

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. LXI

LITTLE ROCK, ARKANSAS, JANUARY 8, 1942

NO. 2

Arkansas Methodist Circulation Campaign

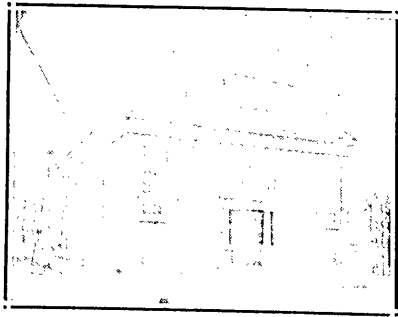
SUNDAY WEEK, January 18th, is the opening day of the Arkansas Methodist Circulation Campaign, which was authorized by the two Annual Conferences in Arkansas at their recent sessions. We have had many very complimentary statements by mail and by person regarding the character of paper being published. The response to the plans for the campaign have been everything we had hoped for and more. The real test of loyalty to and concern for the Arkansas Methodist will come in the Circulation Campaign. We are fully expecting that District Superintendents, District Directors, Pastors and leading laymen and women will put on this Campaign for new subscribers and renewals with a vigor and purposefulness that will get the job done. The Arkansas Methodist should have at least fifteen thousand subscribers. We had the last report of the number of Methodist families in the North Arkansas Conference in our Journal of 1939. At that time there were reported over 25,000 Methodist families. There is likely a number equally as large in the Little Rock Conference. Hence, if we had fifteen thousand subscribers to the Arkansas Methodist there would still be about thirty-five thousand Methodist families in Arkansas not subscribing for their church paper. If our great Church membership in Arkansas is to be the united, informed, aggressive band of Kingdom builders we need to put over the program of Methodism in Arkansas it will be necessary for a larger number of our people to have the Arkansas Methodist, the official organ of our church in the state. You will have opportunity to do the people of your church a service and Methodism state-wide a service if you help to put this Circulation Campaign over in a big way.

The Government Putting Us On Our Feet

THE government regulations regarding the production of new automobiles and new trucks for private use and the regulation regarding the sale of tires for the automobiles and trucks we already have for the duration will put a number of us "on our feet"—if the war continues as long as some now think it will. When we park our cars, for the duration, we may be a little slower getting there and we may get there less often but we will likely have a real reason for being there, when we do arrive, which is not always true now. One of our friends said that her husband was the busiest man in town. She said that his trouble was that much of his business was unnecessary business. When we are deprived of much of our aimless driving we may find that this forced economy will put us on our feet financially. It is quite likely that the automobile bill of America would largely finance the war if the money spent for transportation by automobile were turned into the rearmament program. The old "Horse-and-buggy" days about which we have talked with such condescending disdain may walk right back into the picture. It is more probable that the old adage "Necessity is the mother of invention" will again prove itself. If the shortage of rubber continues it is quite likely that a substitute will be found and we will drive on our merry way about our business both necessary and unnecessary.

Strengthen The Home Base

ONE reason that England has continued to stand, regardless of the numerous defeats she has suffered on land and sea, is that England has kept the British Isles—her home base—strong. No defeat or threat of defeat in minor skirmishes or major battles elsewhere has caused England to weaken her defenses at home to the danger point. The reason for this strategy is self-evident. Crushing defeat may come elsewhere but England is not defeated so long as the British Isles remain strong. Great victories may be won elsewhere but if the British Isles are over-run the British Empire would soon fall of its own weight. England has strengthened the home base and, while nation after nation has gone down about her, she has stood like a beacon light shining out through the darkest night in European history and continues to stand and shine. What England has done as a nation the Christian church in America should do as a church. America is the last great stronghold of the Chris-



tian church in the world with strength enough left, financially and spiritually, to minister to the world's needs when the day of peace comes again. Italy, France, Russia, Japan and Germany are bankrupt spiritually now and will be bankrupt financially at the end of the war. England has kept her soul alive but she confessed some time ago that she had reached the end of her financial reserves. Along with it England has suffered physical destruction without parallel in all-out bombing raids for weeks and even months on end. England will be busy for years, after the war, replacing her destroyed buildings and ships. It will be left for America to lead the way in rebuilding our broken world religiously when war has ended. For this reason it is of primary importance that the Christian Church in America be made strong against that day. We should not withdraw from the field or even retrench in any country where it is possible to continue constructive, helpful missionary service. It is true, however, that in some of our Mission fields the war has created conditions that, for the time, make progressive, constructive mission work impossible. If opportunities fail abroad, the door of opportunity is wide open in a needy field here at home.

The United Nations Make War

UNDER the name "United Nations," chosen by President Roosevelt, twenty-six countries have signed a pact pledging total war against the Axis nations until those countries have been defeated. In that pact each of the twenty-six countries also pledged not to make a separate peace with the enemy. In this group of the United Nations are the most populous empires and nations on earth. In potential man-power they hold an estimated advantage of seven to one over the Axis countries. In financial reserves and resources, in available raw material, in productive possibilities and in manufacturing genius and powers, the advantage of the United Nations is even greater. Now that these twenty-six countries are "United" and finally, fully committed to total war it would seem that there can be but one end to the conflict. The Axis powers, up to the present time, have used to their advantage, quite skillfully, some situations which no longer exist. The very efforts of the Allied Nations to preserve peace, by appeasement, were used to the advantage of the Axis powers for further acts of successful aggression. Advantages from that source have now ended because efforts at appeasement have ended. Along with it the very will for peace has ended, for the time, amongst the United Nations and they have declared for war. This finally developed because the efforts for peace were seemingly interpreted by axis powers as signs of weakness, which for them were but invitations to further acts of aggression. Thus far, in the war, the Axis powers have had the advantage accompanying surprise attacks on unsuspecting nations. The list of nations offering opportunity for surprise attacks has about been exhausted. Hence this advantage also has passed. The Axis powers began war with a tremendous advantage in physical equipment resulting from years of deliberate planning. This advantage now has about been neutralized by the all-out re-armament program of the United Nations. The advantage in equipment will now gradually pass to the side of the defenders of human rights. With all of these facts in mind, plus the awakened, determined will of free people to the remain free and their willingness to make any sacrifices necessary to retain that freedom, it seems evident that the defeat of the Axis forces is but a matter of time. That is not saying that the "time" will be short or the way easy. Stark tragedy for many, undreamed-of sacrifices for all, disillusionment, sorrow, suffering and death await us down the pathway which we, and the other United Nations, have been forced to walk. We of America may not be permitted to stop with "Remembering Pearl Harbor." There may be other disillusioning experiences that will linger longer in our memories than Pearl Harbor. The lists of names we now read so casually in press reports, of boys inducted into service or of the wounded and killed in action, may later take on tragic meaning for some, who now read the reports indifferently, as names of personal friends and intimate loved ones appear in the list. Pearl Harbor experiences will not be confined to the far-away Pacific ocean. Regardless of what has gone before or yet lies ahead, faith in the justice of our cause, faith in the ultimate success of the United Nations and faith in the possibilities for building a better world when peace has come again should give us strength and courage for the trying, testing days ahead.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25
Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

E. T. WAYLAND.....Editor and Business Manager
ANNIE WINBURNE.....Secretary

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS

Little Rock Conference	N. Arkansas Conference
James Thomas	H. F. McDonal
J. D. Hammons	J. G. Moore
C. M. Reves	W. F. Cooley
J. S. M. Cannon	W. H. Goodloe
Warren Johnston	A. W. Martin
J. L. Hoover	C. D. Metcalf
J. L. Longino	J. A. Womack

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in Section 1103,
Act of October 3, 1917, authorized September 12, 1918.

CHURCH CALENDAR

MISSIONARY AND EVANGELISTIC INSTITUTES:

Fayetteville District at Fayetteville, January
6, 10 a. m. to 3 p. m.
Ft. Smith District at Goddard Mem. Jan. 7.
Conway District at Morrilton, January 8.
Batesville District, Central Avenue, Bates-
ville, January 9.
Searcy District, Searcy, January 12.
Paragould District, First Church, Paragould,
January 13.
Jonesboro District, Truman, January 14.
Helena District, Wynne, January 15.
February 8, Race Relations Day.

THE BIBLE

A NOTED orator asked Dickens for the most pathetic story in literature, and he said it was that of the Prodigal Son. Mr. Coleridge was asked for the richest passage in literature, and he said it was the first sixteen verses in the fifth chapter of Matthew. Another asked Daniel Webster for the greatest legal digest, and he replied that it was the Sermon on the Mount. No one has equaled Moses for law, nor David for poetry, nor Isaiah for visions, nor Jesus for ethics, nor Peter for holy zeal, nor Apollos for fiery oratory, nor Paul for logic, nor John's statements of sanctified love. What a ridiculous statement that to study the Bible "marks a step backward in education!" God's Word is the very greatest of all teachers. We do well to stay close to its pages. It is The Book.—Christian Witness.

YOU ARE RICH

YOU are richer today than you were yesterday—if you have laughed often, given something, forgiven even more, made a new friend today, or made stepping-stones of stumbling blocks; if you have thought more in terms of "thyself" than "myself," or if you have managed to be cheerful even if you were weary. You are richer tonight than you were this morning—if you have taken time to trace the handiwork of God in the commonplace things of life, or if you have learned to count out things which really do not count, or if you have been a little blinder to the faults of friends or foe. You are far richer if a little child has smiled at you and a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you.—David Grayson, in Exchange.

HELPFUL DISCONTENT

"NOBLE discontent is the path to heaven." These are the inspired words of a distinguished minister of the gospel and author of the last century, and a truer one was never penned. The discontent to which the author thus refers is, of course, not that discontent that spends itself helplessly finding fault with and bemoaning one's lot in life; that is envious of the success of others; that fails to recognize that success in any line of human endeavor comes from merit and effort. It is rather a discontent that makes one dissatisfied with himself and his condition, and fills him with determination to go earnestly and actively about bettering both.—Selected.

ABOUT PEOPLE

BORN to Rev. and Mrs. Clarence Wienand of the Pea Ridge-Brightwater Charge, on December 15, a son, Karl Dickson Wienand.

REV. W. ANGIE SMITH, pastor of First Church, Dallas, Texas, presents the Church School lesson each Saturday morning at 10:45 over radio station WFAA, Dallas.

REV. W. A. LINDSEY, pastor at Parkin, writes: "My board has increased my salary again. This is the second increase since I arrived in November, 1940. This is a delightful charge. The people are good to us."

REV. W. A. DOWNUM, pastor at Huntington Ave., Jonesboro, writes: "Everything starting off in good shape here. Have already received eight new members into the church, four of whom were on profession of faith."

DELEGATES from the South Central Jurisdiction chosen by the Council of Bishops to represent the Methodist Church at the Study Conference on the Bases of a Just and Durable Peace, to be held in Delaware, Ohio, March 3-5, are Bishop Ivan Lee Holt and former Governor Alfred M. Landon.

REV. B. F. ROEBUCK, pastor at Sheridan, called Friday and reports things moving along nicely on his charge. The Philander Smith College singers gave a concert in his church at the Sunday evening service recently which was very much appreciated by the church. Bro. Roebuck stated that he is glad to recommend them to any pastor for an evening of good music.

REV. R. H. CANNON, pastor at Lake Village, writes: "Rev. J. T. Thompson, pastor of our church at Eudora, has been in the Lake Village Infirmary here for several days past. He is somewhat improved today (Sunday), but it will be some time before he is able to leave the hospital. He would greatly appreciate so much as a card from any of his brethren who can find the time to write; address him in care of the Lake Village Infirmary, Lake Village, Arkansas."

ACCORDING to Zion's Herald, eleven bishops of The Methodist Church elected since 1908 now have sons in the ministry. The eleven bishops are: William F. Anderson, Charles Wesley Flint, Ralph S. Cushman, Edwin H. Hughes, Matthew W. Clair, J. Ralph Magee, Charles L. Mead, Arthur J. Moore, G. Bromley Oxnam, Naphtali Luccock, and Homer C. Stuntz. All but three of these are still living. Those who have died are Bishops Mead, Luccock and Stuntz.

MANY churches throughout the United States are taking part in the campaign inaugurated by the American Library Association and the Red Cross to collect some millions of books for the soldiers and sailors in camps, forts, and naval bases. The campaign begins on January 12 and will run for two months or more. Books and bound magazines may be taken to any public library where they will be sorted and repaired if necessary, and sent to the places where there is a demand for books by the men in service. "Plenty of good fiction, books on current affairs, and up-to-date technical volumes are needed," says the Library Association.

REV. F. E. DODSON, pastor at Walnut Ridge, died on December 30 at a hospital in Searcy after a short illness. He was assigned to the Walnut Ridge pastorate at the Conference at Harrison in November and had served many churches in Arkansas as pastor. He had also served as presiding elder of the Booneville and Searcy Districts. Bro. Dodson is survived by his wife, five sons and a daughter. Funeral services were held at 3:30 p. m. on Thursday by Rev. H. L. Wade, district superintendent of the Paragould District, Dr. James Thomas, superintendent of the Methodist Orphanage, Rev. S. O. Patty, of Augusta, Rev. Cecil R. Culver, of Conway, Rev. R. E. Connell, of Searcy, and Rev. J. F. Glover, of Cabot. The sympathy of many friends goes out to the family.

REV. ROLAND E. DARROW, pastor of Grand Ave. Church, Stuttgart, writes: "Here are some of the activities of the Grand Avenue Church during Christmas week: Furnished twelve large baskets, each with a dressed chicken, to needy families. Sent more than fifty young people caroling to shut-ins. Broadcast organ music and chimes to the community from the tower of the church. Presented the Christmas pageant "God Is Love" on Sunday evening and on Christmas eve gave the usual Church School program and brought jovial Santa Claus with his pack to visit the children. While the Church School program was being given in the Education building, the pastor united a young couple in marriage in the church sanctuary."

REV. OLIVER K. BLACK of Port Huron Michigan, has been elected by the Department of Evangelism of the Federal Council of Churches, as Field Secretary with special responsibility for Church Attendance and Lay Evangelism. He is a son of Dr. Guy H. Black of the Department of Evangelism of the Methodist Church and comes from a successful pastorate of four years in the Congregational-Christian Church at Port Huron. His first engagement will be in a city-wide Home Visitation Evangelism Program in Atlanta, Ga., February 8-13. He will be available to Councils of Churches and Ministerial Associations for counsel, addresses and leadership with reference to community-wide church attendance and visitation evangelism programs as his schedule will permit.

PLANS are under way for the merging of eight American-wide inter-denominational Protestant bodies into one organization which will probably be known as "The Council of Churches of Christ in North America." The merger would include the Federal Council of Churches of Christ in America and groups especially engaged in home and foreign missionary work and in religious education: the International Council of Religious Education, the Home Missions Council of North America, the Foreign Missions Council of North America, the National Council of Church Women, the Missionary Education Movement, the Council of Church Boards of Education, and the Association of Council Secretaries. All of the functions of these bodies would be carried on by the larger group—probably as departments. The proposal is now being considered by the several bodies involved, the executives having favored the merger.

WHAT'S THE USE OF GOING TO CHURCH

GOING to church means that I'm a better person. All the irritations of the past week, all the petty things that make for differences, all the bickering attitudes, cutting criticisms and biting retorts disappear as the atmosphere of the church with its stimulus to find the spiritually significant stirs my soul.

Going to church means that I'm a better neighbor. It gives me fellowship with socially-minded persons who are united to make the world a fit place in which to live.

Going to church means that I'm a stronger individual. When I leave the church I'm not afraid of life—for myself or for humanity.

So I find impetus in the struggle for I am not alone. I am part of the church universal and inspired by God.—Evelyn Luchs in The Presbyterian Tribune.

TODAY'S NEED

WHAT we need in our churches today, if we are going to continue as effective religious bodies, is less of the great "I Am," and more of the humble "I Will," a deeper spirituality, a religion untinted with partnership, and unblinded by selfishness and lust for individual dominance.—The Commerce News.

THE CHURCH WORKSHOP

H. O. BOLIN, Editor

OUR ATTITUDES TOWARD LIFE

By DR. OSCAR THOMAS OLSON
Pastor of the Epworth-Euclid Methodist Church, Cleveland, Ohio

In a complex world we rarely systematize our thought or attach definite labels to our attitudes, but tendencies may be recognized even though they are not named. There are three attitudes toward the business of living; the Epicurean, the Stoic and the Christian. A man may be an Epicurean without ever having heard the word. He may be partly an Epicurean and partly a Stoic and partly a Christian, for we get our attitudes confused during our confusing lives. Now we have got to do something about the reality of the hurt and pain of the world's life, and one can easily see three attitudes toward it.

The first, I call the Epicurean, which we may define negatively as the policy of avoiding suffering whenever you can; positively as the policy of cultivating pleasure and comfort as the end of life. Such a person may be a very delightful and splendid character. He may not merely run away from suffering but neutralize it by self-restraint. He may learn to avoid the gross and to select the beautiful and the refined. In the main, however, his policy is to leave things as they are, and simply to take out of them the best that can be found. We all like a bit of pleasure and comfort and so we all have a touch of the Epicurean about us. The big word of the Epicurean is self-expression.

The second attitude is that of the Stoics, those who look upon suffering and evil as something to be endured or ignored. If they bring their minds face to face with suffering and evil, it is only to deny them and to cultivate a self-sufficiency and aloofness. Here again is something quite admirable in its way. Much of it may be practiced by everyone with advantage. It is undoubtedly true that for most of us, most of our troubles root in the imaginary rather than in the real. The cardinal idea of the Stoic is not to give full weight to the evils of life but to minimize them by standing apart from them and by being sufficient to oneself. There is something of the Stoic about every competent man and woman. Here is the root idea of many modern cults—by mental and spiritual forces to minimize the weight of life's pressing ills. The big word of the Stoic is self-control.

Then enters Christianity and it has a radically different attitude.

THE YEAR 1942

I am sure this year will be the most difficult our generation has ever faced. We must, therefore, make certain that we are in personal contact with God. We must not forget that he is a God of love, and that to have fellowship with him, we must love even our enemies. I am happy to know that God loves our enemies in spite of their faults, for it gives me assurances that he also loves us in spite of ours. "Two cannot walk together except they be agreed," and this agreement must be one of love and for good will toward all mankind.—H. O. B.

GOD, GIVE US MEN

*God give us men! A time like this demands
Strong minds, great hearts, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting justice sleeps.*

—JOSIAH GILBERT HOLLAND.

We have many great men in public office today; men who are looking after the public good rather than their own private interest; men who are adequately described by the good qualities mentioned in the above poem. Let us join earnestly in prayer that God may lead them as they lead this nation throughout this crisis year.—H. O. B.

Christianity has a place for the appreciation of every self-expression that would bring pleasure and comfort. Christianity has a place for the understanding of every self-control that would ennoble life. But at the heart of Christianity is something more than self-expression and self-control, and it is this something more that makes Christianity Christian. The minute you look for the Christian answer to life you see a cross against the horizon of time. It is our most sacred symbol of redemption and it is life's perpetual call to self-dedication. The big word of the Christian is self-dedication.

In our heart of hearts the man to whom we give the laurel, to whom we hand the palm of palms, is not the man most competent in exquisite self-expression, nor the man most successful in self-control, but the man most effective in utter self-dedication. Now, of course, there must be a self to dedicate before the self-dedication is worth while. Whether the man be a scientist, a doctor, an author, a statesman, a soldier, a missionary, a minister, a philanthropist, a business man—the man who most willingly puts himself in the way of being redemptively useful is the man who gets the palm. That is why we find the men like St. Francis, Pasteur, Abraham Lincoln, and Albert Schweitzer giving us our best illustrations of the Christian attitude toward life. Self-dedication to the Christian purpose is God's way of life.

THE MANLY MAN

*The world has room for the manly man, with the spirit of manly cheer;
The world delights in the man who smiles when his eyes keep back the tear;*

*It loves the man, when things are wrong, can take his place and stand
With his face to the light and his eyes to the light, and toil with a willing hand;*

*The manly man is the country's need, the moment's need, forsooth,
With a heart that beats to the pulsing troop of the lilyed leagues of truth;
The world is his and it waits for him, and it leaps to hear the ring
Of the blow he strikes and the wheels he turns and hammers he dares to swing;*

*It likes the forward look on his face, the poise of his noble head,
And the onward lunge of his tireless will and the sweep of his dauntless tread!*

*Hurrah for the manly man who comes with sunlight on his face,
And the strength to do and the will to dare and the courage to find his place!*

*The world delights in the manly man, and the weak and evil flee
When the manly man goes forth to hold his own on land or sea!—Anon.*

AN HOUR FOR CALMNESS

This is an hour for calmness. It is a time when we demand the fullest co-operation of all our faculties. The mind to function properly and with the precision demanded by modern life must have that steady glow of purpose, which is an absolute impossibility if subjected to the storms of abuse and hatred, name-calling and intuitional reactions that seem to mark the present hour.

Let us remember who we are. We are the descendants of those men who obeyed their leaders and refused to fire until they could "see the whites of the eyes" of their advancing foes. Our fathers fought for years to establish this nation, struggling against the greatest power in the world, and won. Let us refuse to be stampeded by either enemy or misguided friend. Let us give our basic sanity time to recover from the reeling blow that has been dealt, going quietly about our regular tasks, keeping uninterrupted the stream of our great industrial organization, training our minds and hearts in the arts of peace, even while our hands perhaps must turn to the tasks of war.

This is no time for the hot-heads, the fickle-brains, the shallow thinking ones to be whooped up to places of leadership among us. Rather it is the time for those in places of leadership and direction to examine with utmost care the foundations of their thinking and planning. Let us move slowly enough to have a sure sense of direction. The pace will be accelerated as we gain confidence in this new, untried highway. Let our news commentators, editors, public speakers, schoolteachers, ministers, remember that it isn't the first week or even the first month of a war that tells the story.—H. P. Woertzenkyke, Stafford, Kansas.

COUNCIL FOR THE TIMES

In times like these, as in all others, it is safest and wisest to face facts. Let us not cloud the issue. The times are serious. All of our differences should now be pushed into the discard and from our neighbor next door to every other fellow-American we should assume an attitude of brotherhood and helpfulness. Two things we must keep supreme: we are all God's children and we are all Americans. All of us must ask ourselves, "What can I do?" I suggest these:

1. Keep calm by faith in God.
2. Keep close to the ground, and refuse to get excited or swept away by hysteria and propaganda.
3. Trust and support our leaders.
4. Keep hatred out of the heart.
5. Your neighbor will need you, and you will need him. Cultivate his friendship and exercise kindness.
6. Do not be wasteful. But be careful that you are not too stingy with needful values like your church, your school, Government Bonds and stamps, and so on.
7. Keep faith with God. Pray. Attend your Church and support it. Keep healthy physically and spiritually.—O. L. Thompson, Laclede, Missouri.

No lazy man can be a good pastor. The King's business requires diligence.—Baptist Standard.

THE CHURCH

The Church is the body of Christ. The Holy Spirit is the soul of the Church. Therefore, to be loyal to the Church is loyalty to God in the highest and most practical sense. No man can truthfully say he loves God while he neglects the Church.—H. O. B.

OUR WORLD SERVICE DOLLAR

Board of Missions and Church Extension	69.30%
Board of Education	14.55%
Theological Schools	4.00%
Board of Temperance	2.15%
Board of Hospitals and Homes	2.10%
Board of Lay Activities	1.60%
Board of Pensions (Illinois) ..	1.30%
American Bible Society	1.20%
Board of Pensions (Missouri) ..	1.10%
Commission on Courses of Study	1.00%
Commission on Evangelism90%
Commission on World Peace80%

Pray not to God to give thee sufficient, for that he will give to each human unasked; but pray that thou mayest be content and satisfied with that which he giveth thee.—Plutarch.

Materialism: You are in danger of worshipping a god that you have made instead of the God that made you.

He Helped Make America Sing

By W. W. REED

ONE hundred fifty years ago—on January 8, 1792—there was born in the town of Medford, Massachusetts, a boy who was destined to do more than perhaps any other American to make the people of the United States sing—and especially to make the congregations of America's churches sing. Today music teachers throughout the nation hail him as "the first public school music teacher in America; church musicians and leaders hail him as "the father of American church music"; both groups are planning to celebrate the sesquicentennial of his birth in January.

Lowell Mason the man who taught our fathers to sing in the days when there was no music in our public schools and when only one in ten persons in a church congregation could carry a tune—was born to a pre-revolutionary, honorable and musical family in Medford. But the trend of the times and the life of his community did not hold much promise for his education, especially in the field of music. His twentieth year found him the leader of the church choir in Medford, and the leader and clarinet player in the village band. These were his avocations, his hobbies. But his vocation he particularly disliked; he worked with his father in the manufacture of straw hats, and that was all the future seemed to hold for him.

Just then, however, an opportunity came for him to make a journey with two Medford acquaintances to Georgia, and he decided to try his fortunes in that then distant country. Employment was found in Savannah as clerk in a bank, and in that situation he remained for thirteen years. Music continued to be his avocation, his great love, but he never then thought of it as his life work. Savannah gave him a wider outlet for his talent than did Medford. Again he became leader of a choir, and it was one of which the entire city was soon proud, one which people came many miles to hear. He also played a church organ, and for years was superintendent of the only Sabbath school in Savannah, an interdenominational school and one of the first in Georgia.

This interest in the religious education of children and the desire to teach them good hymns became one of the motives that seem to have shaped Lowell Mason's career. To further his work with children, he studied music theory with F. L. Abel of Savannah, and did some composing of his own. With the same purpose in mind, he compiled a volume of psalm tunes, some original, but most of them based on simple melodies arranged or adapted from the masterpieces of Beethoven, Haydn, Mozart and others.

This volume brought Mason fame as a musician, and determined his career as a music teacher and composer. At first rejected by the orthodox publishers of the day, it was acclaimed by musical leaders in Boston, and issued as the "Boston Handel and Haydn Society's Collection of Church Music." Eighteen editions of the publication brought a small fortune to Mason and an equal amount to the sponsoring So-

ciety.

The publication was also instrumental in returning Mason from the South to New England. In 1826 he removed to Boston to take charge of the music of three churches: the Hanover Green Church, the Park Street Church and the Bowdoin Street Church of which Lyman Beecher was then minister. The following year Mason became president and conductor of the Boston Handel and Haydn Society.

Lowell Mason soon gathered about him a group of men who, with him, did much in the next few years to further education and especially music education in America. There



was Professor William C. Woodbridge, expounder of Pestalozzi's educational principles as applied to the teaching of singing—and for him Mason's classes often demonstrated before gatherings of teachers; there was Samuel A. Eliot, father of the famous president of Harvard; George F. Root, William C. Bradbury, and George J. Webb—all famed music teachers and composers, men whose hymn tunes are today found with those of Mason in all the standard church hymnals of America. In 1832, with a group of these men, Mason founded the Boston Academy of Music. The Academy was for the purpose of teaching group singing—and in the first year 1,500 pupils, young and adult, were enrolled in the classes of Professors Mason and Webb. It was the forerunner, too, of the teaching of vocal music in the public schools, for these men taught in both public and private institutions and in churches. Five years later they had the satisfaction of seeing the school board of Boston vote the funds necessary to give "systematic instruction in vocal music" in all the schools of that city. Mason had taught gratuitously in one of these schools for a year as a demonstration to the board of what might be accomplished.

The idea of "classes in singing" spread to other cities and states. Soon there was a demand for singing teachers, teachers trained in the Mason and Pestalozzi methods, and for books from which to teach the thousands of boys and girls in the

schools. Mason and Webb and their associates then closed the Boston Academy—its primary function having been accomplished—and devoted their energies (for Mason the remainder of his life) to conducting "musical conventions" and "teachers' institutes." They travelled from state to state and for a period of years gathered hundreds and thousands of teachers and choir leaders into these conventions—teaching them by rote, teaching new songs, pedagogical methods, psalmody, voice culture, harmony and problems of the classroom, choir and singing school. Some of these conventions were organized as great

the best known, but there are many others: The 1935 hymnal of the Methodist Church contains thirty-two compositions and arrangements by Mason; the Episcopalian, Presbyterian, Baptist, Lutheran and many other of the standard hymnals of all Protestantism contain scores of his best tunes. And when one adds to Mason's own the tunes that his associates and those he inspired composed during the latter half of the last century, it is not an exaggeration to say that had it not been for Lowell Mason American church music would be limited today to the so-called "gospel songs" of the revival era.

Lowell Mason lived to be eighty years of age and was active as a teacher and composer to the last. A year before his death he wrote, with Theodore F. Seward, "The Pestalozzian Music Teacher." He died at his home in Orange, New Jersey (he had moved there twenty years before to be near his sons in New York City), August 11, 1872; and was buried in the Rosedale cemetery there.

Someone has said that not only the *a capella* church choir, the college chorus, and the school orchestra are living monuments to Lowell Mason's genius, but so also are the whistling farmhand and the singing housewife—for he truly helped make America sing.

THE WRONG ROBE

An artist wanted a man that would represent the prodigal. One day he met a poor beggar, and thought, "That man would represent the prodigal." He found the beggar ready to sit for his painting if he would pay him. The man appeared on the day appointed, but the artist failed to recognize him.

He said: "You made an appointment with me."

"No," replied the artist, "I never saw you before."

"You are mistaken, you did see me, and made an appointment with me."

"No, it must be some other artist. I have an appointment to meet a beggar at this hour."

"Well," said the beggar, "I am the man."

"You the man?"

"Yes."

"What have you been doing?"

"Well, I thought I would get a new suit of clothes before I got painted."

"Well," said the artist, "I don't want you," and he would not have him so.

If you are coming to God, come just as you are. Do not go and put on some garments of yours, and think the Lord will accept you because you have some good thoughts and desires (John 3:3).—D. L. Moody.

A PRAYER

Our Father, we pray for a revival
To save our world,
To save our country,
To save our community,
To save me, O God.
Let this revival begin in me.
We ask this in the name of our Saviour. Amen.

choruses of 500 or more persons; and all went back to their communities to spread the new gospel of music. Literally, through forty years, Lowell Mason taught two generations of America's teachers and they in turn taught America to sing.

Twice Lowell Mason visited Europe and brought back new tunes by the great masters, and new ideas for the teaching of singing in the schools. Besides these contributions to musical education, he edited and compiled more than thirty volumes of hymns, songs, anthems and glees. Simplicity and singability marked his own tunes and those who arranged from the masters of music in Europe. Large numbers of these songs and books were sold at the conventions, taken home by the teachers, and spread through every village and hamlet, north and south, east and west.

True to his early training and purposes, most of the tunes written or adapted by Lowell Mason were for words of hymns. The hymns were taught at the conventions first, then at the village and town schools, and from the schools found their way into the churches. As new church hymnals were produced—as psalm singing was discarded for hymn singing—Mason's tunes found their way into the standard hymnals of the churches, and there hundreds of them remain today. The tunes he composed for the words of "Nearer, My God, to Thee," "From Greenland's Icy Mountains," and "My Faith Looks Up to Thee," are among

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

Power will intoxicate the best hearts, as wine the strongest heads. No man is wise enough, nor good enough, to be trusted with unlimited power.—Colton.

Philanthropy, like charity, must begin at home; from this center our sympathies should extend in an ever-widening circle.—Lamb.

Great works are performed, not by strength, but by perseverance. He that shall walk, with vigor, three hours a day, will pass, in seven years a space equal to the circumference of the globe.—Johnson.

The history of persecution is a history of endeavor to cheat nature, to make water run up hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob.—Emerson.

Prayer ardent opens heaven, lets down a stream of glory on the consecrated hour of man, in audience with the deity; who worships the great God, that instant joins the first in heaven, and sets his foot on hell.—Young.

No man is free who is not master of himself.—Epicurus.

The centipede was happy quite, Until the toad for fun, said, "Pray, which leg comes after, which?"

This worked her mind to such a pitch, She lay distracted in the ditch, Considering how to run.—Ex.

THE GREATEST

"Now abideth faith, hope, love, these three; but the greatest of these is love."

A mother's love for her child, the love of man for woman and all the human elements are surpassed by the love God has for us.

Without love we have no religion, no God, no hope worth living for. God is love; He gave us Christ and the assurance of eternal life.

Love for our God gives us the courage to face and to oppose the evils of the world. Because of love we feel the need of the underprivileged and give our service and wealth to help them.

Love is the vital spark which keeps the faith of a Christian alive, but too many times we are tempted and find it hard to love our enemies and those who criticize us. We fail to keep the great commandment—"Ye shall love your neighbor as yourself." We must consider the need and feeling of those about us and cooperate with them through our love for them.

Love, the foundation of hope and faith must include all and is designed for all. Through faith in God we can ride adversities and broken hopes to victory—through love we build God's kingdom here on earth.

"For warm, sweet, tender, even yet A present help is He; And faith has still its olivet, And love its Galilee.—R. M.

POEM OF THE WEEK

THE LORD IS GREAT

REV. J. S. ELLIS

*I sit by my study fire.
Brave books are at my elbow.
I am in company with the noble souls of all ages.
I have a task of distilled sweetness.
It is my privilege to search out the deep things of life and carry what I find to my friends.
I live in a house that love and sacrifice have built.
I have for the assembling of my friends a building beautiful and commodious.
On the streets men and women greet me.
Without an exception they wish me well in my work.
Boys and girls, with morning faces, call to me on the street corners.
I know their names, and they know mine.
I take the wrinkled hands of the aged in their homes.
I am welcome at the bedside of the sick.
I have sometimes been able to help the prodigal find the way back home.
I am not a saint.
In my hours of weakness I have sometimes doubted my calling.
But in my hours of strength I have learned for myself the truth of the faith which I try to teach others.
I am a preacher.*

—From the Expositor.

THE LORD IS GREAT

Text: "Is anything too hard for the Lord?" Gen. 18:14.

A woman said the other day of someone that she loved very dearly, "His life is in such a shape that God can't do anything." I just wonder if that is the attitude that we take too often. We see a momentous problem confronting us and at once we throw up our hands and cry that it is too great to cope with.

In an individual's life there are problems sometimes that causes the darkest clouds. He becomes despondent in his trouble and then instead of trusting God and fighting he goes deeper and deeper until sin has robbed him of an abundant life here and damned his soul in eternity. My friend, there is no problem, I care not how great, that you are confronted with but what with the help of God you can overcome.

We give varied excuses for our sins. Sometimes we lay the blame on the laxity of some one we believed in; at other times we lay it to the fact that we did not get our way; we lay it on our associations; all of these are flimsy and in our saner moments we know that we have not really believed those excuses. But God cannot do anything in our lives until we realize that we are wrong and repent of that wrong. He has promised to save us from our sins.

The temptations that we face day by day are met and overcome when we have a consciousness of the power of God in our lives. That fact

has become more vivid because Jesus was tempted in all points as we are, yet was victorious. That power grows steadily in our lives when we give it an opportunity. We must take time to be holy in our living. Not just one day in the week but each day; in our business, in our pleasures or wherever we might be. We cannot neglect the nourishment of our spiritual bodies and still expect them to be strong and victorious. There is not anything too hard when we trust God and use every resource at our command.—R. B.

THE SECRET OF POWER

"I made the cathedral bell ring twelve!" cried a little girl to her father in high glee over her accomplishment. "You, my darling?" said the father. "Your tiny hands could never grasp that thick rope, and your small arm could no more weigh down the bell than a little bird. There must be some secret. You held the rope, but the big bell-ringer pulled?" "Well, yes, papa; you've guessed right. I had my hands in his." Pentecost has come, and we hang down our hands listlessly before the great tasks of the church and the best things of life, because we have not learnt the child's secret of power—our hands in His; His spirit and power added to ours. It is this power we need to carry out our decisions, to turn our words into things, to vitalize our literature, to hallow all life.—Ex.

LIKE DANIEL

I will live honestly and walk uprightly before God and man; I will keep my lips sweet with words of kindness; my heart pure with noble ideals; my hands clean with honorable deeds; I will keep my body sacred, my soul free; I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope; I will serve God by helping some of his children; I will try always to be better than my word and more liberal than my promise; every day I will make most of myself and the best of myself and so be ready for the opportunities that God sends to those who are ready for them.—ROBERT J. BURDETTE.

SENTENCE SERMONS

Whatever God will have us to do he will help us to do.

Look your difficulties in the face and they will begin to run.

More fault-mending and less fault-finding is a pressing need of the world.

Don't Just Get Educated—Keep Educated.

Exaggeration is falsehood in its Sunday clothes.

Probability is the guide of life.—Butler.

Christianity challenges the biggest man with a man-size job.

Thought is the lightning of the soul.

Bust rather than rust, but don't sell health to buy success.

The streets of Hades must be in frightful shape unless the good intentions used for paving them last longer than they do here.

Save thou another soul and thou shalt save thine own.

"MORE TO BE DESIRED"

Psalm 19:10

REV. EVERETT L. ELY
Touchet, Wash.

Out upon the rugged hills one day,
My wandering footsteps found their idle way.

This listless quest me drew;
Perchance here there grows,
Some flower that shall its sweetness and its inward life disclose.

Reward is promised to each seeking heart,
Which is not minished but increased in part,
By joy of finding.
And here uplift above the mold,
Not flower I found, but deep beneath, a vein of yellow gold.

Out into his precious world one day
My footsteps also strolled, and truth to say,
Not lofty thought my search.
But transient bloom in beauty dressed,
This my reward, this my suffice for patient quest.

But here my Lord who said, "The hills are mine,
My word the passing fowers do not define,"
My sordid thought defeats.
His love gives most, his truths unfold,
He gave me that to "be desired above fine gold."

When the wife of Tolstoy, the noted Russian novelist and social reformer, tried to have him adjudged insane because he was giving away his property, court ruled thus: "A man who gives away his money is not necessarily any more insane than a man who keeps to himself all the money he can get."

CHRISTIAN EDUCATION

REV. CLEM BAKER, Executive Secretary
Little Rock Conference, 723 Center St., Little Rock

REV. IRA BRUMLEY, Executive Secretary
North Arkansas Conference, Conway, Ark.

RECREATION LEADERS' CONFERENCE

The second annual session of the school for leaders of recreation will be held at First Church, Pine Bluff, beginning with registration at 2:00 p. m., Monday afternoon, January 19, and closing at 9:30 p. m., January 23. The purpose is to train leaders of recreation for local churches, camps, and assemblies. Every church is entitled to send representatives. Delegates are not confined to young people. In fact, young adult leaders will be there in large numbers, also a goodly number of our progressive young pastors will take advantage of this unusual opportunity. The school is under the direction of a committee composed of Rev. E. C. Rule, Rev. W. Neill Hart, Rev. George Meyer, Miss Theda Belle Findley, Miss Beth Wilson, Miss Ruybe Lee Graves and Mrs. C. B. Nelson. All attending will be expected to pay \$1.00 registration. Pine Bluff is furnishing entertainment for delegates on the bed and breakfast plan. A good supper will be provided at the church for 25 cents. The delegates will provide their noon meal. In order that free entertainment may be provided, the local committee is urging that they be notified at once of the number expected to come from any church in the Conference. This is important. Notice should be sent to Miss Beth Wilson, P. O. Box 718, Pine Bluff. The leadership includes the best that can be found in America. In addition to the best trained workers in our Conference, Mr. E. O. Harbin of Nashville, Mr. Howard Tanner of the Handcrafters, Wau-pun, Wis., Mr. S. H. Frieswyk, of the National Recreation Association, New York City, and Mr. W. E. Burham, specialist in Archery will be there all week. Our Conference is leading the South in this field and we feel sure our people will take advantage of this opportunity.

EVANGELISM IN THE CHURCH SCHOOL

This is the period for special emphasis on evangelism in the Church School. One of the outstanding goals for the Methodist churches of Arkansas is the winning of Church School members to Christ and Church membership this year. The special period set aside for emphasis on Church School evangelism is the three months from January 1 to Easter Sunday. During this period, every Church School in Arkansas should make a special effort to win its pupils for Christ. The program of Church School Evangelism includes three important phases:

1. The first phase is the preparation of all officers and teachers. This should include a study of the fine literature prepared for Church School Evangelism by our General Board of Education. An adequate supply of this free literature can be secured by any pastor or superintendent from Mr. A. L. Dietrich, Service Department, Board of Education, 810 Broadway, Nashville, Tennessee.

2. The second phase should include a careful study by all officers and teachers of each pupil in their

THE SUPERINTENDENT'S CORNER

The Office Of Church School Superintendent
By CLEM BAKER

SUGGESTIONS FOR BUILDING UP CHURCH SCHOOL ENROLLMENT AND ATTENDANCE

Methodism is definitely in the United American Protestant Campaign to reach "The Other Half." By this we mean the more than fifty percent of American people that have not been reached by our Sunday schools and churches. The Little Rock Conference has set 10,000 new pupils as its goal for this year. The North Arkansas Conference has a similar high goal. In this campaign we are counting on our ONE THOUSAND SUPERINTENDENTS OF METHODIST CHURCH SCHOOLS IN ARKANSAS to take the lead. Here are a few suggestions that will be helpful:

1. *Install a good record system and KEEP THE RECORDS ACCURATELY.* If you do not have a good system a new and simplified one has recently been published and can be secured from our Publishing House.
2. *Adopt a definite system for keeping up with Absentees.* We lose nearly as many old pupils as we gain new ones each year. This must not be the case this year. Nearly every absentee can be won back if some one goes after him before next Sunday. Nearly every one is lost if we allow him to be absent three Sundays without finding out the reason why.
3. *Resolve to make your school interesting and worth while.* Study ways to make your worship and class periods so worth while and interesting that your pupils will actually want to come each Sunday.
4. *Determine the number for whom you are responsible:* A survey is the best way the writer knows. If you can find a better way, use it. But by all means, find how many your school is responsible for, distribute them to your several classes and departments, and then go after them in the spirit that the "Good Shepherd" went after the lost sheep.
5. *Organize a Cradle Roll and a Home Department:* What we used to call the Cradle Roll is now called the Home Members of the Nursery Department. But for convenience you can still call it the Cradle Roll. It cares for all babies from the day they are born till they are old enough to start to Sunday School. The Home Department takes care of Adults who cannot attend the regular sessions of the Church School. Each School should appoint both a Cradle Roll and a Home Department Superintendent. Let's go after every baby and every neglected older person this year.

class for the purpose of making a list of those who have not yet united with the church. When the number of prospects has been determined, the teacher should, by personal conferences, seek to lead each pupil to know Christ as his Savior and secure his decision for Church membership.

3. The final phase should include a class on church membership conducted by the pastor in preparation for joining the church either on Palm or Easter Sunday.

Should each Church School in Arkansas conscientiously follow this plan, we should not have a single church come to Annual Conference next fall and report "no additions on profession of faith." Certainly, we cannot find a school anywhere without some boy or girl, some young person, or some adult who does not belong to the Church but could be won if we would get desperately in earnest about it. Let's make 1942 a 100% year in Church School Evangelism in Arkansas.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—E. E. Hall.

LITTLE ROCK TRAINING SCHOOL, FEB. 22-27

The twenty-fourth annual session of the Little Rock Training School will be held the week of February 22-27. In keeping with the co-operative spirit of the nation-wide Education Advance, the school this year will be in co-operation with the Presbyterian and Christian Churches of Little Rock and North Little Rock. This should guarantee one of the largest attendances we have ever had. In a joint meeting held last week, Dr. C. M. Reves was elected Dean with Dr. Harmon Ramsey of the Presbyterian Church and Dr. Gerald Sias of the Christian Church as Associate Deans. The program committee is composed of Dr. Reves, Dr. Sias, Dr. Ramsey, with Rev. Allen Stewart of First Church, North Little Rock, Rev. Paul Kennedy, Director of Religious Education for the Disciples Church of Arkansas, Rev. Ira A. Brumley and Rev. Clem Baker as other members. An unusually splendid group of instructors will be invited and the complete program announced at an early date.

Pastors, get behind the Arkansas Methodist Circulation Campaign.

A LENTEN DEVOTIONAL BOOKLET FOR YOUTH

To supply a demand for daily devotional materials, especially for youth for the Lenten season, the National Conference of the Methodist Youth Fellowship is issuing a booklet of Lenten devotions prepared particularly for young people. There is to be a page for each day including scripture and guidance for personal meditation and prayer. The succession of sub-headings will contribute to the general theme of building spiritual strength for crisis, a topic which is both timely and paralleling what this period must have meant to Jesus.

The booklet will be written by selected young people and youth leaders, with a group of staff members assisting in the editing. Off the press about January 15, each copy will sell for 5c.

Because it is meeting a real need there should be a widespread and enthusiastic response to this venture. As young people unite in daily devotion, there can be a tremendous release of divine power for the entire program of the church.

Since this is an experimental venture, Dr. Harvey Seifert asks that advance quantity orders be sent directly to the National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville, Tenn.

POPE-YELL FELLOWSHIP LEAGUE MEETS

The Pope-Yell Methodist Fellowship League, January meeting will be held at the Dover church January 26, it was announced at the December meeting. Forty-two young people from London, Dover, Russellville and Pottsville attended. The president, W. D. Page, Dover, presided over the business period.

The following committees are to plan programs for one year: W. D. Page, Dover; Bro. Franks, Pottsville; Bro. Williams, Russellville; Mrs. C. L. Malone, London; Miss Lucille Leeter, Pottsville.

After the program games were played and refreshments were served by Russellville young people.—Aline Ruble, Publicity Secretary.

COTTON BELT YOUTH FELLOWSHIP

The Cottonbelt Sub-district Youth Fellowship League Union met December 31 at Wabbaseka Church to hold a watch party. The first hour was spent in the regular business program. The next hour in singing with Helen Willis leading, and Alene Rogers at the piano. Games were played in the basement and later a delightful plate was served. We then retired to the auditorium where Bro. Alfred Doss held the devotional.—Dot Dickey.

The most serious problem confronting ministers and religious educators is the passive interest fathers and mothers evince toward the church and religion in general.—Selected.

Better is a handful with quietness than both the hands full with travail and vexation of spirit.—Solomon.

The Special Message Of Methodism

By JAMES A. ANDERSON

A RECENT reading of Bishop Paul B. Kern's book, "Methodism Has A Message," has led to the writing of this article. That book sounds a trumpet call which ought to be heard and heeded by every Methodist preacher of this generation. Mr. Wesley himself never issued a clearer and more pointed statement of the privilege and duty of the people called Methodists.

The high spot in the Methodist conception of religion is EXPERIENCE. We do not mean experience in the practice of external forms, observance of a decent ritual—though ritual has its place. Nor do we mean the experience that comes from obedience to the commandments of God—though that also certainly has its place. We mean by experience an inward knowledge of the presence of God in our hearts, a clear sense of forgiveness of our sins and of adoption into the heavenly family. Its doctrinal name is *The Witness of the Spirit*, witnessing with our spirits that we are children of God. This is an inner conviction, sure and certain as anything we know at all. It is not something we hope is true; it is something we know to be true. It is not something we arrive at by a process of reasoning; it is something far above all our reasoning; it comes by the direct and immediate impact of the Spirit of God upon our spirit, an assurance given us by God himself. Every Christian that has ever had this experience knows what we mean. THIS, we say, is the high spot in the Methodist conception of religion. This is what John Wesley got that night in Aldergate street. And the clock of the ages struck when he got it, for it dated a new epoch in religious history, and marked the beginning of a revolution in religious thinking, a revolution as clear and veritable as was marked by Francis Bacon in scientific thinking when he turned from theories and dogmas to experience as the true method of scientific progress. What Bacon did for science Wesley did for religion.

It is strange that the Christian Church should have lost this experience, lost even the knowledge that there is such an experience in our religion. There had always been, now and then, rare individuals who were blessed with religious raptures; but the Church as a body knew little or nothing about this. Long before the days of Wesley the Roman Catholic Church had substituted its own authority for the authority of this personal witness of the Spirit in the heart of each believer. Long before they had canonized Augustine, but had forgotten his cry, "Oh God, my heart was made for Thee and is ever restless till it finds Thee."

In the Church of England its ablest and most devout souls could get no further than to indulge the hope that by a lifetime obedience to the commandments of God we might come into a clear and definite assurance of salvation. They scouted as blasphemous the idea that at conversion we may have this witness of the Spirit. When John Wesley told his mother about this experience he asked her if she knew there was such an experience. She told him she did know about it, but had always supposed that such an experience was reserved for those who had gotten far along in grace. She told him, further, that her father, an eminent minister, held the same view. When Peter Bohler, the good Moravian bishop, was seated by what it was feared would be the dying bed of Charles Wesley, he asked him what were his prospects. Wesley told him he hoped he was saved. Bohler said, "Oh, Mr. Wesley, that will not do; you must know, you must know." When John Wesley returned from his futile ministry in Georgia, he cried out, "I went to America to convert the Indians, but O who shall convert me?" So much for the Wesleys, after all their scholarship and their rigid fidelity in a ministry of thirteen years. They still walked amid doubts and fears.

But no one has stated the background against which Wesley worked so well as Bishop Kern has stated it. His citation from Jeremy Taylors *Holy Living and Holy Dying*, a book to which

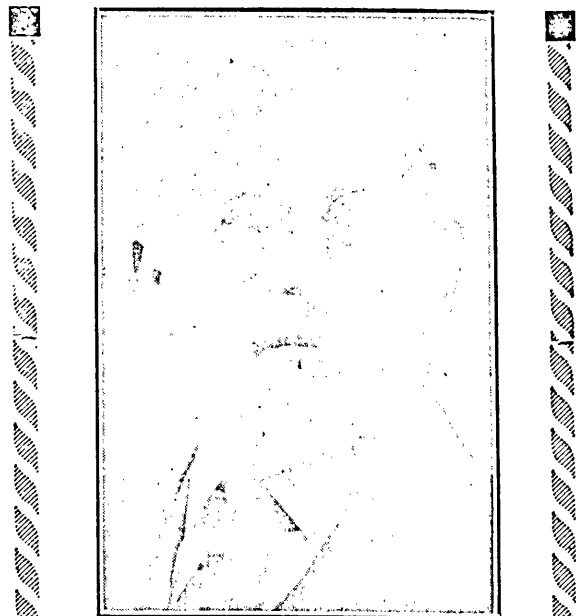
John Wesley often referred, is well worth spreading abroad. Here is the quotation:

No man is to reckon his pardon, immediately upon his returns from sin to the beginnings of a good life, but is to begin his hopes and degrees of confidence as sin dies in him, and grace lives as habits of sin lessen, and righteousness grows . . . for we must know that God pardons our sins in part; as our duty increases, and our care is more prudent and active, so God's anger decreases. . . . And whether God has forgiven us or no, we know not, and how far we know not, and all that we have done is not of sufficient worth to obtain pardon; therefore still pray and still be sorrowful for having done it, and forever watch against it; and then those beginnings of pardon which are working in all the way, will at last be perfected in the day of the Lord.

The Bishop quotes from Wesley's *Journal* under date of June 25, 1745, when a Methodist had been thrown in prison on account of his religion:

I asked a little gentleman at St. Just what objection there was to Edward Greenfield. He said, "Why, the man is well enough in other things; but his impudence the gentleman could not bear. Why, sir, he says he knows his sins are forgiven."

He cites also the conversation at Bristol in 1739 between Wesley and Bishop Butler, author



DR. JAMES A. ANDERSON

of Butler's *Analogy*, and a very devout man, in which Butler told him: "Sir, the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing—a very horrid thing." And because Wesley believed in such a gift of the Holy Ghost, the Bishop said to him, "You have no business here; you are not commissioned to preach in this diocese. Therefore I advise you to go hence." Then comes a scene when the good Bishop lay upon a dying bed. He said to his chaplain, "Though I have endeavored to avoid sin, and to please God to the utmost of my power, yet from consciousness of perpetual infirmity, I am still afraid to die." The chaplain said, "My Lord, you have forgotten that Jesus Christ is a Saviour." "True," said Butler, "but how shall I know that he is a Saviour for me?" The chaplain replied, "My Lord, it is written, Him that cometh to me I will in no wise cast out." "True," said the dying prelate, "and I am surprised that though I have read that Scripture I suppose a thousand times over, I never felt its virtue till this moment. And now I die happy." The present writer must add that it was at that moment that Bishop Butler, now at the end of his life, and for the first time in his life, abandoned all hope of salvation through his own works and did just what John Wesley did at Adlersgate—threw himself by faith alone into the hands of God.

But contrast all this with the radiant joy the Wesleys knew. Bishop Kern quotes a stanza from Charles Wesley, exhibiting this contrast:

*What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible.*

But it seems to me that we must add another stanza to catch the full significance of the situation of a newborn soul:

*Exults our rising soul,
Disburdened of her load,
And swells unutterably full
Of glory and of God.*

Here is the keynote of Methodism. It has been often said that Methodism was born in a university. Without doubt much of the outer framework was fashioned there. But it is plain that all that we got out of Oxford could never have made the stir that Methodism has made in the world. Wesley got nowhere till he obtained this experience of which we are writing. Then began a veritable revolution. It was fifty years after Wesley died that the full significance of his life and work began to appear to historians. There has been an ever-growing appreciation of it since then, till we are getting in our day such appraisements of Wesley as those quoted by Bishop Kern, one from Dr. George A. Gordon, Congregationalist pastor in Boston, and one from a brilliant young priest of the Roman Catholic Church in Belgium. Says Dr. Gordon:

Let it be said once for all that Wesley brought the whole Christian world back to religion as experience in the face of a dead theology and a dead ceremony; that he made religion a living, creative, glorious reality, and the thought and determination and affirmation of Wesley have gone round the world.

Says the priest, Father Maximin Piette:

On all sides Methodism from a doctrinal point of view occupies in every way a unique position, by reason of the primacy which it has accorded to religious experience; it is a reaction against the antinomianism of the Lutherans; it is a reaction against the absolute decrees of Calvinism; it is a realization of free research within the limits of a single powerful organization of discipline. It is a forerunner in theology of Schleiermacher's theory of religion.

It is too late now for a sophisticated science, or any of its devotees, to raise against all this the cry that here is mysticism. Mysticism is the knowing of something that did not come to you by sense perception nor by any process of reasoning; and, for the matter of that, there was never a man who did not have some such knowledge. A sense of beauty, of love, a sense of ultimate truth as truth, a sense of what Immanuel Kant called "Oughtness"—all these are mystical. That spirit with spirit may commune is perfectly sound psychology, as well as perfectly sound theology. Science knows nothing about it, but human hearts do know, and the Wesleyan revolution is a worldwide validation of a mysti-religious experience. It is a vast reality. If our great Church of eight million members can be made a-glow with this radiant experience in the hearts of its people, we can lift the world out of its tribulations. Without it, we shall be impotent for so great a task.

PRAYER FOR PEACE

Almighty God, who art the Father of all men upon the earth, most heartily we pray that Thou wilt deliver Thy children from the cruelties of war and lead all nations into the way of peace. Teach us to put away all bitterness and misunderstanding, both in Church and State, that we, with all the brethren of the Son of man, may draw together as one comity of people, and dwell evermore in the fellowship of that Prince of Peace who liveth and reigneth with Thee in the unity of the Holy Spirit, now and ever. Amen.
—Rt. Rev. Henry St. George Tucker in *The Messenger*.

Arkansas Methodist

State-Wide ★ Simultaneous . . . Jan

●	ARKADELPHIA Subscription QUOTA.....	1,260
	J. E. Cooper, District Superintendent	R. E. Simpson, District Director
●	CAMDEN Subscription QUOTA.....	1,757
	Leland Clegg, District Superintendent	A. H. Freeman, District Director
●	LITTLE ROCK Subscription QUOTA.....	3,500
	C. M. Reves, District Superintendent	Curtis Williams, District Director
●	MONTICELLO Subscription QUOTA.....	1,183
	Arthur Terry, District Superintendent	F. W. Schwendimann, District Director
●	PINE BLUFF Subscription QUOTA.....	1,389
	W. Neill Hart, District Superintendent	R. B. Moore, District Director
●	PRESCOTT Subscription QUOTA.....	1,408
	J. D. Baker, District Superintendent	R. L. Long, District Director
●	TEXARKANA Subscription QUOTA.....	1,470
	A. J. Christie, District Superintendent	Aubrey G. Walton, District Director



The Eyes of Ark
THE ARK

1. A sixteen page Journal
2. The only Publication formed about Arkansas
3. Despite the increased still one dollar per year
4. Every Methodist family Arkansas Methodist odist family. Sub both of these needs a

IN THE LOCAL CHURCH

1. Every family of the local church to be asked to subscribe for the Arkansas Methodist, either with a new subscription or renewal during the Circulation Campaign January 18-25.
2. Reports made on Monday, January 26, to the District Superintendent and to the Arkansas Methodist, Little Rock, Ark., of the result of the Campaign.
3. Any follow-up work that may be necessary to be reported at a later date.

Help Your Distri

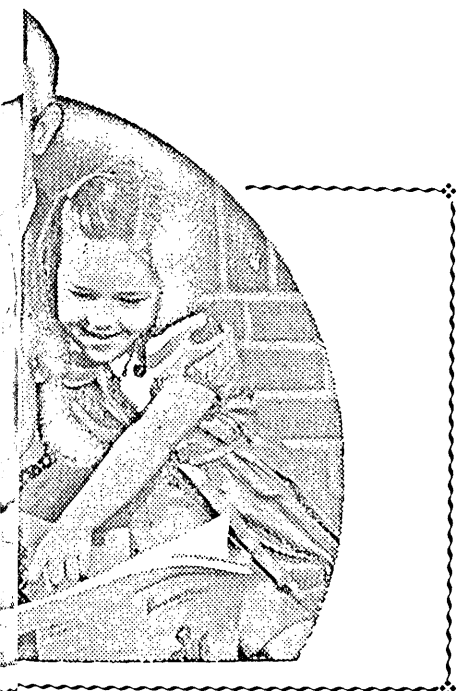
Watch The Arkansas Method

Watch the Arkansas Methodist the first w
February for a full report to date, by Districts :
Charges, of the results of the Circulation Cam
Have your church listed 100% in this first report.

Additional reports in later issues of the res follow-up work. Watch these reports!

BROTHER PASTOR! BROTHER LAYMAN! PUS

WID NORTH ARKANSAS CONFERENCES...
Circulation Campaign
January 18th Through January 25th!



Methodism Are On
N METHODIST

on Best Quality Book Paper.
ould proposing to keep you in-
ssm.
per and printing the price is
r.
ne Arkansas Methodist. The
bscription from every Meth-
the Arkansas Methodist and
e

North Arkansas Conference Quotas
DISTRICTS

- BATESVILLE Subscription QUOTA..... 672
G. C. Johnson, District Superintendent H. M. Lewis, District Director
- CONWAY Subscription QUOTA..... 1,079
R. S. Hayden, District Superintendent C. R. Culver District Director
- FAYETTEVILLE Subscription QUOTA..... 690
Sam B. Wiggins, District Superintendent Conner Morehead, District Director
- FORT SMITH Subscription QUOTA..... 1,347
W. V. Womack District Superintendent J. J. Decker, District Director
- HELENA Subscription QUOTA..... 780
J. L. Dedman, District Superintendent L. J. Barger, District Director
- JONESBORO Subscription QUOTA..... 812
E. W. Potter, District Superintendent J. S. Upton, District Director
- PARAGOULD Subscription QUOTA..... 850
H. L. Wade, District Superintendent E. H. Hook, District Director
- SEARCY Subscription QUOTA..... 809
H. H. Griffin, District Superintendent Alfred Knox, District Director

to Reach Its Quota

Help Make This Campaign Successful

The first State-wide, Simultaneous Circulation Campaign for the Arkansas Methodist ever projected. Help put it over.
Solve the circulation problem of the Arkansas Methodist in eight days.
A united effort by the Ministers and Lay Leadership of Arkansas Methodism is the answer.

How to Reach Your Quota

1. The District has reached its quota when the total of new subscriptions, plus renewals, plus subscriptions not due in the District, totals the District quota, although some charges are not 100%.
2. The Charge has reached its quota when, in the Charge, new subscribers, plus renewals, plus subscriptions not due equals the Charge quota.

THE ARKANSAS METHODIST . . . JANUARY 18-25



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

WHEN THEY CAME HOME

Two little boys sat on the fence and watched the big moving van back up to the porch. They saw the big movers lift heavy trunks on their strong backs. They were two unhappy little boys, for all they could say was, "I don't like."

"I don't like this street," grumbled Bobby.

"I don't like this house," grumbled Jack.

Father came up the walk with a load of books from the car, and he heard what Jack said, "Of course it doesn't look like home. It isn't home yet."

Both boys looked up in surprise. "It takes a lot of work to make a home. Home is where people who love each other work and play together. Everybody helps at home. Want to help carry books?" he asked.

So the two little boys walked behind the big moving men, and they carried their loads just as willingly.

"But it really isn't like home. There aren't any neighbors," Jack said sadly when Father stopped a minute to rest.

Father looked up and down the street. He saw the pretty white cottage next door, and the red brick house across the street where two tricycles waited on the porch.

"I am quite sure there are neighbors. Sometimes you have to be a neighbor first, you know."

Bobby and Jack looked up and down the lonesome street. No one was in sight. Then the screen door of the little white cottage opened slowly. They watched to see what would happen, for it seemed to be opening by itself. They saw why when a little brown dog dashed out the door dragging his leash after him, and then an excited lady came running out shouting and clapping her hands.

"Quick, Jack! You head him off, and I'll catch him," shouted Billy.

Of course two nimble-footed little boys were too smart for the little brown dog, and in no time at all they were carrying him back to his home.

"Thank you, thank you," she cried. "I wouldn't have had him run away for anything, for my little granddaughter loves him so. You are moving into the brown house, aren't you? Please tell your mother I'm coming over to see her when she is ready for company."

FUNNY SPELLING

There is a farmer who is YY
Enough to take his EE,
And study nature with his II,
And think of what he CC.

He hears the chatter of the JJ,
As they each other TT,
And sees that when a tree DKK
It makes a home for BB.

A yoke of horses he will UU
With many haws and GG,
And their mistakes he will XQQ
When ploughing for his PP.

He little buys, but much he sells,
And, therefore, little OO;
And when he hoes his soil by spells
He also soils his hose.

—The Messenger.



HAPPY TIMES AT HOME

Eagerly the two boys ran home to report the news.

"She talked just like Mrs. West next door at the old home," Jack exclaimed when he had told the story.

"It is a little bit like home," Jack said slowly.

"Of course," mother laughed gaily. "Now help me with these blankets, and you'll each have a bed to sleep in tonight."

So they went to work willingly, for it was fun to be making a home.

When the long day was over, and the movers had carried in the last load of boxes, Mother sat down wearily.

"We'll get the supper," offered Father. "Come on, boys, we can make toast."

Bobby pointed out the window excitedly. Across the way the lady in the white cottage was carrying something smoking hot in a big kettle.

Jack ran to open the door.

"I knew you must be tired," she said, "and I brought over some soup for your supper. No, I'll not stay to talk now. I'll be back tomorrow. Let me know if I can help," and off she went leaving the delicious smelling soup on the table.

Father found dishes while the boys hunted spoons. They sat down at their old places at the old table in the new dining-room. They heard the old clock ticking outside in the new hall.

"Just a minute," said Mother. And from a packing box she brought the party candlesticks and gay red candles.

Father lighted them. Then he bowed his head while he gave thanks to the Heavenly Father in the old familiar words the boys knew so well.

Jack looked across the table after the Amen. "It's just like home," he said to his brother.

Bobby listened to the ticking clock. He watched the candlelight on his mother's face.

"It is home," she said happily. I'm so glad we came."—Selected.

"I WANT MY COW"

Yes, a long time ago; it was in 1777 that a brave little girl and a brave English general met each other, and all about a cow! It was during the war of American Independence. It was late in the day and Lord Cornwallis was with a number of officers when the child was brought to him.

He said kindly, "Well, child, I am the general. What do you want?"

"I want my cow."

There was deep silence, and then roars of laughter from the officers. The young girl's eyes flashed, but she stood firm.

"Why did your father not come?" asked the general.

She replied: "My father is from home, but General, while you keep

A BOOK TO READ

By Blanche Chenault Junkin

TWIN DEER

Written and illustrated by Inez Hogan.

Where Lucy Fitch Perkin took real boys and girls from many lands for her famous "twin book," Inez Hogan takes animals.

"Twin Deer" tells of the frolicsome adventure of Nadine and Napi, two adorable little deer, who were brought up in a jungle home far away. Their mother had brought them up cautiously telling them to always keep in mind that "danger lurked in open spaces." They gave way to temptation and forgot their mother's teaching only to find that she was right, when the tiger came near capturing them. Father Deer rescued them with his mighty antlers.

The illustrations for this story are unusually good. Miss Hogan at one time supervised art in the public school of Washington, and later in New York City.

Among Inez Hogan's inimitable twins are Twin Seals, Twin Kids, Mule Twins, Kangaroo Twins, Bear Twins and Elephant Twins.

Published by H. R. Huntington, Springfield, Mass. Price \$1.00.

me here they may be killing my cow."

"And where are your brothers?" asked the general.

"The eldest is with General Gates, the second is with Harry Lee," she replied, "and my father is with General Washington."

"So, then, I think you are a little rebel," said the general.

"Yes sir, but I want my cow."

Lord Cornwallis was a noble gentleman. He said: "You are a brave child; you shall have your cow, and something more." Then stooping, he detached one of his diamond shoe buckles, and gave it to her, saying, "Keep this, and remember Lord Cornwallis can appreciate courage and truth, even in a little rebel."

So Anne had her cow again, and her descendants still treasure the gift of Lord Cornwallis to her.—Our Dumb Animals.

Mary had a little lamb,
But now that lamb is dead,
It went to school this morn with her,
Between two slabs of bread.

—War Cry.

THE FAMILY

Two great, strong arms, a merry way,
A lot of business all the day,
And then an evening frolic way—
That's father.

A happy face and sunny hair,
The best and sweetest smiles to spare;
The one you know is always there—
That's mother.

A bunch of lace and ruffy frocks,
A teddy-bear, a rattle box,
A squeal, some very wee pink socks—
That's baby.

A lot of noise, a suit awry;
A love for sweets and cake and pie,
The grammar may be wrong, but my—
That's me! —Pacific Methodist.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

1,700 MISSIONARIES IN THE WAR ZONE

(A message to the churches issued by the Foreign Missions Conference of North America, representing all American missionary agencies serving overseas.)

When we suddenly found ourselves involved in the war, the processes of cooperation among our respective mission boards and other agencies were immediately set in action for the sharing of information and united planning for the present emergency and the challenging tasks of the future.

Our thoughts turned at once to the missionaries. During the past year a steady withdrawal of personnel of most of the boards has been going on, especially from Japan, Formosa, Korea, Manchuria and penetrated China. It is estimated that over three thousand have left the field in this way. Many of these have taken up work in other mission fields. Some are now engaged at home in tasks related to the world mission. Others are at work in the home church or are studying for future mission service. With few exceptions all are eager to resume their work.

Yet there still remain in these war areas a considerable number of our missionary workers. In general the figures are: Japan, 82; Korea, 29; Penetrated China, 862; Indo-China, 56; Thailand, 83. British Malaya, 69; Netherlands East Indies, 59; Philippine Islands, 424; while 47 are en route to and from the United States, a total of over 1,700. Beside these there are over two thousand missionaries scattered throughout Free China, three hundred in Burma and a few in Oceania who may at any time be involved. The degrees of danger and likelihood of hardship differ according to the circumstances in these various areas.

So far as our information goes missionaries in Japan proper are being treated with consideration.

From the dependencies and occupied areas within Japanese control the reports thus far are reassuring. In some cases missionaries are believed still to be permitted to carry on the work of their institutions, and in other instances they are understood to be detained within their own homes. There are evidences that the Japanese authorities purpose to exercise the same consideration in treatment of North Americans which our governments are said to be showing the Japanese within our borders. Those missionaries in the actual conflict areas are sharing the perils and sufferings of all the citizens of their communities, and cabled reports indicate that they are taking their full responsibility in serving those in need.

From Free China the word is also reassuring. Missionaries are vigorously pressing their regular work and are strengthening the interdenominational approach to the new opportunities for Christian witness. In addition, all are continuing their ministry of relief for war sufferers.

Gratitude does not shut itself up in the heart. It does not content itself merely with being felt; it wants to speak. "Let the redeemed of the Lord say so." (Psa. 107:2).—Cumberland Presbyterian.

SCRIPTURE VERSE

WHO IS WILLING TO CONSECRATE HIS SERVICES THIS DAY UNTO THE LORD.

NOBILITY

True worth is in being, not seeming—
In doing, each day that goes by,
Some little good—not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kindly as kindness,
And nothing so royal as truth.

—ALICE CARY.

Goals Of Spiritual Life Committee, N. Ark. Conference

Dear Christian Chairmen:

As the year 1941 comes to a close it finds us still working and praying. "Close your ledger, then and leave in the Master's loving hands. Ask Him to blot out the errors, all its faults He understands. Then begin the fresh, new record, ask His help to keep it clean and in all the New Year's entries let the hand of God be seen."

Our times demand action. Jesus said, "I must be about my Father's business." So must we. We face a new day. "Before us looms a year of crisis." Methodist women must face the world with Jesus. Our hearts cry out, "Thy kingdom come, Thy will be done."

We need to follow Christ, fall upon our faces before Him, then arise rearmed with weapons of the Spirit. The Spiritual Life Movement has been a means of strength. How to make it vital is our task. It must be the driving force, the spiritual urgency. The first emphasis is upon the personal devotional life.

May we with this new contact with Jesus enter the New Year with a NEW AIM, a NEW LOVE, a NEW JOY, a NEW FELLOWSHIP, making this a New Year for Christ.

The Conference Spiritual Life Committee presents the following:

Theme: "Thy Kingdom Come, Thy Will Be Done."

Goals for the year:

1. A Spiritual Life Group in each W. S. C. S. enlisting more women, deepening spiritual life of each.
2. Every woman observing the Quiet Hour, reading Bible and other good devotional literature.
3. Greater emphasis on the Spiritual Life and the earnest seeking of new depths of spiritual power.

Goals First Quarter:

1. Observe Universal Week of Prayer, Jan. 4-11, with District or Zone retreat where possible. Otherwise, observe locally.
2. Observe World Day of Prayer, Feb. 20, 1942.
3. Cooperate with Pastor in Evangelistic Campaign, Jan. 1st through Easter.

May we express our deepest appreciation for your cooperation, inspiring letters, splendid promotion of your work, your love and fellowship in the past year. As we work and pray together in the New Year to help bring in His Kingdom, may we have a closer walk with God, taking Him as our Companion along the way.

Your in His Service,

Mrs. D. G. Hindman, Conf. S. L. Com.

Mrs. O. E. Goddard.

Mrs. J. L. Dedman, Secretary.

INDIANS SUPPORT MISSIONS

The Oneida Indians of Winconsin are giving out of their little for their less fortunate brethren, the Aymara Indians of Bolivia.

Last spring each member of the Oneida Methodist Church, in De Pere, Wis., set aside a row or a few hills of vegetables as "The Lord's Ground," the proceeds of the sale of the products to be used for evangelization and educational work among the Indians of Bolivia. The "Lord's Ground" realized \$22; and \$40 additional was contributed to this cause. It has been sent to Missionary John Herriek who serves the Aymaras at La Paz, Bolivia.

Years ago the Rev. J. H. Wenberg was a missionary of the Methodist

Church in Bolivia and ministered to the needy Aymara people. For sixteen years he has been in the United States serving Indian congregations—three years among the Poncas of Oklahoma, and thirteen years among the Oneidas. And in all these years he has been building a bridge of service and friendship between the Indians of the northern continent, and the Indians of the southern continent. He has never forgotten the extreme needs of the Aymaras for the Gospel and the three R's and medical attention.

"My daily prayer is that the Indian, here and elsewhere, may come in for more of heaven's blessings than in past," says Mr. Wenberg.

MANILA

Mrs. W. A. Themie has been elected president; Mrs. Jack Tipton was elected first vice-president and Mrs. O. M. Campbell second vice-president; Mrs. Louis Townsend, recording secretary; Mrs. L. E. Mobley, corresponding secretary. Secretary of Missionary Education, Mrs. C. H. Ashabanner; Secretary of Christian Social Relations and Local Church Activities, Mrs. H. W. Cowan; Secretary of Spiritual Life, Mrs. G. Mike, Jr.; Secretary of Supplies, Mrs. W. R. Brown; Secretary of Student Work, Mrs. Howard Perkins; Secretary of Literature and Publications, Mrs. Fred Needham; Secretary of Young Women and Girls, Mrs. O. M. Campbell; Treasurer, Mrs. Scott Wallace.

Thirteen members of this Society attended the Annual Officers' Training Day, which was held in Jonesboro December 1. They were the largest delegation present.

Much interest is being displayed by the new officers and plans for the work for the coming year are already under way. There has already been an officers meeting called and the various committees appointed to carry out the work effectively.

Plans are being made for an installation and pledge service to be held the first week in January.—Reporter.

EDITH MARTIN ZONE

The Edith Martin Zone of the Batesville District met at Mountain Home December 10. Miss Lavina Jelks, District Secretary, was in charge of the meeting. She was assisted by Mrs. Ralph Morris, Zone Chairman, and Mrs. Frank Ortman, Secretary of the Zone. Towns represented were: Cotter, Gassville, Yellville, Salem and Calico Rock, with sixty present. The visiting pastors were: Rev. T. C. Chambliss, Rev. Jesse Johnson. The pastor, Rev. J. J. Clark, led the devotional in the morning. Mrs. Wythe Adams had charge of the devotional for the afternoon session.

A lovely lunch was served the visitors during the noon hour. The tables were beautifully decorated, carrying out the holiday colors.—Reporter.

SCARRITT ASSOCIATE MEMBERSHIP FUND

Mrs. Anderson continues to send in encouraging reports for the Scarritt Scholarship Fund:

December 12—

Mrs. Charlene Cone \$1.00

Mrs. L. T. Cone 1.00

December 18—

Thornton W. S. C. S. 1.00

Mrs. Lionel Robertson 1.00

Benton Society 3.50

December 26—

Mrs. Maye Cheans 1.00

Rev. and Mrs. F. C. Cannon 1.00

Total \$9.50

There is no philanthropy equal to that which the gospel plants in the human heart. It turns the severest sacrifices for Christ and humanity into pleasures, and enriches the soul with impulses and aspirations that grow only in the soil of love.—Independent.

WITH THE CHURCHES

BINGEN CIRCUIT

We arrived at the parsonage November 18. On the 19th we began our plans for the Conference year. The former pastor, Rev. E. T. McAfee, had everything well organized. One evening after supper a noise was heard and on going to see what it was, people began to enter the front door and on to the dining room, and make their deposit there on the table. Thirty people came, and the table was well loaded. This was the beginning of a continued shower, and it lasted until last Sunday afternoon when the pastor had preached at three p. m. The Board called a meeting and invited the pastor to stay for the meeting. When it was over with, the pastor went to his car and found it loaded with many things.

The people have put a number of things in the parsonage that were badly needed, and we are thankful for all these. This truly is a great people to serve. Brethren pray for me, that I may be able to feed them on spiritual food and lead them in the way of a spiritual life, and lead those who are not Christians to know Christ as their Saviour.—A. J. Bearden, Pastor.

A NEW EXPERIENCE

The writer and his wife are at home in the Methodist parsonage at Thornton. Living in a Methodist parsonage is a new experience for this pastor. We have spent nearly twenty years in the pastorate (of the former Methodist Protestant Church), and this is our first move, or the first time for us to live elsewhere than in our own residence, since becoming a member of the Arkansas Conference; and with the exception of one year we are having our first opportunity to give full time to the work of the ministry. It is all so new, and so different, but the new experience brings us happiness unknown heretofore, and we feel that we shall have the most successful year of our ministry to date.

Our people have royally received us and we are earnestly praying

that we shall be able to meet their expectations in our work with them, and in our efforts to do what the Heavenly Father requires of us, and be worthy of a leader in the kingdom of God. Our financial income is far less than we have been used to as a business man for these past several years, but the love and appreciation of the loyal people we are trying to serve, and the joy that is ours for the privilege of being a full-time pastor more than make up for these things. We are indeed grateful to our faithful District Superintendent, Leland Clegg, and our beloved Bishop, Charles C. Selcman, for our appointment.—W. O. Tisdale, Pastor.

NETTLETON-BAY

The people of Nettleton and Bay have received us royally. Both churches have given us a bountiful shower which was very much appreciated.

Dr. Eugene W. Potter, District Superintendent, delivered a great inspirational sermon on the subject, "I Believe," after which he held our first Quarterly Conference. Both churches were well represented with good reports from all departments. Finances all up to date. World Service Acceptance, Bishop's salary and Conference Claimant's salary paid in full, save nine dollars which will be paid by the Bay Church School. The following was sent to the Orphanage: Nettleton, \$3.50; Bay, \$2.50.

We have received nine new members, one on profession of faith and eight by certificate.

We are serving two churches whose membership is loyal and faithful. We are expecting a good year.—A. L. Riggs, Pastor.

MURFREESBORO-DELIGHT CHARGE

We arrived at Murfreesboro November 21, and found the kitchen well supplied with groceries. The people of Murfreesboro and Delight gave us a fine reception at the church at Murfreesboro on the following Friday night, and the De-

light church came through with a huge pounding the following week. We are very happy in our work here and are expecting a great year. The ladies bought and put in the parsonage some beautiful furniture that adds to the comfort of the pastor and his family.

We are glad to be associated with the fine people of this charge.—I. A. Love.

CAMDEN INSTITUTE AND RALLY

The Camden Institute and Rally was held at First Church, El Dorado December 11. District Superintendent Leland Clegg, gave a soul-warming devotional and in a fine way kept the program running well ahead of schedule, closing so all could reach home early. Wind, rain and near-sleet made the going a little rough, but all were compensated for any inconvenience by the fine spirit that prevailed and the splendid welcome of Rev. Alfred H. Freeman, host pastor, and his people.

Brother Clegg introduced Dr. C. M. Reves who represented the cause of Hendrix College and the Ministerial Education movement in a fine way.

Rev. Clem Baker spoke for Christian Education in his usual helpful way. Miss Fay McRae presented the work of the Children's Division.

Rev. E. T. Wayland, editor of the Arkansas Methodist, spoke in behalf of the paper and asked that it be remembered and supported, not because of any feeling that might be tinged with sentiment because of the years it had been a part of Arkansas Methodism, but because of the contribution it may make to the ongoing of Methodism in our state in these days and in the years to come.

Dr. W. B. Slack, pastor of Winfield Church, Little Rock, was the inspirational speaker and brought a soul-warming message that was especially helpful in an hour of near darkness and gloom.

Dr. J. D. Hammons presided at

the period in which the cause of Missions was presented and gave us a view of that field of our work that will be helpful in the months ahead.

The ladies of the church served a splendid lunch to 142 persons.

Though the day was a gloomy one, we went away with a glow of spiritual warmth that made the disagreeable weather all but forgotten. It was a great day for Methodism of the District. We pray God that a spirit like unto the spirit of that day may go with us through the year and that we may be able to so work the program of the Conference that much fruit may be borne. Every cause of the Church was considered and speakers other than those we have mentioned brought helpful messages.—S. C. Dugger, Secretary.

LETTER OF THANKS AND APPRECIATION

I want to, through the channel of the Arkansas Methodist, express thanks for all the kindnesses that have been shown to both pastor and members at this time, when we have sustained the loss of the parsonage at Plumerville and damage to the church by fire.

First, we are deeply thankful to the Baptist Church for the use of their new parsonage while we are rebuilding ours.

Second, we wish to thank the members of First Church, North Little Rock, for the kindness shown the pastor and family. We appreciate greatly their remembering us.

Next, we wish to thank all the local people, church members and non-church members, for the aid given the pastor and church toward replacing losses. We are already making plans toward repairing the church and rebuilding the parsonage. Our parsonage that burned had just had a new roof placed on it and some materials were in hand toward the rest of the remodeling program. It was to have been completely remodeled and a bath added. Plans for the new building are that it will be a rock veneer.—Wm. A. Stewart, Jr., Pastor.

ARKANSAS METHODIST ORPHANAGE

This is the second report of Christmas Offerings received for the Orphanage up to date. I urge all of the brethren to see to it that the offerings are sent to me promptly so that the matter can be closed out as quickly as possible.

LITTLE ROCK CONFERENCE

Arkadelphia District	
Amount previously reported.....	\$ 459.65
Arkadelphia Ct., Mt. Zion Church.....	4.00
Tigert Memorial, Hot Springs.....	3.00
Malvern Station, additional.....	27.00
Princeton Ct.: Macedonia.....	5.65
Zion.....	3.05
Providence.....	2.30
Total.....	\$ 504.65
Camden District	
Previously reported.....	\$ 937.55
Bearden.....	25.00
Camden Circuit.....	6.00
Chidester Ct. Chidester.....	7.00
Wheeler Springs.....	3.00
Missouri.....	2.00
New Harmony.....	1.00
Silver Springs.....	1.00
Emerson Ct.: Atlanta.....	3.00
Christie's Chapel.....	3.00
Fordyce.....	45.40
Hampton Ct.: Harrell.....	4.00

Kingsland.....	12.00
Norphet.....	24.00
Union Ct.: Ebenezer.....	8.00
Total.....	\$1,081.95
Little Rock District	
Amount previously reported.....	\$ 671.89
Bryant Ct.: Salem.....	5.00
DeValls Bluff.....	5.00
Hickory Plains Ct.: Bethlehem.....	4.00
First Church, Little Rock.....	500.00
Pulaski Heights, Little Rock, additional.....	2.68
Winfield Memorial, Little Rock, additional.....	300.00
Primrose Chapel, additional.....	5.00
Chenault's Chapel.....	7.00
Total.....	\$1,500.57
Monticello District	
Amount previously reported.....	\$ 606.25
Mountain Hill Ct.....	10.00
Hamburg.....	35.00
Hermitage Ct.: Hermitage.....	5.10
Sumpter.....	5.00
Ingalls.....	2.00
Marsden.....	2.00
Palestine.....	2.00
Jersey.....	5.90
Total.....	\$ 673.25
Pine Bluff District	
Amount previously reported.....	\$ 704.99
Altheimer.....	21.00
Good Faith Ct.: Good Faith Ch.....	13.00
Lakeside Church, Pine Bluff, additional.....	3.00

Roe Ct.: Roe Church.....	6.00
Shiloh.....	5.00
Hunter's Chapel.....	1.50
Rowell Ct.: Union.....	2.00
Center.....	2.00
Wesley's Chapel.....	2.00
Mt. Olivet.....	2.00
Prosperity.....	2.00
Sheridan Ct.....	6.00
St. Charles Ct.: St. Charles.....	7.00
Pleasant Grove.....	6.00
Star City Ct., additional.....	5.00
Total.....	\$ 788.49
Prescott District	
Amount previously reported.....	\$ 281.83
Bingen Ct.: Pump Springs.....	1.00
Biggs' Chapel.....	1.50
Friendship.....	1.00
Avery's Chapel.....	1.60
Sweet Home.....	2.00
Doyle.....	1.50
Blevins Ct.: Blevins.....	11.00
Macedonia.....	1.00
McCaskill.....	4.00
Sweet Home.....	2.00
Forester.....	15.85
Delight.....	15.00
Total.....	\$ 239.29
Texarkana District	
Amount previously reported.....	\$ 570.70
Hatfield Ct.: Wickes.....	2.00
Cove.....	5.00
Horatio Ct.: Horatio.....	8.00
Walnut Springs.....	4.00

Gilham.....	3.00
Williamson.....	1.00
Lockesburg Ct.: Lockesburg.....	16.00
Richmond Ct.: Richmond Church.....	5.00
Texarkana Ct.: Harmony Grove.....	4.57
Total.....	\$ 619.27
Personal Gifts	
Amount previously reported.....	\$ 45.00
John Lea Willford, five-year-old friend.....	.50
Total.....	\$ 45.50
Grand Total received from Little Rock Conf., through Jan. 3.....	\$5,552.97
Correction: In my report of last week, a typographical error was made. Wilmar Circuit was credited with \$20 and it should have been Wilnot Charge, \$20. Wilmar Ct. has paid \$18.95, and was so reported in my report of last week.	
NORTH ARKANSAS CONFERENCE	
Batesville District	
Amount previously reported.....	\$ 143.66
Central Church, Batesville.....	15.65
(\$3.25 of this amount from Opal Walter's Class.)	
Melbourne Ct.: Wiseman Church.....	2.60
Melbourne.....	1.40
Total.....	\$ 163.31
Conway District	
Amount previously reported.....	\$ 66.95
First Church, Conway.....	75.00
Greenbrier Ct., Centerville.....	2.50
Gardner Memorial, N. Little Rock.....	25.30
Total.....	\$ 169.75
(Continued on Page Fifteen)	



THE LAYMAN'S PAGE

A. J. SHIREY, Editor



THE CHURCH IN THE MINDS OF A SHIFTING POPU- LATION

Since the turn of the century the United States has become to an unprecedented degree the land of a roving population. The coming of the automobile brought good roads. Good roads and the automobile furnished an opportunity to see what is on "the other side of the mountain," never before afforded so economically, conveniently and shall we say, enticingly, to any other peoples in history. The pioneering blood of our ancestry would doubtless give us hereditary incentives to "move on," with very slight promptings from the outside world.

A Changing Pattern of Economic Life

No one has to claim Viking ancestry to have reason to pull stakes and leave the old homestead today. Our changing economic life makes a nomadic way of living a necessity for millions of Americans. When we changed from a predominantly agricultural nation to an industrial nation, the workman was separated from a piece of ground and tied to a job. He has to go where work is to be found. When work can no longer be found where he is, he cannot long remain there. Sentimental reasons have little to do with where people live today, or with how long they will stay at any particular place. "Any place is a good place to live, if you can earn a living there" is becoming the attitude of more and more of our people. This is a long step from the time when people located their homes according to environmental factors of a social and moral nature. The economic factor is predominant in directing changes. This means that our people are being forced to think more in terms of making a living than in terms of the kind of life they live.

A Religious Problem

This shifting of a large part of our population from place to place is creating problems of a moral and religious nature faster than the Church is finding a solution to the problems. What are some of these problems?

First, there is the problem of carrying on religious work in many of our rural communities where the best trained, most capable and energetic young men and women have been drained away to work in war industries in great industrial centers such as Detroit, Chicago, Pittsburgh or Birmingham.

Not long ago the writer had occasion to travel through a rural community where in recent years there was a thriving Methodist Church. On inquiry it was found that the church was no longer able to carry on an attractive work which would command the attention of the community; simply because the more intelligent and energetic people, those who made up the leadership of the community, had moved away. In this particular community, nearly all of the men between the ages of twenty-one and thirty-five, not in the army, had moved to Detroit. The old home church was wrecked as a result of their leaving, but experience shows that the churches in Detroit are not correspondingly helped by the in-

flux of these Arkansas Methodists.

That is our second great problem. People plucked up from their old home environment and set down in the midst of vastly differing conditions of life do not easily re-adjust. They may have been very loyal Methodists in the church at Hickory Flats, but they do not have a sense of "belonging" when they attend the great church in the city to which they have moved. For this and many other reasons, these Methodists become lost to the Methodist Church.

Probably the greatest problem connected with the whole matter of a shifting population is that of making the people of our country church conscious. As long as people are tied down for life in a community they can't help knowing that there is a church in the community and knowing something of what goes on at that church, whether they attend it or not. But it is different with the transient family. Unless the church in their community does something out of the ordinary, they may never know that it exists. Unless it has a magnetic program with an efficient means of advertising, the people will not be reached.

Ministering To a Flowing Stream

The church's task today is that of giving the Gospel to a flowing stream of humanity—a stream that is here today, and gone tomorrow. This means that the church cannot rely on methods that worked in the past. Herein lies the explanation of the greater successes being reported today in the use of the friendly visitation type of evangelism over the old mass meeting type.

Under the changed circumstances of these persons who have become "job followers," is the fact that 11:00 o'clock Sunday does not mean church time for many of them. The church must adjust itself to meet the time schedule of an industrial age. This may mean that preaching will become a minor part of the services of Protestant churches.

Reason For Hope

There is reason to believe that sooner or later the church will deal effectively with this great problem. The reason lies in the fact that at last the church has discovered that it exists. Intelligent churchmen, laymen and ministers alike, will do well to give more prayerful attention to the means and methods to bringing the Gospel of Christ more effectively to people who are not anchored to the soil.

A DIFFERENT WAY OF LIVING

This does not refer to a greater spirituality, rather it has to do with alterations in the pattern of things to which we have accustomed ourselves. The stoppage of the manufacture of automobiles for civilian use and the restrictions of tire sales means that we must change our way of doing things. If these restrictions last until the present automobiles and tires in service give away, which will not be over a year at the longest, repairs being as difficult as they are, we will witness a change beyond the power of imagination to visualize before it comes to pass. Gradually, over a period of more than twenty years, we have

become a nation of automobile users. We have adjusted the schedule of our lives to the use of automobiles.

Without automobiles, a different time schedule will have to be made for many of our church gatherings. District and Annual Conferences will require more of the members' time due to the slowing up of means of transportation. Getting to church services will become a virtual impossibility for many people who live at a distance from church. People who have purchased suburban homes on roads with no regular transportation besides private automobiles, will find themselves greatly handicapped in reaching their work in the city. It is not unreasonable to think that this may lead to further complications of the already badly complicated housing problem in all of our cities.

Living At Home

When the old family "jalopy" cannot run any more, people will be forced to learn once more what it is like to stay at home. It has often been remarked in recent years that American homes are just a place to go when there is no other place to go. This bids fair to be changed within the year 1942. Right now, might be a very propitious time for local churches across this country to begin teaching courses in "How to Live With Your Own Family"; or "Living at Home and Liking It." It will be interesting to see what people will use their few remaining miles of automobile travel for, when they begin to conserve the old bus and look with anxiety toward the day when the wheels will turn no more. Which will suffer first, the "honky-tonks" or church attendance?

WITH REGARD TO MEN IN THE SERVICE

The Rev. S. Arthur Devan, director of the General Commission of Army and Navy Chaplains, urged the women to "stop calling the men of the regular Army and the training camps 'boys.'" He said, "They are not boys but men of from twenty-one to thirty-eight years old. To call them boys savors of sickly sentimentality. And don't let the uniforms confuse you. They have not changed the men who wear them."

Dr. Devan also asked the women to encourage young ministers to offer their services as chaplains, but to insist that the churches guarantee their re-employment after the end of the emergency, just as employers in the business world have agreed to do. Another task he suggested to the women of the churches is to assist in furnishing the 600 chapels to be built in the training camps. (From The Union Signal, Jan. 3, 1942).

It is worth noting and calling to the attention of parents of girls in the courtship period of life, that this

Asthma Agony

Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 60c. Money back guarantee unless fully satisfied.

man, who should know what he is talking about gives a fair warning, "Don't let the uniforms confuse you. They have not changed the men who wear them." He is not being unkind or unfair to the men who wear the uniforms when he voices this warning. Common sense should teach us all that if a young man was unfit to keep the company of a young lady before he was called into the service, simply inducting him into the Army or Navy and putting him in a uniform in no wise makes him a saint. Parents who push their young daughters forward, urging them to "date" any man in the uniform, may be very patriotic, but they are likewise very foolish. A wise parent will be as much concerned with the character of the man in uniform who keeps company with his or her daughter as if he were merely the boy around the corner.

Mother, This Home-Mixed Cough Relief Is Wonderful

No Cooking. Very Easy. Saves Dollars.

To get the most surprising relief from coughs due to colds, you can easily prepare a medicine, right in your own kitchen. It's very easy—a child could do it—needs no cooking, and tastes so good that children take it willingly. But you'll say it beats them all for quick results.

First, make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. Then get 2½ ounces of Pinex from any druggist, and pour it into a pint bottle. Then add your syrup. This gives you a full pint of really splendid cough syrup—about four times as much for your money. It never spoils, and lasts a family a long time.

And for real quick relief, it can't be beaten. It acts in three ways—loosens the phlegm, soothes the irritated membranes, and helps clear the air passages.

Pinex is a special compound of proven ingredients in concentrated form, well known for prompt action in coughs and bronchial irritations. Money refunded if it doesn't please you in every way.

Old Age Policy Pays Up to \$100 a Month!

Needed Protection, Ages 65 to 85,
Costs Only 1 Cent a Day

The Postal Life & Casualty Insurance Co., 528 Postal Life Building, Kansas City, Mo., has a NEW accident policy for men and women of ages 65 to 85.

It pays up to \$500 if killed, up to \$100 a month for disability, new surgical benefits, up to \$100 for hospital care and other benefits that so many older people have wanted.

And the cost is only 1 cent a day—\$3.65 a year!

Postal pays claims promptly; more than one-quarter million people have bought Postal policies. This special policy for older people is proving especially attractive. No medical examination—no agents will call.

SEND NO MONEY NOW. Just write us your name, address and age—the name, address and relationship of your beneficiary—and we will send a policy for 10 days' FREE INSPECTION. No obligation. Write today.

First Church, Batesville and Its New Pastor

By H. W. JINSKE

THE First Methodist Church of Batesville has started a great program with Rev. Horace M. Lewis as its new pastor. In a personal interview the writer asked Rev. Mr. Lewis "what is your conception as to the function of the Church and its ministry?"

He replied, "the Church should through its ministry preach a gospel of vital Christianity, uplift men spiritually, and bring them face to face with God. The church should not be a sounding board for some kind of propaganda nor an agency for fostering religious and racial prejudice. All men should find within the fellowship of the Church the presence of the living Christ. The minister, because he has had an unpleasant experience through the week should not vent his wrath upon the congregation the following Sunday."

His messages reveal that he is well versed in literature, history, and philosophy—drawing upon these sources to enrich his sermons which are all rooted in a Biblical text. In the writer's opinion he has a very deep understanding and appreciation of the philosophy, background and motive of Biblical literature and Biblical characters. He seems to be at home with them. His messages are well delivered, full of good content and well constructed.

Rev. Horace M. Lewis was born at Mt. Vernon, Arkansas. Most of his boyhood was spent at Vilonia, where he received his elementary and high school education. In 1916 he attended the Arkansas State Teachers College. When the United States declared war on Germany he answered the call of his country and served in the army eighteen months, twelve of which was overseas. After the war he resumed his studies at Hendrix, graduating in 1922. In 1927 he graduated from Southern Methodist University, Dallas, with the degree of Bachelor of Divinity.

In connection with his early ministry he taught rural schools in Faulkner county and later was engaged in the teaching service at Valley Springs Academy. It was here that he met his wife, Miss Anna Martin, a fellow member of the faculty and a graduate of Galloway College. To this union was born a daughter, Anna Martin, now a senior in the Batesville High School.

Brother Lewis was for six years director of the Wesley Foundation at the University of Arkansas, which was also a teaching relation at the University. Among the pastorates of his ministry are: Clinton Circuit, Melbourne Circuit, Valley Springs, Judsonia, Wilson, Morrilton, Rus-



REV. HORACE M. LEWIS

sellville, and Batesville.

Here are some of the high points of the church's program for the new Conference year: (1) The college Methodist students have been entertained under the auspices of the Woman's Society of Christian Service of which Mrs. I. N. Barnett, Sr. is president; (2) A beautiful Christmas pageant with Mrs. Nels Barnett, Jr. director; (3) A caroling service; (4) Student recognition service; (5) Watch night service for the New Year.

The program of the church for each month has been planned. Each fourth Sunday evening will be devoted to missionary work. The Church School with Nels Barnett, Jr., as superintendent, will have charge of this. Beginning with January we have in addition to the regular services:

January—Missionary and Evangelism Rally; Arkansas Methodist Campaign.

February—Hendrix College Rally; Training School.

March—Mission Study Book; Evangelistic Campaign; Visitation; Revival, March 29-April 5.

April—Easter Services and Offering; Woman's Society of Christian Service Conference.

May—Mothers' Day; District Conference; School Closing.

June—Training. Pastors' School; Assemblies.

August—Vacations.

September—Church School Check up and Rally Day.

October—Begin Church School year; Close out Conference year.

Church-Wide Survey Of Benevolences

IMMEDIATE start on a church-wide survey of the benevolence responsibility of The Methodist Church was approved by the Legislative Committee and the Executive Committee of the General Commission on World Service and Finance at a joint meeting held in Chicago, recently. Authorization for the survey was given by the 1940 General Conference.

Every phase of the financial giving of the Church will be investigated in the two-year program, so that the facts and materials assembled and the conclusions based on the survey may be presented by the Commission to the General Conference of 1944 for consideration in passing legislation to reconstruct and extend the benevolence program of Methodism.

The survey, to be conducted under the direction of four special sub-committees of the Legislative Committee and Rev. O. W. Auman, treasurer of the World Service Commission, will reveal prevailing world conditions to which our Church is obligated to minister and the fields of activity in which the Church is to serve the world's need, both in the United States and its dependencies and in all other countries of the world.

Bishop Ernest Lynn Waldorf, of Chicago, chairman of the World Service Commission, stated that the survey will cover such subjects as The Methodist Church's obligation in: "Extending the life and influence of the Church in missions and evangelism, Christianizing the foreign policy of the United States, ecumenical church organizations, such as the International Missionary Council and the World Council of Churches; world peace, international organization for peace times, Christian social and economic order, character and social development by education, and organized philanthropy, both local and national.

"This study will show the relative importance of each of these fields of activity and indicate the agencies of the Church which should be created to conduct such activities and ministrations. The research will involve the use of experts and specialists in respective fields, the securing of advice from theological seminary and college faculties, interviews with leading ministers and laymen, and counsel from Board and Commission secretaries and staff workers."

A complete survey will be made of all Conference benevolences to show the types of institutions and organizations supported from such funds, which will be coordinated with a survey of the present operation of the total benevolence program. Opinions of bishops, district superintendents, pastors and laymen will be sought in this part of the investigation.

On the local Church level, the survey will attempt to discover the feeling of obligation regarding the benevolence program, the best methods for its support and the methods of presentation of the askings. Decision as to the ways in which this phase of the investigation will be conducted will be made by the survey sub-committee later.

In addition to the fact-finding survey on the entire benevolence program, another World Service Commission sub-committee will make a study of the current rela-

tion between World Service and Annual Conference benevolences. This study will be made from comparative statistics and through joint meetings with the appropriating Boards.

World Service apportionments to the Annual Conferences to be suggested to the 1944 General Conference for the next quadrennium will be studied by the third sub-committee, with four methods to be considered. This sub-committee also will take up the question of a specific method of apportionment to the districts and charges of each Conference.

The fourth World Service Commission sub-committee will prepare new and amended legislation in the light of the foregoing survey and studies to be presented by the Commission to the General Conference. First work of this sub-committee will be that of considering revisions to the present law as it now stands in the Discipline.

Actual work on all four phases of this program will be started at once, with each sub-committee reporting to the full Legislative and Executive Committees as working plans progress. Information obtained, including the results of questionnaires, will be assembled in the Chicago office of the World Service treasurer.

NEURALGIA
Capudine acts fast because it's liquid, relieving pains of neuralgia quickly, pleasantly. Soothes upset nerves. Follow directions on label. All druggists. 10c, 30c, 60c bottles.

LIQUID CAPUDINE

TO RELIEVE MISERY OF **COLDS** quickly use

666 LIQUID TABLETS SALVE NOSE DROPS COUGH DROPS

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, pimples, cuts, bruises, etc. 35c.

→ **GRAY'S OINTMENT**

SKIN ON FIRE?

For prompt, long-lasting relief, apply medicated, comforting Resinol 45 years in effective use

RESINOL

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

SUBSCRIPTIONS RECEIVED FROM PASTORS

- 102—El Dorado, First Church, Alfred H. Freeman.
- 6—Harrisburg, G. E. Patchell.
- 4—Nashville, J. W. Mann.
- 4—Widener-Madison, Lyman T. Barger.
- 3—Vantrease Memorial, El Dorado, W. R. Burks.
- 3—Sheridan, B. P. Roebuck.
- 2—Parkin—W. A. Lindsey.
- 2—Thornton, W. O. Tisdale.
- 1—Washington Avenue, North Little Rock, E. J. Hollifield; Ash Flat, L. R. Ruble; Pea Ridge-Brightwater, Clarence Wetland; Dardanelle, E. W. Faulkner; Heber Springs, W. W. Albright; Fairview, Texarkana, Otto W. Teague; Huntington Avenue, Jonesboro, W. A. Downum; Hope, K. L. Spore; Conway, C. R. Culver; Helena, W. H. Goodie.

The Sunday School Lesson

By DR. O. E. GODDARD



The Infancy and Boyhood of Jesus

LESSON TEXT—Matt. 1:2; Luke 1:2; 2:25-35, 39-46.
GOLDEN TEXT—Jesus advanced in wisdom and stature and in favor with God and man. Luke 2:52.

LESSON FOR JANUARY 11, 1942

How we would like to know the full details of Jesus' infancy, childhood, young manhood. We have very little authentic information as to these periods. There were stories galore in the apocryphal literature concerning these periods. There were stories of his turning mud birds into real birds. There were numerous stories of miracles he wrought among his playmates during his childhood. None of these stories are credible and the church has never taken them seriously.

Mary, his mother, kept many things in her heart which she never divulged. Perhaps she told intimate friends many things which he said and did as a child. Mary of course knew of his immaculate conception. She may have known that he was the Christ. But evidently the synoptists did not get much information from Mary.

It is likely that people of spiritual discernment had some intimation that there was something extraordinary in this unusual child. Surely that was true of Simeon. It seems that Simeon had had information that he would see the Christ before going hence. Simeon was led to the temple by divine influence just as Mary and Joseph brought him to the priest, as the law required. An afflatus came upon Simeon and he took the child in his arms and exclaimed: "Lord, now lettest Thou thy servant depart in peace according to thy word. For mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

There were doubtless other outbursts like this during the infancy and childhood of Jesus. People of spiritual illumination discern things that those of obtuse spiritual natures do not see. When these illuminated ones break out in such ejaculations as did Simeon, they are called often, enthusiasts, fanatics, and fools.

With our limited knowledge of the childhood of Jesus and with a fairly good imagination we can, in some measure, reconstruct the child life of Jesus. Jesus' family was poor in this world's goods. He felt the pinch of poverty from his infancy. The fact that he was born in a manger would suggest poverty. True, Bethlehem inns were all full, but Jerusalem was not far away where money could have secured comfortable quarters for an expectant mother. But Joseph could not pay the price. Again, when they at the close of the days of her purification brought the child to the priest they brought the least expensive offering permissible by the law. Surely it was not because they were parsimonious, but because they were poor. Joseph the carpenter eked out a bare living for his family. It is also probable that Joseph died while Jesus was yet a boy. If so, the problem of poverty became more acute.

I have been in the half cave and half house which tradition says was their home. It is an excavation on the side of a hill with perhaps half of the house above the surface. Such were many of the homes of the poor in Nazareth at that time.

Jesus grew up in a religious home. With all their faults the Jews taught religion to their children. Even today the Jews are spending more money per capita for religious education than any other people in the world. Before Jesus went to school he was taught what I shall call the Jewish confession of faith. This is what it was: "Hear, O Israel; the Lord our God is one Lord." (Monotheism). And thou shalt love thy God with all thine heart and with all thy soul, and with all thy might." Every Jewish child could recite this confession in his pre-school days.

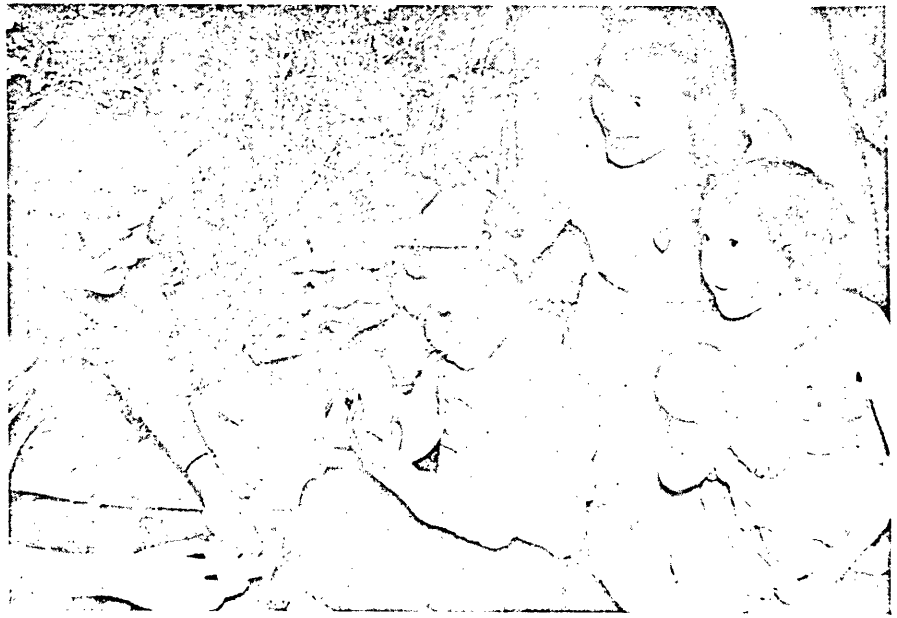
At six Jesus went to the synagogue to school as all Jewish children did. The curriculum in this school was wholly religious. Doubtless Jesus' familiarity with the Old Testament was acquired in the synagogue school.

Jesus grew as a normal child. He was not a prodigy nor a monstrosity, but just a normal child. "Jesus advanced in wisdom and stature, and in favor with God and man." (I have no disposition to go into controversy as to when Jesus first knew he was the Messiah. To my mind to attribute this knowledge to him when he was in his mother's arms is preposterous).

I have stood at the great spring in Nazareth where the whole town gets its water supply and I visualized Jesus as a child going with his mother with her water pot to get water for the family. I saw him as a natural playful child plucking flowers and throwing stones.

I stood also at the traditional home-shop where Jesus toiled as a laborer to support the family. I thought of Lew Wallace's picture of Jesus as he gives it in Ben Hur. Joseph and Jesus met officers who had arrested a galley slave for some minor offense and were abusing him. Joseph looked at the prisoner and said, "The Lord help you." Jesus hitherto unseen standing behind laid down his ax and going to a great stone took from it a pitcher of water. He laid his hand kindly upon the prisoner and smiled tenderly at this hard-hearted and mistreated prisoner. The prisoner's heart was melted by this deed of kindness. Perhaps like episodes often happened in the life of Jesus in his young manhood.

Jesus was a religious boy. This is indicated by the incident in the Temple. He was attracted to the Temple. He had affinity for the houses of God. There is nothing supernatural demonstrated by the colloquy with the learned doctors. All of us who have taught twelve-year-old children have been amazed sometimes at the questions they propound. A normal child at twelve



Hendrix College girls of Galloway Hall and members of Tau Omega fraternity for men each held Christmas parties shortly before leaving for the holidays. Galloway girls entertained first-graders of one of the Conway public schools and Tau Omega entertained children from the grade school at Plumerville. Galloway gave each of its guests several gifts and refreshments; Tau Omega treated their guests to a turkey dinner. In the picture above, taken at the Galloway party are Virginia McNabb, left, Hendrix freshman from Pocahontas, and Judy Harrison, Hendrix freshman from Little Rock, together with Clois Ray Glover (eating ice cream) and Shirley Dean Herring of Conway.

who has been properly trained and whose mind and soul are opened to God gets insight in things divine that astonish adults. What an auspicious beginning for life it is for boys and girls to be religious in their youth.

As a young man Jesus was a laboring man. He perhaps was the head man in the shop after Joseph's death. We can easily imagine him as industrious, honest, and fair in his work. We can think of him as obliging to his customers and considerate of his employees. Laboring men—labor unions—would do well to take Jesus as a model laboring man.

Jesus discovered the child. Prior to the coming of Jesus the child had but scant recognition. All ancient peoples would have been glad had there been no helpless infancy nor prolonged childhood. They would have been glad had people been born full-grown. To them childhood was only a necessary prelude to adulthood. Jesus astonished his followers by the attention he gave to the child. He gave the child primacy in the Christian church. The child is gradually coming into his own. To provide for the child we remodeled our church architecture, created a vast literature for children and those who teach children, and have gone in search of the most expert teachers for the child.

A study of the childhood of Jesus ought to impress us anew with the potentialities and possibilities of childhood.

ORPHANAGE

(Continued from Page Twelve)

Fayetteville District	
Amount previously reported	\$ 107.56
Green Forest	8.00
Total	\$ 115.56
Fort Smith District	
Amount previously reported	\$ 113.70
Midland Heights, Fort Smith	18.10
Huntington-Pine Street	6.75
City Heights Church	2.87
Ozark	10.10
South Fort Smith	4.00
Waldron Ct.-Square Rock	2.50
Total	\$ 188.32
Helena District	
Amount previously reported	\$ 91.44
Elaine Ct., Mellwood	2.20
Forrest City	21.42
Holly Grove (Children's Division)	14.25 of this
	10.00

Woman's Missionary Society,	
Marianna	5.00
West Helena	10.00
Wynne	40.00
Total	\$ 180.06

Jonesboro District	
Previously reported	\$ 173.54
Dell Ct.	7.25
Lake City Ct.: Lake City	4.00
Lakeview	3.38
Lansford	3.40
Marked Tree	20.00
Truman	5.00
Wilson	127.04
Total	\$ 343.61

Paragould District	
Amount previously reported	\$ 68.19
Lorado Ct.	15.50
Fourth Street Church, Rector	12.65
Total	\$ 96.34

Searcy District	
Previously reported	\$ 78.55
Beebe	10.00
Clinton	3.00
Gregory	10.00
Judsonia	2.55
Kensett	12.00
McCrory	24.24
A Friend	100.00
Total	\$ 240.34

Grand Total received from North Arkansas Conf., through Jan. 3	\$1,194.29
Received from both Conferences through Jan. 3	\$7,049.26

Language fails me to express my appreciation of the loyalty and cooperation of the brethren of the ministry and laity and friends of our wonderful plant known as the Arkansas Methodist Orphanage. From this report, you will see that the Little Rock Conference has paid \$5,552.97 of the \$6,000.00 allocated, and the other is in sight; the North Arkansas Conference is doing well and I think every preacher in that Conference will give each church an opportunity to give.

At the present time, we have 37 children in the Home—22 from the Little Rock Conference and 15 from the North Arkansas Conference. They constantly change as to number, dependent upon our action in letting children out and taking them in.

Everything is satisfactory and doing well and once again I appeal to the brethren of the ministry and ladies of the church to come to see us and see what you have—it is yours, not mine, but I am trying to run it as you want me to. At the proper time, I will publish by districts any shortage in the allocations. Send the offerings in as quickly as you can, brethren.

With best wishes for all, I am, yours truly,—James Thomas, Superintendent.

INDIGESTION

Gas may excite the heart action. At the first sign of distress smart men and women depend on Bell's Tablets to get gas free. No laxative but made of the fastest-acting medicines known for symptomatic relief of gastric hyperacidity. If the FIRST TRIAL doesn't prove Bell's better, return bottle to us and receive DOUBLE Money Back. 25c.

WINFIELD MEMORIAL

A PROBLEM YOU CAN HELP SOLVE

Since we are getting well into our new Conference Year, the Board of Stewards has had to set up and adopt the Budget for the year even though enough pledges have not yet been received to take care of it. Only the necessary items for running the church are included in the Budget and it is important that we get it pledged at the beginning of the year so that our bills can be taken care of each month.

Think what a problem you would have if you did not get your salary check for a month or two after the first of the year. The church has this same problem when its members do not make their pledges and begin paying regularly at the beginning of the year.

You do not have to wait for a Steward to call on you before you sign a pledge card. Just phone the office and the Secretary will fill out a card for you.—W. P. Ivy, Chairman Finance Committee.

NEW IN WINFIELD FELLOWSHIP

Mr. T. C. Caiborne, 1114 N. Polk. . . Miss Verna Rose Myers, 1204 Battery. . . Mrs. Eena Sellers, Kensaw Apts., 1116½ Main. . . Wellington Selers, Kensaw Apts., 1116½ Main.

OUR KNOWN SICK

Mr. C. D. Seymour, Baptist Hospital. . . Mr. T. M. Stinnett, 4115 Lee Ave. . . Mrs. Estella Huff, Baptist Hospital.

LET'S EXPERIMENT

Winfield has been having a Church dinner every Wednesday evening for 18 years, and some of those who have "served tables" say they want to rest from that.

The Committee recommends one Church night supper each month, THE THIRD WEDNESDAY, following the monthly meeting of the Circles on the third Monday, and that this be made a big affair, tables to be set for several committees and groups.

The other Wednesday nights, 7:30, will be given to individuals, evangelism, missions, stewardship and singing.

You will have to give this a trial by being present or you will still not know the answer.—The Committee.

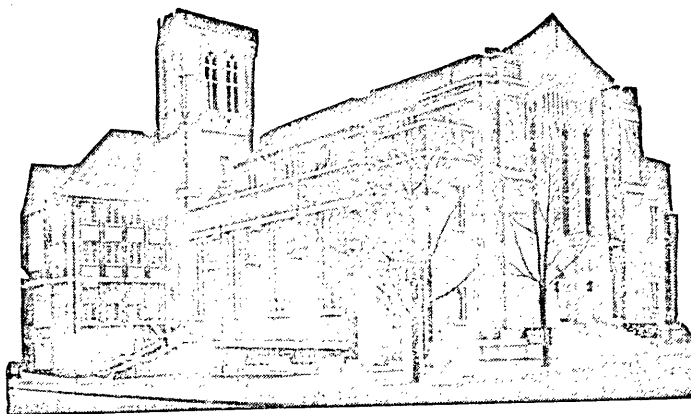
KNOWN WINFIELD MEN IN UNIFORM

Stewards—Dr. W. R. Alstadt, Dr. Harvey Shipp, Mr. Girard Shofner.

Junior Stewards—Mr. Bill Wilson, Mr. Roger Howard, Mr. Robert McNeely.

Others—Mr. John Marshall, Mr. Fletcher Houchens, Mr. Ernest Banschhof, Major H. S. Bronson, Mr. Lloyd Witten, Mr. Jim Short, Mr. Raymond Price, Mr. Kenneth McClain, Mr. Jack Rumrill, Mr. Kenneth Kellum, Mr. Merrill Hinkson, Mr. George Carpenter, Mr. Dan Cotton, Mr. J. R. Fordyce, Dr. M. D. McClain, Mr. Miller Gewin, Mr. Robert L. Harrison, Mr. Charles King, Mr. Charley Hall, Mr. Harry Hall, M. T. O. McCarty, Mr. Walter Withrow, Mr. Robert H. Beach, Mr. J. Geary Scoville, Mr. David Taylor.

(If you know of others, we will appreciate your giving their names to the Church Office).



Sixteenth and Louisiana, Little Rock

"Where Old-Fashioned Friendliness Survives"

W. B. SLACK
Minister
R. EUGENE BRITAIN
Assistant Minister
J. R. HENDERSON
Church School Supt.



MRS. I. J. STEED
Minister of Music
MISS KATE BOSSINGER
Organist
MARGUERITE GOLDEN
Church Secretary

The Minister is available for interviews and counsellings any time needed.

Next Sunday At Winfield

10:00 A. M. Church School.

10:55 A. M. Sermon, "IN A DAY OF UNCERTAINTIES"
—Dr. W. B. Slack.

Text, "One thing I know, that whereas I was blind, now I see."—John 9:25.

6:00 P. M. Junior High, Senior, Young People's Fellowship and Young Adult Fellowship.

7:30 P. M. Dr. C. M. Reves, District Superintendent, will preach.

THE MINISTER'S MESSAGE

By W. B. SLACK

LET'S US SUPPORT THE METHODIST (radio) HOUR, KTHS each Sunday afternoon, 4:00 to 4:30 o'clock. Let us of Winfield Church tune in, and call our friends to do so and then be worshipful and attentive. This is another method for unifying all peoples, especially Methodists, in the interest of worthwhile Causes. This will be an hour when many people will find inspiration for their days and faith for their nights. Dr. Warren Johnston will speak next Sunday.

LET US BE PROUD OF ARKANSAS METHODIST.

Its services runs far back into the history of the State and nation. It has planted and it has reaped for God and man. It has disseminated the Gospel truth through its Educational Institutions; it has mothered orphans in its home. It has sought the wanderer in the mountain places. It has been a refuge for the weak and the sinning in its cities. It has been a mighty challenge to the strong to set the world on a new track.

LET US BE PROUD OF AMERICAN METHODISM

Its vision is ever expanding. Its program is all-comprehensive. Its service is for every kind of person. Methodism has a national power, a national policy, a national outlook. We can determine the destiny of America. We are proud of Methodism's work.

LET US BE PROUD OF THE CHURCH

of which all of us are part. The history of nations is the history of the Church that dominates that nation. The Methodist Church has no purpose to dominate America dictatorily, but we do intend to take our place and do our work for high morality, for deep spirituality, and for broad service. The work of the Church is the foundation upon which all things else are built and are secure.

LET US PREACH WITH PRIDE AND PRIVILEGE AND POWER.
Let us support the Methodist (Radio) hour, KTHS.

THIS WEEK'S PRAYER

(To be used at the six o'clock prayer time)

Dear Lord, as the vine reaches toward the sunlight before it fastens itself to hold, so we reach out in hopes and faith to Thee, Thou Sunlight of perplexed and disturbed souls. Assure us again that Thou art here. Amen.

METHODIST CHURCH

Christian Education

By R. Eugene Britain

Church School Attendance
Last Sunday 386
A Year Ago 535

Departmental Reports

	Pres.	On Time	Cont.	Stay
Jr. Hi	42	40	31	27
Sr. Hi	42	37	35	35
Y. P.	39	30	25	25

Adult Report

Fidelity Class	17
Men's Class	26
Jenkins Class	20
Hinton Class	17
Wedding Ring Class	28
Friendship Class	14
Aszby Class	14
Couples Class	33
Bullington Memorial Class	9
Young Men's Class	9
Adult Officers	9

Total.....187

Fellowship Reports—6:00 P. M.

Junior High Dept.	26
Senior High Dept.	31
Young People's Dept.	22
Young Adult Dept.	23

FELLOWSHIP PROGRAMS

January 11—6:00 P. M.

Senior High Dept.: Leader, Miss Frances Cooper; subject, "Great Patriots, Ancient and Modern."

Young People's Dept.: Guest speaker, Mr. Gerland Fatten. subject, "How Works In His World—Through Individuals and Great Causes."

YOUNG ADULT FELLOWSHIP

6:00 P. M.

Dr. Paul L. Day, of the University of Arkansas Medical School, will be the guest speaker at the meeting of the Young Adult Fellowship this Sunday. His subject will be "The Physical Effects of Alcohol," and several charts will be used as illustrations.

Preceding the program a period of fellowship and recreation will be held with Mr. Howard Margrave as the leader. All young adults of the Church are invited.

CHURCH CALENDAR

MONDAY, JAN. 12—

7:30—Meeting of the Young Women of Winfield at the home of Miss Dorothy Kinscr, 2424 Chester. Program will be in charge of Miss Eugenia Florian, and Mrs. Peyton Golden, Chairman, will preside over the business session.

TUESDAY, JAN. 13—

6:30—Members of the Wedding Ring Class will meet at the Church for a covered-dish supper.

3:30—Antiphonal Choir practice at the church.

WEDNESDAY, JAN. 14—

7:30—Devotionals, by minister.

THURSDAY, JAN. 15—

3:30—Junior Choir practice at the Church.

7:30—Chancel and Wesley Choir practice at Church.

FRIDAY, JAN. 16—

3:30—Boys' Choir practice at the Church.

7:30—Boy Scout meeting at the Church.