sweet accord
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay not so,"
Replied the Angel. Abou spoke more low,
But cheerily still, and said, "I pray thee," then,
Write me as one that loves his fellow-men."
The Angel wrote and vanished. The next night
It came again with a great awakening light,
And showed the names whom love of God had blessed,
And, lo! Ben Adhem's name led all the rest!*

—JAMES HENRY LEIGH HUNT.

JESUS CHRIST

Christianity can not be understood without an understanding of its founder—Jesus Christ. It is first of all a historical religion and therefore we must study the Jesus of history. Second, Christianity is a religion of experience and therefore there must be an analysis of experience. "The vitality and usefulness of the Christian religion," Harnack said, "is to be had when the Jesus of history and the Christ of experience meet." Some people are not interested in the historical Jesus, others are not interested in the Christ of experience. Both are wrong, for we must believe in the one and follow the other. These two facts are the warp and woof of the same piece of cloth.

The materials which give the historical facts of Jesus are scant. It is narrowed down to one book, the New Testament, and only a very small portion of it. These records do not record all he did or said but they do give sufficient short sketches that make clear what purpose Jesus had to accomplish and what the main body of his teachings were. Also we are told what impression he made on his immediate followers.

John and Paul give large place to their interpretation of the meaning of what he was, what he said and what he did. Jesus is represented by the gospel writers as having many miraculous features as a part of his life. This seemed to escape the mind of Paul as being very important and, his reason for accepting Jesus as Lord and Saviour seemed to be what he was in character. The Apostolic fathers and early theologians wrapped him in such miraculous garb that they forgot almost everything about him except his deity. Great controversies raged for centuries about the nature of Jesus and the period was indeed a creed making period. That was when the great creeds of the Church were made and defended. I suppose all that was important

but it seems the Church spent much good time in making its creeds and defending them. This time might have been spent more properly.

After the creeds were formed these orthodox views of Jesus were hardly challenged until in recent years the modern scholar has sought to give what he claims is a more reasonable statement of the being and claims of Christ. But in spite of all that has been said or written or believed in more remote times or more remote days the great fundamentals of Jesus Christ remain the same.

What one believes about Jesus is important and determines what he can do for that individual but the fact that Jesus is Lord and Saviour does not depend upon such a statement in the Bible or what one believes about it. There is a sure way of man finding out for himself that Jesus is the Light and Saviour. He is not the Saviour of men because the Bible says so, the Bible said it because he is. "Jesus the same yesterday, today and for ever."
—I. L. Claud.

EVENFALL

By Thera Twitchell Lindsay
Lord, God, Father of us all,
I bring this day to thee.
My weariness is happiness,
For the myriad details have been
Strung like jewels upon the thread
Of dedication unto thee.
People have come and gone, hour
by hour, throughout the day;
Some have laughed,
And gone away less burdened.
Some have been released from fear
And accepted thy guidance.
For some, plans have been possible;
Bless thou their fulfillment.
Wherein I have unwittingly
Been blind or small or unreal,
O Lord, rearrange the patterns
That others be not limited
By my limitations.
And grant me tomorrow more wisdom,
More balance, more likeness unto thee.
May my faith make me whole.

Your pastor is anxious to have your renewal to the Arkansas Methodist. See him at once.

SENTENCE SERMONS

Evil creeps in only where you give him room.
* * *

Usage is no standard for clean words or lives.
* * *

Heart Trusters rather than Brain Trusters are needed.
* * *

You cannot inherit character. You must build it.
* * *

Your children show what you are.
* * *

Failure soon overtakes indifference.
* * *

Habits pull one up or down.
* * *

You rue your words not your silence.
* * *

Our words indicate what our thoughts have made.
* * *

A swelled head indicates a contracted mind.

FROM THE BOOKSHELF

When the truth dawns upon us it is all over with self-satisfaction; one of two things must ensue—either we must sink in ruin or we must find God.

Provisional pardon is an idea scarcely fitted to evoke a joy unspeakable and full of glory, or to inspire the tempted with unwavering courage.

Love is not love which confines itself to words.

To be itself, to win the soul, love must be clothed upon with costly action.

To be saved for a Christian man, is to have a trustful communion with God as His child and with men as a brother among brethren.

Wherever you find a forgiven man, who, as forgiven, is living in fellowship with God and in reconciliation with me, you may be sure that in the past his spiritual life has come to exhibit two mobile and companion tendencies—the tendency to take humbly from God, which is faith, and the tendency to judge and amend himself, which is penitence.—From The Christian Experience of Forgiveness. R. B.

THINKING OF THE WONDER AND JOY

Sir George Grey, on his return from his term of office as Governor of New Zealand, was often in Carlyle's company. He told him once how Bishop Selwyn, weeping for the death of the converted Maori, Siapo, had said to him: "You have not shed a single tear."

"No," Sir George replied, "I have been thinking of the kingdom of Heaven, the wonder and joy there at the coming of Siapo, the first Christian of his race!"

Carlyle laid his hand on Sir George's shoulder, looked him in the face, and exclaimed, "Oh, that I could believe like you!"—From The Expositor and Homeletic Review.

RICE BELT UNION NO. TWO

Rice Belt Union Number Two met at Campshed February 20, with the young people of Gillett, DeWitt, and Campshed. The total present was 65, including the pastors, Rev. A. J. Christie, DeWitt, Rev. V. D. Keeley, Gillett, and Rev. C. H. Gilliam, Campshed.

Gillett was in charge of the program on "Faith". Talks were made on topic by Gale Malcomb, Doris Mae Carlin and Ples McDonald.

During the business meeting it was decided that a banner would be bought to represent the Union. This banner is to be awarded each month to the group turning in the best report at the union meeting. The report is to be based on a set

of rules presented by Brother Christie and accepted with few alterations. The nature of the rules are as follows:

Union Meeting Report Blank

1. 100 points for representation of at least four at the meeting.
2. Actual number present.
3. 25 points for pastors present.
4. 25 points for Adult Leaders present.
5. Based on enrollment—give

monthly percentage average at regular YP meetings.

6. Per cent attending at least one preaching services each Sunday, on circuits as often as preaching is held.

7. Membership gain since last meeting—10 points each.

8. 25 points for payment on pledge, or pledge in full.

9. 200 points for "spoken" program. Judged by counselor.

Bro. Christie prepared the rules

governing the report so as to give the smaller departments an equal chance with the larger ones in winning this banner. Other points of interest were introduced by our counselor, Bro. Keeley.

Recreation was led by Ray Jackson of Campshed assisted by Doris Mae Carlin of Gillett, both of whom attended Recreational Conference at Pine Bluff. They were also assisted by Bro. Keeley and Bro. Gilliam.

The meeting adjourned until March 20, when it will meet again at Gillett with St. Charles in charge of the program. All departments are urged to be represented.—Ples McDonald.

Hendrix College And Ministerial Education

Little Rock Conference

Report on Hendrix College and Ministerial Education Special Through Saturday, March 1.

Arkadelphia District		Pine Bluff District	
Arkadelphia	\$ 100.00	Almyra	\$ 10.00
Benton	95.00	Altheimer-Wabbaseka	35.00
Dalark Ct.	23.25	DeWitt	105.00
Friendship Ct.	5.00	Gillett	30.00
Hot Springs—		Grady-Gould	38.00
First Church	250.00	Glendale-White Hall	10.00
Oaklawn	15.25	Good Faith	15.00
Pullman Heights	8.00	Pine Bluff Churches—	
Hot Springs Ct.	14.25	Carr Memorial	50.00
Leola Ct.	10.00	First Church, P. B.	450.00
Malvern	90.00	Hawley	30.00
Pearcy Ct.	1.00	Lakeside	303.15
Sparkman-Sardis	40.00	Pine Bluff Ct.	10.00
Traskwood Ct.	3.00	Rison	35.00
Total	\$ 654.75	Roe Ct.	10.00

Camden District		Prescott District	
Bearden	\$ 10.00	Amity Ct.	15.86
Camden	675.00	Bingen Ct.	13.00
Chidester Ct.	35.00	Blevins Ct.	50.00
Ebenezer Ct.	3.20	Center Point Ct.	1.25
El Dorado, First	750.00	Emmet-Bierne	40.50
Vantrease	25.00	Forester	35.00
Fairview	50.00	Glenwood Ct.	15.00
Fordyce	125.00	Gurdon	75.00
Hampton Ct.	25.65	Hope	150.00
Huttig	75.00	Mineral Springs Ct.	6.50
Junction City	22.00	Murfreesboro-Delight	45.00
Louann Ct.	12.15	Okolona	35.00
Jackson St., Magnolia	24.55	Washington-Ozan	22.00
Norphlet	12.00	Waterloo Ct.	7.50
Parker's Chapel	35.50	Total	\$ 511.61
Smackover	43.52		
Stephens	34.00		
Strong	40.00		
Thornton Ct.	25.70		
Waldo	65.00		
Total	\$2348.27		

Little Rock District		Texarkana District	
Austin Ct.	\$ 32.08	Ashdown	35.00
Bauxite-Sardis	40.00	DeQueen	75.00
Bryant Ct.	15.00	Dierks-Green's Chapel	9.00
Carlisle	75.00	Doddridge Ct.	5.00
Carlisle Ct.	10.00	Foreman Station	50.00
Des Arc-DeValls Bluff	25.00	Horatio Ct.	16.00
Douglasville-Geyer Springs	50.00	Lewisville-Bradley	75.00
England	75.00	Locksburg Ct.	30.00
Hazen	25.00	Stamps-Garland City	12.50
Hickory Plains Ct.	15.00	Texarkana Ct.	20.00
Keo-Tomberlin	25.00	Miscellaneous	25.50
Asbury	250.00	Grand Total	\$8961.06
Capitol View	50.00		
First Church, Little Rock	880.00		
Forest Park	25.00		
Henderson	40.00		
Highland	78.75		
Hunter	40.01		
Pulaski Heights	260.02		
Scott Street	29.25		
28th Street	45.00		
Winfield	471.67		
Lonoke	65.00		
Mabelvale	25.00		
Primrose	40.00		
Roland Circuit	10.00		
Special Gift	100.00		
Total	\$2796.78		

Monticello District		Batesville District—Goal \$750.00	
Arkansas City	20.00	Desha Ct.	\$ 6.00
Crossett	125.00	Evening Shade Ct.	7.50
Dermott	75.00	Newark	15.00
Drew Ct.	10.00	Swift-Alicia	25.00
Dumas	75.00	Cave City	15.00
Eudora	25.00	Cotter-Gassville	12.00
Ft. Hill Ct.	10.00	Tuckerman	100.00
Hamburg	75.00	Mountain Home	5.00
Hermitage Ct.	16.00	Newport, United Memorial	20.15
Lake Village	40.00	Mountain View	5.00
McGehee	75.00	Salem	5.00
Monticello	125.00	Melbourne Ct.	10.00
Montrose, Snyder	40.00	Bethesda-Cushman	25.00
New Edinburg Ct.	15.00	Calico Rock-Norfolk	10.00
Portland-Parkdale	60.00	Pleasant Plains Ct.	5.00
Tillar-Winchester	40.00	Weldon-Tupelo	8.00

North Arkansas Conference

Batesville, First Church	287.10	Widener-Round Pond-Madison	80.00
Viola Ct.	5.00	Wheatley	30.00
Yellville Ct.	5.00	Wynne	100.00
Batesville, Central Ave.	76.50	Collection at rally	15.79
Moorefield-Sulphur Rock	15.00	Total	\$1,275.79
Newport, First Church	100.00	Jonesboro District—Goal \$1,250.00	
Individual Contribution	100.00	Brockland	\$ 10.00
Collection at rally	21.79	Jonesboro, Fisher Street Church	10.00
Total	\$890.04	Marion	\$ 100.00
Conway District—Goal \$1,500.00		Marked Tree	60.00
Conway, First Church	\$1,200.00	Jonesboro, First Church	300.00
Levy	20.00	Luxora	10.00
Plainview	10.00	Turrell-Gilmore	10.00
Morrilton, First Church	200.00	Tyronza	25.00
Mayflower	1.00	Dell Ct.	5.00
Conway Ct.	5.75	Dyess-Whitton	10.00
Atkins	45.00	Jonesboro, Huntington Avenue	25.00
North Little Rock, First Church	180.00	Osceola	100.00
Perry-Houston	15.00	Monette	25.00
Greenbrier Ct.	10.00	Yarbro-Promised Land	10.00
North Little Rock, Gardner Mem.	104.00	Lake City Ct.	20.00
Lamar-Knoxville	12.00	Leachville	10.00
Pottsville	27.00	Lepanto	25.00
Ola Ct.	10.00	Nettleton-Bay	15.00
Cato-Bethel	5.00	Truman	25.00
Danville	45.00	Bono	10.00
Dardanelle	65.00	Blytheville, Lake Side	25.00
Dover Circuit	6.00	Jonesboro Ct.	5.00
Gravelly Ct.	2.50	Keiser Ct.	10.00
Morrilton Ct.	5.15	Blytheville, First Church	200.00
Naylor Ct.	5.06	Dell	10.00
N. Little Rock, Washington Ave.	66.00	Individual Contributions	15.00
Plumerville	12.00	Dr. E. W. Potter	60.00
Belleville	7.00	Collection at rallies	24.35
Dardanelle Ct.	7.81	Total	\$1,154.35
Collection at rally	15.00	Paragould District—Goal \$500.00	
Total	\$2,081.27	Ash Flat Ct.	\$ 2.00
Fayetteville District—Goal \$750.00		Biggers Ct.	5.00
Elm Springs-Harmon Ct.	\$ 20.00	Boydsville Ct.	5.00
Prairie Grove	55.00	Corning	75.00
Springdale	100.00	Gainesville Ct.	6.00
Green Forest	7.50	Greenway Ct.	6.00
Rogers	64.35	Hoxie Ct.	15.00
Siloam Springs Ct.	2.00	Imboden-Black Rock	5.00
Gravette	9.00	Knobel Ct.	8.00
Berryville	35.00	Leonard Ct.	5.00
Lincoll	8.00	Lorand Ct.	5.00
Eureka Springs	16.25	Mammoth Spring-Hardy	8.00
Bentonville	25.00	Marmaduke	10.00
Gentry	21.00	Maynard Ct.	12.58
Fayetteville, Central Church	100.00	Morning Star Ct.	5.00
Farmington-Goshen	10.00	Paragould, First Church	215.62
Pea Ridge Ct.	4.00	Paragould, East Side	27.50
Winslow	5.00	Paragould Ct.	5.00
Collection at rally	15.12	Rector, First Church	50.00
Total	\$497.22	Rector, Fourth Street	8.00
Fort Smith District—Goal \$1,400.00		Piggott	50.00
Prairie View-Seranton	\$ 11.00	Pocahontas	50.00
Hackett	60.00	Smithville Ct.	5.00
Fort Smith, Grand Ave. Church	35.00	St. Francis Ct.	5.00
Fort Smith, Midland Hgts.	53.50	Walnut Ridge	50.00
Huntington-Pine St.	25.00	Collection at rally	22.42
Booneville	77.00	Total	\$661.12
Altus Ct.	5.00	Searcy District—Goal \$650.00	
Ozark	25.00	Augusta	\$ 5.00
South Fort Smith	40.00	Bald Knob-Bradford	40.00
Charleston Ct.	20.00	Gregory-McClelland	9.00
Mansfield	25.00	Heber Springs, First Church	65.00
Lavaca Ct.	10.00	McRae Ct.	15.00
Collection at rally	30.00	Griffithville Ct.	2.00
Total	\$416.50	Rosebud Ct.	.75
Helena District—Goal \$1,200.00		Beebe	50.00
Aubrey	\$ 25.00	Antioch Ct.	5.00
Brinkley	50.00	McCrary	50.00
Clarendon	40.00	Cabot	50.00
Colt Ct.	10.00	Clinton	10.00
Crawfordsville	50.00	Harrison	175.00
Earle	60.00	Kensett	15.00
Elaine	50.00	Hunter Ct.	10.00
Forrest City	150.00	Heber Springs Central	10.00
Harrisburg	50.00	Leslie	6.00
Haynes	25.00	Pangburn Ct.	3.00
Helena	150.00	Judsonia	9.00
Holly Grove	35.00	Searcy	200.00
Hughes	50.00	Collection at rallies	17.38
Hulbert-Black Fish Lake	15.00	Total	\$747.13
Marianna	50.00	Grand Total to Date	\$7,723.42
Parkin	40.00	Funds are being received every day.	
Vannale	25.00	We will submit another report on March	
Weiner	20.00	15 which will include funds which arrive	
West Helena	30.00	after March 1, 1941.—E. W. Martin, Treas.	
West Memphis	125.00	February Special, North Ark. Conf.	

PREACHING FOR TODAY

By ALBEA GODBOLD

(Dr. Godbold, pastor of First Church, El Dorado, Ark., graduated from the School of Theology, S. M. U., Dallas, with the B. D. degree and Duke University with the Ph. D. degree. Former pastorates include College Place, Greensboro, N. C., and First Church, Conway, Ark.)

A retired bishop said to me, "It is more difficult for the pulpit to reach the people today than when I was a young minister fifty years ago." Other older ministers agree.

The peak of church attendance in proportion to population in America, we are told, was in the 1880's. A rising tide of secularism has so brought other activities and interests into competition with Sunday church services that one pastor recently suggested holding our church services on Friday night. In that way, he thinks, we would have better attendance and then church members would be free for the week-end. In any event, time was when people filled the churches to hear almost any kind of preaching. Today church attendance in proportion to population is not impressive.

It is no secret that there is complaint about the quality of present day preaching. The phrase, "as dull as a sermon," is heard too often. A connectional man visiting my church was so discouraged about sermons (he had just heard me preach!) that he pleaded for more ritual in our services, pointing out that such would at least give churchgoers an experience of worship. Henry Ward Beecher said the front pews of his church were filled with baldheaded men made so by his sermons striking their heads and glancing off. Today the front pews are

ments of preaching should give us pause.

Of course, some criticism of the pulpit is a defense mechanism. Some men don't want to hear the truth, because it makes them uncomfortable. It has always been that way. Isaiah received such a poor hearing that he thought possibly God had hardened the hearts of the people. Amaziah complained that the land could not stand Amos' preaching. Though Jeremiah spoke the truth, it was so unpalatable that they forbade him to enter the Temple precincts. Now, as in the past, some people don't listen to preaching, because they cannot stand the truth.

On the other hand, people want to hear good preaching. There is a hunger for the things of the spirit in men's souls, and the preacher who can present the truth in a way to minister to that need will have a congregation. It is significant that Dr. Harry Emerson Fosdick says he is always on the lookout for some hint as to what people are really thinking, how they react to everyday life, what their heart hungers are, and how he can shape his message to meet their needs. Men listen to Fosdick—he preaches to thousands every Sunday in New York, and in response to about thirty sermons over the radio each season from October to May, he receives a total of 140,000 letters.

the truth will appeal to and transform men, if we can find suitable ways of presenting it. To a large extent each preacher must do his own experimenting, make his own trial shots so to speak, in his efforts to find the range. But perhaps there are some general suggestions with which most of us will agree.

First, in order for the pulpit to reach men today, our preaching must be Bible centered. We are the people of a book—the Bible. That book came out of life. Winsome preaching takes the truths of the Bible which came out of life and gears them back into present day life that they may transform and edify. A minister may range far for sermon ideas, but he had better tie them up to Scripture when he preaches.

Second, preaching must be timely. It must deal with issues, trials, temptations, sins, suffering, hopes, fears, doubts, ambitions, and aspirations that trouble and challenge men today. There is no good reason for preaching on Melchisedek or Epaphroditus, unless there is something in the experience of those Bible characters which will really help people in the congregation. We have no right to develop a theme or a text simply because we enjoy working out a unique essay. Finding the range in preaching is in part making the message timely. They tell of a well meaning tract distributor who passed over the field of Gettysburg and handed out his wares on the evening after the bat-



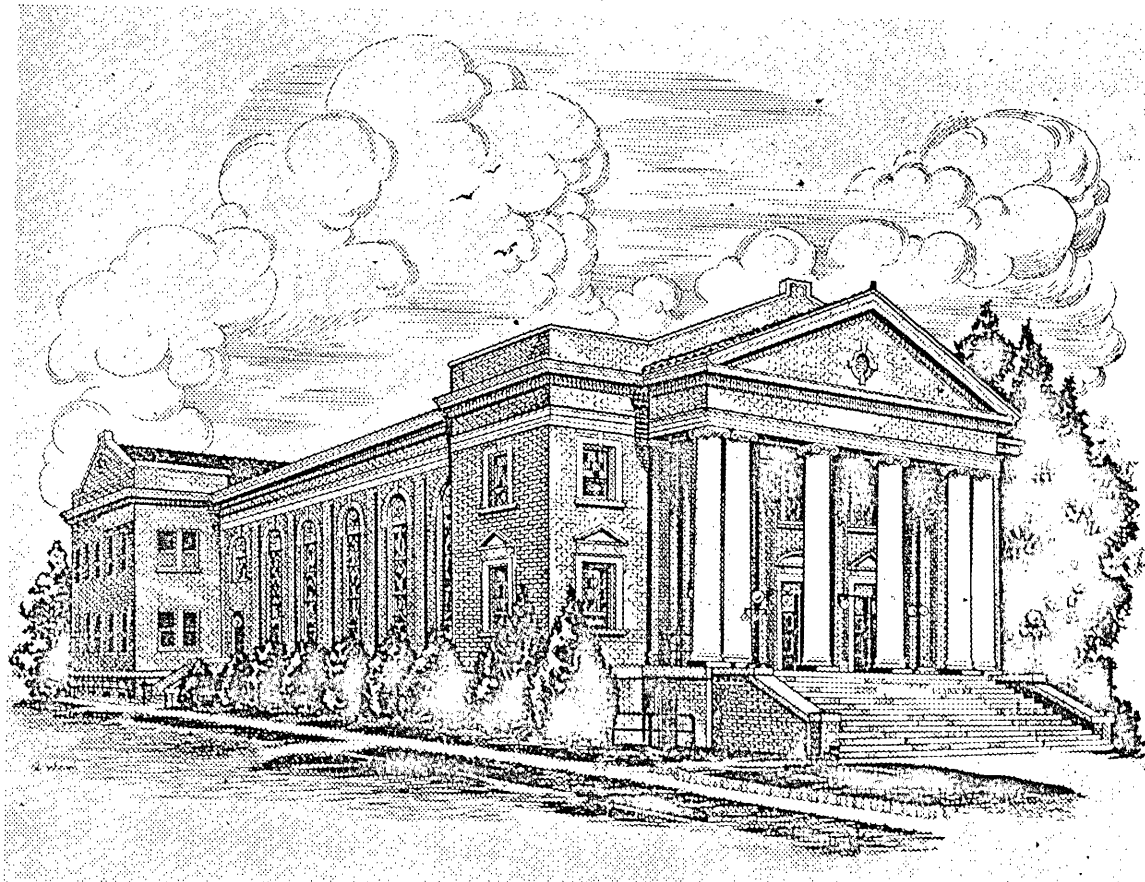
DR. ALBEA GODBOLD,
B. D., Ph. D.

the society in which the individual lives, has a note of unreality about it. It must be good as far as it goes, but it should go farther. To be sure, getting the individual's heart right is just as important as ever. But it is now evident to almost everybody that no individual lives to himself. Society wields a powerful influence over us, and evidently there are things going on in society which makes it impossible for individuals to be Christian. So the personal and the social gospel go together. As somebody says, they are two ends of the same stick.

Fourth, sermons today must have illustrations. Jesus told parables, and if as great a preacher as he found it necessary to use illustrations, surely we must do likewise. Let the illustrations be humorous or sad, let them be short or long, but illustrations there must be, if preaching is to reach the folks.

Fifth, effective preaching today is, as it has always been, more the preparation of the preacher than the preparation of the sermon. St. Paul had to be all things to all men; ministers today must qualify in the same way. Because of its many-sidedness, and its exacting demands as to personality, mental caliber, leadership ability, moral quality of life, and academic preparation, perhaps ours is now the most difficult of all the professions in which to achieve marked success. To be a good preacher today one must know life thoroughly and he must know the Bible. After that the more he knows about theology, philosophy, psychology, economics, government, history, science, literature, and world affairs the better.

Ours is a serious responsibility. Dr. W. M. Horton says that no civilization has long survived the demise of its religious faith. But what keeps alive the religion that in turn vitalizes culture? Preaching? Dr. Howard Chandler Robbins, a teacher of preaching and one informed on the history of the pulpit art, says, "Ages which are marked by a decline in preaching the gospel are always ages of degeneration and decay." With so much depending upon us we should study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.



FIRST METHODIST CHURCH, EL DORADO. VALUE \$100,000, MEMBERSHIP 1,709

empty, but sermons that lack penetrating powers are still ricocheting off heads in pews further back. Much preaching today is "tall talk about technical trivialities." After a conference in the east, addressed by several ministers, a friend of mine picked up a printed program on which some brother had written, "The way to hell is paved with preachers' wisecracks!" Such indict-

It would be idle to say that there is some simple set of rules by which all ministers can preach as effectively as the pulpit master. But surely the fact that some present day ministers do preach with power should inspire the rest of us with hope and determination to succeed. Dean Sperry says that vital preaching in any generation is a matter of finding the range. In other words,

He put into the hands of one poor soldier, whose legs had been mangled by a shell, a treatise on the evils of dancing! Most people will not come regularly to hear preaching that does not deal with problems facing them here and now.

Third, preaching today must combine the personal and social gospel. Preaching continually directed at the individual, without reference to

With The Churches

SEARCY DISTRICT CONFERENCE ON EVANGELISM

Bishop Charles C. Seleckman was the leader in a conference on evangelism for the Searcy District at Harrison, Feb. 20-23. Rev. Glenn Sanford represented the Conference Board of Education. Rev. Grover C. Johnson was present as Conference Director of Evangelism, and Rev. S. B. Wilford, pastor of Harrison church, was host and also the District Director of Evangelism. Heavy snows prevented many of the pastors from attending. We had preaching services each morning and each night. Discussion groups were held twice daily. Large crowds attended the preaching of Bishop Seleckman. Friday morning a hundred members of the senior class of the high school came in a body. Sunday morning a number of infants, including the twin boys of the parsonage, were baptized by the bishop. Also a sizeable class of members were received into the church by baptism and otherwise. The bishop was at his best in his pulpit deliveries. Harrison Methodism was greatly strengthened by the presence of the bishop and the public services. Everyone present was delighted with the remodeled church auditorium and the new educational plant. This building enterprise has only recently been completed at a cost of more than \$20,000. Congratulations to the Harrison Church and to the pastor, Rev. S. B. Wilford.—George Wendell Fyles, District Supt., Searcy District.

PRESCOTT DISTRICT PREACHERS' MEETING

The pastors of Prescott District met in Nashville Monday, Feb. 23, with Rev. J. D. Baker, District Superintendent, presiding. All pastors were present save three.

The devotional was conducted by Rev. George W. Warren of Forrester after which the District Superintendent made a charge by charge check-up on the following items: Christian Advocate, Training Schools, School of Missions, Hendrix College and Ministerial Education, Plans for Compassion Sunday, Arkansas Methodist, Subscriptions to the Pastor's Journal, Layman's Day, Plans for Easter, Paying Acceptance on World Service.

Rev. Geo. W. Robertson of Murfreesboro, District Director of Training, spoke in the interest of training schools. Rev. S. T. Baugh of Prescott, Missionary Secretary, spoke in the interest of Schools of Missions and Compassion Sunday. The district superintendent made a strong appeal for the raising of funds for Compassion Sunday.

The pastors were urged to formulate plans for their revival meetings that the schedule of revivals for the year may be made at the next preachers' meeting.

The report on Hendrix College

and Ministerial Education revealed that \$657.00 of the \$750.00 quota was raised. Eleven of the twenty-one charges reported their quotas in full.—Reporter.

BATESVILLE DISTRICT

Second Round

March 7, Evening Shade Ct., at Sidney, 11 a. m. and 2:30 p. m.
March 2, Strangers Home Ct., at Strangers Home, 11 a. m. preaching, 2:30 p. m., preaching and conference.
March 8, Cave City at Hopewell, preaching at 7:30 p. m.
March 9, Moorefield-Sulphur Rock at Moorefield, 11:00 a. m.
March 9, Cave City at Cave City, preaching and conference, 7:30 p. m.
March 16, Bethseda-Cushman at Bethseda, 11 a. m.
March 16, Newark, 7:30 p. m.
March 22, Yellville Ct., at Pleasant Ridge, preaching at 7:20 p. m.
March 23, Yellville Ct. at Yellville, 11 a. m., preaching and conference.
March 23, Desha Ct., at Desha, 7:30 p. m.
March 30, Swifton-Alicia at Alicia, 11 a. m.
March 30, Tuckerman, 7:30 p. m.
April 6, Weldon-Tupelo at Tupelo, 11 a. m.
April 6, Newport, First Church, 7:30 p. m.
April 7, through
April 13, Melbourne.
April 13, Calico Rock, 7:30 p. m.
April 20, Mountain View, 11 a. m.
April 20, Newport, Umsted Memorial, at Hope, 7:30 p. m.
April 27, Cotter-Gassville at Gassville, 11 a. m.
April 27, Elmo-Oil Trough at Oil Trough, 7:30 p. m.
May 1, Strangers Home Ct. at Laura Bend, 11 a. m., preaching at Laura town 2:30 p. m., preaching and conference.
May 4, Viola Ct. at Bexar, 11 a. m. and 2:30 p. m.
May 4, Mountain Home, 7:30 p. m.
May 5, Batesville, First Church, 7:30 p. m.
May 6, Central Avenue, 7:30 p. m.
May 11, Salem, 11 a. m.
May 11, Pleasant Plains Ct., at Cedar Grove, 7:30 p. m.
Rural Workers' Conference at Pleasant Plains, April 23 and 24.
District Conference at Cave City, May 14 and 15.—Conner Morehead, D. S.

PINE BLUFF DISTRICT

Second Round

Glendale-White Hall at Glendale, March 9, a. m.
Star City at Crigler, March 9, 2:30 p. m.
Good Faith, March 9, 7:30 p. m.
Little Prairie Ct. at Bonners Chapel, March 16, a. m.
Gillett, March 16, p. m.
Sheridan Ct., at Center, March 23, a. m. Conference 2:00 p. m.
Sheridan, March 23, p. m.
Lakeside, April 6, a. m.
Altheimer-Wabbaseka at Wabbaseka, April 6, p. m.
Rowell Ct. at Center, April 13, a. m. Conf. 2:00 p. m.
First Church, P. B., April 13, p. m.
Bayou Meto Ct. at Bayou Meto, April 20, a. m. Conf. 2:00 p. m.
DeWitt, April 20, p. m.
Prairie Union-DeLuce at Prairie Union, April 27, a. m. Conf. 2:00 p. m.
Almyra, April 27, p. m.
Sherrill-Tucker at Sherrill, May 4, a. m. Conf. 2:00 p. m.
Rison, May 4, p. m.
Roe Ct. at Ulm, May 11, a. m., Conf. 2:00 p. m.
Stuttgart, First Church, May 11, 7:20 p. m.
Swan Lake, May 18, a. m.
Ummhrey, May 18, p. m.
St. Charles at Pleasant Grove, May 25, 2:30 p. m.
Grand Avenue, Stuttgart, May 25, 7:30 p. m.
—W. Neill Hart, D. S.

PRESCOTT DISTRICT

Second Round

Okolona Ct., at Center Grove, March 9, 11 a. m.
Murfreesboro-Delight, at M., March 9, 7:30 p. m.
Saline Circuit, at Saline, March 9, 3:30 p. m.
Blevins Ct., at McCaskill, March 16, 11 a. m.

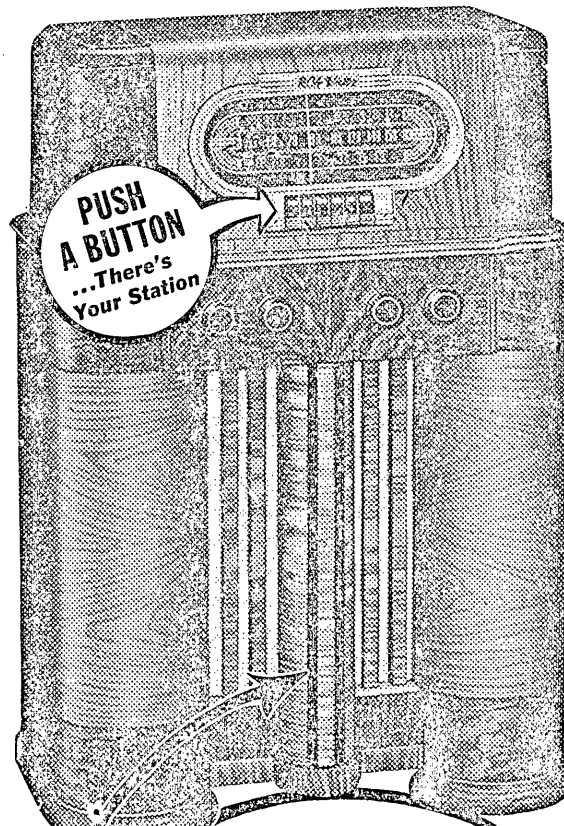
Glenwood Ct., at G., March 16, 7:20 p. m.
Center Point Ct., at C. P., March 23, 11 a. m.; Quart. Conf., 2:30 p. m.
Prescott Station, March 23, 7:30 p. m.
Mt. Ida Ct., at Norman, March 30, 11 a. m.
Waterloo Ct., at Mt. Moriah, April 6, 11 a. m.
Gurdon, April 6, 7:30 p. m.
Bingen Ct., at Doyle, April 13, 11 a. m.; Quart. Conference, 1:30 p. m.
Emmet-Bierne, at Boyds, April 13, 3:30 p. m.

Amity Ct., at A., April 20, 11 a. m.
Nashville, April 20, 7:30 p. m.
Prescott Ct., at Fairview, April 27, 11 a. m.; Quart. Conference, 2:00 p. m.
Hope, April 27, 7:30 p. m.
Spring Hill Ct., at Oak Hill, May 4, 11 a. m.; Quart. Conference, 2:00 p. m.
Columbus Ct., at Fulton, May 11, 11 a. m.
Washington-Ozan, at Ozan, May 11, 7:30 p. m.
Forester, May 18, 11 a. m.
District Conference at Glenwood May 14, 8:45 a. m.—J. D. Baker, D. S.

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CHILDREN'S STORYLAND

MISS KATHLEEN SHEARER, Editor



The Eskimo

They were born in the snow; they are cradled in ice. the shriek of the north wind is the only lullaby they hear. They live at certain times in huts that are built of snow and they go to sea, when the sea is not frozen, in boats of sealskin and bone. They are clad in seal and other skin, and wear very warm inner garments of birds' skins—dressed with the feathers on.

The Eskimo babies are carried in their mother's hoods in the greater part of the immense territory in which their tribes dwell. But in Labrador the babies are carried in the boots of their mothers. These boots have a long pointed flap in front, which is made for this purpose, and which is very like a snug box, into which baby can be tightly and cozily squeezed.

The Eskimo children are born into the most peaceful, the most orderly, if not the most luxuriantly comfortable community on earth. The Eskimos have no magistrates; they have no laws; yet they maintain among themselves good order. Perhaps they find the fierce and constant war that they must wage against the climate too exhausting to admit of their waging war among themselves.

A quarrel among Eskimos is almost unknown, and when it does occur it never goes further than a difference of opinion, which those who quarrel settle by separating. If two members of an Eskimo family do not pull together comfortably they separate quietly once and for all. If two sections of an Eskimo tribe fall out, one section moves a few miles away. That is the way in which every Eskimo quarrel ends.

Even the children play together peacefully and never quarrel among

themselves, doubtless because they never see aught that approaches quarrelsomeness among their elders.

The Eskimos sing constantly when they are indoors, between the intervals of sleeping and eating. Perhaps it is one of the necessities of their lonely life. I know only one of their songs; it was taught me by a man that had been with one of the great exploring parties and had gone much among the Eskimos. It was rude, dreary and terribly sad. "Amna, Amna Ayah," that was what it repeated, and when I compare it with the folk songs of the Chinese, and the national ditties of the Burmese, I am all but sure that the men are right who have concluded that the Eskimo and the Chinese have the same origin.

The Eskimo children are not indulged in a largely varied diet, but they are introduced to the family meals at a very tender age, and they are allowed to gorge themselves until they "can eat no more". The Eskimos have been called a race of gluttons, in a mild way, wild. But it is unfair to call that gluttony which is only satisfying hunger. The waste of strength caused by daily Eskimo life, with its active exercises and constant exposure to severe cold is very great.

Eskimo life is so hard that the children are forced, almost at babyhood, to join in the daily occupation of the adults. So it is not strange that we find them gorging themselves and overeating like their elders. They eat seal's flesh, walrus beef, and bear's flesh; sometimes raw, sometimes partly cooked. They devour all manner of eggs. The eggs of the eider duck are their favorite dainty. They eat birds and fish and mollusca, when they can get them. They depend very largely for food upon the Iceland moss. Indeed, to

many of the Eskimos, Iceland moss is what macaroni and olives are to the Italians—what rice is to the Hindus. The Iceland moss contains a bitter taste which is sickening to American palates, and when used as a food, not a drug, is very harmful to health. But the Eskimos extract or take out what is hurtful. They chop the moss into small bits, steep it for days in water, in which is quicklime or salt of tartar, then they dry it, powder it, mix it with the flower of the knot grass, and make it into cakes. Or, if they have reindeer's milk with which to eat it, they boil it.

The Eskimo children go to no school. They learn nothing approaching book knowledge, save only the words of a few plaintive songs; and the superstitions of the schaman, who is the medicine man, the priest, the conjuror of many of the Eskimo tribes. Quaintly enough, "schaman" is pronounced showman. And he is a showman indeed, and the children adore him or fear him exceedingly. He claims to make wind and rain, cast out evil spirits, and is both doctor and father confessor to the tribe. In Greenland he is called "angelok".

Angelokism and Schamanism are almost, if not quite, the same, and they comprise all the religion which the Eskimo children of the far north ever hear. Of course, the Eskimos who have moved down towards the northern edge of Anglo-Saxon and Norwegian civilization have been changed in many ways. But I am not writing of them. I am writing of the Eskimos who are now what they have been for centuries.

But if the Eskimo child goes to no school of the ordinary kind, it goes to the most thorough of all schools, and in the busy academy of industrious life it learns com-

pletely each of the few things that it is necessary for an Eskimo man or woman to know.

The boys learn to find the nests where the wild sea-birds lay their eggs. They learn to catch the eider duck, and to rob it of its soft down. They learn to fish in many odd and successful ways. They learn to gather dry moss, to catch driftwood, if any comes their way, and to get blubber; these three things are their only fuel. They learn to make tools of peace and weapons of war, hewing them with stones out of stone. And they learn to wage war—not with their fellowmen, but with the wind, snow and cold, and with the great seamonsters, and the richly-furred animals from which they wrest food, fuel, raiment, and often life itself.

They learn to disguise themselves in inflated sealskins until they deceive the very seals, and so are able to creep up quite close to these most timid of all animals. They learn to hunt the otter, the beaver, the seahorse, and the ermine, the reindeer, the bear, and the wolf. They learn to spear the walrus and the whale. They learn to build canoes and snow huts. They learn to catch the wild birds with hand nets.

They learn to build sledges with the tusks and bones of great animals, to fashion lamps and kettles of soapstone and to inlay their oars with quaint devices of ivory-like bone and walrus teeth. They learn to drive the long, mad teams of Eskimo dogs, and, if they live in Labrador, they learn to ride the reindeer.

The items of their daily lives are not perhaps many, for we can squeeze them into a page. But if we could pause to tell of any one of those few items all that we knew, the telling would fill pages with vivid interest; and yet we know comparatively little of the Eskimo. But they live so near Nature's cold North throne, they see so many wonders of which we cannot even dream, that they must always have for us a strange fascination.—Author Unknown.

BOOK REVIEW

"Tell Me a Birthday Story," by Carolyn Sherwin Bailey. Any boy or girl from the elementary school through high school will find this book full of information and enjoyable reading. It contains stories of the world's great people from many walks of life whose birthdays we love to celebrate and remember.

Among some of these interesting people whom the author writes about with charm and value are Washington Irving, Nathaniel Hawthorne, Christopher Wren, Anton Dvorak, James Audubon and Louisa Alcott. Miss Bailey links up these stories with childhood, showing that the dreams of this early period influenced to a large degree, the achievements and successes of maturity. This spurs the ambitions of the youth.

This book is recommended to teachers and librarians as source material of new stories, well told, of our truly great.

By Mrs. Blanche Junkin. Publishers, Frederick A. Stokes and Co., New York. Price \$2.00.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. J. R. HENDERSON, Editor

News From Our Societies

PRESCOTT DISTRICT—The date of the Prescott District meeting has been changed from Thursday, March 20 to Tuesday, March 25. It will be held at Gurdon, beginning at 10:00 a. m.—Mrs. H. W. Timberlake, District Secretary.

RONDO—The Girls' Missionary Group of the Rondo Church held its organization meeting at the home of Mrs. T. J. Coulter. Ruth Boehmer was elected temporary secretary. After the reading of the constitution the nominating committee reported and the following were elected to serve as officers: President, Laura Frances Crow; vice-president, Rose Coulter; secretary, Lynn Coulter; Christian Social Relations, Lillian Whitlock; Study Leader, Ruth Boehmer; Recreation Chairman, Edith Webb and Social Committee Chairman, Annette Phillips.—Rose Coulter, Reporter.

HUNTER CHURCH, NO. ARK. CONF.—The Society met at the home of Mrs. A. D. White with Mrs. Lora Burford as hostess, on Thursday, Feb. 13, for a short devotional and business meeting. Those on the programs were Mrs. Leo Lynch, Mrs. J. B. Odenbaugh, Mrs. Velma Johnson and Mrs. Perry Harris. The president, Mrs. Earl Mitchell gave a short talk about the World Outlook and the Methodist Woman. There were ten members and one visitor present.—Mrs. Perry Harris, Cor. Sec.

TEXARKANA, FIRST CHURCH—Mrs. Has Owen presided over the program and fellowship meeting of the Society at the February meeting in charge of Mrs. J. E. Gantt. Mrs. John W. Gleboff, Secretary of Christian Social Relations, led the program on Inter-Racial Cooperation in the United States. Those taking part were Mrs. C. E. Kitchens, Mrs. Ernest Bauer, Mrs. Herbert Wren, Jr., Mrs. Lynn Smith, Mrs. Luline Fortune Willis and Ernest Poulos. Rev. Aubrey Walton spoke on the "Stewardship of Brotherhood." 68 members and two guests attended.—Mrs. C. M. Durham, Pub. Supt.

STANFORD—The Stanford Society met at the home of Mrs. Sherman Ragsdill, Thursday, February 20. Mrs. H. G. Gregory, President, called the meeting to order and the program was in charge of Mrs. G. S. Self with Mrs. Gregory, Mrs. Jesse Grambling, Mrs. John Bonner, Mrs. Earl Gramling and Mrs. W. C. Grambling assisting.—Mrs. Earl Gramling, Cor. Sec.

FAIRVIEW, TEXARKANA—The Young Women of Fairview Methodist Church gave a Valentine reception at the home of Mrs. D. S. Collins, Jr. The guests were greeted at the door by Miss Margaret Bennett and in the receiving line were Mrs. Collins, Mrs. Otto Teague, Mrs. Joe Vinson, Mrs. K. L. McCain, Mrs. Heyl Gardner, and Mrs. Earl Miller. In the dining room were Mrs. Charles Gardner, Mrs. Wm. Barry, Misses Curtistine Parsons, Elizabeth Miller, Allys Bell Bennett. The proceeds were used by the young women to lay carpet on

the stairs at the church.—Mrs. Robert Hinkman, Supt. of Publicity.

PARAGOUL, FIRST CHURCH—The program for the February meeting of our Society was presented by the Donaldson-Wyse circle. Miss Jennie Knox, program chairman, was assisted by Mrs. Mollie Allison, Mrs. B. E. DeVoll, Mrs. T. L. Payne and Frank Lane in presenting a program on Minority Groups in the United States. Preceding the program the President, Mrs. J. M. Lowe, presided over the business session, at which time Mrs. Mollie Davis was elected Corresponding Secretary to succeed Mrs. R. L. Carpenter. The World Day of Prayer will be observed February 28 at the church, with Mrs. John G. Meiser in charge.—Mrs. J. O. Shelby, Publicity Supt.

CENTENNIAL CHURCH, EL DORADO—Report of our Society for 1940. No. of members, 33; no. of meetings, 72; with 627 women attending and 43 visitors; 15 business meetings and 3 socials; 72 Spiritual Life meetings and 22 prayer meetings; Conference pledge, \$43.85, \$2.00, rural worker and \$55.00 for local work, making a total of \$100.85 given sacrificially by our members. Mrs. C. L. Kidwell is president of this group.—Reporter.

FIRST CHURCH, LITTLE ROCK—The Christian Social Relations and Local Church Activities Committee, under the leadership of Mrs. T. B. Fatherree and Mrs. H. B. Allis, chairman, has been very active during the month of February. Outstanding was the Valentine Tea in charge of this committee and given in the home of Dr. and Mrs. Warren Johnston, our minister and his wife, on the afternoon of February 14th.

Other plans made by this committee in the home of Mrs. Rauschkolb recently include a Church Wide reception on April 25th when all departments of the Church will participate; Mrs. Ed McCuiston will serve as chairman of this occasion; Mrs. Guy Cazort, chairman of Interracial work is requesting magazines and books for the library at Philander Smith College; her committee is making plans to send a delegate to the Negro Conference this summer; Mrs. Alexander Weir, citizenship chairman, is taking special interest in an effort to get the five day Marriage Bill enacted into law; she also has asked the members of the Society to take magazines to the Soldiers Service Center. Mrs. Alan Cazort's Committee on International Relations is assisting the Civilian Military Council in securing furniture and equipment for the Service Center; she brings items of world interest to the members at the monthly meetings, secures speakers for different church groups on the subject of World Peace, and included a contribution in the budget for the European and China Relief work.

Mrs. J. Dempsey, co-chairman in the Christian Social Relations work, is working with all the Methodist Churches of Greater Little Rock in an effort to keep a well-filled pantry shelf at the Pulaski County De-

ZONE THREE FT. SMITH DISTRICT

Zone Three of the Fort Smith District met at Clarksville, February 7, with Mrs. Vernon Humphrey presiding. Rev. Guy Ames led the devotional and Rev. J. Womack talked on Evangelism. Mrs. Fred Lark, Conference Secretary of Supplies brought a message about her work. Mrs. J. B. Randolph, District Secretary, told of the work done in 1940, and Miss Mrytle Charles spoke about the work of the Wesleyan Service Guilds. Mrs. Crigler of Alma talked on The Missionary Challenge and the work of the Department of Christian Social Relations was presented by Mrs. C. C. Jeffers, Ozark. Miss Sallie Burrow of Altus spoke on World Peace. A special musical number was given by Mrs. Frank McAnear of Clarksville. A Life Membership was presented to Monte Louise White of Clarksville. The next meeting will be at Altus in September.—Mrs. Otis Gould, Secretary.

partment of Public Welfare. This group is also working with the Community Centers of the Mission Board to make some needed repairs and to purchase a new congoileum rug for one of the Centers.

Mrs. J. R. Henderson, our District Secretary, brought an interesting and instructive message at the February business meeting of the Society. Miss Margaret Young of Scarritt Bible and Training School was a welcome guest for the monthly luncheon. Mrs. B. J. Reaves made a splendid talk on the Interracial work of the Society.

During the month three Fellowship Dinners were held on Wednesday evenings when interesting speakers were presented and Mrs. J. S. Holt gave the Methodist's World Mission Study.—Mrs. Hugh Wicker, Reporter.

FAIRVIEW METHODIST TEXARKANA—W. S. C. S. of the Fairview Methodist Church, Texarkana, have just completed the Mission Study, "Methodism's World Mission" by Dr. Henry Van Dusen, and presented by the pastor, Rev. Otto Teague.

An average attendance of thirty members were present for the study.—Supt. of Publicity, Mrs. Robert Hickman.

CHINA'S LAMENTATIONS

Only the Book of Lamentations describes Nanking and other sections of occupied China today, says Miss Alice Gregg, of the National Christian Council of China.

"Behold the young children and the sucklings swoon in the streets of the city.

They say to their mothers, Where is grain?

When they swoon as the wounded in the streets of the city."

A young newspaper man who went to this former capital recently returned quickly. "I saw a truckload of the dead—some not quite dead—being taken to the outskirts of the city. I couldn't take it."

"There is not laughter in the streets any more," says Miss Gregg.

MESSAGE TO CHAIRMEN ON STATUS OF WOMEN

Malvern, Arkansas,
Feb. 24, 1941.

Dear Friends:

Many of you have willingly assumed responsibility for a committee which you do not thoroughly understand. I, too, am just now learning something of what we are expected to do. For several years our Societies have had committees on Status of Women but my experience has been that few of these committees made themselves felt. And the reason was that they were working in the dark and did not know exactly what to do.

In the February number of the Methodist Woman you will find the recommendations on the Status of Women. I hope you will study those recommendations carefully for they contain a great deal. Each member of the national committee is now working on some one of the recommendations and later we will have the results of her study in some form to send you. You see there are no pamphlets or literature at present, for our committee is just beginning.

Dr. Georgia Harkness said that when given a place to sit on the official boards of the church, many women just sat. Let it not be said that Methodist women who are now privileged to sit on local, conference, jurisdictional and national boards are under-responsible.

Some of the interests of this committee are interrelated with committees in the Department of Christian Social Relations—but we can all create interest and become informed about the economic condition of women, minority groups with their needs, and how the war is affecting the women of the world.

I do hope that at every meeting of the Woman's Society of Christian Service that you will have an attractive informative report to bring before your members. We will have to avail ourselves of every opportunity of speaking on this subject to get it into the thinking of our women.

In speaking of the Recommendations as found in the February Methodist Woman, Mrs. Beauchamp of Kansas Conference says, "Study, Read, Think, Talk and Pray. Let us ally ourselves with needs of women around the world."

You will find articles in many magazines and periodicals on this subject and have something interesting presented to the women at every Zone and District meeting. Urge your women to assume every church and community responsibility with loyalty, faithfulness and intelligence. There probably never has been a time when the status of women is so rapidly changing in many countries as now. As Methodist women we must become aware of the tragic need of the women in war-torn lands and by sympathy, understanding, prayer, and active participation where possible, accomplish definite results in the building of a Christian status for the women of the world.

Cordially,

Mrs. Thos. H. McLean, Conference Chairman on Status of Women.

SOCIAL WORKERS FOR MARITAL REFORM LAWS

An open letter to all Members of the 53rd General Assembly of Arkansas:

This form letter is sent to you as an appeal for your earnest consideration of a problem that appears to us who spend our lives working with social problems to be of great consequence. We have reference to some of the provisions in Senate Bill No. 1 and House Bill No. 50 which we think would prevent some of the ill-advised marriages in Arkansas. As a group we are frequently confronted with the task of trying to patch up the shattered lives that result from unwise marriages.

One category consists of adolescent marriages. The fourteen or fifteen year old girl has not usually developed into complete womanhood physically, she is rarely ever emotionally or intellectually mature. Nor is she usually through school or in any respect ready to accept the responsibility of motherhood and making a home under our modern concepts of an American standard of living. It is easy to see the violent emotional shock that often results from such an undertaking by a young girl. The result is all too often a child mother in a divorce court with a shattered life to challenge the resourcefulness of some social worker when she and her baby become public charges.

We believe that the sixteen or seventeen year old boy is not often equipped to make a success of providing a home and an adequate living for a family under modern social and economic conditions. When the pressure becomes too great and his problems overwhelm him, what can he do? Escape! He may become difficult for his wife to live with or he may walk out. Then what do we have? A boy with his dreams shattered, no wholesome ideals and ambition left and a slim chance of becoming an asset to society but an excellent chance of becoming a liability.

Probably the most serious category that this measure would obviate is the hasty marriage. How often do young couples in their community get drunk and head for some county seat where a marriage license can be secured at any hour of the night? How often do these same couples, when they become sober and realize what they have done, head for the Chancery Court and ask for an annulment or divorce? Ask the Chancellor of your district. He can tell you where hasty and ill-advised marriages end. When the annulment or divorce is granted there is usually a substantial loss in social values.

Some young people, as you no doubt are well aware, never over-

come such a set-back. We believe that you will agree that this experience can very easily mean the difference between a young person becoming a valuable citizen or a socially unadjusted liability to his community.

The category of hasty marriages is not confined to those young people who are married while under the influence of alcoholic beverages. How about the innocent young woman who succumbs on a first date to the artful persuasion of some suave reprobate and is beguiled into marriage before she knows anything about him. Hers is just another one of the problems resulting from hasty marriages that all social workers meet face to face.

These are some of the problems we think can be prevented by raising the permissible age for marriage from fourteen to sixteen and from sixteen to eighteen for girls and boys respectively, and by requiring a waiting period of sufficient duration to enable a person to sober up from intoxicating drinks or blarney before a marriage license can be issued.

We have gained the impression that the only serious opposition to this measure comes from some of the county clerks whose revenue from fees is greatly enhanced because of their proximity to other states or other counties in this state where a quick marriage is more difficult, especially after office hours. It is certainly not with any desire to injure any group, financially or otherwise, that we urge the passage of this measure. In the name of humanity, however, we exclaim, what a price we pay for this extra revenue a few counties receive!

It is our belief that no person or group has a moral right to perpetuate Arkansas's shameful marriage abuses for the sake of a little revenue. If it were necessary, we feel that you Legislators should appropriate State funds to compensate the County Clerks for any loss in revenue they might sustain from the passage of this measure. Even this plan would represent great social progress.

Because of the gravity of this problem, because of the popular sentiment that we believe exists in favor of this reform and because of our belief that you are just as sincerely interested in the welfare of this state as we are, we request that you vote your honest convictions on these measures.

Arkansas State Conference of Social Workers,

By E. T. Bylander, Pres.

By Brooks Bradley,

Chairman of Legislative Committee.

ADDITIONAL 100% CHURCHES

Paris, J. T. Willcox	70
Amity Ct., S. B. Mann	21
Evening Shade, Robert E. Lee	11

Paid Subscriptions Received From Pastors This Week

23—Blevins, Chas. H. Giessen.	3—Arkansas City, R. C. Walsh.
14—Holly Grove, H. J. Couchman.	Hulbert, R. A. Dorman.
Wynne, J. P. Glover.	First Ct., Jonesboro, A. W. Martin.
8—Corning, B. C. Few.	Hot Springs Ct., Clyde Parsons.
6—Emerson Ct., L. Grey Wilson.	Griffithville, J. W. Harger.
5—Tillar, Fred Schwindmann.	Parker's Chapel, El Dorado, C. D. Cade.
Fayetteville, H. H. Griffin.	Douglasville, Curtis Williams.
Smackover, R. A. Teeter.	So. Fort Smith, A. O. Dulaney.
East Van Buren Church, Floyd G. Villines.	Keo, Mark F. Vaught.

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1941 MARCH 3 A M 11:45

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THE LAYMAN'S PAGE

A. J. SHIREY, Editor

AN APPEAL TO LAYMEN

When you hear your fellow Laymen deliver addresses containing real "meat" of a kind that should appeal to those beyond the immediate community, try to get a copy of it for the Laymen's Page. Due to limitation of space, it is suggested that contributions be limited to five hundred words if possible. All references to local people and places should be omitted. Articles of general reader interest are heartily solicited.—A. J. S.

A LAYMAN SPEAKS HIS MIND

(The following message is an abridgment of an address delivered at Rogers, Arkansas, before a Laymen's meeting by Mr. W. E. Lark, who is a railway station agent at Prairie Grove, Arkansas.)

"What are INHERENT SPIRITUAL VALUES? I may not know what you had in mind when this program was being arranged, but I have come to some very definite conclusions about life which have stirred my soul. I have been called upon to make some very searching observations regarding my own failures and sins. We as a church have failed to follow through with Jesus. "Inherent Spiritual Values" when properly understood means Jesus with us—God in us—found through repentance and faith at the cross of Christ. God, who from the endless reaches of eternity, planning it all, called into conference His only Son, and The Holy Ghost. Hear them say, "Let us make man in our own image," most assuredly not meaning physical likeness, but in spiritual likeness—like Him in that we have wills of our own; will to achieve for ourselves under God.

I do not think that I do injustice to the subject to make it read "Inherited Spiritual Values." I like to think of the long line of the faithful through whose lives have coursed the Spirit of Christ down through the years until it has reached us. Out of Germany, out of England, out of France they have come and labored unceasingly. Some of them have died martyr's deaths that this spiritual value might be preserved in the earth.

Inherent Spiritual Values! Ah! This is the heart of it. The vital line, the golden thread about which the whole pattern is made. Some things are essential, and some things are not essential. But this thing of which I'm speaking has God as its center and heart. He said "Go ye into all the world . . . Greater works than these shall ye do." This is life; Life! my brethren.

Well, what is the matter? What is holding us back? Our trouble is spiritual. Our leaders throughout the world tell us that. What will save us, and nothing else will, is a revival of OLD TIME RELIGION. A spiritual awakening. Some of you saw in the Christian Advocate a plea from our great Secretary of State, Mr. Cordell Hull, a plea for this spiritual awakening. Roger Babson, the great statistician, makes the same plea. What does this mean? IT MEANS THAT WE HAVE LEFT THE MAIN TRACK. We have gone into strange ways. We thought some better and quick-

er way had come to us than old time personal spiritual religion. We have largely left off the old time family prayers. We no longer see the need of the Wednesday night prayer meeting. We see little use in going to church Sunday night. It interferes with our social life, and besides we might want to go to the Sunday night picture show. Now listen to me folks, one good gospel sermon by your humble pastor is worth a million picture shows.

WE ARE ALL CROSSED UP ON OUR VALUES.

Too many of us have lopped off the quiet secret prayer until we have about killed our spiritual life. We are just dirty spark plugs. We weaken the church in its ongoing. We are like lights hidden under a bushel. Not enough of us are up and going. We are bogged down in the mud. While not watching and praying the Devil came in and did his work. He slipped liquor over on us again in its worst form. There are dance halls beside our highways. Consequently millions of our people are caught. Stop at the roadside church Wednesday night for prayer meeting, what do you find? If there is anybody there at all, it is just a handful. Go on down the road a little further and stop at the road house, the road-side dance hall. What do you find? Throngs, old and young, many of them church members, out on a strange road, off the main line, lost and undone.

WHAT IS TO BE DONE ABOUT IT?

Brethren, what should WE do? I think we need some modern Jonahs to go out there and begin to walk up and down crying "repent," "repent," "REPENT!" To our knees, O Zion! We need a spiritual awakening. Lord grant that it may begin in us. Let us, somehow, get back on the main line. Let us then turn our eyes ahead and watch for the "go ahead" lights. Then the stalled machinery will begin to move. Family altars will begin again. The Wednesday night prayer meeting will be re-established. Let us become militant in our fight on those forces that have robbed us of our spiritual power.

THE GLORIOUS VICTORY.

My friends, if we set ourselves right we will find that all other problems will be easy to solve. Catch this version, every steward in his place at the mid-week prayer meeting; every Sunday school teacher at his or her place at the Sunday night service. This is not going to do the "covered dish luncheon" crowd much good. This is not going to help the bridge club very much. It will probably take many out of the roadside dance. But I'll tell you what it will do. It will send your pastor to Conference with a joyous, happy step and with a new light in his eye. See him as he stands before the Conference and almost shouts as he reports, "Bishop, we have had a great year. Hundreds have been gloriously saved and gathered into the Church." Away down at the bottom of the report, as if of little consequence, he will read, "finances in full." This is a glance over into the Promised Land. Brethren let us move up and possess it."

LAURELS FOR LAYMEN

Strange things can happen here in Arkansas as they have happened to the religious thinking in Quincy, Mass., where a minister came forth with an idea which caught the fancy of alert laymen and spread throughout the city and now is bearing fruit in other cities in distant states, all to the Glory of God.

John D. Greene, a layman, tells of this historic job of pioneering in the March issue of the Christian Herald. Under the caption "Quincy Goes to Church," Mr. Greene said in part:

"A strange thing is happening here. The laymen are joyously escorting each other to church all because the Rev. Victor Sawyer, a Kiwanis Club member in Quincy, Mass., suggested this club support a movement to increase church attendance. They did, and enlisted the support of other civic clubs. Business men were moved to turn their promotional abilities on church-going, somewhat to the surprise of the clergy, and Quincy has done a historic job of pioneering.

"The minister's suggestion led laymen to organize an inter-denominational Church Attendance Council in 1939 to increase church attendance through a series of services during Lent. It is a sign of the times, as indeed the whole Quincy movement is, that the suggestion caught hold instantly. Kiwanians knew that it is a first objective of their organization to give primacy to the human and spiritual rather than to the material values of life.

"The Lenten service and others in October set attendance records

so high that clergymen, slightly breathless at the growth and vigor of the movement, now report attendance at regular services up from ten to twenty per cent. Forty Quincy churches, Jewish, Protestant and Catholic work together and citizens generally have a new conception of religion . . .

"It is a lay movement, strictly, except that it was a minister who gave the laymen an idea. Only a lay movement can campaign for church-going. The ministers cannot do it for such efforts on their part meet with 'sales-resistance' which the clergy well knows. The Council hammered home the 'go to church' theme and planned and executed its program without resorting to special collections.

"In the Quincy picture truth compels the statement that the one disappointing element is the fact that the clergymen have not jumped into the campaign with eager support. They have agreed to it and said that it is a good thing and some have worked actively but when ministers were asked to attend planning sessions only half of them responded. The situation suggests that the general public is running somewhat ahead of the clergy in this matter. It will be regrettable if the clergy even give the appearance of being sluggish about coming to meet them. I am not trying to criticize, but do want to record facts. It is apparent that laymen are showing more vigor than the clergy.

"One of Quincy's leading bankers has been an important factor in the success of Church Attendance Council.

(Continued on Page Fourteen)

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A Colorful Print Cotton Frock
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\$2.98

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INTERNATIONAL SUNDAY SCHOOL LESSON

Lesson for March 9

CHRIST REJECTED

LESSON TEXT—Luke 20:9-20.

GOLDEN TEXT—Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.—Matthew 5:11.

Rejection of Christ by Israel as a nation is pictured in our lesson. We know how the judgment of God has come upon that nation because of its failure to receive Him and believe on Him. God had to take the vineyard from them and give it to others (v.16).

Men today reject Christ, and we find that the sin which causes them to do so and the judgment which follows are essentially the same as in the case of Israel. There is a reason for Christ rejection, and there is a certain time of answering to God for that sin.

I. *Why Men Reject Christ* (vv. 9-15).

Self-will, the very heart of all sin, underlies every refusal to let Christ have His rightful control over our lives. There are two forces which may dominate and direct my life—God's will or self-will. Just as love of God is the essence of all virtue (Matt. 22:37-38), so love of self is the essence of all sin.

The leaders of Israel, both political and religious, had one great fear which dominated all of their thinking concerning Jesus; namely, that they would lose all their authority if He were recognized by the people for what the leaders must have known Him to be—the Son of God, and their rightful King. God had entrusted to them as underservants the care of His vineyard, and in their wicked greed they had determined to have it all for themselves, even though it meant destroying the Son and rightful Heir.

We need only a moment's reflection to realize that this is exactly what occurs every time someone now rejects Christ. It is because in self-will that person decides that the one who has a right to his life is not to have it. There are many sins, but this is the root sin of them all.

II. *What Happens When Men Reject Christ* (vv. 16-18).

Judgment. It came to Israel, as all history even to this dark day so strikingly testifies. Just so, it will come to every one who rejects Christ.

It is not a slight matter of comparative unimportance whether a man accepts or rejects Christ. He likes to make it appear so, saying that it is just something about the local church that he does not like, or the preacher does not exactly suit him; or perchance he hides behind the time-worn excuse that there are hypocrites in the church, when in doing so he proves that he is himself the worst of hypocrites.

All of these excuses do not hide the fact that in self-will he is rejecting God's will for his life in Christ. At the end of that road he will have to meet the judgment of God upon sin. God reads the heart, knows the falsity of every excuse and the real rebellion against Christ, which may be hidden from fellow men by smooth words and polite manners.

Tear off that mask, unbelieving friend who may read these words. Face the truth that you are refusing Christ's authority because you are self-willed, and look squarely at the fact that "it is appointed unto men once to die, and after this cometh the judgment" (Heb. 9:27. R.V.)

III. *How Men Reject Christ* (vv. 19, 20).

Deceit and treachery of the vilest kind marked the rejection of Christ by Israel's leaders. They feared the people, and lacking the authority to condemn Him themselves they had to obtain some evidence under which the Roman law would have to sentence Him. It is significant that they could not find one bit of real evidence against Him and had to proceed by trickery and treachery.

Christ rejection in our day is just as deceitful and treacherous, although it does not often appear so outwardly. As a matter of fact, the leaders of Israel were outwardly

polite and careful. They sent spies who could "feign themselves to be just men." They "feared the people" and did not dare to speak openly against Him.

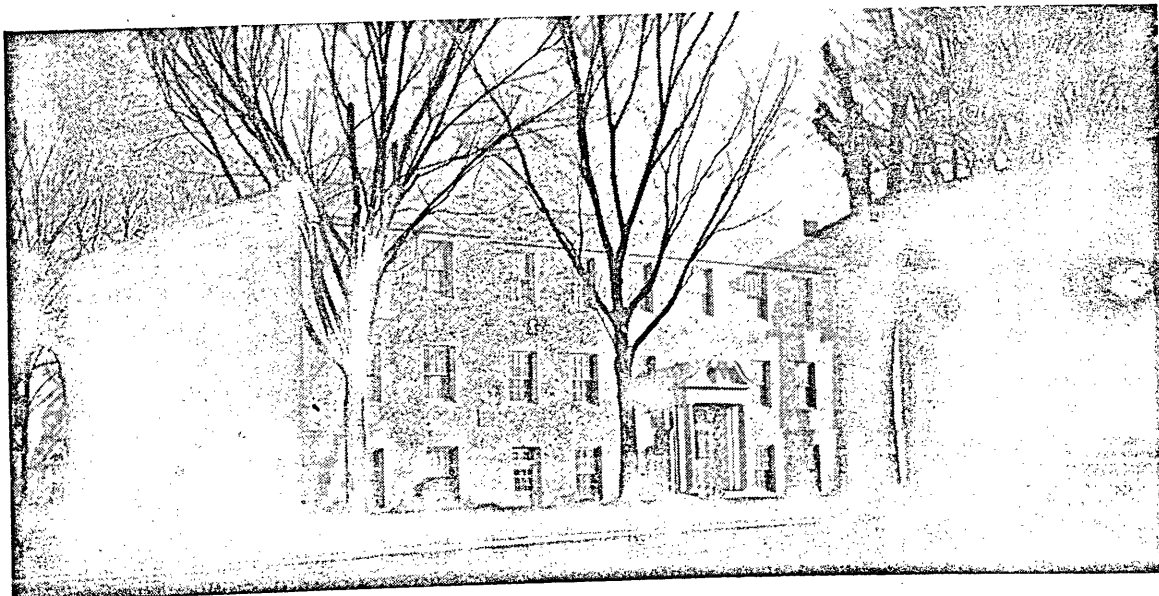
Men cover up their motives today. Some would wish to excuse themselves on the ground of lack of knowledge, but in our land at least that is largely their own choice. Others might say they have only been careless, but on what ground can one justify neglect of a life and death matter? Some blame the sins of professing Christians, but this is an individual matter—you must answer for your own soul.

No matter which way man may turn in seeking for an excuse for his rejection of Christ, if he is honest he will have to admit that he has dealt deceitfully with God. When he does that, he is ready in repentance and faith to take Christ as his Saviour and Lord.

(Continued from Page Thirteen)

cil. He is the last citizen in the city to expect credit for what he has done. Other cities can produce similar men. . . . The movement has in it much of the instinctive rallying around the democratic form of government. One young man brought into the church by the movement said of it: 'I just figure we cannot afford to neglect our churches, the world being what it is.' A businessman commented: 'It's more than sentiment, it's plain common sense. A church-going community is a good community'."

In conclusion Mr. Greene, author of the article said: "It's a unique community idea in that not a single criticism has been leveled against it. None can be. The work itself is fun, and all its results are good." —(Condensed from the original article by J. L. V. with the consent of the Christian Herald).



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Just Completed for the First Church, Fort Smith**

**Marks An Important
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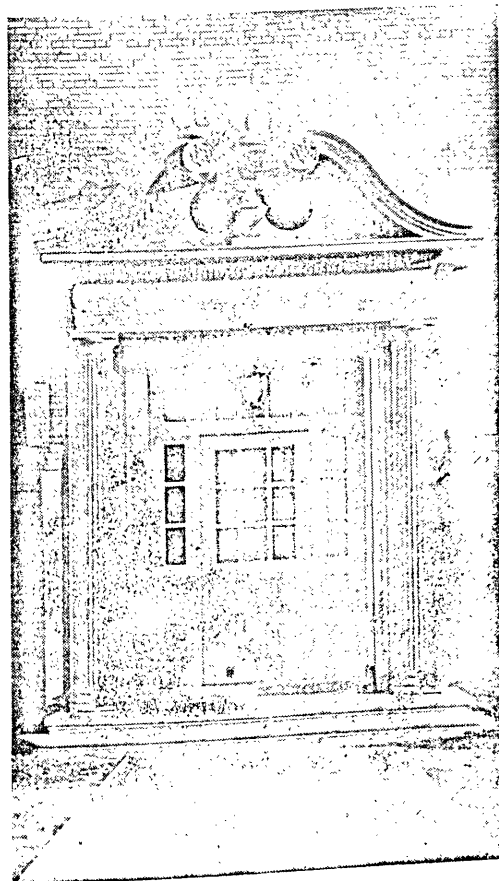
It has been indeed a privilege for our organization to have constructed this splendid edifice . . . and thus to have shared in the furtherance of the glorious program of Christian Education to which this structure is dedicated.

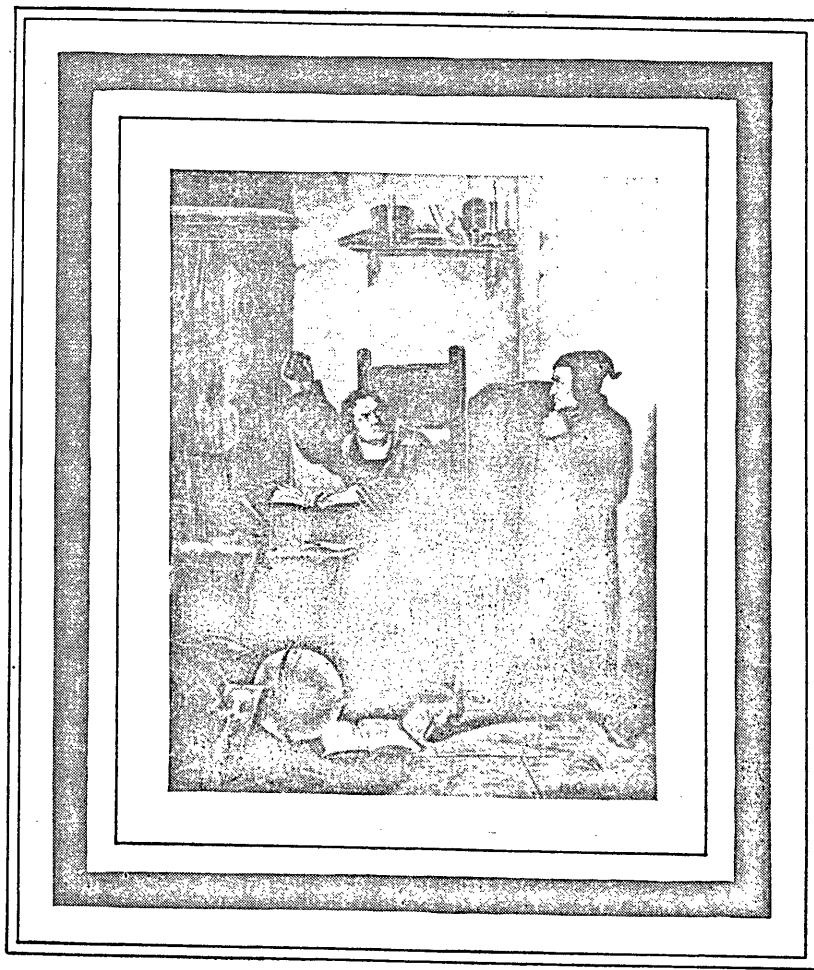
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HOW CAME THE DEVIL TO BE PAINTED BLACK?

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and has been ever since the time, 400 years ago,
Martin Luther threw an inkpot at him.
That's not entirely legend, either. The great reformer
used a new invention—printing—to spread
the Reformation.

It takes an ocean of ink! Our presses last year used
a hundred and twenty thousand pounds of it.
For the Devil has many disguises . . .
but none which ink won't blacken.

THE METHODIST PUBLISHING HOUSE

WINFIELD MEMORIAL

OUR NEW MEMBERS

Mr. Eugene Haun, 1811 Main, vows. . . Miss Arline Jones, 2607 Ringo, vows. . . Mr. J. C. LeMaster, 1109 Scott, letter. . . Mrs. J. C. LeMaster, 1109 Scott, letter. . . Mrs. Alice K. Lynn, 1819 Louisiana, vows. . . Miss Allie Lynn, 1819 Louisiana, baptism. . . Mrs. Earl Parsons, Jr., State Hospital, letter. . . Miss Ruby Roberts, 221 East 6th, letter. . . Mrs. Jessie Underwood, 2116 Main, letter.

YOUNG WOMEN OF WINFIELD TO MEET

The Young Women of Winfield will meet next Monday evening, March 10, at 6:30 in the Little Dining Room for a covered-dish supper. Misses Eugenia Florian and Marguerite Clark will be hostesses.

Following the supper the business meeting and program will be held in the Young People's Parlor.

"FIVE HOURS FOR GOD"

The week of March 16th to 23rd has been designated as Visitation Evangelism Week. A hundred members of the church are asked to give "Five Hours For God" in visitation among the more than 300 prospects of the church. There will be supper meetings at 6:00 p. m. on Monday, Wednesday and Friday evenings and visitors are to go from the church in teams of two each for friendly visits. Plan now to dedicate at least "Five Hours For God" during this important week. It is little enough for God to ask of us.

STRESSING DECISION FOR GOD AND THE CHURCH

The teachers in the Junior, Junior High, Senior and Young People's Departments will bring to the attention of the members of their classes the need for a decision for Christ and the Church next Sunday morning. Those in the Sunday School desiring to unite with the Church will be organized in classes of instruction, which will be held in each department during the next three Sundays. An effort is being made to reach every young person in the church with a definite challenge to accept the Christian way of life. Teachers will appreciate the cooperation of the parents in this important undertaking.



BE THOU FAITHFUL

PRAY

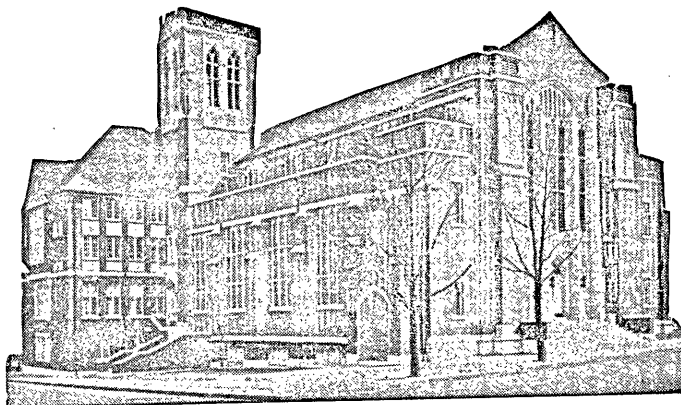
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STAY

for yourself
for others
for the Church

by the week
thru envelopes
generously

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



Sixteenth and Louisiana, Little Rock

"Where Old-Fashioned Friendliness Survives"

GASTON FOOTE
Minister

HAL H. PINNELL
Associate Minister

KERMYT ROEBUCK
Student Minister

J. R. HENDERSON
Supt. Church School



J. H. BOWEN
Chairman of Stewards

MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MARGUERITE CLARK
Church Secretary

Next Sunday At Winfield

10:00 A. M. CHURCH SCHOOL—Seven Organized departments and Ten Adult classes.

11:00 A. M. "LIFE UNDER PRESSURE"—Sermon by Pastor.

6:00 P. M. Jr-High, Senior, Young People's Leagues and the Sunday Evening Club. (Recreation, refreshments, devotions.)

7:30 P. M. "THE UNSTRUNG VIOLIN"—Sermon by Pastor.

THE PASTOR'S MESSAGE

By GASTON FOOTE

PLAYING FAIR

Recently we heard a man boast that he never had made a pledge to the church in his life, though he had always supported it. He said he would not pledge to the church because he never could be quite sure before hand that he would be able to pay it. Of course this business man has borrowed money at the bank. He pledged on a piece of paper that he would pay it back—the exact time for such a payment was specified. And just to be sure that he DID come through with this pledge the man put up a little security in favor of the bank. But the money borrowed from the bank was to build the man's PERSONAL KINGDOM—not God's And this business man pledged to the light company and the gas company and the water company and the telephone company. And just to be sure that he would pay his monthly bill a cash "deposit" was made before the service contract was made valid. But this pledge to the utility company was for HIS PERSONAL KINGDOM—not God's Likewise this business man and his wife pledged to the local merchants with whom they had convenient charge accounts. But, again, this was for the convenience of their PERSONAL KINGDOM—not God's

A few days later this intelligent business man was asked to make an address before a men's Bible Class. His text? It was "Seek ye FIRST The Kingdom of God and His Righteousness and All Other Things Shall Be Added . . ." And God wondered . . .

HE LIKES THE MOTTO

At the conclusion of a service last Sunday a member said, "I like the motto of the church, 'Where Old-Fashioned Friendliness Survives.' It has caused me to be more friendly." And that is the point. A church can be no more friendly than its members. What is the Church? It's you—and your family—and your neighbor, etc. Why not bring a visitor to church Sunday? Why not make a habit of visiting the new members of the church and personally welcoming them? Why not make a habit of greeting someone who is a stranger to you each Sabbath day? It will make YOU and YOUR CHURCH more friendly.

METHODIST CHURCH

Christian Education

By HAL H. PINNELL

Church School Attendance

Last Sunday 731
A Year Ago 681

Department Reports

	Pres.	On Time	Cont.	Stay
Jr. Hi	61	49	39	30
Sr. Hi	66	52	44	51
Y. P.	104	87	54	38

Adult Report

Jenkins Class	43
Hinton Class	43
Couples Class	42
Men's Class	40
Fidelity Class	39
Friendship Class	24
Ashby Class	23
Wedding Ring Class	23
Bullington Class	11
Young Men's Class	7

Total 303

Jr. Hi Eve	6:30—24	Church 15
Sr. Hi Eve	6:30—34	Church 18
Y. P. Eve	6:30—50	Church 20
Sun. Eve Club	6:30—14	Church 9

EVENING PROGRAMS

Junior High Department: Leader, Miss Kathleen Standard; subject, "Worshiping God in Nature."

Senior High Department: Leader, Miss Mary Louis Stewart; subject, "The Privilege Prayer."

Young People's Dept.: Leader, Miss Florence Morris; subject, "Beginning In Jerusalem." A program beginning a study on "Building a Better Community."

Friendship Class Party Friday evening, 7:30 o'clock, Fellowship Hall.

PRE-EASTER ATTENDANCE QUOTAS FOR MARCH 9

Adult Division

Ashby Class	25
Bullington Memorial Class	25
Couples Class	50
Fidelity Class	40
Friendship Class	30
Hinton Class	50
Jenkins Class	45
Men's Class	50
Wedding Ring Class	30
Young Men's Class	20

1,000 in attendance by Easter—Start now—Reach your quota next Sunday.

Young People's Division

Junior High Department	75
Senior High Department	75
Young People's Department	110

Children's Division

Nursery Department	30
Beginners Department	35
Primary Department	70
Junior Department	75

1,000 in Church School Easter Sunday—800 next Sunday.

OUR KNOWN SICK

Mrs. Larry Smith, Trinity Hospital. . . Mrs. J. C. Reed, 2705 State. . . Mrs. L. J. Ashby, 1919 Gaines.