

# 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, APRIL 30, 1942

NO. 18

## Wanted—Horn Blowers

WE FREQUENTLY receive reports from pastoral charges or districts prefaced with the statement, "I do not like to blow my own horn, but . . ." Then will follow usually a perfectly proper report, often very conservative in nature, which gives to the church general a report of Kingdom building which is interesting and encouraging to all.

In the large, we do not have any way to get reports of special achievements in church or district work except as those on the field send us those reports. Pastors and District Superintendents should get away from the idea that they are "blowing their own horn" when they report items of interest from their work. Having spent twenty years in the pastorate, we speak out of personal experience when we say that any special achievement in a pastoral charge, worth writing about, is the result of the labors of our church people as well as the pastor. There are churches in our state which have activities and special programs that would thrill and help many struggling churches if they but knew it. A report of such work is the equivalent of a testimony for Christ and will effect the church general as personal testimony in a local church helps the congregation. For the good it will do your own people and for the good it will do other churches about us, pastors should report through the Methodist special activities of the local church.

Having been a District Superintendent or Presiding Elder for nine years, it is our conviction that no District Superintendent need to hesitate about reporting special accomplishments in his district. We know that such activities require the loyalty and support of the pastors of the district as well as the churches they serve. A District Superintendent is speaking for a large group of people, of which he is but one, when he reports the work of his district. Special reports of the activities of a District should be published in the Methodist frequently for the help it will be to the workers of a district and for the good it will do the people of other districts.

We have not been printing as many reports from churches and districts as we should, although we print all that we receive. Let's do more horn blowing and perhaps we will see more of Jericho's walls "come tumbling down."

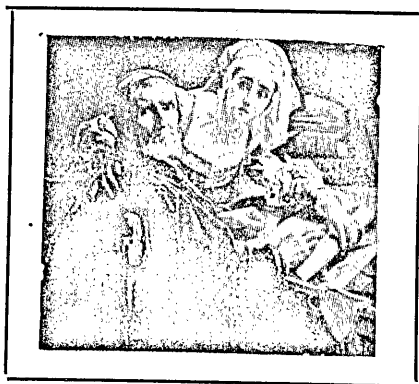
## A Sense Of Mission

WE HAVE seen pleasure seekers push out into waves made by passing boats or by moderately high winds simply for the thrill of riding the waves. We have seen some push out into the stormy sea of life with no other purpose than to ride the waves. It was folly in any day to think of life merely as a joy ride. Today, with the world in the grip of its worst storm; with waves rolling high enough to engulf nations and empires it is evidence of mental astigmatism for one to think of life as a joke and the world as a playground. To move out into this storm for a joy ride is suicidal. There is but one thing that will give balance, poise, equilibrium, to life today. It is a sense of mission. If, under God, we feel that we have work to do today that will minister to the world in its hour of great need, we can brave any wind that blows. If we feel called of God for any particular task, let us be thankful and let us give to that work our best self.

## It Could Happen Here

IT IS quite possible that most of us have looked at the accompanying picture, in earlier days, with the feeling that the situation it pictured could be found as a reality only in history. We have been taught reverence and respect for the Bible by this and similar pictures which show how it was loved and treasured by the early fathers. Few, if any of us, five years ago, would have seriously discussed the possibility of the return of such conditions among the other civilized nations of the earth; much less would we have associated such experiences with America in our generation.

Despite that feeling of a few years ago, it has already happened in many former free countries of Europe that freedom of worship is either gone or distressingly limited. Allegiance to Christ, loyalty to the church, love for the Bible all have been questioned in many European countries. There the



state, under Axis domination, demands first allegiance. Again in many countries the state is everything and the individual is nothing more than a pawn to be played by the state. This is happening even while the process of conquest is still incomplete. If the present powers of aggression conquer the continents of the eastern hemisphere and come to hold undisputed sway there, the very nature of their philosophy would require the subjugation of anything and everything which claimed any allegiance higher than the state. That would not destroy the Bible and religion but it would drive it into hiding as was done by persecution in early centuries.

Let it be remembered also that in this war no nation of strength has been able to remain neutral. We are as much a part of it now as England, China, Russia, Australia or any other nation of earth. If the United Nations go down the United States will go down with them. Do not let any one tell you differently. We are now really in a "War of Survival." If we do not survive, it is altogether possible that the Christian religion would be driven into hiding here, as it has been already in some European countries, and will be in all if we lose the war.

## How Win The Peace?

ACROSS the church there is a question which is frequently and properly being asked: "How can we win the peace, when war ends?" This is a question that should be given some thought now. Preliminary peace plans must be made if we are to avoid hurtful mistakes at the peace table.

The answers to this question vary as they come from different individuals and organizations. The suggestions for winning the peace do not always harmonize. Regardless of the lack of harmony, on many of the plans suggested, it would seem that there is one essential for winning the peace on which, now, we could all agree. That basic, essential prerequisite for winning the peace is that WE FIRST WIN THE WAR. Surely this war has gone far enough, and the purposes of the aggressor nations have become clear enough that no one of us, who is concerned about "winning the peace," would still hope that the kind of peace we have in mind could be expected, if the Axis forces win.

Only last week the newly installed Archbishop of Canterbury, in England, said: "If the Christian movement and all hopes connected with it are to prevail the Axis must be defeated." He stated also that the war must be won "that we may keep open the possibilities of a Christian civilization." The more we know about the present struggle, the easier it is for us to believe that the Archbishop's words are true. It may be difficult to bring about a peace based on human brotherhood even if the United Nations win. We should be in a position to throw the full weight of the church behind such a peace plan when the opportunity comes; if it comes. If the Axis forces dictate peace, it is not possible now to visualize them even attempting a just peace for conquered nations.

The kind of a peace that we think about, pray for and will work for, whether we realize it or not, is based on the assumption that the United Nations will win the war with or without our cooperation. It appears now that it will require the full use of every power of the United Nations combined to survive. Deeply concerned as we are about the kind of a world we are to have after the war, we should not become so engrossed with our plans for "winning the peace" that we lose the war.

## Shall We Exchange Hope For Despair?

A CARTOON appeared some time ago which pictured a man in a storm-tossed sea holding to a rock which rose above the waves in the shape of a cross. He represented the Christian believer. Out in the midst of the sea without any hope of escape was pictured another wreck-victim, the infidel. The artist had the infidel, as he temporarily came to the crest of a wave and emptied the salt water from his mouth, shout to the man holding to the rock that "He had better turn loose, it might not be safe." He is advising that he exchange hope for despair. We can understand better today than ever before the words of Jesus when He said, "I am the light of the world." We know now that amid all of the philosophies of earth or schemes of men there is not one real ray of light that promises to dispel our darkness except the Christian way of life. If we lose our grip on Christ we sink in the ocean of despair.

# The Arkansas Methodist

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## CHURCH CALENDAR

### District Conferences:

#### North Arkansas Conference—

April 30, Helena District at Earle.  
May 5, Fort Smith District at Waldron.  
May 7, Jonesboro District at Yarbrow.  
May 7, Conway District at Atkins.  
May 12, Batesville District, at Cotter.  
May 14-15, Searcy District Conference, at Heber Springs.  
May 26-27, Paragould District, Fourth Street Church, Rector.

#### Little Rock Conference—

May 13, Arkadelphia District, Manchester.  
May 14, Camden at Hampton.  
May 15, Monticello District at McGehee.  
May 19, Pine Bluff at Stuttgart, Grand Ave.  
May 20, Prescott District, at Blevins.  
May 21, Texarkana District, at Wilton.  
May 22, Little Rock District at Mabelvale.

June 1-12, Arkansas Methodist Pastors' School.  
June 22-26, Little Rock Conference Young People's Assembly, Hendrix College.

## THE NEED OF CHRISTIAN HOMES

AND still—the nation depends on homes. It cannot long endure without good homes.

Where are the Christian homes, cornerstone of the nation? Where are the homes that are developing character and turning out into the world strong, honest citizens?

Yes, they are present, too. And here we see their great importance and their great responsibility. Although we have no way of arriving at an actual figure, we are placing it high when we say that not more than one-fourth of the homes in this country can be put into this group. Not more than one-fourth of the families in the United States are practicing, upholding and undergirding democracy. And this number is not increasing. The foreboding fact is that the homes on the debt side of the ledger, with their divorce, disease and crime, are increasing.

The homes we believe in are in the small minority, and they are holding the fort against great odds. They desperately need reinforcements. It is up to us, as members of the Christian Church, to speed those reinforcements to the homes of our nation, for it is there that the real battle for democracy and Christianity is being fought, and there it will be won or lost.—Youth.

## SHAKING DOWN THE FRUIT

PAUSE at any verse of Scripture you choose, and shake, as it were, every bough of it, that, if possible, some fruit at least may drop down. If your soul really hungers, the Spirit of God will not send you away empty. You shall at length find in one, and that perhaps a short verse, such an abundance of delicious fruit that you will gladly seat yourself under its shade, and abide there as under a tree laden with fruit.—Martin Luther.

## ABOUT PEOPLE

REV. E. B. WILLIAMS, pastor at Russellville, will preach the sermon at the District Conference of the Conway district, which meets at Atkins Thursday, May 7.

BISHOP CHARLES C. SELECMAN will dedicate the Beech Grove Church in the Paragould District at 11 a. m. on June 21 and the Walnut Ridge Church at 7:30 on June 21.

DR. H. BASCOM WATTS, pastor of Boston Avenue Church, Tulsa, Okla., in two services on Easter morning received 188 members and baptized 34 infants. The Sunday School attendance was 1,453.

REV. A. J. CHRISTIE, district superintendent of the Texarkana District, announces that his district conference will meet at Wilton, five miles north of Ashdown, May 21, at 9:30 a. m. Rev. C. R. Hozendorf, pastor at Mena, will preach at 11:00 a. m.

REV. O. E. HOLMES, pastor at Lonoke, has been invited to preach the commencement sermon for the following high schools: March 3, Humphrey; March 10, Scott; March 17, Lonoke. The Lonoke church accepted 100 per cent on Askings and raised 50 per cent by Easter.

REV. H. LYNN WADE, district superintendent of the Paragould District, announces that his district conference will be held at Fourth Street Church, Rector, May 26-27. All connectional interests may have time on the program by notifying the district superintendent ahead of time.

REV. SAM M. YANCEY, superintendent of the Western Methodist Assembly at Fayetteville, conducted a most successful revival in the First Methodist Church, Seminole, Okla., March 22 to April 5. The pastor, Rev. J. C. Curry, reports that it is the general opinion that the campaign will have lasting and far-reaching results. Bro. Yancey and his work received the heartiest commendation from the people and the pastor.

REV. GRIFFIN HAMILTON, who is now pastor at Tyrone, Okla., writes that Bishop John M. Moore of Dallas assisted him in a week's meeting from April 5th to April 12. People came from other places, some a distance of fifty miles and the services were held in the high school auditorium to accommodate the crowds. The services of Bishop Moore were deeply appreciated. On April 12th the church entertained the district conference. Bishop Charles C. Selecman brought the message at the 11 o'clock hour.

RECENT figures from Washington show there are 1,439 Army chaplains on active duty. Of these 1,068 are Protestant, 362 Roman Catholic and 19 Jewish. The Chief of Chaplains is Catholic. Methodist chaplains head the Corps in both the First and Second Armies. Chaplain Samuel Johnson Miller at First Army headquarters, Governor's Island, New York, is a member of the Northeast Ohio Conference. Chaplain Milton O. Beebe of the Second Army at Memphis is a member of the Illinois Conference.

IT HAS been reported that four American representatives will attend the enthroning of the new Archbishop of Canterbury in England. William Adams Brown will represent the Federal Council of Churches, Henry Smith Leiper the World Council. This is the first time that representatives of non-Anglican churches have been invited to send representatives to an enthronement. The Episcopal representatives will be Bishop James DeWolfe of Long Island and Clifford P. Morehouse, editor of the Living Church, Milwaukee.

BISHOP FRANCIS J. MCCONNELL, of New York, said recently: "Christianity presupposes some material attainments, just as it presupposes some moral stabilities. If it is true that the majority of the human race has never since the beginning of history lain down to rest at night having known through the previous day

the satisfaction of enough to eat, we have to conclude that the greatest failure in history up to the present has been that of inability so to master the resources of the earth as to make genuine human existence possible—surely it comes within the province of the church to insist upon society's right and duty to seek and maintain the material conditions which make the achievement of the higher human values possible.

METHODIST colleges and universities during 1941 received gifts totaling more than nine million dollars according to figures compiled by Dr. John O. Gross, secretary of the division of educational institutions of the Board of Education of the Methodist Church. This report represents major gifts made to only twenty-eight of the denomination's 120 universities, colleges and junior colleges. The largest single contribution was a gift of \$2,500,000 from James E. MacMurray of Pasadena, Calif., to MacMurray College for women in Jacksonville, Ill. This was accorded a citation in the latest Who's Who as the "most bountiful gift of money and securities in relation to total endowment and plant value made to an American institution of higher education during the period 1940-41."

REV. NEILL HART, district superintendent of the Pine Bluff District, announces that his district conference will meet Tuesday, May 19, at the Grand Avenue Church in Stuttgart. The conference will begin at 9 a. m. with the devotional by Rev. H. B. Vaught. Dr. Homer T. Fort will preach the morning sermon at eleven o'clock and the closing inspirational message at three p. m. Conference and district speakers will be heard in the morning. Bro. Hart will preach the commencement sermon for the Rison High School at eleven a. m. on May 17 and for the Gould High School at eight p. m. He will also preach the baccalaureate sermon for the Arkansas State Teachers College at Conway at eight p. m. on May 24. He is now assisting Rev. R. E. Connell of Searcy in a two weeks' meeting.

GLENN V. FULLER of Claremont, Cal., newly-named treasurer of the Methodist Church for all China, has arrived in Chungking, Free China, after more than three months of precarious travel from America. He left in early January, against the advice of his friends, on a munitions-loaded freighter bound for Rangoon and the Burma Road. The Road was closed before he arrived. He landed in Capetown, South Africa, instead. After being "blackout" to family and friends for weeks he was heard from in Karachi, India. Weeks more and the cable announced his arrival in Chungking. He had gone by train to northern India and flown across the mountains into Free China. As treasurer he will have charge of hospital and relief funds, and will be associated with General and Madame Chiang Kai-shek in their work of relief, rehabilitation, and orphanage care for the civilian population.

## KILLING THE PREACHER

A CHURCH known to me once buried its pastor, and on the following Sabbath held a memorial service in his honor. A large congregation overflowed the house. One speaker told of his worth as a preacher, another of his tender ministrations as a pastor, others spoke of him as a citizen, thought of him as a neighbor, father. Finally they called on me to speak. "All you have said of my dead brother is true. He was a man out of the ordinary and gave his remarkable power to your service without stint or reserve. But if you had, while he was yet alive, filled these pews as you have today, and said of him and to him what you have just said, he would not now be dead. Empty pews broke his heart, and he did not know of the love of which you have been speaking. He died for lack of the things you have today so beautifully said and done." And it was true.—Dr. L. O. Lawson, in Preaching Today.

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## FIELDS—WHITE TO THE HARVEST

As Jesus sat on Jacob's Well, tired and hungry, the disciples insisted that he eat. He said, "I have meat to eat that you know not of." His meat was not physical food: "My meat is to do the will of him that sent me, and to finish his work." His soul had been stirred by lost people all around him. To him, they were like sheep without a shepherd. Many times he looked upon them as the tears coursed down his divine cheeks. On this occasion his heart was so burdened for the lost that he forgot his hunger. How badly the Church of the living God needs such a burden today.

But before burden there must be vision. "Where there is no vision the people perish." They perish and the Christians have but little care; they are careless, indifferent, unconcerned and preoccupied. They will remain so until they have a vision of the needs all about them. To these men who were so anxious about food; the material side of life the Master went on to admonish, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Yes, the fields are already white to the harvest, but how many people do you think really see? If not careful, we will permit ourselves to be blinded by the prince of this world. "The world is too much with us; getting and spending we lay waste our powers." Little wonder the Lord would have to say that though the fields are white, the laborers are few. All Christians are supposed to reach others for Christ and his Kingdom, but less than ten percent of our present day church members do anything in a sustained way toward personal evangelism. They have no vision and, therefore, no burden. While they sleep Christ sweats blood in a modern garden of Gethsemane; Satan's crowd is busy.

Too often one of the troubles with us Christians is we are always wanting to put things off. Christ rebuked his disciples for that disposition: "Ye say, There are yet four months, and then cometh harvest, but I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." I am sure Christ was playing on the word "harvest." No doubt it was four months until the coming of the material harvest; the gathering in of the crops, but the spiritual harvest is always ready, yet it is only those who see that will lend a helping hand. Moscs at the burning bush, realized the presence of God and took off his shoes. Every common bush is burning with an opportunity of service to God and man but only those who see realize that all about there is a Power not themselves that makes for righteousness and co-operate with that Power in making a better world. It is said that "David served the people of his own generation." That is the only generation any man can serve; his own. Most of us wait. It isn't yet time for the harvest. We let our opportunities slip by; finally at the end of the way we stand before the Master with empty hands.—H. O. B.

## WE HAVE A WORD

*We need a word—a startling word—  
To call our workers forth to go:  
To go afield with hearts aflame,  
To visit in the Master's name,  
To go and seek and find and claim,  
The Souls of men for God.  
We need a word!*

*We need a word—a burning word—  
To cause us now to know and feel:  
To feel the Scripture weight of care,  
To make our consciences to flare,  
To know 'tis ours to do and dare,  
And visit men for God.  
We need a word!*

*We need a word—a graphic word—  
To send us forth our task to do:  
A word of strength and charm and might,  
A word for every day and night,  
A word with which to win the fight  
And bring men's souls to God.  
We need a word!*

*We HAVE a word—'tis Jesus' own—  
It calls in accents clear and true:  
"Lift up your eyes, white fields to see,  
Go out and witness there for me;  
I died for all upon the tree . . .  
Go SEEK lost souls for God."  
We have the Word!*

HAROLD E. INGRAHAM.

## DEBAUCHING BOYS IN UNIFORM

A letter from a correspondent who was shocked at the appalling sight of a railroad coach full of drunken soldiers and sailors, protests against this debauching of young servicemen. Others who have noted this only too common condition on trains to and from the great ports, bases and military encampments along the American Atlantic Coast—trains which must now regularly carry policemen in uniform to preserve order—agree that the spectacle does not befit the seriousness of the times which demand of each his best efforts.

These boys in uniform must take personal responsibility for disgracing it by drunkenness. But does not the community share some of the responsibility? Can it not help? Many of these boys never before in their lives have lived away from home. The observer knows from their physical aspects and behavior that they are not used to drinking. Some are still in their teens and may be tasting liquor for the first time. They are having new experiences, and perhaps are not too happy at taking leave of loved ones. Under such circumstances it requires moral stamina to reject suggestions that drink is a cure for sorrow or that good fellowship comes in a bottle.

Surely much of the fault lies with those who are unprincipled enough to profit on misery and disgrace—and not a little perhaps with officers who fail to comprehend that drunkenness is incompatible with the high degree of efficiency de-

## OF SUCH IS THE KINGDOM

A highly trained and extremely efficient sales manager, employed by a nationally known food manufacturer, quit his job a few weeks ago. The product of a Christian home, a Methodist Sunday school, and a member of a Methodist official board, he could not keep faith with his conscience and buy liquor for his customers as he was expected to do by his employers. When he could not convince them of the merits of his position, he quit.

We wish we could go on and add that the next day he was offered another position at twice the salary, but that did not happen. He was out of work for a time, entirely. Then he made a new connection with a smaller firm at a little more than half the salary.

"But I have a burden off my conscience," he declared, "and that is worth more than all the salary anyone would pay me." To this simple tale we add but one comment—"Of such is the Kingdom of Heaven."—Christian Advocate.

Nothing is more pleasant to contemplate than a Christian mother teaching her children the Golden Rule.

manded of men in the fighting services. Morale is always torn down, never built up, by liquor. Clearly the community should make sure that military service does not expose American youth to new and stronger attacks by John Barleycorn and his henchmen.—Christian Science Monitor.

## THE CULTS ARE COMING

World War I witnessed the rise of numerous cults and movements claiming a religious sanction. Some of them were honest but ignorant, and others were no better than mere rackets. The present emergency will doubtless see us experiencing something of the same misfortunes. Various individuals, claiming occult powers, are already preying upon the public, professing to be able to pierce the veil and read the future.

The Editor's desk has already received the advance guard of such, in manuscripts from persons who declare the future has been revealed to them. In most cases these, probably, come from those who are sincere but misguided. The racketeer is somewhat more subtle.

Pastors, teachers, and Christian leaders can do no better than to warn the people against all such. Seances which promise to put parents in touch with their sons, slain on the field of battle, will soon be doing a thriving business. Preachers of prophecy, quoting Scripture glibly and leading people astray, will soon be mounting their pulpits as self-appointed "teachers" to prey upon the ignorance of Christian people.

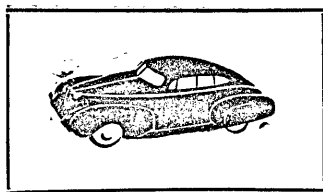
Now as never before there is needed a safe, dependable, trustworthy instruction in the deep and significant teachings of the Holy Bible. The people are in need of instruction on the great fundamental themes of the Christian faith. They turn instinctively to those who promise spiritual help in a time of crisis. It is a tragedy when their faith is betrayed by someone who is unworthy of their confidence.

But pastors need to recognize the fact that the fakirs get their hearing because of a deep-seated need among the people, and because of some failure on the part of the accredited leaders to satisfy that need. It is always easier to blame the people who are misled than to give them proper leadership. But in such an hour as this, the pastor-preacher who does not devote all in his power to the responsibility of furnishing such leadership is recreant. —The Christian Advocate.

## THE CHURCH AT WORSHIP

"The basic reason for attending church is that it offers you corporate worship of God in the name of Christ. Churches are not cinemas, soda-fountains, or concert halls, and are not to be judged by the amount of entertainment they provide. They are places for worship, for the nourishing of the good life, and for Christian fellowship. Conceivably one might maintain a growing religious experience without the Church—especially with some other religious organization as a substitute. But not many people do. Among a hundred who say they are going to worship in nature or at home on Sunday morning, there is perhaps one who does. Instead of asking, 'Does one need to go to church to be religious?' one might better say, 'If one is religious, will he want to stay away?'" —Georgia Harkness, in "Religious Living."





# Now And Then

By WILLIAM SHERMAN



**T**AKING the place of a retired preacher after an active ministry of fifty-two years, not a day without the responsibility of a charge, one feels a strange loneliness when Sunday morning comes, but it does not cause him to lose interest in the ongoing of the Kingdom. As I read the papers I rejoice at every note of victory, and pray most earnestly for my brethren in the field.

While sitting in my study this morning, my mind carries me back across the years and I see many faces long since gone and many experiences, some joyous, some sad, others exciting and still others drab and commonplace, but all go to make up the life of an itinerant preacher and to make life worth living.

The changes that have taken place during these years are almost unbelievable and I am wondering if it would not be worthwhile to stop long enough to recount some that have taken place. In so doing it will be necessary for me to go a little further back than my own experience would carry me.

At this point I recall the Scripture: "Your old men shall dream dreams, your young men shall see visions" and I hope my brethren will not think me antiquated, or living in the past as I recount some of these changes, many of them in my day.

Lest they should so conclude, may I remind you that I am not of that number who would say: "What is the cause that the former days were better than these?" for I sincerely believe that there has been constant progress, while we have suffered some set-backs from these we have and will emerge in a brighter, better day, and while I sit and dream of "the good old days of the past" I lift my forehead to see a better world in the making.

As my younger brethren stand on the threshold of that new world, they should lift their eyes and catch a vision of what they may become, of what they may achieve under the leadership of "The Prince of Peace."

I. *We look at the change in communication.*

Information traveled slowly in the

years gone, but now it is instantaneous. In the war of 1812, the battle of New Orleans was fought 15 days after the treaty of peace had been signed between England and the United States. A peace treaty now would be known immediately on being made.

In the national election of 1876, when Rutherford B. Hayes was the Republican nominee and Samuel J. Tilden the Democratic, Tilden carried the majority, both in the popular and the electoral votes. By throwing out S. C.'s vote and deciding other contests in favor of Hayes, the Congress declared him elected but it was from ten days to two weeks before the people in Arkansas knew the result of the election.

When President Roosevelt was elected it was known around the world before midnight on the day of the election.

II. *Then you may take the matter of transportation.*

In 1836, the Arkansas Conference was organized in Batesville, Arkansas, Bishop Morris presiding. He and a number of preachers transferring to this new conference left Columbia, Tennessee, traveled to Batesville on horseback, sleeping at night in such quarters as they could find en route. Now a Bishop comes to one of our Arkansas conferences in a high-powered car, or on a Pullman, or if in a hurry, in an airplane, arriving in a few hours.

We sometimes speak of the "horse and buggy days" of the Circuit rider. Even in my time buggies were very rare. Most of us rode on horseback with our saddlebags containing library, which consisted of a Bible, Discipline and Hymn book, sometimes Benny's Theological Compend and perhaps one other small volume in one side and our wardrobe which usually consisted of a change of shirt and socks in the other. We stopped at farm-houses, frequently a one or two-room house. We slept in a bed with other members of the family or on a pallet made down on the floor. (This writer was holding a meeting and went home with a brother and slept on a pallet with eight other men and

boys that night). But there was a brighter side. Before going to bed, the family was called, a chapter from the Bible read, a hymn sung, then we prayed, then after a good night's sleep all were up before the dawn, breakfast over and ready for another day's work.

Now a preacher gets into his car after supper, rides 30 or 40 miles, preaches and returns to his own home for the night.

If he is holding a meeting in a community, he is provided with a good place to spend the nights, get his breakfast, then for dinner and supper visit among the members.

III. *Then there is the matter of compensation.*

As you doubtless knew during the early days of American Methodism the uniform salary of preachers, including Bishops, was \$64.00 per year. Dr. James A. Anderson, in his History of Arkansas Methodism, tells us that Bishop Asbury served the church in the capacity of Bishop for 32 years and his salary never exceeded \$80.00 per year.

Coming to the last 50 years in our Arkansas and North Arkansas Conference, fifty years ago, the salary of preachers ranged from a few dollars to \$1,200.00 per year. Dr. Julian C. Brown, pastor of First Church, Fort Smith, received \$1,200.00, while one other preacher in the conference received \$1,000.00. My first charge paid me \$158.00 counting everything—gifts, horse feed and cash, and that same year my presiding elder received \$530.59, and then, as now, people were saying, "The preacher is preaching for money."

In this same territory we have preachers receiving \$4,500.00 per year and there is an effort to make the minimum salary for conference men \$1,000.00 and the laymen should see that this is done.

IV. *Last but not least, Evangelism.*

The word evangelism was scarcely known then, but we spoke of "revivals." This was an annual event usually coming in the summer after crops were laid by. These meetings were held in brush arbors lighted by pine-knot fires, where the pine could be had, in church

and school houses lighted with tall candles, or kerosene lamps, frequently backless seats, no song books. Occasionally we had camp meetings in sparsely settled communities. These were held in late summer or early fall. Men would come for miles and miles in wagons and on horseback and camp in their wagons or in tents or log cabins previously prepared. They would sing, pray and shout frequently until after midnight. Sinners were being converted, backsliders reclaimed. So great was the interest, the burden grew heavier and time passed unnoticed.

Now we plan our meeting for most any season of the year, organize our teams, supply our people with a good revival song book, speed up action and the service is over by ten o'clock and all go home and lie down to pleasant dreams. Our churches are well lighted even in the rural communities.

We no longer have a "mourners' bench" where we talk to the penitent sinner telling him that "each sin demands a tear" and that Christ is ready to forgive, but the repentant sinner is asked now to go forward, give the preacher his hand in token of the fact that he surrenders to Christ and intends to live a new life.

Well, the days of "then" are past and gone. The days of "now" are here. I do not say that the days of "then" were better than now. Perhaps the same results are obtained whatever the method of approach.

Many changes have taken place since "then." The personnel of the conference has changed, (only three men now living who were members of the Arkansas Conference when I joined in 1889). Members of the churches are most all gone, the church houses have given place to better ones, most of the old residences are gone, but there are a few things that still abide: the brooks that go singing toward the rivers and the sea, the everlasting hills, and above all, we still have the same God and Father, the same Lord Jesus Christ who is always ready to hear the prayer of His children.

## WORK AT ARKADELPHIA

Did some one suggest "Say It With Flowers"? I believe in "flowers to the living" and since First Methodist Church, Arkadelphia, is much alive, here goes a bouquet, as it were, to the living. Since Conference the membership of this church has responded to every item on the Conference Church Calendar, on schedule, and in a manner that merits high praise.

\$90 was the quota asked for the orphanage, and this asking in full went in immediately following Christmas.

In January we put the Arkansas Methodist before our people, and on the closing Sunday of the campaign we had the editor, Rev. E. T. Wayland, to preach for us. The response to that asking was 118 subscriptions,

which put First Church in the "double star" class of churches.

The local College Student Group of this church was represented by two students and the pastor at the National Methodist Student Conference at Urbana, Ill., Dec. 29 to Jan. 2.

In February, on an asking of \$100 for the Hendrix Special and Ministerial Education, this church responded with an offering of \$126.

March 1-6 was the date of our Christian Worker's Training School, with Mr. O. W. Moerner, Nashville, Tenn., Dr. Paul A. Root, of S. M. U., and the pastor as instructors. Thirty-six certificates of credit were awarded at the close of the school, and this in the face of three nights of snow, and 71 persons attended four or more evenings of the school.

The Lay Leadership of the church was organized and during the two weeks before Easter we put on a campaign of personal evangelism through team visitation. It worked. Fifty-four new members have been added to this church since conference, 16 of these on profession of faith. Two babies were dedicated on Easter, and others are to be dedicated on Mother's Day. On Maunday Thursday before Easter we had a candle light Communion Service, and at this service the people put an offering of \$91 for Methodist Overseas Relief.

Yesterday was Church School Rally Day, and we presented the full Church School Day Program at our morning Church hour with a packed house. The offering was gratifying, and this morning our

treasurer mailed a check for \$100, this on a quota asking of only \$72.

The Leadership of this local Church is recognized over the conference. Mrs. C. A. Evans is Conference Chairman of Spiritual Life Committee, and Mrs. Allen Gannaway is Conference Treasurer of the Woman's Society of Christian Service. Mrs. R. W. Huie, Jr., is district president of the Arkadelphia District W. S. of C. S. Miss Maribeth Evans, of this church and Henderson State Teachers College, is the newly elected president of the Arkansas Methodist Student Conference, and Bill Caldwell, of the same student body and member of this church, is the representative of the Methodist Student Conference on the Little Rock Conference Board

(Continued on Page Eight)

GEORGE STEWART  
President North Arkansas Conference  
Co-Editor

# YOUTH'S PAGE

HAROLD EGGENSBERGER, Editor

FRANCIS CHRISTIE  
President Little Rock Conference  
Co-Editor

## NOTHING TO ADVERTISE?

Most every organization in our complex world uses the medium of advertising more effectively than the Church. Is this true because we think the Church has nothing to advertise? If this is our thought then we had better think through more clearly the need and place of the Christian Church and its program in our civilization.

Another reason for our failure to advertise more effectively may lay in the fact that we all realize that the best form of advertising for the Church is obtained through people living well the Christian life. Certainly this is true, but even this type of advertising can in no way replace the need for the use of the press, the radio, the posters, and the verbal announcements keep informed those who are carriers and sharers of the Christian ideals.

No doubt a part of our failure in this area is due to our inability to see just how advertising pays, or again because we have been indifferent and negligent. The author does not believe in much of the ballyhoo that is presented to the people these days through all the advertising channels, but it stands without comment that "advertising pays" and that our Churches and our Youth Fellowship groups could well afford to advertise more and to advertise effectively.

Below are some helps that the May issue of the "Workshop" has to offer—read them and the entire article in this fine piece of Methodist Literature. Methodist Young People have a program worth advertising—let's do our task well!

### 1. Remember your audience.

When you are planning your poster or your story or your phone call or your talk, remember the sort of persons you will be talking to. Tie in their interests with what you have to say. Don't be dainty and frilly and expect to interest boys; don't be childish and giggly and expect to interest adults.

### 2. Know your methods.

Suppose you're asked to handle the publicity on a council meeting. There's no need to make posters or send a note to the papers announcing the meeting will be held; you can reach the few council members by phone. But after the meeting—was what was done of sufficient interest to tell the newspaper about it?

Your department is beginning a new series of programs. How many ways can you promote interest in it? Can you find books and pictures to put on display? Would a homemade exhibit of some sort be appropriate? Where can announcements be made?

### 3. Be direct and attention-getting, but not sensational.

Notice the wide variety of approaches used in commercial advertising, all directed toward one aim: to catch your eye and hold it until the advertiser's message is told. What you are selling is dignified enough to stand on its own feet without falsehood or fraud. Just be sure to put it on its feet.

4. Be brief but cover the ground. Come to the point, whether it's in a poster, a letter, a news story,

## What Religion Can Do For The World

By ALBERT W. PALMER, President Chicago Seminary

Last week Dr. Palmer pointed out that in these days the world needs help and that the Church is being called upon to state clearly what religion can do for the world. Dr. Palmer made it plain that the Church has five definite things to offer: A pattern, a philosophy, a spirit, a discipline, and a person. Three of these factors he discussed which are here reviewed briefly before presenting his discussion of the last two.

### 1. A Pattern of World Unity.

"The world has become a neighborhood, but a badly organized and quarrelsome neighborhood. But in this past decade when the world has been flying apart politically it has been coming together religiously. Christianity now thinks in world terms.

### 2. A Philosophy of Human Brotherhood.

World unity must have a foundation in an intellectual and emotional conviction that the universe is really one. Christianity with its doctrine of one God, the Creator and Sustainer of all things, has the unifying philosophy which is absolutely necessary. It has this basic philosophy of cosmic and human unity to give the world today.

3. A Spirit of Forgiveness. One great task of the Christian religion today is to remind people of Jesus' great emphasis upon forgiveness and love and thus keep our people from being stampeded by propaganda and atrocity stories into a wild hysteria of hatred.

4. A Discipline of Spiritual Living. In order to maintain poise and sanity amid the confusion and turmoil of a war-torn age, we need an inner spiritual discipline. If people are not to go crazy they must go Christian! The only refuge from the storm outside is the peace within. There are techniques of spiritual living which can be learned and followed. The Quakers have such a technique. They know how to wait in silence, to trust the inner light, to listen for the voice of the Holy Spirit. They do not put their trust in the violence of man but in seeking to know and do the will of God. And always, in every situation, no matter how dreadful, they dedicate themselves to finding something constructive and helpful to do. They dedicate themselves to the works of mercy. Is not this a Christian discipline of life for such a day as this?

5. The Personality of Jesus. Back of all our philosophy and discipline, our hope, our forgiving love, our deepest faith in God, stands the supreme figure of all history, Jesus Christ. All that Christianity has to offer to the world is made clear and luminous and beautiful in what he said and did. Before his judgment seat we bring ourselves and all the tragic conflict and confusion of our age. To wait at last to hear his word is Christianity at its simplest and best. This is the supreme figure, at once the critic and the inspiration of all human life, before whom all knees must bow that wars may cease and sunrise come to a darkened world.



DR. A. W. PALMER

## THE ROAD OF LIFE

The road is long with many turns,  
The traveler is tired and old,  
And often for the past scenes yearns,  
Though often he was faint and cold.

Yes, the road was long, the journey hard,  
But he vowed he'd see it through,  
For with him was the Almighty Lord  
Who helps the brave and true.

The long hard road was the road of life,  
The curves were temptations bold;  
Some day he'd leave this world of strife,  
And enter the land of Gold.

—MARGARET HEBERT,  
Forest Park Youth Fellowship,  
Little Rock.

a radio "plug," or what-not. Don't impose on other's people's time or good nature.

5. Do the job thoroughly, but don't seek publicity for its own sake. Don't fall into the idea that any publicity is good.

6. Be honest and exact.

7. Be original.

8. Be timely.

You wouldn't work up much interest in a program on early church leaders if you were talking to a bunch of people who were playing ball or swimming. On the other hand, you would not want to spoil

## YOUTH FELLOWSHIP NEWS

"Gaiety" was the keynote when 275 young people from Fort Smith and surrounding towns gathered at First Church, Fort Smith, for the annual Sub-District banquet. Patches and hair ribbons were predominant as young boys came dressed in overalls and the young girls came clothed in gingham dresses. The program included "speshul" music by Greenwood; recitin' by New Hope, Goddard Memorial in Fort Smith, and Greenwood; and an old fashioned folk game by First Church, Fort Smith.

Marian Stephens of First Church was in charge. Several soldier guests from Camp Chaffee were present. This banquet marks the end of the Sub-District year.

The new officers are: President, Jean Riddling, Greenwood; Vice-President, Louis Jackman, Grand Avenue Church of Fort Smith; Secretary, Margie Lane, Van Buren; Treasurer, Mary Belle Teeters, Van Buren; counselors, Mr. and Mrs. Robert Morse, Greenwood.

The outgoing officers are: President, Merlene Cox, First Church, Fort Smith; Vice-President, Thurman Rutledge, Hackett; Secretary, Treva Nell Blaylock, Goddard Memorial, Fort Smith; Treasurer, Jean Riddling, Greenwood; Counselors, Mr. and Mrs. A. W. Blake, First Church, Fort Smith.

\* \* \*

Miss Louise Harvey reports:

The Lincoln County Fellowship Union met at Grady Sunday afternoon, April 5. The worship program was presented by the Grady Fellowship. Mickey McGraw gave a solo. Miss Betty Jean Rogers, Miss Helen Pollock, Miss Bonnie Ruth Bell, and Miss Catherine Wilson sang a beautiful Easter hymn.

In the business session of the meeting Rev. Fred Arnold suggested that the Union should meet once every two months instead of every month. It was also suggested that a summer camp for the sub-district be planned. Miss Betty Jean Rogers was elected to be the recreation chairman, a position formerly held by Miss Evie Hoover.

\* \* \*

The April meeting of the Little Rock Fellowship Union was held Monday, April 20, at First Methodist Church. Seventy-four members were present.

In the absence of President Robert Price, Carol Palmer conducted the business session. The Worship Service was planned by Sue Harbour of First Church. Mary Cowan played a beautiful piano solo after which Mrs. Downing a former teacher at Pearl Harbor, spoke to the group on the Mission program there. Forest Park Methodist Church had the largest number present at the Union.

the atmosphere of an impressive worship program by breaking the news of a picnic or party.

9. Divide your work.

Don't try to do it all yourself. You may be the best worker in the world, but you can use help and ideas.

10. Check up regularly on your work.—H. O. E.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### TOMMY IS INVITED TO A PICNIC

The rain had been falling all morning. Carolyn and Tommy were standing by the large window in the living room looking disconsolately out into the street. How they did want to go on that picnic!

"Mother," said Carolyn, "Miss King had planned such a good time for us. We were going out to Moore's Creek and play games and then spread our lunch and in the afternoon we were going to climb the hill and look down on the valley. Miss King was going to tell us about the birds, trees and flowers and we were going to learn their names and then we were going to gather some wild flowers to bring to Mary Echols who is in our class. You know she broke her leg and has to stay in bed. Now it is all spoiled."

"Well, Carolyn," said Tommy, "maybe we can go another time. I hope I get invited to go next time."

Tommy was only five years old and felt quite important over the fact that he had been invited to go with Carolyn's class from the Primary Department of the Church School of their church.

"Oh, what can we do to pass away the time today and just think!" said Carolyn, "mother had our picnic basket all packed, too. Oh, well, I believe I will cut out some more pictures for the scrapbooks we are making at Church School for the children at the migrant center. Tommy, you can help find them in these magazines and I will cut them out."

They were soon busily engaged and found a good selection of pictures. The time passed very quickly.

Presently mother came in the room and said:

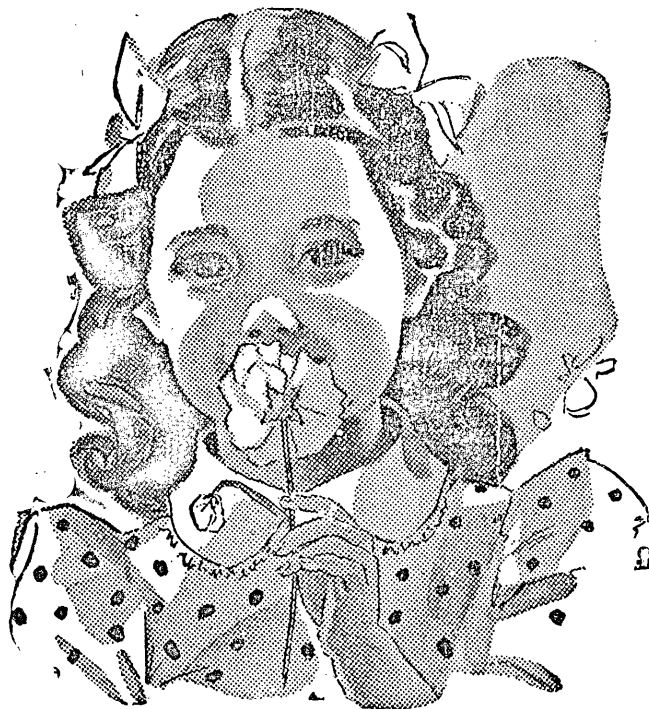
"Children, had you noticed that the rain has stopped falling so hard? I wonder if you wouldn't like to go on the picnic?"

"Picnic?" said Carolyn, "why mother, it is too late to go now and besides it is still raining some and we couldn't spread our lunch and we couldn't gather flowers out in the rain?"

"And how could we go, mother? There is no car to take us," said Tommy.

"Carolyn, I believe you said that a part of the picnic was to be the bringing of flowers to Mary Echols who has to stay in bed on account of her broken leg. I was just thinking how nice it would be if you and Tommy would put on your rain-coats, caps and galoshes and take that bowl of narcissus which we have watched grow from the bulbs down to Mary. Tommy can carry it and the rain won't hurt the flowers. Your lunch basket is still on the kitchen table packed as I had prepared it. You can carry your little umbrella to protect it. You can tell Mary about what the class is doing and she can enjoy the picnic, too."

"Oh, mother!" said Carolyn, "that will be fine. I do love to splash in the rain and if Mrs. Echols will fix



### THE PUZZLE OF THE STRAIGHT AND CURLY HAIR

*There's something Rosalie and I  
Can't understand—dear me;  
It really is a puzzle, too,  
And queer as queer can be!*

*My hair is short and shiny black,  
And curls all o'er my head,  
While Rosalie's is blonde and long,  
And very straight, instead.*

*Now, when I wet my hair it curls,  
So Rosalie said she  
Would wet her hair so she could have  
Some ringlet curls like me.*

*But when we got a basin full  
Of water, dearie me!  
The more we dampened Rosie's hair  
Straighter it seemed to be!*

*And we would like to know just why—  
We're only little girls—  
That water makes her hair more straight  
And mine more full of curls!*  
—CORA M. V. PREBLE, in "Child's Gem."

## JUST FOR FUN

"Remember Eddie?" asked the first rooster. "We were all in the same incubator together."

"Sure, I remember old Eddie," replied the second. "He was a good egg."

Teacher: "Can any boy tell me three food-essentials required to keep the body in health?"

There was a silence in the class till a tenderfoot scout held up his hand and replied, "Your breakfast, your dinner, and your supper."—Exchange.

Mrs. Henry: "What are you stopping the flivver for?"

Mr. Henry: "The road books says to turn north and follow the trolley. We'll have to wait until one comes along."

Barber: Well, my little man how

a table by Mary's bed we can spread the lunch and Mary will feel almost like she has been to a real picnic. I am almost glad it rained. I am going to call Miss King and ask her to come, too. I believe she would like to come to our picnic."

"I am quite sure she would," said mother.—A. E. W.

do you wish to have your hair cut?

Little Man: I'd like it cut just like my daddy's, and please don't forget to leave that little round hole on the top where his head comes through.—Exchange.

Then there's the one about the tiny girl who asked her Scotch parent:

"Mother, what are prayers?"

"Messages to heaven, my dear," replied the mother.

"Then that is why father always says his prayers at night—to get the low rate."

Wisecracker: "You heard the old one about the farmer who said when he was talking about his peaches: 'We eat what we can and we can what we can't.'"

Dealer in Peaches: "Yep, I heard that one, but did you hear that I sell what I can and what I can't sell I cancel?"—Exchange.

### RECIPE FOR AN APRIL DAY

Take a dozen little clouds  
And a patch of blue;  
Take a million raindrops,  
As many sunbeams, too.

Take a host of violets,  
A wandering little breeze  
And myriads of little leaves,  
Dancing on the trees.

Then mix them well together,  
In the very quickest way,  
Showers and sunshine, birds and flowers  
And you'll have an April day.

—The Year's Entertainments.

## BOYS AND GIRLS OF OTHER LANDS

### THE HOUSE OF MANY LAMPS

When the last rays of the setting sun have faded, and the mountains have flung their shadows down into the valley, the lamps are lighted in the quaint little white houses of a village in southern Europe. There is darkness only in the gray stone church that stands on the summit of a hill overlooking the little hamlet.

A legend is told about "The House of Many Lamps," as the church is called. It was built long ago in the sixteenth century by an old duke who had ten beautiful daughters whom he loved devotedly. When they were children he took great pleasure in watching them play, and even when they were grown up he would sit in the garden for hours listening to them singing over their needlework or watching as they picked flowers from the garden.

Unlike most royal fathers, he was not anxious for them to carry, and it was with great reluctance that he let them go one by one. People used to smile at the fuss he made over each one leaving home, but he would shake his head sadly and say that each one had her place, and that the house was lonely in some spot without her.

Each year the daughters gathered around their father's table to eat the Christmas feast together. The circle had never been broken at this time until one year a daughter who had married a prince in a far country thought the journey too far and decided not to go home. Knowing how much her father counted on this family gathering, she sent a band of musicians from her court to play for him, thinking to lighten his disappointment. But the duke was greatly disappointed nevertheless. The songs of the musicians sounded artificial in comparison with his daughter's sweet singing. Nothing could take her place.

As he grew old, the duke began to wonder what he would leave behind him to perpetuate his memory. Finally he decided to build a church so beautiful that men would worship as soon as they entered, because it would draw them to God. He drew up the plans and watched the building with delight.

At last came the great day when all was finished, and the duke took one of his daughters to see it. The simple lines, the graceful beams, the carving and stained glass windows were exclaimed over and admired.

"But, father," said the daughter, "where are the lamps to hang?"

"That, my dear," said the duke, a whimsical smile lighted up his tired face, "is a pet scheme of your old father's. There will be no hanging lamps. Each one will carry his own. I have provided small bronze lamps, one for every person in the village up to the number the church will hold."

Then he added slowly, "Some corner of God's house will be dark and lonely if all His sons and daughters  
(Continued on page eight)



# Methodism Has A Theology

By W. F. COOLEY

(This sermon was delivered over the air on Sunday, March 15, by Rev. W. F. Cooley, pastor at Siloam Springs, Ark.)

THE peculiar twist to modern religion that makes it say: "It makes little difference what you believe, just so you live the good life," is a "twist" indeed. For what a man believes actually determines to a considerable extent what the man will turn out to be—what sort of a life he will live. This is true even in war time, when nothing else seems quite so important as the successful butchering of our enemies.

The Methodist Church has never paid as much attention to theological controversies as have some other churches. Consequently, there are many folk who think Methodists have no strong convictions regarding doctrine. This essay purports to set forth a few important beliefs which the people called Methodists have always held—and will, God willing, continue to hold.

In a day when the organized church—clergy and laity—was corrupt and almost inconsequential, and human life—unless lived in the upper stratum of society—was of less value than the commonest possessions, John and Charles Wesley began a preaching and singing movement that culminated in the organization of Methodist Societies. Later these Societies became the Methodist Church.

Methodism was a movement strictly within the bounds of orthodox Christian faith. It contributed nothing new to Christian theology; and its every doctrine was from the Scriptures.

It may be truthfully said that Methodism made its contribution to the thought element of Christianity by its emphasis upon forgotten Scriptural doctrines, and by what we may call, for lack of a better term, its spirit. Ever since the days of John Wesley, a good Methodist has been simply a good Christian who possesses what might be called "the Methodist feel," "the Methodist attitude toward life." Our preachers are not characterized so much by their unique theology as by the spirit and tone of their message, and by the common attitude they hold toward life and vital religion.

What is a Methodist? Nearly two hundred years ago John Wesley attempted to answer this question. His answer, which is still the classic answer of Methodism, concludes thus:

*If any man can say, "Why, these are only the common, fundamental principles of Christianity!" Thou hast said; so I mean; that is the very truth; I know they are no other; and I would to God both thou and all men knew, that I, and all who follow my judgment, do vehemently refuse to be distinguished from other men, by any but the common principles of Christianity—the plain, old Christianity that I teach, renouncing and detesting all other marks of distinction. And whosoever is what I preach (let him be called what he will, for names change not the nature of things),*

*he is a Christian, not in name only, but in heart and in life.*

*By these marks, by these fruits of a living faith, do we labor to distinguish ourselves from the unbelieving world, from all those whose minds or lives are according to the gospel of Christ. But from real Christians, of whatsoever denomination they be, we earnestly desire not to be distinguished at all; not from any who sincerely follow after what they know they have not yet attained. No: "Whosoever doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother." Is thy heart right, as my heart is with thine? I ask no further question. If it be, give me thine hand. For opinions, or terms, let us not destroy the work of God. Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.*

What, then, are the important doctrines to which the people called Methodists cling? We must, of course, preface any statement with the fact that Methodists are—and always have been—orthodox Christians in their beliefs about God the Father, God the Son, God the Holy Spirit, the Holy Bible, and many other phases of Christian belief. These, then, are a few of the beliefs which Methodism holds as significant:

**I. Methodists join all Protestant Christians in emphasizing the doctrine of Salvation by Faith.**

Since it is impossible to do anything in this life to merit salvation extending throughout eternity, it is understood that, strictly speaking, salvation must come, not from man or anything he may do, but from God Himself. Because this is the case, we recognize that salvation comes as a free gift of God's Grace. I can neither purchase nor earn my salvation. It must come to me from God; and I am always saved by the Grace of God.

But, granted that salvation is a gift of God's Grace, what are the necessary conditions of it? There is only one. John Wesley said it; the Methodist Church says it today. That one necessary condition of salvation is FAITH. John Wesley said: "Faith, therefore, is the necessary condition of justification; yea, and the only necessary condition thereof." He elsewhere said that "no good work can be previous to justification, nor consequently a condition of it; but that we are justified

by faith alone, faith without works, faith including no good work." One of the best statements setting forth the modern Methodist doctrine of salvation by faith has come from the pen of Dr. Gilbert T. Rowe, in his book, *The Meaning of Methodism*:

*It is obvious that no act performed in time can merit a reward which will endure throughout eternity. People cannot work their way into*

*immortality or earn a place in heaven. Eternal life must be received as a pure gift, if it is to be obtained at all. Moreover, it is absurd to suppose that man under the handicap of sin and burdened with a guilty conscience can render to God an acceptable service . . . Christians do not work in order that they may be saved. They are saved by the pure grace of God thru faith, and they work because*

*they are saved.*

This great doctrine has been at the heart of every great evangelistic movement. It is at the heart of the present-day movement toward evangelism in The Methodist Church. It is fundamental to our faith.

**II. Methodism makes no claim to originality in its doctrine. The closest approach to the claim of originality is in the emphasis which Methodism placed upon a great New Testament doctrine which had been laid aside and forgotten by Christianity of the Eighteenth Century, namely, the doctrine of Christian Assurance, or The Witness of the Spirit.**

In John Wesley's personal experience this doctrine originated in a little room on London's Aldersgate street, where an inconspicuous group of laymen were reading and meditating upon Martin Luther's "Preface to the Epistle of Romans." Wesley was a man in his thirties, and was an anxious seeker after light and peace. In his historic account of his "heart-warming" experience the following testimony is given:

*I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and had saved me from the law of sin and death.*

The Witness Of The Spirit is a three-fold witness. There is, first of all, the witness of God's Spirit in the Christian's heart. "The Spirit itself beareth witness with our

spirit that we are the children of God." That experience, Methodism has always insisted, is the right of every child of God. If you are a Christian you ought to know it. God's Spirit bears witness in the hearts of all true Christians that they are His Children. The Christian who does not possess the witness of God's Spirit had better examine his religious life and Christian experience very carefully.

Christian Assurance means, in the second place, the witness of our own spirits—our conscience—our sense of right and wrong, of good and bad. The Christian ought to have an accurate conscience. If so, his own spirit bears him witness that he is a child of God, that he is pleasing God with his life.

Finally, the witness of the Spirit implies that the Christian witnesses to himself and to other of his Christian experience by the fruits of the Spirit which his life bears. If a man is a Christian he ought to act like a Christian. This is an important test for the Christian to apply to himself. Do you feel like a Christian? Does God's Spirit witness in your life? Does your own spirit testify that you are right with God? You answer, "Yes." Well enough! You should be able so to answer, but—do you live as a Christian should live? Does your life bear the fruits of the Spirit? If not—no matter how pious you feel—you'd better check your Christian experience and your life. A good tree brings forth good fruit.

That is what the Methodist doctrine of "The Witness of the Spirit" says to the world. To the people called Methodists it should be said that, unless we keep this great doctrine in the forefront of our experience, we are likely to lose our right to exist as a church.

**III. Every Methodist doctrine is rooted in and colored by the historic conviction held by every true Methodist that God's love, manifested in and by the crucifixion of Jesus Christ, belongs to the Whole Human Race and to Every Member Of It—The Universality Of The Atonement.**

There are two great opposing schools of thought in Christianity, called after the great men who early set them forth: *Calvinism* and *Arminianism*. Methodists have always contended that the Scriptures and the nature of God revealed in Christ Jesus point definitely in the direction of Arminianism rather than Calvinism. Which is to say that Methodists believe in the doctrine of the universality of atonement.

Although in John Wesley's published sermons there is no sermon on this great doctrine, the founder of Methodism took it for granted as basic in all his preaching. In fact, the one great doctrinal controversy of his life related to this doctrine. George Whitefield was one of John Wesley's closest friends. For a long time they were co-workers in the ministry. As long as they lived they loved each other and respected each other's ability. The principal address at George Whitefield's funeral was made by his friend, John Wesley.

(Continued on page eight)



# WITH THE CHURCHES

## BETHLEHEM EASTER SERVICE

Easter Sunday morning a large group of our church workers, together with the pastor, Rev. Wesley Reutz and wife, went to our beautifully decorated church for a sunrise worship service.

A very impressive devotional was given by the pastor, after which the welcome was given by little John Gilbert Gunter.

The choir, led by L. E. Tedford, in a chorus of Easter songs, and specials by Mr. Tedford, Mrs. Alfred Tedford, and Mrs. Ernest James, added much to the program in their messages of song. We were glad to have back with us Mr. Mitchell and wife from Carlisle, two of our faithful workers. Mr. Mitchell closed our service with prayer.

A delicious hot breakfast was served in the school auditorium, after which the group met back in church for the Sunday School hour.

A number was given by the primary class, "Sunbeams," assisted by the teacher, Mrs. C. A. Faucett. Our folders were turned in for the Easter Benevolent offering and we went over the top, plus.

We all gained a spiritual blessing and caught the great spirit of the resurrection of Jesus.

The Sunday School, along with our Superintendent, C. A. Faucett, want our boys in armed forces to know we are praying for them in all our services, and will have the names of our community boys tabled in our church soon.—Mrs. Alfred Tedford.

## BENTONVILLE CHURCH PAYS DEBT AND ITS BENEVOLENCES

The Bentonville Methodist Church began the year with a total indebtedness of something over \$300 and with a Benevolent program of about \$450. Early in March it was decided to have a "Tithe a Month Campaign," in an effort to raise the total amount, \$760.45, in a special offering on Easter Sunday. The plan was placed before the people and the challenge was accepted in a most wonderful way.

Easter morning found the auditorium filled with eager people. After the regular offerings were taken, a special offering of \$742.13 was placed on the altar of our church. Mid-week found the final total standing at \$766.13—over the top 100%.

The remarkable thing about this offering is the whole-hearted cooperation of the people. No pressure was put on any one. The need and plan was simply placed before them. Personal contacts included seeing only a few people who had not been in the service and explaining the program to them. As a result no one feels he had to do more than his part and all are proud of the fine accomplishment.

Our choir presented an excellent cantata at 8:00 o'clock in the evening. Standing room in the auditorium was at a premium.

Twenty-five new hymnals have just been added to our supply.—Reporter.

## TEXARKANA DISTRICT MEETING

The Texarkana District Brotherhood of Preachers and the Vacation School Coaching Conference met in joint session at Ashdown, Tuesday, April 21st. All pastors of the District except three were present, and there were workers for the Coaching Conference from fourteen of the pastoral charges.

District Superintendent A. J. Christie opened the meeting by leading the devotional, using the 55th chapter of Isaiah and speaking on the general theme, "Surely God has done this." Mrs. Fred Gantt, children's director for the District, was introduced and she in turn introduced the leaders for each group who had attended the State Coaching Conference at Conway. Mrs. Evans for the Beginners, Mrs. R. P. James for the Primaries, Mrs. Bun R. O. Beck for the Intermediates. Each of these instructors took workers for their respective groups to separate rooms for the coaching Conference, and the pastors met with the District Superintendent in Brotherhood meeting. The reports for the first five months of the Conference year were exceptionally good. Received on Profession of Faith 71, Certificate 144, a total of 215. Finances: Salaries 42% paid for the year, Benevolences 66% raised for the year, and 5 churches have already raised their Church School Rally Day offering in full.

A delicious luncheon was enjoyed by all as we had fellowship together with Rev. and Mrs. W. R. Boyd and the fine people of Ashdown.

All groups re-assembled after luncheon, finishing their business, then all came together for final instruction and exhortation regarding putting on the best Vacation schools and doing the best job we have yet done in the District.

It was a good and profitable day for the work of the Kingdom.—Otto W. Teague, Secretary.

## WORK AT ARKADELPHIA (Continued from Page Four)

of Christian Education, these two having been elected at the recent student Conference held at Clarks-ville. Mr. C. B. Murry, one of the local Stewards, is Associate District Lay Leader, and a member of the Conference Board of Missions, and was a delegate to the last Jurisdictional Conference.

So, First Church, Arkadelphia, really is alive. This report does not represent a sudden inflow of new people that have come with any war production plant, or other Government industry. In fact, we have lost members to other communities through such influence. Arkadelphia has no such new industry. We have lost four members of our Board of Stewards to the war. No, this fine record that this church is making is the result of a wonderful spirit of cooperation and hard work on the part of the members of the church. They are a wonderful group to work a pastor to death, but this pastor likes it.—Forest E. Dudley.

## WILMAR CIRCUIT

The week following Annual Conference my wife and I and five fine children moved into the parsonage on my new work. Since coming we have been given two poundings, a better cook stove has been bought for the parsonage, the parsonage has been repainted and all improvements have been paid for with all the churches contributing. Two of the pianos of the charge have been tuned and another is to be this week. We have the paint for painting the Mt. Tabor Church and over half of the money in hand for doing the work. All improvements have

been and are being done without help from the Extension Board.

Eighty-five per cent of the salary due to date is paid. An increase in salary and World Service has been accepted. Wilmar Church observes Fourth Sunday offering.

We have had a School of Evangelism at Rock Springs where we had from 20 to 30 present every evening. We have preaching from two to four times every week-end, including two Saturday evening services.

I want to thank my predecessor, Rev. S. C. Dugger, for leaving a complete report.—C. V. Mashburn.

## METHODISM HAS A THEOLOGY

But in their ministries, the inevitable break finally came. George Whitefield was a rigid Calvinist. (His followers called themselves "Calvanistic Methodists"—an impossible term); and Wesley accused him of completely neglecting the truth of the free, self-determining will of man. Of Whitefield's theology Wesley said that God was made by it to appear worse than the devil. And, of course, no logic nor proof-text could prove that to John Wesley.

As the Methodist doctrine of the *Witness of the Spirit* depends upon the doctrine of Salvation by Faith, so do both doctrines rest in and depend upon the doctrine of the *Universality of the Atonement*. It is fundamental in our religion.

IV. The final phase of Methodist theology and belief I would mention is not on the same plane as the others. It is added almost as a "P. S." It is included in, and fundamental to the other doctrines mentioned, but is so important that it deserves special mention. It is this: the Methodist interpretation of Christianity has always given emphasis to **THE ETERNAL WORTH AND IMPORTANCE OF EVERY HUMAN SOUL**. We follow Jesus in this—**WE BELIEVE IN THE IMPORTANCE OF EVERY PERSON IN THE EYES OF GOD**.

This fact explains a number of things. It explains why, since the days of John Wesley the Methodist Church has given much attention to all forms of social work and improvement. It explains the powerful surge in Methodism toward the working out of some method, some plan, to bring this sin-scarred world out of war and hatred—which destroy human life indiscriminately—into the peace and blessedness which we believe God wants us to press steadily toward. It also explains the faith found in the majority of Methodists that such a plan can and will be worked out. This emphasis on the worth and importance of individuals explains the evangelistic surge in Methodism. It is basic in all worthy evangelism. It also explains why that although the Methodist Church has been a strictly orthodox church in matters of theology, it has furnished a good portion of the leadership in the field of what has been called "The Social Gospel." Why not? Unless the gospel touches upon the treatment of the POOR and the WEAK and the

DOWNTRODDEN, it is a watered-down gospel, unworthy of the name.

So much has been said in recent years about this emphasis in religion that little more seems needed here. It is well enough to say, however, that Methodism needs actually to DO more about it. Many of the people in whom we claim vital interest think of our Methodist Churches as being "high-steeple" churches with no room for the poor and the so-called underprivileged. Let Methodism beware here!

In conclusion let me give emphasis to what I believe to be the most important fact about Methodist theology: namely, that a good Methodist is known, in the realm of doctrine, primarily for his METHODIST ATTITUDE toward life and RELIGION! It is an attitude which should by all means be preserved. It is vital to the true spirit of Methodism. And I am increasingly convinced that the true spirit of Methodism is of vital significance to the future of the Christian religion.

## HOUSE OF MANY LAMPS

(Continued from Page Six)

ters do not come to worship Him at the appointed time." And these words were carved in the stone over the doorway.

Four hundred years have elapsed since that time. The bronze lamps have been handed down from father to son and carefully treasured. When the sweet-toned bells of the old church ring, the village people wend their way up the hill, each carrying his own lamp. The church is nearly always filled, for no family wishes its corner to be dark and gloomy.—Canadian Churchman.

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# Honolulu Forgets Pearl Harbor

**T**HAT our forces about Honolulu were "not on the alert" was apparently a very conservative statement regarding the situation in Pearl Harbor on the morning of December 7th. According to the Roberts Investigating Commission, "No less than 11,000 soldiers, sailors and marines visited Honolulu that afternoon and evening, and on Saturday night more officers are customarily absent than on week-day nights." According to the same report forty percent of the officers of large ships and destroyers had not yet reached their ships on Sunday morning, when the Japs struck.

Remembering that there was an open saloon in Honolulu for every three hundred and sixty-three inhabitants, and remembering that fifty-five percent of these were operated by alien Japanese saloon keepers, we may be sure that it was not an accident that the Japanese struck on an early Sunday morning. Neither was it an accident that they chose the Sunday morning which so closely followed the soldiers pay-day.

Despite the conflicting reports which attempt to assign the reason for our disastrous defeat at Pearl Harbor, one thing, at least, is a matter of official record: martial law was declared immediately and at once all sales of liquor were stopped. It would appear that those in command felt that liquor had endangered the safety of the island. Without doubt, those in command thought at the time that the continued sale of liquor would make the defense of the islands more difficult.

For seventy-seven days, under army rule, Honolulu and Hawaii were dry. During these seventy-seven days this order not only helped the armed forces to be more nearly "on the alert," but it produced in Hawaii a record unique in the history of the islands. Crime was reduced almost to the vanishing point. Traffic accidents were reduced almost one hundred percent. On an island notorious for its drunken escapades of all types, drunkenness practically disappeared. Race quarrels were reduced to a negligible occurrence.

So many beneficial results seemed to follow the dry era as that on January 8th, one month after Pearl

Harbor, the Military Governor, General Delos C. Emmons, who succeeded General Walter C. Short, stated in a press conference that "General Short did a very wise thing in declaring Honolulu dry." He said that "the labor leaders don't want liquor sold. The army

evident beneficial results that had followed the closing of the saloons, on February 24th the ban on liquor is raised and Honolulu gets drunk again and thereby makes it easier for history to repeat itself in another Pearl Harbor. Six weeks after the Governor General had said

as compared with 268 arrests through the seventy-seven days liquor sales were banned.

Col. Thomas H. Green, executive officer under General Emmons, explained that the re-opening of the bars would be on an experimental basis. In this experiment the sale of liquor and its consumption must not "endanger Hawaiian defense and war effort" and must not "result in an increase in crime." If the authorities were sincere in placing these conditions on the "experiment," there is every reason for bringing the experiment to an abrupt end.

If the might and greed of the liquor traffic outweighs our will to win this war, there are dark days ahead of us, not only in Honolulu but in the United States. The sober-minded citizenship of America will continue to make any sacrifice which the government declares is necessary to win the war. We will never feel, however, that our government is really in an all-out effort to win the war so long as we voluntarily pull by our necks this millstone of drunkenness and waste which is fastened on us by the liquor traffic. The statement that the proud people of France were defeated, not by Germany, but by liquor was made, not by a white-ribboned prohibitionist, but by a statesman who was close enough to the shallow life of that stricken nation to make an accurate analysis of the causes of its defeat.

World War No. 1 was a kind of a pink-tea affair, so far as we are concerned, as compared to the war we are now fighting. Nevertheless, in that war, one of the first weights we threw off was the liquor traffic. In a "War of Survival," in a war which will demand every power we have at its best, it is hard to understand how we are to meet the demands of the hour, and win, if we must drag this ball and chain down every highway or pathway we walk in our national life.

At a time when we need clear minds, sober lives, strong bodies and economies such as we have not known before, "it is hard to believe" that we will continue to allow this blood suckling leech to fatten on the life's blood of our nation until we stand, like France, self-condemned and self-destroyed; the slaves of nations that at least are physically fit.—E. T. W.



admits the present rule is good. Nobody really seriously wants liquor sold again." Along with the army and labor the ministers of the city had declared publicly that they did not want liquor to come back.

"It's hard to believe" but by February 24th, about two months and a half after that fateful December 7th, HONOLULU HAD FORGOTTEN PEARL HARBOR. Despite the statements of General Emmons, Military Governor, and despite the

"nobody really seriously wants liquor sold again" liquor walked back into Honolulu with a brazen stride that does not speak very highly either of the memory or foresight of a stricken city.

The immediate results of the return of liquor seem to be evident in the six hundred percent day-by-day increase in arrests in the first thirty days of the return of liquor. In the first thirty days of restored liquor sales there were 634 arrests

## ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

I am sincere when I write that our connection at the Home with the people in Arkansas and other states is so helpful and beautiful that I want the people to see the letters which I get, though, of course, it is impossible.

You all remember Dr. Forney Hutchinson, one of the most outstanding men that we ever turned out in Arkansas. I was a member of the General Conference when he would have been unquestionably elected at the next ballot for Bishop when he arose and read a statement that he did not want it and would not have it, and therefore eliminated himself as a Bishop.

A few days ago I received a letter from him which warmed my heart and reminded me of the first time I ever saw him and of the many experiences which we have jointly enjoyed. One paragraph in his letter, I pass on to the readers: "Your friendship for, and confidence in, me, has been an inspiration since I met you first at old Winfield Church when I was at Hendrix College. I have always been glad you were my first Presiding Elder; I read everything you write in The Methodist about the Orphanage; you are doing a splendid service; I want to have a little part in it."

When we remember that Arkansas gave to the Church such men as Bishop Martin, Forney Hutchinson, Marshall Steele and Paul Quillian and others, we have nothing to

apologize for. We have other young men in our state, in both Conferences, who can fill any church we have and with such a Bishop as we now have to preside over us they will all be very well taken care of.

We have problems, which thinking men and women will appreciate, that come to all families and multiplied by a good many units because of the size of our family but they are all doing well and we work out the problems that confront us the best we can. Our children all seem to be happy and we, too, are happy in having something to do in qualifying them for future usefulness in the Church and the country in which they live.

Pray for us, come to see us and help us all you can. Yours truly.—James Thomas, Executive Secretary.

## THE MAN AMERICA NEEDS

Of no use are the men who study to do exactly as was done before, who can never understand that today is a new day. There never was such a combination as this of ours, and the rules to meet it are not set down in any history. We want men of original perception and original action, who can open their eyes wider than to a nationality—namely, to consideration of benefit to the human race—can act in the interest of civilization; men of elastic, men of moral mind, who can live in the moment and take a step forward.—Ralph Waldo Emerson.

The wise carry their knowledge, as they do their watches, not for display, but for their own use.—Virginia Methodist Advocate.

# The North Arkansas Conference President's Message

By MRS. HENKEL PEWETT

(This address was delivered at the annual meeting of the W. S. C. S. at Batesville, April 21-23.)

WE come this year to hold our annual meeting in hospitable, historic Batesville, a place rich in Methodist background and achievement. We come with joy in our hearts for this privilege. We are grateful to the loyal men and women who builded this house of worship, and to all who have hallowed it with their prayers and praises. The year 1941 has passed into history and we are here to review its successes and its failures.

Since we last met we have lived through a year when catastrophe has enveloped the world, when chaos and destruction have broken over the race of the earth. The spirit of America has changed since Pearl Harbor. There are questions in the minds of some Methodists: "Why missions in a world at war?" These questions, prompted by uncertainty and ignorance, are answered through our church publications, and by speakers from platforms all over the land, giving the views of the leading thinkers on this continent. All are agreed that the war simply points up the greater need for world Christianity. We have new tasks which make our mission harder, but more challenging.

Home projects need our help as never before. Our institutions are spiritual defenses for making America truly Christian. There are children for whom we alone are responsible. We must not let them down, nor the women who have them in charge. Trained hands, hearts and minds will be needed to guide the future destiny of our nation. In our community centers, rural activities, schools and colleges boys and girls are being trained for their part in the days of reconstruction which are ahead. Our hospitals and health centers must be kept open, and we must maintain the inter-racial and international work for which a sense of justice makes us responsible.

The needs which face us in foreign lands are all but overwhelming. We cannot deny the seriousness of war limitations on our mission work, but there must be no thought of slackening since upon our efforts hangs the destiny of mankind, of civilization and world brotherhood. And there are rifts in the clouds through which can be seen the coming of a more perfect day. A recent speaker said, "God may be delayed by evil, but he suffers no defeat." Let us be careful during these days of danger and dislocation not to quote the wrong scripture by saying the night cometh when no man can work. It is not night; it is not even twilight. It is high noon, and the fields are still white unto the harvest. In due season we shall reap if we faint not.

Many are asking questions which we cannot answer regarding the status of missionaries in conquered areas in the Southwest Pacific. When news is cabled the Board of Missions issues bulletins and these bulletins are printed in the Arkansas Methodist. We are much indebted to Rev. and Mrs. E. T. Wayland

for this timely service. Very little information comes through, but knowing missionaries as we do we believe that by their attitude they will win consideration, and perhaps make even their internment or abridged freedom an avenue for service.

More than three-fourths of our mission around the world is still untouched by war. The Woman's Division has in Latin America 97 missionaries, and in China, where our own Pearl McCain is serving, we had before the Japanese invasion 167 women. Of these 105 are still on the field while others have been sent elsewhere. Until they were ordered out a year ago the Woman's Division had 53 missionaries in Japan and 58 in Korea. These have been sent to other fields or transferred to the Home Department. Our own Nellie Dyer is one of the Division's 24 missionaries in the Philippines. Latest advices reported them safe. Let us remember to pray daily for Nellie Dyer and Pearl McCain and for all who represent us in these dangerous situations. Our 21 workers in Malaya and Burma have been evacuated to India.

We have 12 missionaries in Hawaii. We have 43 under appointment to Africa, among them our own Edith Martin, now at home and in a hospital in Nashville, Tennessee, recovering from serious illness. The Woman's Division has 171 missionaries under appointment to India.

In our own Conference, thanks to the tireless efforts of Conference officers and women in the local societies, statistics show substantial increase in societies and membership over the Charter reports, larger giving, growth in Christian Social Relations and Local Church Activities, and in Children's Work. Many more societies have reported Spiritual Life groups and a quest for spiritual power without which our efforts are futile. Many more societies observed the Week of Prayer. This Conference, with 46, is credited with the second largest number of Wesleyan Service Guild units in our Jurisdiction. As the plan is better understood this work will be greatly enlarged and more accurate-

ly reported. Methodist youth is participating in world movements. The unified plan for the missionary education of our young people carries with it a plan for unified giving. Secretaries of Young Women and Girls from over the Conference are here and they will study the co-operative program of the director of religious education, missionaries

and the Woman's Society of Christian Service. Small losses are reported in Missionary Education and Cultivation, and in Literature and Publications, but we believe 1942 will show a better record in these two important departments. Our rural deaconesses are doing excellent work and have endeared themselves to the entire Conference.

The year had its quota of Zone, District and Conference meetings, at which the attendance was almost double that of former years. The recent Jurisdiction meeting at Oklahoma City was attended by eleven representatives from this Conference. It was my privilege to attend the meeting of the Woman's Division and of the General Board of Missions and Church Extension in New York. All four

Divisions of the Board reported better years than last. This Board, the largest combined Protestant missionary agency in the world, appropriated seven million dollars to carry on its program on the frontiers of the world. One-half of this amount, three and a half million, will be paid by the Woman's Division. Next month the first meeting of the Assembly will be held in Columbus, Ohio.

Our engagement in the war has changed many phases of our lives. It is important that we think straight. We are going to win the war and we hope to win the peace that follows the war. But even as preparation for war demands materials and the training of soldiers, so preparation for peace requires gaining and spreading knowledge of the elements of peace. Our richest source of such knowledge is our church literature and publications. The World Outlook is the church's finest periodical. The Methodist Woman is the organ of the world's greatest woman's organization.

These and our own Arkansas Methodist and the Christian Advocate not only present the news of the world but explain the relationship of events to principles. If this service is important under ordinary conditions it is indispensable today. That is why our Board of Missions and Church Extension has inaugurated a five-year emphasis on literature and publications and appropriated for this purpose \$25,000, one-half of which will come from the Woman's Division. And that is why we have brought to this meeting the Secretaries of Literature and Publications from over the Conference. In our own interest, the interest of our country and of the peace to come we should subscribe to our publications. And, though it comes hard at first, we should read them. Fortitude in this respect will not go unrewarded. A great many of us have indulged the comfortable fiction that when we have dutifully subscribed for our publications we have done right well by all concerned, ourselves included. If that were ever so it is not so now, when it is neither good manners nor good sense to waste essential materials. Our publications are an essential material of war and peace as long as it makes any difference whether good or evil rules the world.

Jesus said, "Ye are the light of the world." For all its intricacy of design a rose window, depicting the lives of the saints, is dull and uninteresting until the light shines through the glass, transforming it into a thing of inspiring beauty. In these dark days we should be women through whose lives the light shines for all to see. Even as the cathedral builders and window makers of the middle ages found strength in unity, so the impressiveness and strength of the Woman's Society of Christian Service, with its diversified program united in a common goal should be an ever-increasing challenge to us, and a shining beacon to attract the great number of Methodist women not yet enlisted in its membership.

This is an era of deep discouragement, but it is not the only troubled age the world has ever seen. Our present problems cannot be settled in a day and there is no easy way to spiritual victory in a time like this. But faith can lay hold upon disaster and turn it to victory. God has not deserted His world. Jesus must have known how our hearts would be heavy with the weight of today's sorrow and suffering when He said, "My peace I give you, not as the world gives." Deep in our hearts we know that all things work together for good to those that love the Lord. Then let us take courage, and let us be steadfast, unmovable, always abounding in the work of the Lord. Let us hold high the torch that reflects the light which shines in the face of God.

Mortality without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies.—Longfellow.

## HOLD HIGH THE TORCH

*Hold high the torch! You did not light its glow;  
'Twas given you by other hands you know.  
'Tis yours to keep it burning clear and bright,  
Yours to pass on when you no more need light;  
For there are other feet that we must guide,  
And other forms go marching by our side  
Their eyes are watching every tear and smile—  
And efforts which we think are not worthwhile  
Are sometimes just the very helps they need,  
Actions to which their soul would give most heed.  
So that in turn they'll hold it high and say  
"I watched another carry it this way."  
If brighter paths should beckon you to choose  
Would your small gain compare with all you'd lose?  
Hold high the torch! You did not light its glow—  
'Twas given you by other hands, you know.  
I think it started down its pathway bright  
The day the Master said, "Let there be light."  
And He once said, who hung on Calvary's tree,  
"Ye are the light of the world . . . Go . . . shine for me."  
—Anonymous.*

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## ANNUAL MEETING W. S. C. S.

About 200 officers and delegates were the guests of First Church and Central Avenue, Batesville, for the second annual meeting of the Woman's Society of Christian Service.

Monday, April 20, at 7:30 p. m., the Executive Committee met at a dinner served by the hostess church. The dinner was followed by a Spiritual Life Service under the direction of Mrs. D. G. Hindman, Chairman of Spiritual Life Work. Miss Myrtle Charles gave the principal address. Her subject was "It Is Better To Light a Candle Than To Curse Darkness."

The Executive Committee met in business session at 9:30 a. m., Tuesday, at the Country Club. Mrs. Henkel Pewett, Conference President, presiding. Miss Lavinia Jelks, District Secretary of the Batesville District, was hostess at a luncheon for the visiting ladies following the business session.

The Conference opened at 2:30 p. m. Rev. H. M. Lewis, pastor-host, led the devotional service. Following the organization of the conference Mrs. A. P. Patton, Conference Secretary, gave a report of the recent Jurisdictional meeting, which was held in Oklahoma City. Her report was supplemented by the other delegates from our Conference who attended the meeting.

The Conference then adjourned in order that the committees might meet and make recommendations for their departments.

The evening session opened with the communion service led by Rev. G. C. Johnson, District Superintendent of the Batesville District. He was assisted by the visiting ministers.

Dr. Mary E. Shannon of Topeka, Kansas, former missionary to India, and a noted speaker, gave an address following the communion service. Dr. Shannon spoke on "The Light Shining In India."

Wednesday morning the period of meditation was led by Rev. A. W. Martin, pastor of Jonesboro First Church. His subject was "Out of Darkness." The message of the president was given at this time. Following her message the report of the other Conference officers were given.

Mrs. Peter Kittel, Jurisdictional Secretary of Missionary Education, made an address following the report of the Conference Secretary of Missionary Education, Mrs. Alfred Knox. The morning program closed with a helpful meditation by Dr. Shannon.

The afternoon session was opened with prayer, led by Rev. J. T. Randle, pastor of Central Avenue Church, Batesville. The District Secretaries gave their reports. The Conference was much gratified by these reports as they indicated that hard work had been done by the District Secretaries and the local societies. The reports of the District Secretaries were followed by a beautiful pledge service led by Mrs. W. T. Bacon, Conference Treasurer.

Mrs. May E. Crouse, state president of the W. C. T. U. was introduced and delivered a forceful message in the interest of the cause she represents.

The afternoon session was con-

*The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.—Isaiah 9:2.*

## A Prayer For Men Under The Colors

Our gracious Heavenly Father, we commend to Thy loving care our sons who have gone forth to serve their country and the cause of freedom, on land and sea and in the air. Shield them from danger; keep them strong and steadfast; give them courage and chivalry; inspire them with devotion to the cause to which they are offering their lives, and help them to achieve a just and lasting peace for the whole world. Hold in Thy holy keeping all those dear unto them whom they have left behind. Cleanse them from the stain of sin and help them to live victoriously, through Jesus Christ our Lord. Amen.—Federal Council Bulletin.

## TEXARKANA SOCIETY

W. S. C. S., of First Methodist Church, met April 13, in the parlors, for the regular Fellowship and Program meeting. The Spiritual Life Group, led by Miss Hallie Buie, met at 9:30, and at 10:00 Mrs. Has Owen, President, led the Executive Council in a business session, when all officers gave excellent reports of the past month's work.

Mrs. J. Alan Reid, leader of the missionary program, gave the devotional from Tessaionians and discussed practical ways of serving in the local church.

Mrs. Aubrey G. Walton gave con-

cluded with a Quiz Program, "Information Please," led by Mrs. E. W. Potter of Jonesboro.

At the evening hour, Rev. Glenn F. Sanford, Secretary of Town and Country Commission, gave an illustrated address, telling and showing what is being done in the rural communities. The pictures gave interesting details of the work of our two Rural Workers; something of the work of Rev. F. M. Sweet in the Jonesboro District and something of the work being done by Bro. Sanford. At this session, Mrs. George Sexton, Jr., of Shreveport, La., President of the South Central Jurisdiction of the W. S. C. S., brought a wonderful message. In the discussion of her subject, "Signs of Promise," she brought encouragement and inspiration to the Conference.

In the opening of the session on Thursday morning, Dr. Shannon led the meditation and brought a practical, helpful message. Her subject was, "Burning Bushes." The rural workers, Miss Estelle McIntosh of Waldron, and Miss Viola Nethery of Briggsville, gave interesting reports of their work.

The election of Conference officers for the new year having been completed, the full list of the new officers was announced to the Conference. The names of the officers will be found elsewhere on this page.

Jonesboro was selected as the place of the meeting of the Conference next year.

Delegates to the Conference found Batesville, the historic center of Arkansas Methodism, to be everything that its traditional reputation for hospitality promised. Our churches made our visit one which will be a treasured memory.—S. M. W.

crete examples of what can be done by reviewing the experiences of several women in other localities.

Mrs. Has Owen gave a short discussion of the importance of young adults in the local mission field, and also gave a detailed report of the meeting of the Little Rock Conference held in Little Rock March 10.

At a short business session Mrs. Watson Jopling gave the secretary's report of the last Conference meeting, and Mrs. Martin read the combined report of circles.

Several recommendations from the Executive Council were passed on. Upon the recommendation of Mrs. A. R. McKinney it was voted that each member give 15c to the District Cultivation Fund.

At noon Circle 4, Mrs. J. B. Magee Chairman, served a delicious luncheon to 51 members.

The members of the W. S. C. S. have completed the mission study, "Christianity and Democracy," under the leadership of Mrs. Harvey Watson. Those assisting Mrs. Watson were Mrs. Watson Jopling, Miss Hallie Buie, Mr. E. Lee Tucker, Mrs. A. J. Christie and Mrs. C. E. Kitchens.

Under the sponsorship of Miss Kate Cargile and Mrs. C. E. Kitchens of the Christian Social Relations Department, other members of the W. S. C. S. have completed training in First Aid. This was of great interest to the community in view of the war situation.—Mrs. C. M. Durham.

## THE TITHING BULLETIN

The Tithing Bulletin, as prepared by Layman Tithing Foundation, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary bulletin.

The Bulletin consists of four pages. They are furnished either with pages two and three blank or with one and four blank. The printed pages carry any one of thirty-two of the famous Layman tithing messages. They may be printed, multigraphed or mimeographed at one impression. This affords a quiet but effective course in Stewardship education. Write for free samples, and price list.

When you write please give your denomination, also please mention the Arkansas Methodist.

It is usually on detours that we pick up the tacks.—Cumberland Presbyterian.

## CAMDEN DISTRICT MEETING

The W. S. C. S. of the Camden District held its annual meeting at Camden, April 15, using as the central theme, "Mid the Darkness, Light." Mrs. F. B. Chidester opened the morning session with an organ prelude, after which the group sang "God of Grace, God of Glory." Mrs. C. E. Moseley, district president, led the opening prayer. At the roll call each society made its report for the first quarter. Three new societies reported—Fleasant Grove, Union and New Hope. Seven babies were presented with life memberships in a service directed by Mrs. Moseley. Mrs. Ben T. Laney, Jr., sang a solo, and Mary Frances Hughes and Sarah Jane Moseley sang a duet during this service.

Mrs. E. D. Galloway, Conference secretary of missionary education, spoke on "Darkness Turns to Dawning" and asked Methodist women to study and keep the light of knowledge glowing. Mrs. C. A. Evans, Conference Chairman of Spiritual Life, gave the morning devotional, using as her theme, "Knowledge and Understanding." Mrs. J. M. Stinson closed the morning session with prayer. Lunch was served in the basement of the church to about 125 women.

The afternoon session was opened with the song, "Lead On, O King Eternal." Again Mrs. Evans brought the meditation. Miss Thelma Fish, returned missionary from Japan, gave an inspirational talk on the Japanese people and their relation to the present world situation. Mrs. V. O. Buck, Conference secretary of literature, urged the use of The Methodist Woman and The World Outlook. Mrs. Minnie Webb Forrest used as her theme, "Let Thy Light Shine Through Me" and gave a report of the rural work of the district.

Mrs. J. P. Carpenter, district corresponding secretary, conducted a question and answer session with the questions being asked by members of the group.

A pledge service, conducted by Mrs. Moseley and Mrs. Carpenter, closed the meeting.—Hazel Rogers.

## N. ARKANSAS CONFERENCE OFFICERS FOR 1942

President, Mrs. R. E. Connell of Searcy; Vice-President, Mrs. T. A. Hillis of Atkins; Recording Secretary, Mrs. R. E. L. Bearden, Jr., Walnut Ridge; Cor. Secretary, Mrs. A. P. Patton, Jonesboro; Treasurer, Mrs. W. T. Bacon, Booneville; Secretary of Missionary Education, Mrs. Alfred Knox, McCrory; Secretary of Christian Social Relation, Mrs. W. P. Pearson, West Helena; Wesleyan Service Guild, Miss Myrtle Charles, Conway; Student Work, Miss Lucille Adams, Jonesboro; Young Women and Girls, Mrs. Nels Barnett, Jr., Batesville; Children's Work, Mrs. Johnnie McClure, Danville; Literature and Publication, Mrs. R. H. Cole, Holly Grove; Supplies, Mrs. Fred Lark, Judsonia; Secretary of Spiritual Life, Mrs. D. G. Hindman, Blytheville; Status of Women, Mrs. Alfred Hathcock, Fayetteville; Missionary Personnel, Mrs. O. E. Goddard, Conway.



# 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.

## LITTLE ROCK CONFERENCE NOTES

By Clem Baker

### FORTY-EIGHT PASTORS OUT IN FULL ON CHURCH SCHOOL DAY

#### Arkadelphia District Leads With Monticello District Crowding

My heart is filled with joy and appreciation this morning for the fine loyalty portrayed by our preachers and superintendents as illustrated in the first of our Church School Day reports. It will be noted that the offering the first week following Church School Day is nearly three times as much as it was last year. Last year at this time twelve charges had paid in full. The report this week shows forty-eight charges. A number of charges have gone beyond their apportionment with Arkadelphia First Church leading in this respect. The Monticello District with Rev. J. E. Cooper, Superintendent, still leads the Conference but the Monticello District, with Arthur Terry as Superintendent, is crowding. Wouldn't it be fine if every charge in the Conference were able to report in full by the District Conference? The pastors whose charges are out in full are as follows:

Forest E. Dudley, J. M. Hamilton, Henry T. Miller, Herston R. Holland, Homer T. Fort, George E. Reutz, S. K. Burnett, Joe H. Robinson, Wendell Hoover, W. C. Watson, R. F. Sorrells, R. S. Beasley, J. L. Hoover, J. A. Newell, Frank Roebuck, W. I. Small, James A. Simpson, Frank Walker, John W. Hammons, H. O. Bolin, W. D. Golden, A. J. Shirey, Gerry Dean, M. W. Miller, R. C. Walsh, T. T. McNeal, J. L. Tucker, Braska Savage, J. T. Thompson, K. K. Carithers, C. E. Whitten, R. A. Teeter, Edward W. Harris, M. O. Barnett, A. W. Hamilton, E. D. Galloway, Eldred Blakeley, Virgil Keeley, D. T. Rowe, M. K. Rogers, Fred L. Arnold, L. O. Lee, K. L. Spore, W. R. Boyd, C. Ray Hozendorf, J. A. Wade, Aubrey G. Walton, Fred R. Harrison.

### OUR TRAINING SCHOOL AT WARREN

All the year we have been hearing that Ed Galloway and our church at Warren were making an unusual record. Last week we found that everything we had been hearing is true. It was the week of our Annual Training School. Arthur Terry, Mrs. W. F. Bates and Clem Baker were the teachers. But the big work had been done before we arrived on the scene. Always the most important thing about a school is the enrollment. And those people at Warren had looked after that in a big way. About 75 people—including the leaders in all phases of the work of the church were in the classes. I have never seen a better representation of the Official Board in a School. Forty-two of this number received credit which was mighty good in a one church Training School. Fred Holt is the General Superintendent and had done his part. Judge Purkins

## THE SUPERINTENDENT'S CORNER

"LET'S HONOR OUR HOME MEMBERS ON MOTHER'S DAY"

By CLEM BAKER

An idea has struck me this week and I believe it is a good one. I will pass it on to our Church School Superintendents. The second Sunday in May, which is May 10, this year is observed throughout America as Mother's Day. It should be a great day. Many, many thousands of Mothers have sons in the Army this year. Something should be done to give these war Mothers special consideration, but the ones I am thinking about right now are our Home Members. Every Methodist Church School in Arkansas should have a Home Department. Home Department members seldom get to go to Church but most of them could come to Church at least once or twice a year if provision were made for them. Why not work up a beautiful service on Mother's Day including the old songs our old people love to sing, then make a list of all the Home Members and all others shut in, give them a special invitation to be there on that day, provide cars and send people to bring them to Church, giving them a front seat and let them feel that they are the special honor guests. I believe this is a good suggestion and trust that all our Superintendents and pastors will take advantage of this opportunity to magnify our Home Departments and honor our Home Members.

turned down several invitations for Commencement addresses in order to get his certificate. Carl Hollis was called to Little Rock but rushed back in time not to miss a class. J. E. Stewart is manager of the Big Bradley store and Chairman of the Board and one of the most appreciative members in the group completing the work. It was a real school. Rev. Arthur Terry is leading in the Training Program throughout his district and making good on his new job.

### REPORTS FROM OTHER SCHOOLS NEXT WEEK

The Executive Secretary has been out of his office in Training schools for the last ten weeks. During this time reports have come in from schools all over the conference taught by local and visiting pastors, and District Superintendents. Next week we will be in a school here at Highland Church in Little Rock, and will have time to check up and prepare a report on these schools for the METHODIST. We will also tell of the fine time we have recently had with Doyle Rowe at Carr, Brother Hundley at Scott Street, and Jack Bearden and J. D. Baker at Friendship on the Bingen Circuit.

### HENDRIX HAPPENINGS

The second annual vocational guidance day was held at Hendrix, Tuesday, April 21, with thirteen outstanding Arkansas business and professional men and women participating. R. E. Short of Wheatley, president of the Arkansas Farm Bureau delivered the opening address on "Farming as an Occupation." Following his address, students divided according to their vocational interests into three groups for one-hour meetings with leaders in vocational groups.

Speakers for the various vocations were as follows: teaching, Miss Willie Lawson, executive secretary of the Arkansas Educational

Association; accounting and statistics, Russell Brown, Little Rock accountant; civil service, William Rogers, supervisor of staff services, United States Employment Service; engineering, W. W. Mitchell, director of highways, Arkansas State Highway Commission; music, Mrs. Ruth Klepper Settle, supervisor of public school music; secretarial work, Miss Helen Wing, secretary to H. T. Harrison, Little Rock attorney; executive and managerial work, J. J. Harrison, coordinator of federal agencies in Arkansas; journalism, Duval Purkins, lawyer and for many years editor of the "Warren Eagle Democrat"; ministry, Rev. Fred R. Harrison, pastor of Pulaski Heights Methodist Church, Little Rock; law, Will Clark, attorney, Conway; medicine, Dr. B. L. Robinson, dean of the School of Medicine, University of Arkansas; and social welfare, John Pipkin, Arkansas state commissioner of public welfare.

Vocations represented in the day's program were chosen by a poll of the student body. The speakers were selected by a student-faculty committee.

The vocational day was jointly sponsored by the Hendrix Alumni Association, of which Percy Goynes is executive secretary, and the student association, of which John Mann of Marianna is president. The general student committee in charge of plans for the day was composed of Henry Henley, Helena; R. A. Teeter, McGehee; and Jim Moore, Pine Bluff.

Rabbi David Lefkowitz, Jr., of the New Orleans B'nai Zion Synagogue, was a chapel speaker last week. Rabbi Lefkowitz pointed out that all races and religions are inter-related and urged harmony between faiths. His address at Hendrix was sponsored by the Jewish Chautauqua Society.—Pat Dunnahoo.

Every duty omitted obscures some truth we should know.—Ruskin.

## CHURCH SCHOOL RALLY DAY OFFERINGS

### North Arkansas Conference

We are giving below our first report on Church School Rally Day offerings for 1942. The reports to date show a good increase as compared to the amount which the same churches contributed last year. The total increase for these churches is almost \$100.00. Some of these churches went beyond the quota which they were asked to raise.

#### BATESVILLE DISTRICT

Batesville First Church	\$115.00
Newark	8.00
Salem	7.00
Newport, Umsted Memorial	3.00
Newport, First Church	30.00
Mountain Home	6.25
Elmo	2.35
Total	\$171.60

#### CONWAY DISTRICT

North Little Rock First Church	\$ 70.00
Conway (part-payment)	50.00
Dover	3.00
Perry	2.00
Perryville	5.00
Cato	2.71
Bethel	2.71
Greenbrier	5.00
Total	\$140.42

#### FAYETTEVILLE DISTRICT

Alpena	\$ 2.00
Gentry	5.00
Harmon	5.00
Total	\$ 12.00

#### FORT SMITH DISTRICT

Goddard Memorial	\$ 50.00
Midland Heights	30.00
Paris	30.00
Grenade's Chapel	2.50
City Heights, Van Buren	2.00
Total	\$114.50

#### HELENA DISTRICT

Haynes	\$ 3.00
Marianna	30.00
Widener	5.00
Madison	5.00
Round Pond	5.00
Earle	23.67
Parkin	10.00
West Memphis	20.00
Vanndale	5.00
Total	\$106.67

#### JONESBORO DISTRICT

Joiner	\$ 10.00
Huntingdon Avenue, Jonesboro	10.00
Fisher Street, Jonesboro	6.50
Promised Land	5.17
Monette	4.00
Half-Moon	1.50
Lone-Oak	.80
Weona Chapel	5.25
Lepanto	6.00
Total	\$ 49.22

#### PARAGOULD DISTRICT

Paragould, East Side	\$ 15.00
Beech Grove	2.00
Total	\$ 17.00

#### SEARCY DISTRICT

Augusta	\$ 20.00
McCrory	15.00
Kensett	10.00
Jacksonville	4.00
Goodloe Chapel	2.46
Total	\$ 51.46

—Ira A. Brumley.

## Acid Indigestion

What many Doctors do for it  
When excess stomach acid causes gas, sour stomach or heartburn, doctors prescribe the fastest-acting medicines known for symptomatic relief—medicines like those in Bell's Tablets. No laxative. If your very first trial doesn't prove Bell's better, return bottle to us and get double your money back, 25c.

## 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

## 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

# *State-wide Initiative Petition*

## ANTI-SALOON LEAGUE OF ARKANSAS



*Vigorous  
Campaign To  
Change the Unfair  
Liquor Laws of  
The State  
W. C. T. U.  
Actively  
Cooperating*



*Christians,  
Pastors and All—  
Please Let This  
Vital Matter  
Grip Your  
Imagination.  
Your Heart, Your  
Will. Think, Pray  
Act! Time Is  
Short!*



### *For Home And Native Land*



1. WRITE IMMEDIATELY for PETITIONS—FOR YOUR OWN USE, and to give to CO-WORKERS. Each COPY HAS SPACES for 50 SIGNATURES—ALSO FULL INSTRUCTIONS FOR CIRCULATING IT. BE SURE TO READ THE INSTRUCTIONS CAREFULLY.
2. ORGANIZE if POSSIBLE for this CAMPAIGN. Divide COUNTIES, TOWNS, ETC., into DISTRICTS. Take STREET by STREET, to avoid overlapping, and to secure MANY SIGNATURES.
3. CANVASSERS are NOT REQUIRED TO BE QUALIFIED VOTERS. SIGNERS MUST BE QUALIFIED VOTERS.
4. EVERY VOTER MUST SIGN FOR HIMSELF OR HERSELF—NO EXCEPTIONS. CANVASSERS BE SURE TO WATCH AT THIS POINT.
5. GET POLL-TAX LISTS IF POSSIBLE, AND CHECK NAMES THEREON. THAT WILL SAVE TIME AND AVOID MUCH NEEDLESS WORK.
6. KEEP a RECORD of HOW MANY PETITIONS YOU GET—HOW MANY YOU GIVE TO OTHERS, etc., so that you can CHECK UP ON THEM to SEE HOW THE CAMPAIGN IS PROGRESSING. EACH PETITION is NUMBERED.
7. DON'T WAIT for somebody else to start. YOU START IT—PLEASE. Let's go "ALL OUT FOR VICTORY" in this effort.
8. Two years ago the Anti-Saloon League placed more than 1,200 copies of the PETITION in the hands of workers—enough for about 60,000 SIGNATURES. BUT more than 800 PETITIONS were NEVER EVEN RETURNED. THAT, OF COURSE, WAS TRAGIC INDIFFERENCE; AND THAT DEFEATED US, IN SPITE OF THE HARD WORK OF THOSE WHO WORKED.
9. PASTORS, PLEASE SPEAK, AT LEAST A BRIEF WORD, FROM YOUR PULPITS FROM TIME TO TIME IN BE-ABOUT IT.
10. LET'S SHOW THE LIQUOR PEOPLE THAT WE REALLY MEAN BUSINESS THIS TIME—NOW!
11. ORDER PETITIONS FROM ANTI-SALOON LEAGUE, DONAGHEY BLDG., LITTLE ROCK. STATE HOW MANY YOU WANT.

ANTI-SALOON LEAGUE OF ARKANSAS, SPECIAL COMMITTEE:

Romans 12:11  
Phil. 4:13.

Rev. Fred G. Roebuck,  
Rev. C. C. Warren,  
Mr. J. A. Hanna,

Rev. Lewis A. Myers,  
Rev. E. T. Wayland,  
Supt. Clyde C. Coulter.

# THE LAYMAN'S PAGE

A. J. SHIREY, Editor

## POETS' CORNER

### TO CAROLYN

When you came down a starbeam to  
this mart  
You kept the rays and sparkles here  
with you.  
You were the essence of a dream come  
true,  
And filled a yearning place within my  
heart.  
A door closed softly, shutting in a part  
Of your true self, no stupid world can  
slay,  
And here a flame burns brightly day by  
day  
Upon an altar built for you, apart.

Oh, child of April radiance and of Spring,  
May skies be blue and crystal clear away  
And sorrows lightly fall as April rain  
Or fly away like birds upon the wing,  
As eagerly you reach for Life each day  
And bravely quaff the cup of joy or pain.

—Elizabeth H. Thompson,  
Clarendon, Arkansas

### HEATHEN AMERICA

We used to think in terms of far-away places when "heathen lands" were mentioned. It is time we changed our manner of thought in this respect. The figures of the recent census of the United States show that seventeen million of the children of school age in this country have never in their lives received any religious instruction of any kind—Protestant, Roman Catholic or Jewish. That means that over fifty percent of the school age children of our country are growing up in abysmal darkness of the truths of God and of true religion. In other words, they are growing up to be heathen.

Our missionary opportunity on foreign fields is restricted in these days of international conflict, but that is no reason why any Church should feel that the cause of missions should be neglected. There are no oceans to be crossed, no mountains to be climbed, no rivers to be bridged to reach the heathen. The United States of America is today the greatest mission field in all the world. There are no barriers of race, language or culture, no hindering laws of an oppositionist government to stand in the way of the spread of the Gospel. Millions and millions of men, women and children are on their way to a Christless eternity right here in these United States. The greatest opportunity that ever came to the Church in any age or nation is the situation that confronts the Church right here—NOW.

St. Paul facing the conditions that existed in Ephesus in the year 59 A. D. could write: "A great door and effectual is opened unto me." If he could speak like that under the circumstances of his day, when he, alone or almost alone, without the support of a great church organization, a foreigner and member of a despised nationality, represented the cause of Christ in that area of the world, what must we Methodists say to our present situation. Yes, "A great door and effectual is opened unto us," and to further quote St. Paul, "There are many hindrances," the chief of which is INDIFFERENCE.

### RELEASED FROM BONDAGE

This writer has had opportunity to hear from a wide area of our Arkansas Methodism in recent weeks. There is one report that comes from all parts of the State that is most heartening. OUR METHODIST CONGREGATIONS ARE GETTING OUT OF DEBT. It is amazing the number of churches that paid off all indebtedness of every kind and entered the rank of "debt-free" churches this past Easter season. From the reports we have heard, it seems that Easter was taken as the date by many churches for the liquidation of their indebtedness. The cause for rejoicing is the large number of cases in which the efforts have been crowned with success.

There are times when it is undoubtedly the part of wisdom for a congregation to go into debt for the achievement of worthwhile purposes. This does not keep the debt so incurred from being more or less of a shackle to keep the church from doing other things that may desperately need doing. As long as payments on interest and principal of an old debt have to be made at regular intervals this becomes a "bogey-man" to keep down expansion along new lines of endeavor that would entail additional expenditures.

As more and more Methodist Churches throughout Arkansas are freeing themselves of the bondage of debt the stage is being set for the undertaking of new and greater tasks in Kingdom extension. We may be standing on the threshold of a better day for Methodism in this State than we have yet known. Let us pray that it may be so. At least, it will be a new day to see so many of our leading churches out of debt. The old hindering excuse will be removed. It has been removed this year in dozens of cases. Let us rejoice at this progress. And may the fine work that has been done already be an inspiration to others to arise, like Samson, and "shake themselves" free of the encumbering bonds of indebtedness.

### THE RIGHT WORD AT THE RIGHT TIME

The occasion comes to every Christian from time to time to speak out with the word that will be a testimony for Christ before the world. Countless thousands of people have been won for Him by this occasional testimony. Our tongues are the indexes of our hearts. If our hearts are right with God, then by all means we should give expression to our relationship to Him. It would amaze most of us to know the times we have disappointed the unsaved by our failures to say and do the thing that would have been no less than any Christian should have done under the circumstances.

It is a Christian thing to do to say grace at meals. Many of us who regularly follow this beautiful practice in our homes, pass it up if we are dining in a hotel, restaurant or other public place. A non-Christian acquaintance of ours who knows our home life pattern would notice this omission at once. What ex-

planation could we give to him for not doing what he knows to be a religious custom of our lives at other places? We missed an opportunity to speak for Christ.

There are times when a group in which we find ourselves will be discussing a course of action to be taken in some matter. Suggestions may be made that are definitely on a sub-Christian level. They are contrary to the spirit of Christ. We are representatives of Christ in the group. There are those present who are definitely aware of this fact. Our silence on such occasions is a negation of our Christian standards. Sometimes we even do worse than fail to speak. We speak up with approval of that which is not in accord with the Christian way of life. These things are quickly noticed by the non-Christian. There is a mental alertness on the part of unsaved people to catch just such things.

It is always hurtful to the cause of Christ for those who call themselves Christian to be guilty of improprieties of speech. The use of profanity, vulgarity and obscenity has no part in the speech of a Christian at any time. But, it is not the person who offends in this respect who is the only one to cause others to stumble and doubt the sincerity of our profession of the Lordship of Christ over our lives. Failure to speak out bravely against that which is not right by Christian standards, and failure to carry on Christian practices outside of our homes that we follow regularly within them may become a hindrance in the way of some poor sinner looking to us for light. The proverb is still true: "A word fitly spoken is like apples of gold in pictures of silver."

### THE PRINCIPLE OF STEWARDSHIP

We all recognize that "Stewardship" is a general term referring to one's obligations—dealing with time, with thought and prayer, with money, and with life itself. It is a recognition of the claims that God has upon us.

A long time ago I read this sentence, "God is Lord of all or else He is Lord not at all." We dare offer Him no partial allegiance. But at the same time that we recognize this claim upon all life, we also understand that the acid test of stewardship comes when we make it apply to money.

I am very suspicious of the man who says that all that he has belongs to God and then finds all sorts of devious ways of evading financial contributions. I think there is nothing at all irreverent in the answer of the man who had been soliciting for the Church, and having been turned down by one who said, "All that I have belongs to God," replied, "If I were God, I would take ten per cent of your income and be well satisfied."

TO HAVE IS TO OWE. Weak people are forever thinking and talking about their rights. Strong people do not say much about it, but they think of their responsibilities. There is far too much of a tendency in a democracy to emphasize

our rights and pass rather lightly over our duties.

It is a truism to say that if all Methodists were tithers our church's financial burdens would be lifted, but that would be the result. The real solution of our Church financial needs lies in tithing. It is a pitifully small proportion of our income that we as Methodists recognize as God's share.

There are three philosophies of life. "Thine is mine" is the philosophy of the one who in any way whatever takes that which does not belong to him. "Mine is mine" is the philosophy of the one who is inherently selfish. "Mine is thine" is the philosophy of the one who has caught the real meaning of stewardship, particularly as it refers to money.

The tither has a joy in his giving which the man who gives only after a major battle within himself can never know. I covet for us all that joy which comes to the one who has recognized and practiced the philosophy of "Mine is thine," which is the principle of stewardship.—Bishop Bruce H. Baxter, Portland, Oregon.

### LAYMEN IN EVANGELISM

"The men of Methodism have been fairly active in looking after the purely business or temporal matters connected with the Church. This we should have done, but good buildings, good equipment, adequate finances all combined will not lead to the ultimate goal, important though they may be. "Go make Disciples" is the battle cry of Christianity throughout the world. No man with a zeal for his Church can escape the responsibility of the Evangelistic purpose. Evangelism is the heartbeat of the Church."—J. S. M. Cannon.

"The Board urges that each dedicate a portion of his time to personal work. We ask our capable laymen to devote time and energy to lay preaching in cooperation with our pastors."—E. Wainwright Martin.

So speak out the Conference Lay leaders of both the Little Rock and North Arkansas Annual Conference on the subject of Evangelism. Those excerpts were not written by either of them as contributions to the Layman's Page but were taken from an article written by Bishop Charles C. Seelman in the current number of THE METHODIST LAYMAN, a magazine published by our Church especially for Laymen.

They are sounding forth the keynote of what must be the great advance of Methodism if there is to be an advance. We have gone about as far as we shall go until there are more consecrated laymen willing to venture forth in Christ's name with the challenge to men to serve a risen Lord.

Let thy discontents be thy secrets.  
—Franklin.

**EYE COMFORT**  
Relieve irritation due to over-use, exposure to Dust, Glare  
**JOHN R. DICKEY'S EYE WASH**  
OLD RELIABLE  
Refreshes and brings comfort. Used 65 years.  
Genuine in red box. 25c and 50c at drug stores.  
Ask for large size with dropper.  
DICKEY DRUG COMPANY, BRISTOL, VA.



## The Sunday School Lesson

By HORACE M. LEWIS

### THE PRINCE OF PEACE

LESSON TEXT: Mark 11:1-11; Luke 19:41-44.

GOLDEN TEXT: "And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord." Mark 11:9.

LESSON FOR MAY 3



It is sometimes delightfully refreshing to pick up an old book and read it again. Such a book is A. B. Bruce's "The Training of the Twelve." Dr. Bruce takes the position that the crisis in the life of Christ took place around Capernaum and not in Jerusalem during the last week. When Jesus refused to become king at the suggestion of the multitude He made His decision. The events that followed confirm His action. This position seems to be borne out by the lesson of today and those that are to follow. Jesus could not have approached Jerusalem in the calm and confident manner that He did unless He had settled in His own mind long before this time just what course He would pursue. There were multitudes about Him. There were shouting and singing. There were temptations, and there were questions of authority. There were hatreds, and there was love. In the midst of all of these elements Jesus moved as the most sincere, confident, and peaceful figure that history knows anything about. The multitude lost its head, sang and shouted but Jesus did not. The Scribes and Pharisees hated Him with a bitter hatred, and tried their best to entangle Him in minute questions, but Jesus was not the least disturbed. Later in the week the disciples became frightened and fled. Jesus did not even scold them. Judas betrayed Him. Jesus revealed no traces of anger. He was, at that moment, the Prince of Peace because He had peace in His own heart. He is at this moment the Prince of Peace because He yet has peace in His heart.

No man, unless he be a Jew, could understand the mingled emotions that were in the mind of Jesus as He rode into the city of Jerusalem. For over 700 years their politics and religion had been woven together so that it is hard even today for the scholar to separate the religion and patriotic reverence which the Jews had for Jerusalem. Every devout Jew made at least one trip, if possible to Jerusalem each year.

What Mecca is to the Mohammedan, Jerusalem was to the Jew. The religious life of the Jew revolved around Jerusalem. It was but natural then, when Jesus made His appeal for support that He should begin in Jerusalem. Jerusalem was the heart of the Hebrew religion; so Jesus would begin with the heart. He realized that if He failed here the nation would reject Him. It has

used the same tactics in His appeal to the Jews. It made little difference how successful He was locally

elsewhere; if He could not win Jerusalem He had failed. It does not matter very much how successful Jesus is in winning certain areas of our lives; if He does not win and hold our heart, He is not the Prince of Peace for us. If Jesus does not win and hold the heart of the world He can not be the world's Prince of Peace. If He does not win and hold the heart of the nation, that nation will not be Christian.

If Jesus should come to the United States, I think He would begin in Washington. He would rest His claim to being the Prince of Peace on His ability to win there. If He should come to our town he would concentrate His efforts on winning

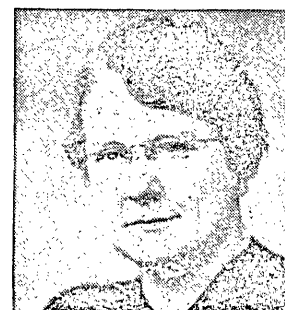
the leaders.

The allies won the last war but lost the peace that followed because the spirit of the Prince of Peace did not reign at the peace table. The democracies must win this war. It is just as necessary for the Prince of Peace to preside at the peace table. If the spirit of Christ is not the ruling presence at the peace table that is to follow this war we might as well quit fighting now, for the whole bloody mess will have to be done over again. As the Prince of Peace, as the leader of men, Jesus must plant His spirit in the hearts of individuals. His followers are the only ones that can plant this spirit in the hearts of men.

## HOW TO USE CHILD GUIDANCE

### A Guide FOR THE EARLY YEARS

by Mrs. W. M. Hubbard  
Counselor of Children's Workers of the Des Moines Area



CHILD Guidance in Christian Living! What a compelling title! Let's take it apart and see what it means.

#### CHILD

What is this being before us? Whence came he? What did he bring with him upon which we may build? What are his growing edges? Why does he ask so many questions? Are those questions important? Why is this child shy? Why does this one have temper tantrums? Why does this one feel the need of grand standing? Why is it important for the teacher of children to know something of how physical, mental, social, and spiritual growth takes place?

Over and over again *Child Guidance in Christian Living* provides illuminating studies and stories to guide the growing teacher in understanding God's child.

#### GUIDANCE

A good democratic word—not telling or dictating, but guidance—going with the child to show the way—discovering the arts of living with the child.

But how? How shall the teacher use play? wonder? worship? the Bible? songs and singing? activities?

How do teachers co-operate with each other? with the home? with the church? with the community? with the Christian world movement?

How shall the teacher answer the child's questions? How help him grow in conscious self-direction and control? How provide the social climate stimulating to widening ideals? How build good habits to keep up with the ideals? What can be taught about an impermanent life that will provide the child a sense of security in God's plan and the gift of a growing faith?

*Child Guidance* answers such questions as well as they can be answered today,

#### IN CHRISTIAN LIVING

Not any kind of living but the noblest living possible: *Christian living*.

What is Christian living for the nursery child? *Child Guidance* regularly and delightfully shares the actual experiences of faithful and intelligent guides of real, living nursery children, so that teachers and parents, be they well trained or inexperienced, in remote places or in crowded city situations, may gain insight into correct guidance of children during the early years.

What is Christian living for the beginner? Again *Child Guidance* has arranged for devoted and wise teachers of beginners to share their findings, their methods, and their materials each month in well-planned reports and stories and study units.

What is Christian living for the primaries? Oh, it is developing into a radiant love of life and purposeful helpfulness if the right guidance has been exercised by the church school teachers co-operating with the homes.

*Child Guidance* introduces the searching teacher to the studious, observant, and progressive teacher-writers who share the results of their work, who interpret songs and poems and pictures that are just right for primaries everywhere, who open the way to interesting and lifelike activities which help make these children effective young Christians.

What is Christian living for the juniors? These are the active boys and girls with horizons widening so rapidly, who read easily and love to use their Bibles, who sing so well and so meaningfully, who worship with purpose, who seek to show themselves increasingly approved in the ways of Jesus, who want



## WINFIELD MEMORIAL

### SUCCESS SEEMS ASSURED IN SPECIAL CAMPAIGN

Success of Winfield's special debt retirement campaign launched April 12 seemed assured early this week with more than \$3,500 promised in addition to regular contributions to the budget, and \$3,000 of this total in new money was in the hands of the Church Treasurer Tuesday. Practically all of the funds are expected to be in by May 1.

The committee in charge of the negotiations indicated that some new money is needed to reach the \$4,000 goal for the campaign. Not all members of the congregation were contacted during the drive, but an effort was made to reach as many as possible.

Bank official in contact with the noteholders reported Tuesday that nearly all had approved the debt extension proposal, and suggested that final details probably would be worked out within a few days after May 1, which was the proposed refunding date.

Contributions to the fund can be made Sunday, Winfield's anniversary day, or up to such time as the negotiations with the noteholders are concluded. The committee is deeply appreciative of the fine spirit shown by Winfield members in this campaign.

### WOMAN'S SOCIETY TO MEET MONDAY

"Children of Our Church" will be the subject of the program to be presented by Circle No. 4, Mrs. W. J. Fennington, Chairman, at the meeting of the Woman's Society of Christian Service next Monday morning at 10:30 at the Church. Those taking part in the program will be Mesdames John Buzbee, F. S. Scott, W. M. Fuller, W. A. Weidemyer, Janie House, D. M. Kirkland and W. J. Pennington. Mrs. W. B. Slack will lead the devotional.

The Business Session will be presided over by Mrs. Ray Scott, General Chairman.

Lunch will be served by members of Circle No. 6, Mrs. W. P. Ivy, Chairman.

### Spiritual Life Meeting

The Spiritual Life Meeting will be held in the Y. P. Parlor next Monday morning at 10 o'clock. Miss Lila Ashby will be the leader of the program.

### OUR NEW MEMBERS

Joined April 12:

Mr. W. P. McFadden, 2217 Battery.  
Mrs. W. P. McFadden, 2217 Battery.  
Miss Sue Medlock, 1619 State.

Joined April 19:

George William Niblock, 2009 South Maple.

Joined April 26

Mrs. Philip Bryant, 1416 W. 13th.

### WEDDINGS

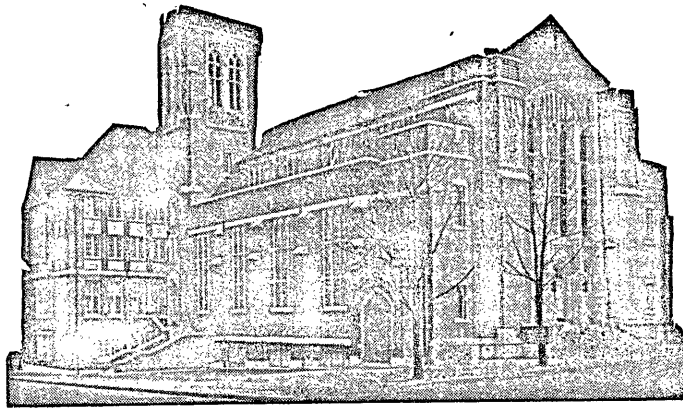
Miss Gladys Virginia Tinkle and Mr. R. E. Powell, Jr., April 17th.  
Miss Kitty J. Raney and Mr. Doyle N. Daniels, April 18th.

Miss Margaret Easley and Mr. Robert Evans Thompson, April 21st.  
Miss Beatrice Banzhof and Mr. Francis W. Holt, April 25th.

Congratulations and best wishes.

### OUR KNOWN SICK

Mrs. M. W. Shelton, Trinity Hospital.



Sixteenth and Louisiana, Little Rock

*"Where Old-Fashioned Friendliness Survives"*

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

WILLIAM B. SLACK, D.D., Minister

REV. W. W. NELSON, Church Visitor

J. R. HENDERSON  
Church School Supt.

MARGUERITE GOLDEN  
Church Secretary



MRS. I. J. STEED  
Minister of Music

MISS KATE BOSSINGER  
Organist

MISS OLIVE SMITH, Director of Religious Education

### Next Sunday At Winfield

10:00 Church School for all age groups.

10:55 a. m. Sermon, "He was Proud of God"

by W. B. Slack, Minister.

Text, "There is nothing among my Treasures I have shown them." 2 Kings 20:13, 15.

This is Winfield's 74th Anniversary Sunday. We want a large attendance. The center section will be reserved for those 229 members who have been members for 25 years or more. That 25 years will not be consecutive for some, some having been away and have come back.

6:15 Meeting of the Junior, Senior High, and Young People's Fellowships.

7:45 (Note the slight change)

Do you like a surprise? Then you will like this Sunday night service. Whet up your curiosity and be with us.

### The Minister's Message

GREAT CHURCHES HAVE BOTH A GREAT PAST AND PLAN A GREAT FUTURE. Next Sunday Winfield will take a look at its past, to discover some of the things and persons she appreciates, and to look at its tomorrows to discover what she will appreciate 25 years from now. Former Pastors who expect to have part in the service are Dr. James Thomas, Dr. J. M. Workman, Dr. J. D. Hammons.

Winfield has a whole host of men and women who have rendered valuable and significant service. Great characters and great purposes belong together.

Plan to be present. You will be proud that you belong to Winfield.

### Program of

### CHRISTIAN FAMILY WEEK

May 10-May 16

MAY 10—Sunday, Mothers' Day: Families to sit together at the worship service at 11 o'clock.

MAY 12—6:15, in Fellowship Hall  
Family Dinner for all families whose name begins with A through K.

MAY 13—6:15, in Fellowship Hall  
Family Dinner for all families whose name begins with L through Z.

(Phone Church Office and reserve plates for all members of your family—25c each.)

## METHODIST CHURCH

### Christian Education

By Miss Olive Smith

### FELLOWSHIP MEETINGS

May 3rd—6:15 P. M.

JUNIOR HIGH: Meet for recreation in out-door recreation area. All Junior Hi's are urged to participate in this fellowship. The worship service following will be held in the Ashby Class room.

Officers of this group who are leaders for the next six months are: President, Ray Clayton; Vice-President, Virginia Bradshaw; Secretaries, Ed Faver Smith and Betty Hopper; Treasurer, George Rimmey; Recreation, Frank Graves; Worship, Dorothy Mabrey; Ushers, Charles Pollock and Wallace Wilburn.

SENIOR HIGH: Meet in Fellowship Hall for recreation, led by Katie Frank Slack and L. A. Devore. The worship service following is in charge of Billie Louise Wilson, the new chairman of the Commission on Worship.

YOUNG PEOPLE: Meet in Y. P. Parlor for sing-song and fellowship. The worship service to be held later in the Chapel will be in charge of Helen Newman. There will be special music by the boys' trio.

### CHRISTIAN FAMILY WEEK

Following the suggestion made by the United Christian Education Advance that every Church set aside a week to be known as Christian Family Week, Winfield is observing the week of May 10 through 16, which begins with the celebration of Mothers' Day.

On the nights of May 12 and 13 there will be two Family Night dinners to which the entire congregation is invited. The plan provides for those whose family name falls from A through K, to come on Tuesday night; those from L through Z on Wednesday.

The program will include open house of the entire Church School, fun and fellowship with other families, and a program of interest to every family.

Families are asked to make reservations for the evening meal which will be served by the Circles. The program will begin at 6:15. Make your plans NOW to attend on the evening designated.

The committee in charge of Winfield's Family Life program are Mr. and Mrs. C. E. Bayne, Mr. and Mrs. J. H. Bowen, and Mr. and Mrs. Floyd L. Crouse.

### SENIOR HI AND YOUNG PEOPLE TAKE NOTE

On Saturday evening at 7 o'clock, weather permitting, this group will enjoy a good old fashioned hay ride, sponsored by the Senior Hi group, to which they are inviting all young people. Fee will be twenty-five cents per person. There will be plenty of food as well as fun.

### BOARD OF STEWARDS TO MEET

The monthly meeting of the Board of Stewards will be held at the Church next Monday night, May 4, at 7:30. All Stewards are urged to be present.