

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

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NO. 41

Peculiarities of a Sick Friend

SOME years ago the editor helped to wait on a young man who was desperately ill with pneumonia. Part of the time his mind was not very clear. During his illness he developed a peculiar quirk of the mind in his attitude toward taking his medicine. His peculiar attitude followed something of the following order: The time for a dose of medicine having come some one of us would offer him the medicine. He would persistently refuse to take it; it would be passed to another who would offer it to him with the same result. Another and then another would offer it to him until finally, without any apparent reason, he would quite willingly take it as if it were being offered to him for the first time.

On one occasion, after several had offered him his medicine, in turn, there was a pause as if the one holding the medicine just did not know what to do next. Our sick friend, watching the process and sensing the delay, said, "Give it to Mrs. Wilson there and see if I will take it for her," which he did not, when the one suggested offered him the medicine.

This rather strange turn of mind of a delirious, pneumonia patient seems very unusual—but after all is it unusual? Did not this lad carry over into his delirium a state of mind quite common, especially in Methodist congregations? How often has it happened that a consecrated Methodist preacher has offered a congregation the remedy for its spiritual ills, only to have the remedy refused? The Bishop's Cabinet sensing the fact has sent another pastor and then another hoping that the congregation would accept the remedy offered from some one of them. After having listened to enough gospel to save the world, if heeded, the congregation notices that the Bishop and his Cabinet appear uncertain as to what to do next. At this stage it often happens that the congregation, like our sick friend, asks the conference to send them Brother So-in-so and see if they will not take the spiritual remedy from him. It usually happens, as in the case of our pneumonia patient, that a congregation which refuses the remedy from one pastor will, for the same inexplicable reason, refuse it from the spiritual nurse of their own choosing. Many of the requests for a change in pastors are just about as reasonable as the request of our sick friend that some one else offer him the medicine.

Our Publishing House Renders a Double Service

THERE is no publishing house in existence that is rendering a better service to its constituency than is The Methodist Publishing House. The form and subject matter of its publications, the efficient manner in which it handles orders from all parts of the nation and the world and the courteous consideration which it gives its customers all combine to make it an institution unexcelled in its field. Its volume of business—\$5,544,629 during the last fiscal year—is evidence of the high place it holds in church and state in America.

Since the profits from our Publishing House are used solely for the support of retired ministers of our church and their dependents, that service is of immeasurable value to the veterans of our ministry. At a recent meeting of the Board of Publication \$200,000 of the profits was appropriated for distribution among retired ministers.

Our Social Problems Yesterday and Today

SOCIAL problems, resulting from inequalities of various forms, are as old as the history of civilized man. Jesus said "ye have the poor always with you." It has been true in the past, it is true today, and, unless a better solution of the distribution of the world's goods is found in the future than we have had in the past, we will continue to have the poor with us through the years to come.

The suffering and want incident to poverty, and the sickness and diseases often attending those in want of the necessities of life, have been problems in the world's life across the centuries. About the only difference to be found lies in the different manner by which we try to meet these problems.

We have in the Bible an authentic record of some of the social conditions existing when Jesus came to earth. Lep-

THEREFORE ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM: FOR THIS IS THE LAW AND THE PROPHETS. Matt. 7:12.

ers were segregated to die a horrible death; blind beggars sat by the wayside begging, maniacs lived in caves and among the tombs; the poor, in their poverty and physical suffering, could lie unnoticed at the gates of the rich until death relieved them. The attitude of the disciples, the intimate associates of Jesus and among the best men of the day, gives an insight into the general attitude of the people of the day in the presence of the crying needs of the underprivileged. If a blind beggar cries out for help they would hush his cry without answering it; if a mother asks aid for her daughter they would send her away; if a hungry multitude surrounds Jesus at the close of the day, the disciples would send them away unfed; if they come on a beggar, blind from his birth, they are ready for a discussion of the question of sin and suffering but have no suggestions about helping him.

It was Jesus that taught the infinite value of the individual, regardless of his social standing. His followers have caught a vision of this great truth and, through the church, have attempted, to some degree, a practical application of the Golden Rule in its relation to these unfortunates of earth. As a result, in civilized nations, special provisions have been made for the deaf, the blind, the crippled, the insane and the poor.

The social problem of the ancients was how to live without letting the troubles of the unfortunates bother them. Our social problems are how to help the unfortunates most with the means at our command.

How Long Will The War Last?

THE war of tanks, guns, ships, bomb and bombers will end one of these days. However, a visit to Fort Roots, and other similar institutions in America, will help one to realize how long World War No. 1 has lasted for some.

This appalling wreckage of life came, despite the short period we were at war and despite war-time prohibition and the special efforts made to curb vice about training camps. With the larger number of men being inducted, with a longer period of war likely, with prohibition tabooed and liquor given priority over many necessities of life, with vice about camp often rampant, it remains to be seen how long this war will last for some. Our government stands ready to pay almost any price to end the shooting war as soon as possible. Unless some additional protection is given against vice and drink about camps, many of our boys will return to civilian life, wrecked in body and soul, although no scar of battle is found on their physical body. For such a lad the war is not over. For him a life-long battle is still on with defeat all but certain.

Hypocritical Cries About Soldiers' Rights

IF IT were not so tragic, it would be somewhat humorous to hear the gin peddlers of America shout their concern for the "rights" of our soldiers when mention is made of the desperate need for the curtailment of liquor for our armed forces. They "view with alarm" this proposal as a gross discrimination against the soldier. Just how much is this lecherous, greedy crowd concerned about the "rights" of our boys in service?

We all know that the world crisis, which made necessary the draft law, made it necessary also for the government, through the draft, to take from the private citizen, drafted, practically every common right and make of him, as nearly as possible, a fighting machine. He is told what to eat and when; where to sleep, on what to sleep, when to go to bed and when to get up; what to wear and how to wear it; when to work and when to relax; when he can go to town and when to come back; what he is to receive for his services and when he is to receive it. Not only are practically all of the common activities of life controlled by army command, but this same command has the very life of the soldier so completely in its charge that, if necessary, it can send him into situations so dangerous as that only a modern miracle could bring him out alive.

Against the loss, by the draftee, of all of common rights of a private citizen these mock defenders of the "rights" of soldiers make not the slightest protest. This is true because the surrender of all of these rights is no money out of the pockets of this blood-sucking, money-loving octopus. However, when it is suggested in order to increase the efficiency of the soldier and thereby strengthen the defenses of the nation, that liquor be kept from the armed forces this gutter-gang dons its hypocritical robes and rushes to the front as the defenders of the "rights" of the soldier.

Their cry is that such action would discriminate against the soldier. The very purpose of the draft law is to make it possible for the gov-

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CHURCH CALENDAR

November 4, North Arkansas Conference, First Church, Batesville.

November 11, Little Rock Conference, First Church, Hot Springs.



IN THE LIVES OF MEN

By
CHARLES O. RANSFORD

He who pauses to ask what is expedient seldom asks what is right.

* * *

Governments of city, state, and nation rule in righteousness and justice when supported and compelled by an intelligent and righteous social order.

* * *

War is impossible in a truly democratic state, where collective individualism prevails. Wars breed when liberty, public opinion, and private morals are surrendered under the power of evil-minded, opinionated, selfish rulers.

* * *

Why should any citizen complain when "wrong rules the land, and waiting justice weeps," when he himself profits by its graft and unrighteousness or personally seeks favors from officers whom he know came into power through the connivance or failure of the civil plebiscite?

* * *

More than preaching by word, more than by an organized Christian Church must there begin in the hearts of the men and women of the church a new spirit of love and compassion and Christian brotherhood. God will rule among such people. And where God rules a divinity that shapes men's ways most easily, gently and naturally prevails.

* * *

The present evil world conditions tempt all men to despair. Some ask, "Were conditions ever worse?" Others question, whether they may ever change for good. God is waiting for men to change. Seed time and harvest nowhere in the world have utterly failed. God's sun does daily "his successive journeys run." "Their line is gone out through all the earth." It would at times seem that earth's remotest bounds enjoy most quietness and peace. The centers of civilization witness most of man's vileness and cruelties. A new evangelism is needed. There is a better way. The changed civilization waits on a changed individuality. When men change God's Kingdom will again come. And cities and "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose."

NEWS AND NOTES ABOUT FACTS AND FOLKS

IN connection with the Morrilton write-up in this edition we are announcing that the Speer Hotel in Morrilton is now under the management of Mrs. R. Q. Lane of the Lane Hotel.

DR. O. E. GODDARD of Conway is conducting a series of services at Washington Avenue Church, North Little Rock. The meeting was opened on Sunday, October 4, when the mortgage on the building was burned. The church is now debt free. Rev. E. J. Holifield is pastor.

REV. S. K. BURNETT, pastor of Tigert Memorial Church, Hot Springs, asks that we announce that his address is now 615 Ward Ave., Hot Springs. He writes: "Tigert Memorial has paid all its askings except the pastor and district superintendent and that is up to date. The membership has almost doubled and we have raised about \$500.00 on an \$800.00 repair job on our church. We have had a happy year."

REV. R. B. MOORE, pastor of Lakeside Church, Pine Bluff, called Monday. He reports: "Dr. Homer T. Fort, pastor of First Church, Hot Springs, was the guest preacher in a revival campaign at Lakeside Church, closing October 4. Dr. Fort preached to large congregations morning and evening. Lakeside is grateful for his ministry and will feel the benefit of his efforts for a long time to come. The membership feels refreshed in spirit and we will receive a class of approximately fifty next Sunday. Dr. Fort's spirit and ministry have been a blessing to us."

THE sympathy of friends throughout the church goes out to the family of Harvey T. Harrison whose death occurred on Tuesday, September 29, at a hospital in Little Rock. Mr. Harrison was the son of the late Rev. W. R. Harrison, long time member of the Little Rock Conference. Mr. Harrison was one of the leading members of First Church, Little Rock, was teacher of the Century Class for twenty-six years and a member of the Board of Stewards for thirty years. Funeral services were held at the First Methodist Church on Wednesday with Dr. Connor Morehead and Dr. C. M. Reves in charge.

DR. MURRAY T. TITUS, principal of Lucknow Christian College, Lucknow, India, reports the largest enrollment in the school's history as entering for the new semester. "We have never had such a swarm of students before—more than last year," he says. "Many had to go away disappointed because there was no room for them. Nearly 850 are in the Intermediate College, and there are well onto 1500 in all units. In spite of developments which you and the whole world have been reading about, our students are very quiet, and we feel we are doing our bit in helping to maintain student morale at this critical time. We hope and pray for the best as the strength and momentum of the United Nations gather force."

DEAN LYNN HAROLD HOUGH of Drew Theological Seminary, Madison, N. J., arrived in the United States by plane recently after eighty days spent in England in service both to Church and State, rendered upon invitation of the British Minister of Information. At a farewell complimentary luncheon given by members of the National Liberal Club the Rt. Hon. Ernest Brown, Minister of Health commissioned the American churchman as the official bearer of the thanks of the English people to his countrymen for the "genuinely vast scale generosity" shown in the flow of aid begun long before Pearl Harbor. During the summer Dean Hough occupied the pulpit of City Temple in London, which, since the bombing of its sanctuary has been meeting in the Anglican Church of St. Sepulchre.

LAYMEN are to occupy many hundreds of Protestant pulpits throughout America on Sunday, November 8, "to bring to the attention of congregations the fact that men generally are thinking this time of the winning of the

peace as an integral part of winning the war." This movement, which has as its basis the application of Christian principles to all of life, is sponsored by the newly-organized "Laymen's Movement for a Christian World," of which Weyman C. Huckabee, 156 Fifth Ave., New York City, is secretary. According to Dr. Huckabee, the Sunday nearest Armistice Day has been selected for "Laymen's Sunday" because of the dramatic fact that peace of the first World War was a "failure because of our unwillingness to dedicate our lives to the building of peace in a way as fanatical as we fought the war."

ACCORDING to the Rev. J. J. Mickle, secretary of the Foreign Missions Conference of North America, the following figures summarize some of the results of Protestant missionary work throughout the world "as of December 7, 1941," and practically all of this is going on today despite the withdrawal of some hundreds of missionaries from some Far Eastern areas: there are "overseas" 55,000 Christian churches and 67,000 other preaching places; 61,000 church schools with 3,700,000 pupils and teachers; 55,000 schools "from kindergarten to university," with 100,000 national teachers and 3,157,000 pupils; 1,100 hospitals with 70,000 beds, reporting 350,000 each year; there are also 1,350 doctors, 4,000 nurses and 9,000 student-nurses, and 2,350 dispensaries; while 9,500 travelling nurses and other medical workers give more than 19,000,000 treatments each year.

BISHOP A. W. LEONARD, of Washington, D. C., chairman of the General Commission on Army and Navy Chaplains, in urging young ministers to volunteer for such service, says: "The chaplaincy in the Army and Navy of the United States offers unparalleled opportunities for Christian service. Unless great care is exercised the restraints of home and church and community easily lose their hold, with the result that our young men in the camps and elsewhere find themselves confronted with temptations and character of which is utterly new to them. Many of the boys in the armed forces are possessed of as high moral standards and ideals as can be found anywhere. Many of them, however, lack experience, and therefore are compelled to engage in two kinds of warfare—the nation's war against the enemy and their own individual warfare against moral evil. With these things in mind, I am persuaded that the chaplain may render to our boys in the Army and Navy a service that is second to none."

A PRAYER

Pour out upon us, O Lord, the spirit of compassion for the multitudes who are as sheep without a shepherd, without knowledge of Thy great redemption. Mercifully pardon our coldness of heart toward so many of Thy children all around us who are in dire need of Thy saving Gospel, the spiritual self-centeredness which lets us be content with the blessings of Thy Church for ourselves and our children. Fill our hearts with the yearning desire to help others find the way to Thee, and help us to grow more willing to bear constant witness by word and deed to the saving power of Thine everlasting Gospel, through Jesus Christ our Lord. Amen.—In the Messenger.

HYPOCRITICAL CRIES ABOUT SOLDIERS' RIGHTS

(Continued from Page One)

ernment to discriminate between its citizens. Only by that process can such an army as we need today be raised. It is not the "right" of the soldier that the liquorites are concerned about. It is to continue their right to exploit the soldier for personal gain that has caused this hypocritical cry.

Men's hearts ought not to be set against one another but set with one another and against evil only.—Carlyle.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

THE TRUTH IN LOVE

The persistence with which some people try to drag Christ's followers into their campaign of hate prompts us to ask them: What do you intend to do? What can your hate build? What kind of life can it produce? What civilizations has it built? What children has it inspired? What slaves has it released? Point to your heroes and open wide the doors of your halls of fame. Tell us wherein hatred has ever exalted Christ.

Will those who spread rumors, whose purpose is to make us hate, be brave enough to point to Nazi Germany as an example of what hate can do—and then come out with it and say: "There—that is what we aim at—that is what we want Christians to endorse"? Will they?

If they did, they would have to remind us that the people of Germany were received by the lies which penetrated their hearts on the wings of ugly rumors. They would unfold the stories of how the Nazi considered that when they took rights away from the Jews they were acquiring for themselves that which their Jewish brethren had lost, only to find that what the Jews lost all the Germans lost too. It has taken only nine years to demonstrate this truth. For in his last speech Hitler announced that he was assuming powers which deprived even the German judiciary of its recognized rights!

If the bearers of evil rumors in America were courageous enough, they would read to us from the pages of a recent issue of "Archiv für Rassen-und Gesellschaftsbiologie" in which Dr. Alfred Rosenberg, high priest of Nazi ideology writes: "On the other hand, the continuous explosions of heavy bombs are bound to unhinge mentally those whose nervous system is not as strong as it should be. Aerial bombing should, therefore, enable us to discover a number of incipient neurasthenics who in the interest of race selection and social hygiene should not be permitted to reproduce their kind. After committing them to institutions, their offspring should be sterilized."

This callous action against the German people themselves began years ago—with a lying rumor of hate. The rumor was believed. Hate grew. It taught men to be indifferent to the value of human life. Today, as it hastens to devour new victims, many people are quite ready to forget just how it got started.

The Christians in America should not forget. The kind of society in which we believe cannot be built on hate. Justice cannot be advanced one iota by it. And Christ cannot be honored thereby. Renounce the evil rumors. Speak "the truth in love."—Christian Institute for American Democracy.

Where is the wisdom of rejecting what is revealed because we do not understand what is not revealed?—John Wesley.

Only one thing need the Christian envy—the large, rich generous soul which envieth not.—Drummond.

HOLINESS

If God in Christ can paint the blush on the bud that hangs from the limb of the rose, and make the dewdrops of morning tremble like molten diamonds on the virgin white lip of the lily;
If He can plant the rivers in lines of rippling silver, and cover His valley floors with carpets of softest green, tacked down with lovely daisies and laughing daffodils;
If He can scoop out the basin of the seven seas and pile up the great granite of the mountains until they pierce the turquoise skies;
If He can send a Niagara thundering on in mighty and majestic minstrelsy from century to century;
If He can fuel and re-fuel the red throated furnace of a million suns to blaze his universe with light;
If on the lovely looms of Heaven He can weave the delicate tapestry of a rainbow and at even-tide fashion a fleece of crimson to curtain the couch of the dying sun, and across the black bosom of the night that follows, bind a glittering girdle spangled with ten thousand stellar jewels,
Then I do not doubt His power to make us holy, and keep us holy, and ultimately give us an order of life in which righteousness "shall cover the earth as the waters cover the sea."—ANON.

CHRISTIAN PERFECTION

John Wesley said that the Methodist societies were organized for the purpose of spreading Scriptural holiness throughout the land. Other branches of the church which are older than Methodism were already emphasizing other doctrines. At the time of the rise of Methodism the world was already over-churched. There was certainly no need for another denomination unless it emphasized some important doctrines that were being neglected by other religious groups. Early Methodism did this very thing. It came emphasizing holiness of character or Christian perfection and the witness of the Spirit as an assurance of present salvation. The faithful preaching of these doctrines brought about one of the greatest revivals of religion the world has ever witnessed. I contend that a re-emphasis of these points will bring about a revival in our day, and how badly we need a great revival! I am of too small a caliber to be a reformer or to try to set a great church right, but we are told that fools can raise questions that even wise men have a hard time answering. A few I would like to raise are: Is modern Methodism running true to form? Do we, in our day, seriously attempt to both preach and practice the doctrines of the witness of the Spirit and holiness of life? Early Methodism made a serious effort to reach and help the masses. It was in every sense of the term, the people's church. Are we trying to reach and help the masses today? John Wesley justified the origin of Methodism by setting up a great task for it to accomplish, do we justify its continued existence by working faithfully at that task?

I contend that we have shied away from the doctrine of holiness or Christian perfection for two chief reasons: the first and main reason is, it requires a surrender of life and a consecration to duty that most of us (mind you I say "us" and not you) are not willing to make. We are in an age of worldliness. Literally hundreds of church

members want to do social drinking, petty gambling, Sabbath desecration, and practice sharp business methods in dealing with others. On the positive side of Christianity we neglect our duty. We are so busy with the material side of life; "getting and spending" that we neglect our own spiritual development; a growth in grace which can only be brought about through prayer, Bible study, church loyalty, meditation and the reading of good literature. We retard the progress of the Kingdom of God through our failure to deal fairly with others and render unselfish service to them. All of these sins both of commission and omission do not jibe with the doctrine of holiness, therefore, we keep rather quiet about it.

The second reason why we have shied away from this great doctrine is that some other religious groups have brought in many wild ideas and have branded them with the term "holiness." We weakly and foolishly permit a condition like this to drive us away from the very heart of the Bible. There isn't a Bible student worthy of the name but that will admit that the New Testament has at least ten times more to say about how believers are to develop Christian character, thus reaching a state of holiness of life than it does about how sinners are to become converted.

Wesley was harshly criticized for preaching the doctrine of Christian perfection. He lived and died a rector in the Established Church of England, but the door of every church in the country was shut in his face. He was called a religious fanatic. But so was Christ and so was Paul and so would you and I be if we were religious enough. I think we don't have much to fear at this point.

They accused Wesley of teaching that people could be perfect in the absolute sense like God and that they could be as perfect as angels. Over and over again he insisted that he taught no such doctrine. He got his idea of perfection from the Sermon on the Mount where Christ

taught in unmistakable terms, perfection of love and perfection of motive. In that greatest of all messages Jesus taught that we are to sustain toward all, both friend and foe, a feeling of good will; an active love which expresses itself in helpful service. He further taught that moral and religious delinquency is based upon inward motive as well as outward act. A person who hates his brother is a murderer. A man who looks on a woman to lust after her is an adulterer. These are only waiting for an opportunity to carry out these acts and they are already guilty before God. So Christian perfection according to Mr. Wesley's interpretation of the Sermon on the Mount is love for all; a feeling of good will and helpful service which determines and guides all relationships between personalities which includes both God and men. There will come from this great principle of love the perfection of motive. Sin must necessarily be against somebody; self, God, fellowman (there is a sense in which all sin is ultimately against God). So if a person loves all he will not intentionally wrong anybody. Whatever he does will be guided by love. Some very disagreeable things may have to be done, but they will not be done in a spirit of hate or revenge. The enlightened judgment of the individual has to pass on the question as to whether a given attitude or thing is right or wrong. The judgment may approach but will never in this life reach perfection. So long as we remain in our present state there will always be errors of the judgment, faults and failures, but with those who live in a state of Christian perfection they will be unintentional; of the heart and not of the heart.—H. O. B.

A PRAYER FOR COURAGE

"O God, we pray for courage. Around us forces are let loose which make men's hearts afraid. We look upon a world in turmoil and our spirits are filled with foreboding and a bewildering sense of our moral inadequacy for living. So moods of cowardice and fear come upon us. Make our courage real. There are strong chords yet in our hearts. Strike them, strong fingers of the Son of God, until they vibrate in us. Lift us out of our timidity and fearfulness into confidence, courage and faith. Send us forth from the place of thy sanctuary, girded once more with the armor of the living God, that we may be strong in our generation." Amen.
 —Harry Emerson Fosdick.

OUR LIFE

Our life is like the dial of a clock. The hands are God's hands, passing over and over again. The short hand is the hand of discipline. The long hand the hand of mercy. Slowly and surely the hands of discipline must pass, and God speaks at each stroke; but over and over passes the hand of mercy, showering down 60-fold of blessings for each stroke of discipline or trial. And both hands are fastened to one secure pivot, the great unchanging heart of a God of love.—Australian Baptist.

Some Observations Of Church Services In New York

By JOHN H. SUMMERS, Minister Of Music, First Church, Little Rock

DUE to the kindness and consideration of my minister, my Music Committee and Board of Stewards, I had the privilege of spending seven weeks during the past summer, continuing my work toward a Master's Degree in Columbia University. My week-days were spent in the usual routine of University life; meeting classes, doing required library work and practicing the piano and organ.

It had long been my ambition to study the organ with Dr. Charles H. Doersam, professor of organ at Columbia, so this year I arranged for lessons. It was part of my training that I should play one morning Chapel service in St. Paul's Chapel on the campus. This lovely chapel houses a large four manual Skinner organ with both Baroque and Romantic features. The choir is composed of twenty-five selected singers who rehearse twice each week, and sing both the week-day and Sunday services.

On Tuesday of my second week, Mrs. Doersam called me quite early in the morning to say that Dr. Doersam had suffered a heart attack during the night and would be unable to play the service that morning, and would I do it? I was very glad to do this since Dr. Doersam had been so kind and understanding. I hurried to the chapel well in advance of the service to prepare the hymns and responses. The choir was considerate and the service came off fairly well. Since this was one of the scheduled rehearsal days, I was expected to conduct this professional choir in the preparation of the music for the coming Sunday. A few minutes before the choir met, the chaplain's secretary called to say that Dr. Doersam had just passed away and that the chaplain wanted me to take the responsibility of the choir for the time being. This proved to be one of my most interesting experiences. I played the services and conducted the choir all week, when I was relieved of these duties by the return to the campus of another of Columbia's music faculty.

My best substitute work took me to the Church of the Incarnation in Brooklyn. The service was held at 9:30 during the summer. I arrived at the church in time for the early morning communion and spent the

time following in practicing on the organ and preparing the service. It was a complete Morning Prayer of the Episcopal church and my first experience in playing this service, although I have studied it for years. A young boy in the choir kept me posted as to the peculiarities of that particular church so no mishaps occurred. I shall always be grateful that George knew the service of his church so thoroughly.

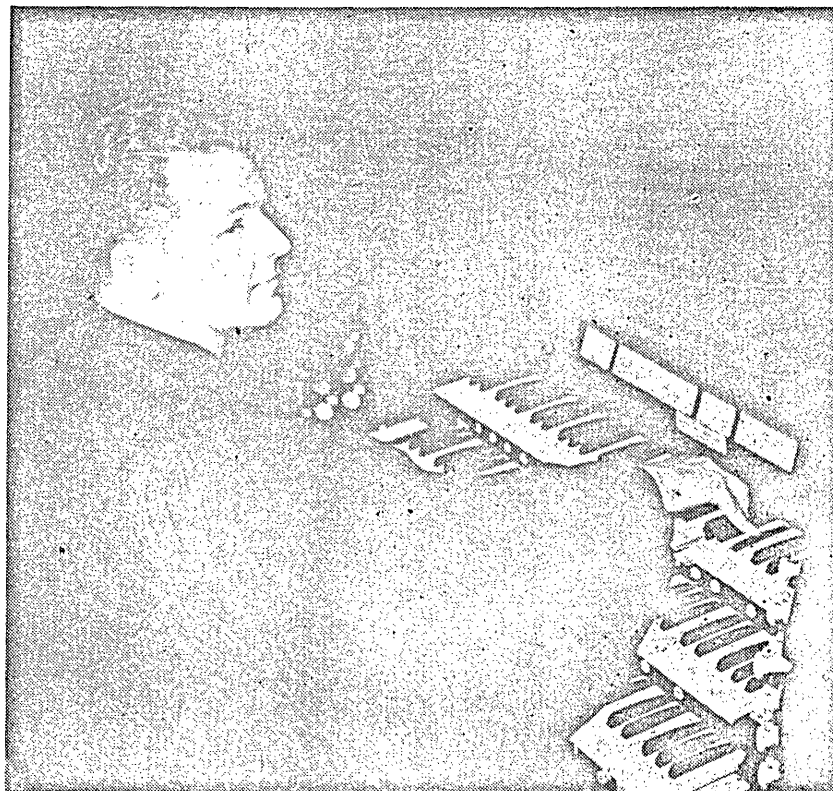
New York proved valuable to me in many respects, for in this way I was able to see just where we, in the South and in the interior, stand as to music standards and performances. It was extremely gratifying to me to discover that ninety percent of the anthems and solos which I heard this past summer are in the repertoire of First Church singers; also the quality of voices, both solo and choral, are not so far removed

it was quite evident in these churches that they are faced with many of the same problems, in providing choirs, that we are.

My most valuable lessons in church music were not learned in these performances, but rather in the observation of the best services in New York. To me New York offers a wealth of Church Music in the various styles. Some of our most famous organists preside over these services and it is a liberal education to observe just how they do the things they do. My first organ teacher in New York was the late Hugh McAmis who planned my church going very carefully so that I might have a broad knowledge of all rituals and liturgies. As a result of his planning for me, I have attended all the leading New York services of all denominations. This past summer, however, I centered my attention on St. Bartholomew's on Park Avenue, for it was there I found so many ideas which I might use in Arkansas. David McK. Williams is organist and choirmaster and has a strong dramatic sense for the service. He moulds a thing of beauty and inspiration with the large five manual Skinner organ, a choir of sixty voices and a church sanctuary of simple but rare beauty. Truly, a communion service at St. Bartholomew's is a religious experience never to be forgotten.

On Sunday afternoon, the Cathedral of St. John The Divine offers a choral evensong. This is preceded by a thirty minute organ recital. The service here is on the English tradition and while it lacks the fire and thrill of St. Bartholomew's, has a quiet dignity. The singing of the hymns here was particularly fine. The organist would seem to propel the large audience through the familiar and historic hymns of the church. One had to sing, especially on the last stanza as all stops were drawn and the organist would improvise original, free harmonies.

Of all my days in New York, I enjoyed the Sundays the most, because I could literally feast on this wonderful service without any thought or worry of hoarse tenors, sopranos who couldn't get there or basses who had to be out of town on business, which things make up the only unpleasant part of a choir director's life.



MR. SUMMERS AT THE ORGAN

Later in the summer session I was called to play the morning service of the West Park Presbyterian Church, at 87th and Amsterdam. It was an extremely wet Sunday and I had to stand outside to wait for a belated sexton to let me in at ten o'clock. The Sunday School had been disbanded for the summer as is the custom in most New York churches. A fine tenor soloist was the only choir. The service was simple. The assistant minister preached an excellent sermon on Toleration to about fifteen faithful worshippers who braved the drenching rain.

These experiences in playing in

from those we hear from Sunday to Sunday. The continuity of our service would stand close comparison with all those I heard and many there did not measure up to ours. Our chanting style is in accord with the best taste and tradition. The choir at First Church because of its thorough work during the year was able to sing the seven Sundays without rehearsal with Mrs. Curtis Stout, assistant organist at the console. There are many, many improvements which we might hope to make, but it is encouraging to know that the services at First Church measure well up with the best in the Metropolitan areas. Also

ARKANSAS METHODIST ORPHANAGE

The week closing has been an interesting one. Amidst our successes and joys we were all saddened by the passing of Brother Harvey T. Harrison, one of the best friends that our institution had. This is the way all of us must go.

Conference is soon to come and we are all looking forward to it with interest. More and more our interest is increased as we think of the ministers of the Gospel whom we love and whom so far as I know are doing well. Nothing has ever been committed to me by the Church where we are all involved that our brethren have not been loyal and enthusiastic.

During the week just passed, we

received from a Catholic friend a gift of \$250.00. People who investigate us are all in favor of the enterprise which is so Christ-like and which we all love. This gift provokes me to say that there is nothing like being kind and agreeable and possessing a heart full of love for humanity, as I feel was the case of our deceased Catholic friend who left us this money.

Under the articles of incorporation which we have, our annual meeting of the Board of Trustees will be held October 13th. In view of conditions prevailing, tire rationing and else, it may be that our session will be short and the reports made as usual at the Annual Conferences.

(Continued on Page Thirteen)

Don't Worry

No matter what has happened to your watch we can repair it—quickly and expertly.

J. C. ADAMS

JEWELER
MORRILTON, ARK.

Diamonds, Rings, Watches, Pearls, Silverware, Clocks, China, Variety, Leather Goods, Music Boxes and Gifts for any occasion.

Montgomery's Hatchery

Producers of
**BABY CHICKS
THAT MAKE
QUICK FRYERS
AND
EARLY LAYERS**
MORRILTON, ARK.

RICHARD PERDUE
President Little Rock Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSBERGER, Editor

ALVIN MURRAY
President North Arkansas Conference
Co-Editor



RAYMOND FRANKS
Paragould District



JAMES S. UPTON
North Arkansas Conference Youth Director
Also
Jonesboro District Director



MISS CLARA MCGILL
Batesville District

District Directors Are Important

By JAMES S. UPTON

In the Annual Conference organization of the Methodist Youth Fellowship, the man or woman who is a District Director holds a key position. Much of the success of the church's youth program depends on how well the District Director knows what his work is and how well he does it. The Handbook for District Directors tells what the work of the District Directors is, but it is left up to each Director to work out the program in his district. No two district programs will be exactly alike, but in every district there should be in each local church a Methodist Youth Fellowship where an active, alert, energetic program of Christian work is carried forward with, by, and for young people. It is the work of the District Director to encourage this in every way in every church in his district. If there are churches where there is no Methodist Youth Fellowship, that should be a challenge to the District Director to see that an organization is perfected there.

With the Youth of our day carrying such a heavy load in this war it is a real privilege to be a District Director and inspire, help and befriend the youth and youth workers of our church. Yours is an important job!

FROM VISION TO SERVICE

"It is good for us to be here," Peter had exclaimed on transfiguration mount, and so far he spoke the truth. We need the breath of heaven occasionally, but we must beware lest we make Peter's mistake. He was so enraptured with mountaintop blessing that he wanted to prevent the adjournment of that heavenly conference. But mountaintops are to be visited, not inhabited. We must pass with Jesus from vision to service, from communion to sacrifice, from mount to multitude. Waiting at the foot of the hill were human need and disciples' failure. To retain the mountaintop experience it must be carried down where lunacy and sin and failure are.—Evangelical Messenger.



LLOYD M. CONYERS
Fayetteville District



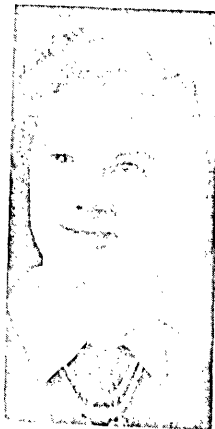
ELMER J. HOLIFIELD
Conway District



MARTIN BIERBAUM
Fort Smith District

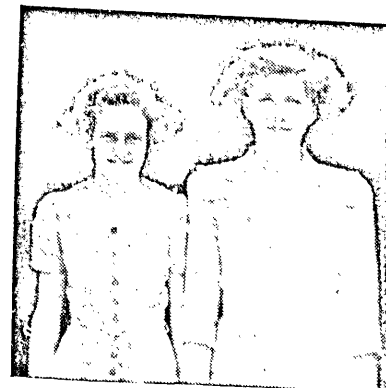


ALFRED KNOX
Searcy District

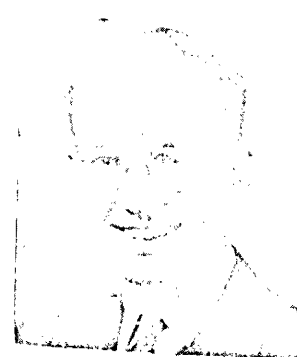


CONFERENCE OFFICERS

Pres.—Alvin Murray (Right)
V.-Pres.—Marjorie Holifield
Sec'y.—Bernadine Holland
Treas.—Marie Stapleton (Above)



MARJORIE HOLIFIELD
BERNADINE HOLLAND



ALVIN MURRAY

(Picture of Vernon Chalfont, Helena District Director, not available.)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

BLESSED, THE PERSECUTED

By Gertrude Della McKelvey

Gene sat on the doorstep of his home and thought of all the things that had happened to him in the few short weeks he had lived in America.

There were those first days at Ellis Island when the social worker gently told him his father had died just two days before Gene's boat had landed in America. The motherless boy could think of nothing just then except how tight his father's arm had been about his shoulders and how his father's voice had sounded as he said, "I'll come to America as soon as I can, son."

For days then, Gene had lain in the little white bed in the infirmary on Ellis Island and had cared little whether he lived or died. But day after day, Miss Grace, his nurse, kept on saying, "You must live, Gene, for there is much for you to do. God wants boys like you to make life easier for others."

"Why, who knows," she added one day, "perhaps sometime you will make a home for boys like you who have lost their parents. You would know just how they feel and how to bring them comfort."

"That I would," responded Gene, as the tears slipped down his cheeks.

"Well, then," cheerfully sang out Miss Grace, "what are we waiting for?"

"I know," Gene smiled through his tears. "I need only to get well and strong."

So Gene did "get well and strong," and was able to go on to live with Mr. and Mrs. Benson, an English couple, whose recommendation had made it possible for him to come to America.

The boy's first week at school found him at the head of his class. And he might have been very happy had he found friends among the boys of his own age, but he walked all alone at noontime and after school.

Gene did not like to tell his foster parents that he was lonely, for he knew it would worry them. But when Miss Grace came to see him, he told her:

"I just can't seem to keep from missing my friends, Miss Grace. If only the boys would be friendly."

"Just give them time," was Miss Grace's friendly advice.

"I'm afraid they don't like me," Gene went on sadly. "You see, they don't like my English accent, and they can't understand a boy my age speaking French and German. In England we learn German and French as soon as our own language. We need to, to be able to talk to our neighbors."

"Yes, of course," comforted Miss Grace. "So just go on being your own self, and I am sure you will soon find a good friend."

Sure enough, Gene had not long to wait. One afternoon, after school, as he sat on the doorstep of his new home, a boy in Scout uniform came toward him.

"I'm Dick Graves," said the boy in khaki. "Our Scoutmaster said I would find you here and that you



AUTUMN

*I love the autumn days
The leaves new beauty show
The days a coolness bring,
The sunset colors glow.*

*Our Father planned it so,
Each season comes and goes
A beauty each one holds
His goodness each one shows.*
—A. E. W.



IN STORYLAND

IN SEARCH OF A MOTHER

In a great forest there once lived a little acorn. He had a nice oak tree mother and had many good times. When the little breezes would come through the forest they rocked Little Acorn to sleep. Then when he did not want to go to sleep he would play "hide and go seek" with his brother acorns and sister leaves.

But alas, all good times must come to an end! One day the air grew cold and North Wind came puffing through the forest.

Oh! It was a terrible moment when Little Acorn felt himself being whirled through the air to the ground. He was carried far, far away from Mother Oak and he felt frightened and lonely.

He lay still to think of a plan and finally he said: "I believe I will go in search of a new mother, for there is no hope of ever getting back to Mother Oak. I would like to have that pine tree for my mother. I will ask her."

"Mistress Pine Tree, oh Mistress Pine Tree! Won't you please be my mother? North Wind blew me from Mother Oak, and now I am in search of another mother, for I can never get back to her."

Kind Mistress Pine Tree smiled sadly and shook her head. "I am afraid I cannot," she said, "for I am the mother only of needles and cones. I am very, very sorry."

So Little Acorn turned to a wood-rose blooming nearby. "Won't you be my mother?" he said.

"No, I cannot," said the rose, "for I am the mother only of roses, leaves and thorns."

So Little Acorn found himself asking the birch tree, the maple tree and the butternut tree, but they were all mothers of something else instead of acorns.

Night found Little Acorn still in search of a mother, but, being very, very tired, he nestled deep down among some leaves and soon forgot his troubles.

But! On awakening he discovered something—something which filled him with joy. He felt strong, loving arms about him. He had found a mother—Mother Earth.—Dorothy E. Stevens in Continent.

HER QUILT

"I made it all myself," said Bess
"My quilt so warm and cozy,
Now this is grandma's wedding dress,

And this is a gift from Rosie;
This little piece of polkadot
Was sent by Cousin Ella;
When I was just a little tot
This was my silk umbrella.

"I sewed my quilt in summer time,
Out in the orchard resting;
I read a little nursery rhyme,
And saw the birds a-nesting;
And when they wanted cloth or thread

For nest I let them take it;
I love my quilt upon my bed,
So many helped to make it."

—Child's Gem.

might like to come to our troop meeting tonight."

"I say, thanks," stammered Gene, rising to his feet to take the Scout's outstretched hand. "It's awfully nice of you."

Gene was just about to call Mrs. Benson when he felt her hand on his shoulder. Then, when he introduced her to Dick, she approved his plan.

"And Dick, while you're in the old part of the city, do take Gene down and show him the old church where the early settlers worshipped."

When the Scout meeting was over the two boys entered the old sanctuary. Down the side aisle they walked ever so quietly to admire the lovely stained-glass windows.

One showed an early Christian martyr in prayer, and it was before this that Gene stood the longest. Perhaps it was the inscription that made him stop and look, for the words seemed to hold a special meaning for the boy:

"Blessed are they which are persecuted for righteousness' sake for theirs is the kingdom of heaven."—In the Christian Advocate.

JUST FOR FUN

An enterprising youngster had started a new business. His business card gives the following information:

Mr. Harvey Hector, Jr.
Personal Escorter

Tots and Kiddies took to school and returned prompt in perfect condition—if received that way. Military discipline.

Rates 25c a week. Refined conversashin. No extra charge for nose wiping.

All I ast is a trial.

"Scientists say that mosquitoes weep. Is that true?"

"It's possible. I've seen a moth ball."—Pick-up.

A FOX'S VANISHING ACT

A nature lover describes the wise behavior of a fox who was being pursued by a trailing hound. This man was sitting on the bank of a stream enjoying the sunshine and bird songs when he heard the bay of the hound. In a few minutes he saw the fox coming through the woods, its beautiful brush bobbing airily. It would pause to look and listen, then steal through the low bushes, change its direction, and then come back to its course. The stream had swampy edges, and the black water was about twelve feet wide. A great pine tree had fallen over the stream and lay some six feet above the water. The fox made for it. Midway in the stream was a tiny island around which the dark water flowed. When the fox reached the middle of the log, it jumped down to the green island. Then it leaped again, but not to the farther side of the stream as the man expected. It jumped back to the bank which it had just left. But it landed at a point far off the trail that the hound would follow to the tree. Then it vanished down the bank of the stream.

Soon the hound appeared. It took the trail to the log, went down the log, paused in the middle, then leaped to the other side. It ran up and down, its nose to the ground, but there was no scent to follow. The hound seemed to realize that it had been misled and deceived. It seemed to say, "Well, the best nose must sometimes fail."—The Portal.

TONGUE TWISTERS

She stood at the door of Mrs. Smith's fish-sauce shop welcoming him in.

A haddock, a haddock, a black-spotted haddock, a black spot on the black back of the black haddock.

A college freshman drove up to a toll bridge in his Model A Ford. "Fifty cents," called the gateman. "Sold," cried the boy.—Pickup.

Beginning At Jerusalem

By E. T. WAYLAND



REV. W. O. SCROGGINS

Just before his ascension, during the last conversation with His disciples, Jesus said, "That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Following in spirit this command of the Master, our church at Morrilton has converted itself into a base of operation, a center, from which an influence has radiated for miles around resulting in one of the most helpful, progressive rural programs that it has been our privilege to see.

The ideas and some of the plans for this program began to take form in the first year of the pastorate of Rev. J. Albert Gatlin, three years ago. Some parts of the program took definite form at the be-

grown until it is now known as "The Conway County Methodist Cooperative Movement." The work has grown from a pastor without an assistant serving a station and four rural communities, to a pastor, Bro. Gatlin, and three junior pastors, W. O. Scroggins, Jr., Linza Harrison and Alvin Murray, and a host of cooperating laymen serving the Morrilton church and nine rural communities: Overcup, Lanty, Solgohachia, Cypress Valley, Ada Valley, Gordon's Chapel, Cleveland, Hill Creek and Springfield. The work is expanding rapidly and soon other promising fields will be entered and other churches built or rebuilt.

The splendid development, of course, did not "just happen." It is the result of some very definite planning and sacrificial service on the part of preachers and laymen serving the territory. Furthermore, it is the result of a financial investment in the program of the "Jerusalem" church. This year the Morrilton church has contributed \$900

buildings, a former Methodist Episcopal church building and the Methodist Episcopal Church, South, building were wrecked and a new building erected for the united congregation on a new lot purchased at a more central location. At Sol-

gohachia, where we have never had a church building, a concrete structure, formerly used as a store building, was purchased and converted into a church building by remodeling. At Cleveland a new congregation of seventy-five members was organized and a new church building erected without debt and dedicated. At Ada Valley, Springfield and Gordon's Chapel the churches have been remodeled and the general church equipment much improved. At Cypress Valley plans are being discussed for

remodeling or reconstruction of the church at that point.

Within these two years some wonderful revivals have been held at different points within this circle of churches. Besides the additions to the church of a large number by



REV. J. ALBERT GATLIN



REV. LINZA HARRISON

Another candidate for the ministry out of this movement will be licensed to preach this month. Another young man has announced his decision to become a minister and will be licensed to preach at the proper time. Thus the work goes on gathering momentum and enlarging in scope as a result of the unselfish service already rendered. The religious atmosphere throughout this area is surcharged with a spirit of expectancy that gives promise of larger accomplishments to follow.

Some may raise the question as to the effects on the local church at the center when its pastor and members give so much of their time and means in the support of a program in the surrounding country. The words of the Master, "Whosoever shall lose his life for my sake



REV. RAYMOND COLEMAN

ginning of the conference year 1940-41. At the Annual Conference in the fall of 1940 Rev. W. O. Scroggins, a ministerial student in Hendrix College, was appointed junior pastor of the Morrilton church and was given charge of four rural churches near Morrilton, under the supervision of the pastor, Bro. Gatlin, and partially supported by a \$300.00 subsidy paid by the Morrilton church.

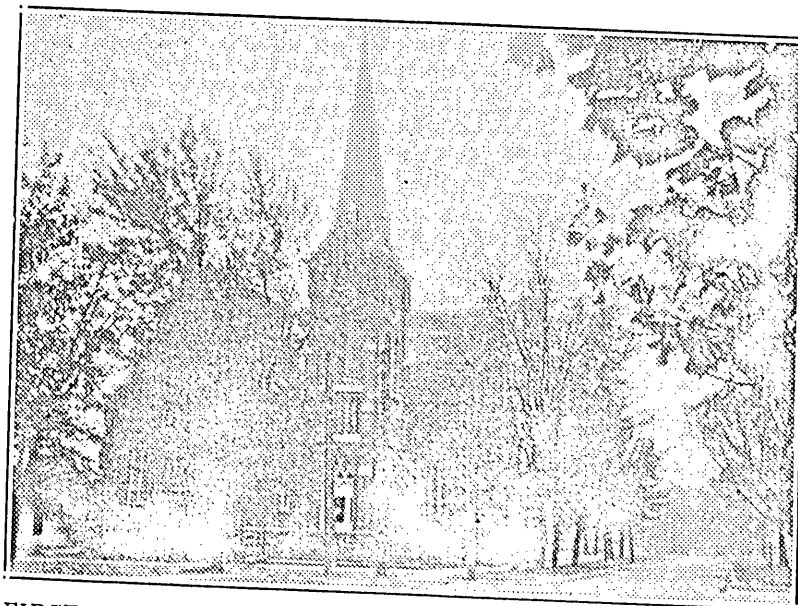
From this small but promising beginning, in two years the work has

to the salaries of the junior pastors serving the rural territory and its members have contributed over \$400 to building and remodeling programs in the rural communities served. In addition the Wesleyan Service Guild contributed \$50 to a remodeling program at Ada Valley and the Woman's Society of Christian Service purchased a piano for Gordon's Chapel.

In addition to the regular preaching services, revival meetings and special services conducted in the various communities by pastors and laymen, some very substantial progress has been made in other ways. At Lanty two old church

certificate, there have been two hundred and forty added to the membership of the Methodist church on profession of faith. These results, in the evangelistic program were achieved without help outside the local force of pastors and laymen except at one point. These results alone would much more than justify the program that has been projected.

In this program, in addition to the special training under efficient leadership, given two ministerial students out of Hendrix College, this movement about Morrilton has produced two licensed preachers who are in active service as pastors.



FIRST CHURCH, MORRILTON—"THE JERUSALEM CHURCH"

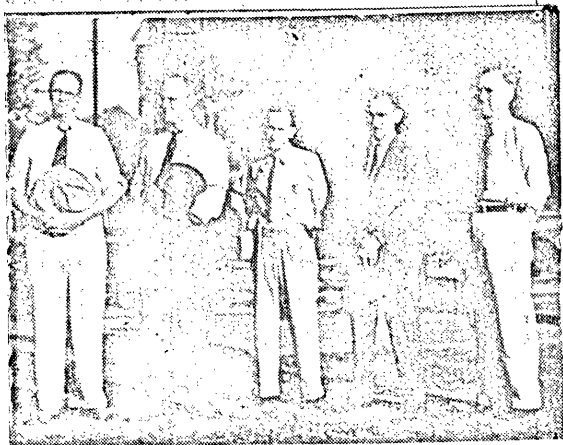
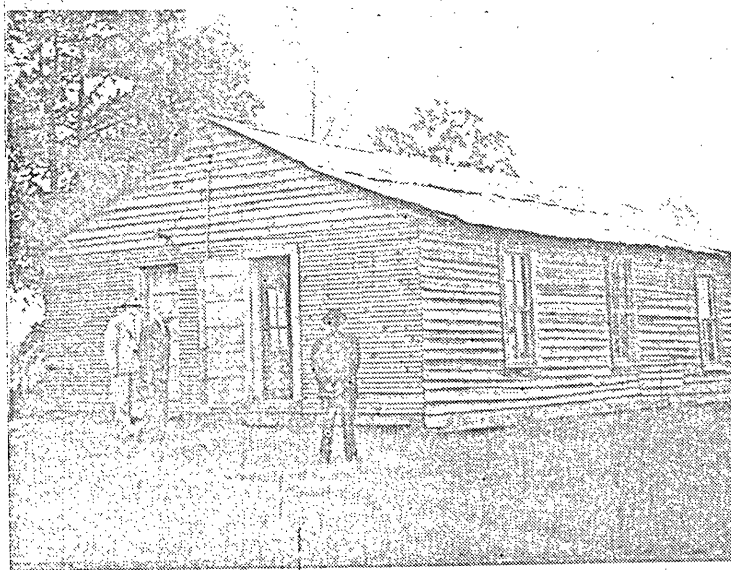
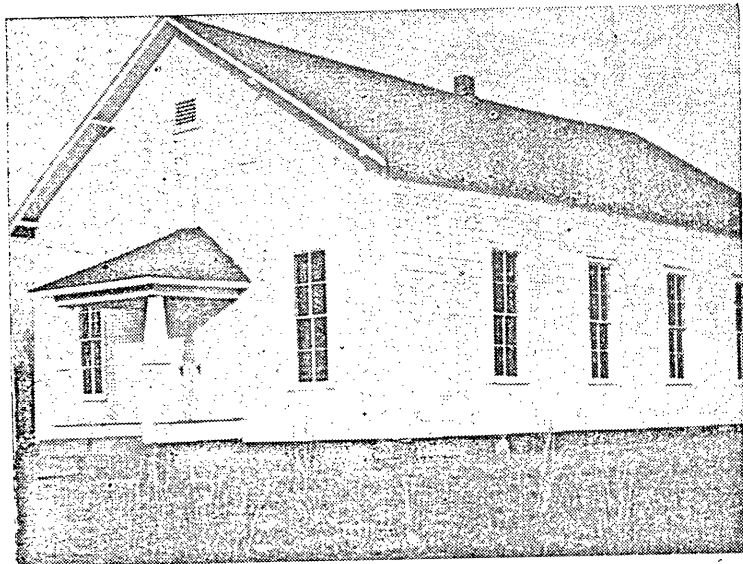


REV. ALVIN MURRAY

and the gospel's, the same shall save it," apply to a church just as truly as they apply to an individual.

The Morrilton church has been a good average church for a long time for a city the size of Morrilton—possibly it has been some better than the average. However, it has in general moved on largely in the even tenor of its way. With the projection of this program and the vision which has come with it, our church at Morrilton is no longer an

(Continued on Page Ten)



ADA VALLEY CHURCH

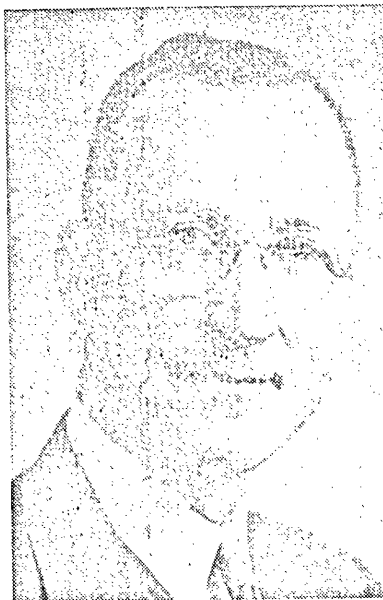
Index to Pictures of Churches

1—In the upper left-hand corner is the Lanty Methodist church. This is a new building which houses the united congregation of the former Methodist Episcopal Church and Methodist Episcopal Church, South. An educational annex is now being added to the building.

2—Next below is the church at Cypress Valley. We have only a small group here but it is in the program, if possible, to build at this point.

3—Below Cypress Valley is the Overcup Methodist Church. This was formerly a Methodist Episcopal organization. The building is substantial and adequate.

4—The picture on the bottom to the left carries a group of Morrilton men who have had much to do with the extension program. Reading from left to right they are: W. S. Scroggins, father of Rev. W. O. Scroggins, Junior Pastor



REV. GLENN F. SANFORD
Con. Sec. Rural Work

5—Just above this paragraph is found the church at Ada Valley. This building has been reroofed, remodeled and repainted and houses a thriving congregation.

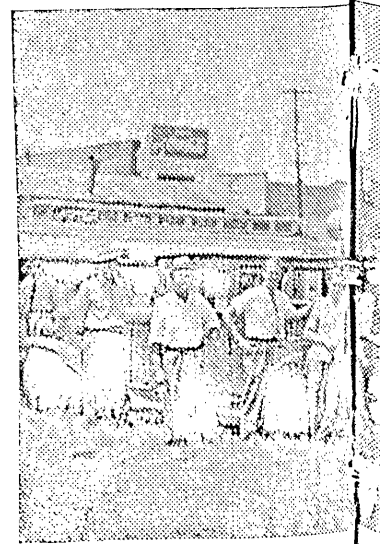
Morrilton Extension

On this page are found the pictures of all regularly by The Conway County Methodist these churches are under the supervision of Rev. J. Albert Gatlin. The three junior pastoring these churches regularly. Different appointments. One layman, W. R. Hargis, holds on charge every Sunday. These pictures show are being constructed and remodeled. Some is to be done. A plan is being considered by underwrite a five-year program of rural repected that this plan will take form before had the wholehearted support of Bishop field and preached at a charge meeting. Dr. of Missions and Church Extension has vice dent, Rev. R. S. Hayden, and the Secretary Glenn F. Sanford, have given full co-operation



CLEVELAND MICH

The Cleveland Methodist Church, valued at over a thousand dollars, was built this year in a period of one hundred and fifty-eight days of financial sacrifice. The program by its members and friends has been successful. The debt was paid and was dedicated Sunday, October 10. Conway preached at the eleven o'clock service. The service was served at the noon hour. At 2 p. m. the church was dedicated at Methodist University, Dallas, Texas. The church was dedicated the church in an impressive manner. Harrison is pastor. A Methodist church was built forty years ago by a storm. Thus the church was built.



THE GOLD

The "Gospel Wagon" serves to the services at the church and to the people. It is a very use-

THE BEST—IN DRUG STORE GOODS
THE BEST—IN DRUG STORE SERVICE

MEET YOUR FRIENDS AND HAVE A BITE TO EAT

CORNER DRUG STORE

SERVICE THAT SATISFIES

PHONES 282 AND 288

MORRILTON, ARKANSAS

FERGUSON MONUMENT WORKS

**We Handle All Southern Granites, Rock of Ages Granite,
Missouri, Georgia and Italian Marble**

MOBBILTON ARKANSAS

Program In Pictures

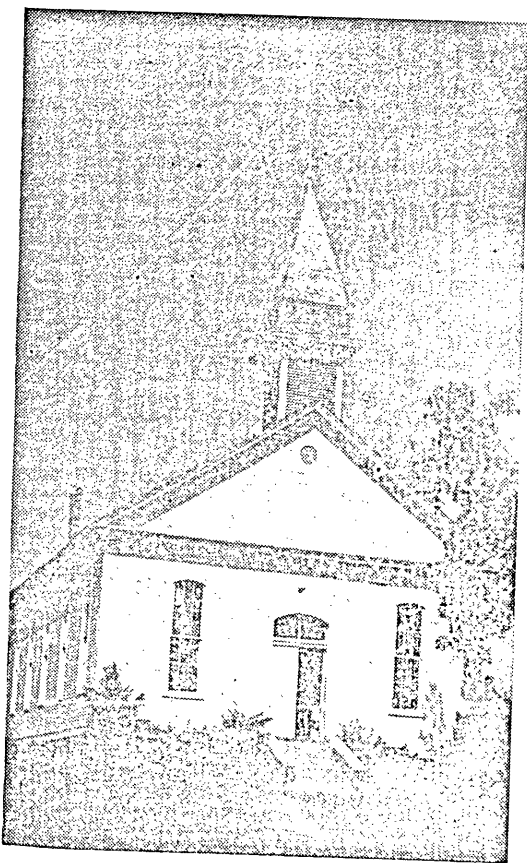
all of the extension churches being served at Co-operative Church Movement. All of the church at Morrilton and its pastor, and a group of lay workers are serving out each Sunday to some of the one or more services somewhere on the something of the type of buildings that of them show points where further work of the laymen of Morrilton Methodism to construction and development. It is extension Annual Conference. This program has Charles C. Selecman, who has visited the A. H. Rapping from the General Board and the work. The District Superintendent of Town and Country Commission, Rev. in the work.



HILL CREEK CHURCH
A new building costing about two hundred and twenty-eight working days. One hundred was given in the building project. The building was completed free of cost. Dr. James A. Anderson of the 4th. "Dinner on the ground" hour. Dr. R. W. Goodloe, of Southern Methodist, preached the dedicatory sermon and an inspirational service. Rev. Linza on the same lot was destroyed forty years Methodism marches on.



CLEVELAND
The purpose. It carries people to the services of the church and the general program.



SPRINGFIELD CHURCH

Index to Pictures of Churches

1—In the upper right-hand corner is our church at Hill Creek. This is a stone-vener building which has been built in recent years. It is nicely furnished inside and out and well furnished.

2—Next below is Gordon's Chapel, a church which has recently been remodeled. This is a new congregation, recently organized.

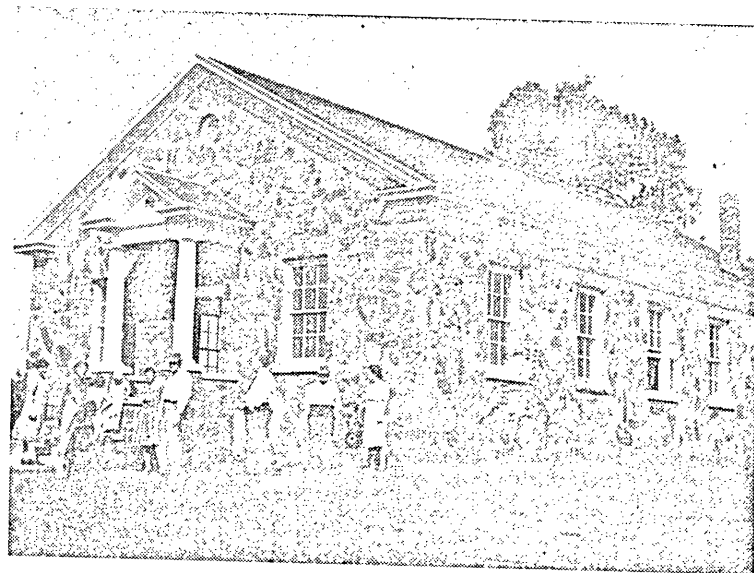
3—Next below Gordon's Chapel is our church at Solgohachia. We have never had a church building before at Solgohachia. A concrete store building was bought and remodeled, making a very substantial and worshipful building.

4—At the lower right-hand corner is found a group of workers at Cleveland with some helpers out of Morrilton selecting the site for the new church building which has since been built on one of the most beautiful sites, for a church, to be found in rural areas.

5—Just above this paragraph is found our church at Springfield. This building has been remodeled and some new fixtures and equipment added. Like most of these churches, Springfield was once a center for Methodism in its area. It is rapidly taking its place again as a Methodist center.



REV. R. S. HAYDEN
District Superintendent



"FOR EVERYTHING TO BUILD ANYTHING"

MORRILTON LUMBER CO., Inc.

Finest Yellow Pine Lumber—Builders Hardware, Paint, Doors, Windows
Roofing and Cement

Wholesale and Retail

Morrilton, Ark.

O'Neal's
Since 1894
MORRILTON, ARKANSAS

O'NEAL Heartily Endorses the Rural Program of The Methodist Church

LADIES' READY-TO-WEAR AND MILLINERY

Leading Clothiers of Morrilton For Over Half a Century—1894-1942

101 MOOSE ST.

121 RAILWAY AVE.

Other Helpers In Morrilton Area Program

Morrilton Laymen Endorse Program



J. G. MOORE

The laymen of the Morrilton Methodist Church have backed the rural program in a splendid way. We will continue to support it as we have in the past. Some of us have been working at the job a number of years and are hoping that our efforts are beginning to bear greater fruit. Plans are being made to underwrite the program definitely for a five-year period.—Judge J. G. Moore.

In my opinion the rural program of the Morrilton church is a true life saver to the country people. It has been of untold benefit to the people of Ada Valley.—Will Yarbrough.

BEGINNING AT JERUSALEM

(Continued from Page Seven)

average church. It is the center of an experiment which not only is revolutionizing its surrounding territory religiously, but gives promise of laying down a pattern for the redemption of rural areas around centers, which will be of value to the church at large.

The reaction on the local church, of this program, is in evidence at every turn. Its various organizations have grown in enrollment. Its various services are attended in numbers not seen for years. The salary of the pastor has been increased from \$2400.00 to \$3,000.00. For the past two years Morrilton is one of the few churches in the Conference which has accepted its apportionment for World Service in full and has paid one hundred per cent.

For years Morrilton Methodism has felt the need of an Educational building but has not felt that it was quite equal to the job of building. In the midst of this program of expansion outside of the city, the church under the leadership of its pastor, Bro. Gatlin, erected an Educational building at a cost of \$15,000.00 and dedicated the building free of debt, with an especially im-

pressive service, on the day it was first opened for public inspection.

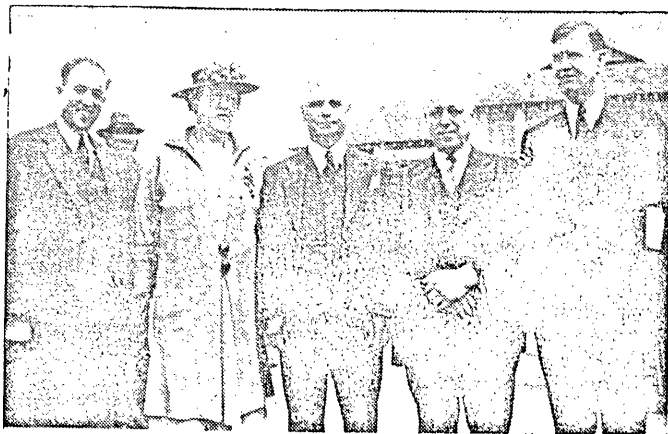
Morrilton First Church is especially proud of its "Gospel Wagon," equipped with loud speakers and a platform from which the speaker may address his audience. Raymond Coleman and Charles Bridewell, Jr. are the drivers of the "Gospel Wagon." It is used for work throughout the rural territory served by the church for the type of work for which it is fitted. It is used for street services in Morrilton and is used to carry some to and from services where they live at a distance and have no means of conveyance.

One needs but to talk to some of the people in the rural communities being served by this movement to sense the wonderful spirit of appreciation which they feel for the special service being done them through this movement. A new spirit of cooperation, comradeship and friendliness is developing which gives promise of a new day in this part of the Master's vineyard.



MR. AND MRS. M. H. PEARCE

No family has been more definitely committed to The Conway County Methodist Co-operative Church movement than has Mr. and Mrs. M. H. Pearce. Not only has there been a personal interest in the program and a personal service to help carry it forward but their ability and willingness to support the program financially has been a tower of strength to the movement. In the past two years they have contributed not less than \$4,500 to the total program in the city and in the surrounding territory. The new educational building, named for the Pearce's, will perpetuate their memory indefinitely in the city of Morrilton. The "Gospel Wagon" was made possible by the liberal contribution of the Pearce's together with help of others.



Left to right—The late Mrs. Ida A. Fenten, Bishop Charles C. Selecman, Dr. A. H. Rapking, Rev. G. C. Johnson

Two Other Laymen Endorse Program



R. H. DICKENHORST

The financial program of the Central church has not suffered from the increased effort of the church to help in the outlying communities. The rural people and the town people produce the wealth of the entire territory by working together. As chairman of the Finance Committee of the Morrilton church it has been a joy to me to assist in the greater program of our local church.—R. H. Dickenhart, President First State Bank.

It has been a great joy to have the association and friendship of so many people in Conway county in our cooperative church program. I have enjoyed the revivals during the summer time and the laymen's meetings.—W. H. Fleming.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

CAMDEN'S EDUCATIONAL SEMINAR

The Woman's Society of Christian Service of Camden District held the Educational Seminar at Magnolia September 18. After a musical prelude, the meeting was opened by the Rev. R. E. Fawcett. Mrs. Carpenter, District Corresponding Secretary, introduced pastors and conference guests. She then introduced Mrs. E. D. Galloway, Secretary of Missionary Education and Service, who talked on the generalities of carrying on a study course in the local society. She stressed the importance of achieving the efficiency aim, also the value of getting reports made on time.

Mrs. V. O. Euck, Conference Secretary of Literature and Publications, explained the literature we use in our programs and urged the use of the World Outlook and Methodist Woman in insisting on every officer subscribing to these magazines.

After a skit presented by six Magonila ladies on Latin America we adjourned for lunch.

The menu and table decorations were in keeping with the Latin American subject of the day. The guests were greeted at the dining room door by our rural worker, Mrs. Minnie Webb Forrest, who was dressed in a beautiful (black) Spanish costume. During the lunch hour Mrs. Carpenter presented Mrs. Chas. Moseley, retiring District president, a beautiful sterling silver compact.

Mrs. Carpenter conducted a short business session, after the opening of the afternoon meeting. Due to tire shortage this will probably be the last meeting of the year.

Mrs. R. A. Burgess of Strong, was elected recording secretary. After discussion it was suggested that each society hold its own Officers' Training Day. Mrs. Carpenter reported that Camden District led in districts making efficiency aid, also in Baby Life members in the conference year 1941. She urged payment of cultivation fund and emergency gift. Mrs. Moseley, Conference Secretary of Student Work, presented this work. She says this being a new office to us we're inclined to overlook it. Mrs. Forrest told us some interesting things about the beautiful Latin American display in the church. The flags of the different countries were made by the ladies of Magnolia. The works of art and handcraft gave the church a beautiful Latin American air.

Mrs. Galloway gave us the plans for Missionary Education in the local society for the year. The approved list includes: Latin America, International Relations and World Peace, Stewardship, The Work of the Woman's Society.

She very carefully explained each point for an accredited class and closed the day with the stewardship commitment.—Reporter.

Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridges the tongue, restrains the hand, and tramples upon temptation.—Horne.

Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it.—Luke 17:25.

BROTHERHOOD

*Our Father created a wonderful world
And filled it with beautiful things
As a gift to all His children beloved
To share, and this sharing brings
A joy and a knowledge of brotherhood,
We love when we know one another
God wants us to live in peace and goodwill
And called all men our brother.*

—ANNIE E. WINBURNE.

North Arkansas Conference Educational Seminars

The annual Educational Seminars were undertaken in every district this year with many misgivings concerning attendance, due to the difficulties of transportation. Attendance on the whole, however, was as good as usual. Two districts had fewer societies represented, but it is believed that the rainy weather affected those meetings.

Approximately 700 women, representing over 100 societies, attend-

ed the Seminars. Attitudes and interest of the women were finer than has ever been evidenced. Enthusiasm concerning the fall study of Latin America is high and many groups plan to help societies not accustomed to having a study. Thus, it is expected that more societies will study the Latin America course than any previous course.—Mrs. Alfred Knox.

PARKIN W. S. C. S. CELEBRATES BIRTHDAY

One of the loveliest social affairs of the season was held in the home of Mrs. R. M. Lake, Tuesday afternoon, September 22, when the W. S. C. S. of Parkin observed the second birthday of their organization.

As guests entered the door they placed their offering in silver trays held by Eda Claire Lake and Beverly Ann Turner. They were greeted by Mrs. Thomas, president of the W. S. C. S. and Mrs. Lake. Further dispensing hospitality were Mrs. R. W. Minnie and Mrs. M. A. Pryor.

After the singing of "America" by the guests, Mrs. Lindsay presented Eda Claire Lake, Anne Bogard and Mrs. R. T. Harville, who rendered a program of readings and music.

The guest speaker of the afternoon, Mrs. Alfred Knox, was introduced, and brought us a most helpful and inspiring message.

Our pastor, Rev. Lindsay, brought a message of encouragement.

Mrs. Utley, Mrs. Ormon and Mrs. Coldren ushered the guests into the dining room for tea. The table was covered with a lovely cut-work table cloth. In the center was a silver bowl of pink roses flanked by silver candelabra with green candles. At one end of the table was a lovely tiered birthday cake with two pink candles and W. S. C. S. in pink letters. Mrs. Minnie poured from a lovely silver service and Mrs. Knox served the cake. Further assisting in the dining room were Mrs. Bremer and Mrs. Melhorn.

Mrs. Bogard and Mrs. Frazier rendered a musical program during the tea hour.

The offering for the afternoon amounted to over twenty dollars.—Mrs. E. D. McKnight.

CALICO ROCK ANNIVERSARY

The Woman's Society of Christian Service celebrated its second anniversary with a birthday party on Wednesday night, Sept. 16, in the basement of the church. About 60 people attended.

Mrs. Clarence Wilcox gave a talk on the "History of the W. S. C. S., after which a free-will offering was taken.

The lovely birthday cake was decorated with pink and green icing and two tiny candles. In the center of the cake was a glass in which to drop the offering. Little Alma Frances Bell received the cake for "the prettiest girl."

The entire group joined in playing games after which delicious refreshments were served.

The offering amounted to \$11.51.—Mrs. Jas. Bell.

WILMAR ANNIVERSARY MEETING

The W. S. C. S. of Wilmar met on September 7 for a program and anniversary party at the church.

Our offering was something over \$6. At the close of the program, including the reading of the twelfth chapter of Romans, a resume of the Wilmar Auxiliary, a story of the Blue Dress, and prayers while the pianist played "The Flower Song," each one present placed her offering in a box prepared for it.

Following this a large birthday cake iced with white and Wilmar W. S. C. S., 1941-1942, embossed in green and rose, with a large white candle placed in the center, was served.—Mrs. W. S. Anderson.

The use of money is all the advantage there is in having money.—Benjamin Franklin.

HELENA DISTRICT SEMINAR

The Educational Seminar for Helena District was held at Forrest City September 10 under the able direction of Mrs. Alfred Knox Conference Secretary of Missionary Education. Fifteen societies were represented by seventy-people.

The district secretary, Mrs. Homer Williamson of Wheatley, opened the meeting and introduced Rev. Paul Galloway, who led a thought-provoking period of meditation and worship.

It was a special privilege to have Miss Mary McSwain, missionary on furlough from Brazil, and Miss Dina Rizzi, Brazilian student at Scarritt, to bring information and inspiration for the course, "Latin American Missions," recommended for this fall. By means of conversations in character—missionary and student, each a little homesick for Brazil—they made Brazil and the Methodist Institute at Ribeirao Preto seem real to their hearers.

A Mexican menu served at noon by the women of the Forrest City society in a dining room gay with Latin American flags, painted gourds, bright-hued flowers, and small fans as individual favors, and to accompaniment of Latin American music, also helped to stimulate an eagerness for this study.

The course, "International Relations and World Peace," was presented by Mrs. W. P. Pearson of West Helena, Conference Secretary of Christian Social Relations and Local Church Activities, and "The Work of the Woman's Society of Christian Service" by Mrs. Peter Kittel of Forrest City.

"Will a Man Rob God?" by Bishop Cushman, the new Bible study, was used by Mrs. J. L. Dedman of Forrest City in a helpful closing devotional and consecration service.

MONTICELLO DISTRICT SEMINAR

Fourteen societies were represented at the Educational Seminar in Dermott Wednesday, September 23. Mrs. Richard Jones of Hamburg, District president, presided.

Mrs. Harvey Farnell, District Corresponding Secretary, gave financial report that showed a large increase to date over last year. She stated that the district would again present two life memberships to members of local societies. Five Baby life memberships reported.

Mrs. V. O. Buck, Conference Secretary of Literature and Publications stressed the value of our literature, especially the World Outlook, and Methodist Woman. She also presented some new literature which included the News Scope.

Mrs. E. D. Galloway, Conference Secretary of Missionary Education and Service, presented the four study courses for the next twelve months. She was assisted by Mrs. O. W. Petway of Warren, District Vice-President and District representative to Mt. Sequoyah.

The Dermott ladies served a Latin American luncheon in keeping with the intensive fall study.

The meeting closed in the afternoon with a very inspiring commitment service led by Mrs. Petway.—Mrs. Edwin Haskew.

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

Conference Great Occasion At Mt. Olivet

Fourteen years ago Rev. J. W. Mann, then presiding elder of the Arkadelphia District, suggested to Rev. A. J. Bearden, the pastor, that they have a squirrel dinner in connection with the Fourth Quarterly Conference to be held at Mt. Olivet church on the Holly Springs Circuit. As Brother Young, the superintendent of the Church School expressed it, it was a small beginning with two small frying pans and twelve squirrels. This event has grown until now it is one of the big annual occasions looked forward to throughout that section of our Conference. For the first time it was my privilege to be present last Saturday.

Mt. Olivet is a great old country church that has been serving a splendid farming community for eighty years. It is beautifully located some two and one half miles off the main highway leading from Princeton to Holly Springs. Since the first day of the squirrel season the men of the community have been in the woods killing squirrel. On Friday night the barbecue pit was fired up to add delicious barbecued meat to the many other good things waiting. Saturday morning the men began to gather early with the squirrels. By eleven o'clock a great crowd had assembled including Rev. J. A. Henderson of Bearden, Rev. B. F. Roebuck of Fordyce, Rev. Geo. W. Warren of Sparkman, Rev. C. R. Andrews of Princeton, along with Rev. J. E. Cooper, the district superintendent, Rev. W. E. West, the local pastor, and the writer. All the preachers had their wives with them. At eleven o'clock Brother Cooper gave the executive secretary an opportunity to speak on the Education Advance, which was followed by a good sermon by Brother Cooper. A great dinner was served at one o'clock. At 2:00 o'clock Governor Homer Adkins, who had arrived early in the morning, preached to

THE SUPERINTENDENT'S CORNER

By CLEM BAKER

"KEEPING UP WITH YOUR CHURCH SCHOOL ENROLLMENT"

The emphasis now being put upon the Education Advance carrying with it a definite goal for Church School enrollment in every church, makes it more important than ever for all our superintendents to see that there is an accurate record kept of their Church School enrollment. Many superintendents and pastors are finding it difficult to determine just what their enrollment has been this year. In most cases this is due to the fact that poor records have been kept. We are just beginning a new Church School year. Would it not be a fine thing for each superintendent to start off the new year by finding out just what his enrollment is and then adopting some plan whereby he can know each Sunday just how many new pupils have been enrolled? By adding the new pupils enrolled each Sunday to the previous total enrollment, each School should be able to report any time the exact number of people enrolled for the year. I know one school that has arranged a chart in the form of a thermometer. At the bottom of the chart they have placed their present Church School enrollment. At the top of the thermometer they have placed their goal for Church School enrollment for the year. At the close of each Sunday the Superintendent writes in the total enrollment to date. This chart is placed so the entire congregation can see it and is creating quite a fine interest—so much so, that the entire congregation is working to build up their enrollment to the goal they have set. In determining the actual enrollment for the Church School, let's keep remembering that we are talking about the total number of individuals who have been reached by the various departments of our Church School work including all the Sunday School classes, the Cradle Roll, the Home Department, the evening meetings of the Young People, Vacation Schools, Week Day Extension Classes, etc.

a great congregation assembled under the trees. Governor Adkins took a text and preached a sermon that would have done credit to most any Methodist preacher. The Fourth Quarterly Conference followed the governor's sermon. The Holly Springs Circuit has had a splendid year under the leadership of Bro. West and will close out by reporting everything in full.

Sunday At El Dorado

We had a good time with our people at El Dorado Sunday. At 10 o'clock we spoke to the great Men's Bible Class at First Church. At 11 o'clock preached to Brother Burks' fine congregation at Vantrease. At 3:30 took part in the opening of

the Annual Training School which is in session at First Church this week. The Training School with five instructors opened with a splendid attendance and prospects of being one of the best schools we have had this year. It is being held in cooperation with the Presbyterian, Christian and Episcopal churches. Our churches in El Dorado are having an unusually fine year. Bro. Al Freeman, our new pastor at First Church, Brother Burks, our pastor at Vantrease, and Brother Alston, our pastor at Centennial, are all in high favor with their people. The World Communion offering at First Church was \$72.00. It was our privilege to have a nice visit with Rev. T. D. Spruce who

came in from Parker's Chapel to attend the school. El Dorado is planning to ask for the Annual Conference next year.

* * *

Attention Little Rock Conference Ministers

Last week there was sent to each minister in the Conference a letter enclosing a blank requesting certain much needed information by the secretary of the Little Rock Conference. These reports are already coming back in large numbers. We do hope that we will get all these reports in by the 10th of October. This note is to thank all preachers who have returned their reports and to beg those who have failed to send them in yet, to do so at once. In case any pastor has mislaid his report form, additional supplies can be secured from your district superintendent.

HENDRIX NEWS

A weekly class in art and art appreciation started Monday at Hendrix College, and is sponsored by the art department of the College.

The classes, which consist of short talks and round table discussions, are under the direction of Miss Floy K. Hanson, and are open free of charge to children and adults of all ages. The Jessie L. Clough Art collection which is housed at the college will be used as material for instruction and demonstration.

According to Miss Hanson the purpose of the course is to help increase the understanding and appreciation of Art in Arkansas.

* * *

Lon Mann, son of Mr. and Mrs. John Mann of Marianna, was elected president of the freshman class at Hendrix in the annual election of officers held Tuesday, September 29. Miss Peggy Phillips, daughter of Mr. and Mrs. P. D. Phillips of Gould, was elected to serve the freshman class as senator, and Walter Hoy of Houston, Texas, was chosen sophomore senator.

The officers of the Hendrix Student Association consist of a president and a senator from each class, both representing the class in the student senate.

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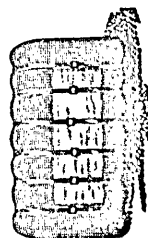
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With The Churches

THE CAMDEN DISTRICT

The Brotherhood meeting of the pastors of the Camden District met at Ebenezer Church September 23, with District Superintendent Leland Clegg in the chair.

Devotions were led by Rev. S. C. Dugger, following which Rev. Clem Baker addressed the group, reviewing the work of the Christian Education Advance movement in the Little Rock Conference and stressing the fact that we are just in the beginning of this movement and that through a five-year program we hope to gain momentum that will beget power and vision so that the church may better serve in a world where service is so much needed. This address was a challenge to all of us to reach the unreached for whom we as Methodists are responsible.

This was a great message in which Bro. Baker made us see something of the desire of his heart as he pointed the way to success in the work of the Camden District and the Little Rock Conference.

At eleven o'clock it was the privilege of the pastors along with a fine congregation, to hear a great message brought by Rev. Alfred Freeman, pastor of First Church, El Dorado. He spoke from John 1:5, using the subject, "Out of the Night." This message warmed our hearts.

At noon the ladies served a splendid dinner (not lunch) such as few could do so as well as the women of the Ebenezer church.

Re-assembling at 1:30 p. m. and directed by Bro. Clegg the business session was the order of the day.

In the checkup it was found that prospects were good for the clearing of all items on the financial program of the district, with advances along some lines. Finance was well up to date at most points, with the benevolent cause at least ninety per cent paid for the year.

The district will reach and perhaps go beyond the goal of twenty per cent increase in Church School enrollment for the year. Reports show that 417 certificates of advance have been earned. 505 additions to the church on profession of faith and 431 have been received by certificate.

With nearly two months to go this conference year the district should show an advance over last year.

A resolution was presented and adopted, requesting the bishop to return Rev. Leland Clegg to the district for another year.

In the closing moments Bro. John Hoover, pastor at Camden, led us in a prayer of thanksgiving and rededication and gave the benediction.—S. C. Dugger, Secretary.

NEWARK CHARGE

We are closing out our second year on Newark charge. We had our first meeting at Newark, beginning September 6, and carried on ten days. We had with us Rev. J. T. Randle, pastor of Central Avenue, Batesville, who did the preaching. The people were highly pleased with his fine gospel messages. Bro. Randle is also a good singer. We had seven additions to the church in Newark.

My second meeting was at Pleasant Hill, an extension church, beginning on September 20 and running for a week. The pastor did the preaching. As a result there were five conversions, four of whom joined the church by faith and baptism. The total for the charge is eleven additions.

We are now rounding out for the year and feel sure all finances will be in full by Annual Conference. All in all, we've had a splendid year.—J. M. Hughes, Pastor.

(Continued from Page Four)

I am delighted as I travel over our territory to find our people in such intense genuine sympathy with the different agencies of our Church, including our educational department, headed by Brother Baker and Brother Rule, and the management of our Arkansas Methodist by its able editor whom we all love.

The women of the Church in Arkansas are the dearest and sweetest friends that our institution, the Arkansas Methodist Orphanage has—they are not only interested and sympathetic, but they pray for us and help us.

With love for all, I am, yours

truly.—James Thomas, Executive Secretary.

During the month of September, we have received the following cash contributions for the Home:

Susanna Wesley Bible Class,	
First Church, Texarkana	\$ 5.00
Biscoe-Woman's Society of	
Christian Service	10.00
Mr. and Mrs. O. C. Robinson,	
Des Arc, Rt. 1	1.00
Mr. and Mrs. L. B. Crenshaw,	

Paris	25.00
W. V. Harrell, Clarksville	10.00
St. Charles Church, Pine Bluff	
District	5.00
Chas. I. Evans, Booneville	10.00
Dardanelle Church	10.00

—James Thomas, Supt.

He who sins against man may fear discovery, but he who sins against God is sure of it.—Anon.

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Authority In Methodism

By DR. J. T. CARLYON



OF COURSE we have authority in Methodism. It is the authority that is born of knowledge, consecration, and religious experience. We honor and listen to John Wesley and proudly recognize loyalty to him, because he so richly merits our confidence. He was a leader worth following; his was a message that rang with conviction and commended itself as wise and true. Two hundred years have his glory untarnished and his personal excellence undimmed.

That is the sort of authority in which Methodists believe. As a people we reject absolute and institutional dogmatism; we share in the Protestant doctrine of priesthood of believers; we believe that every individual Christian has a free right to read and to study the Scriptures for himself—and we grant the same privilege to others that we ask for ourselves.

The right of private interpretation however does not insure the capacity or the equipment and training that fit one to be an interpreter for others. The Bible is a marvelous library of 80 books, written in strange languages and its teaching couched in idioms and ideas of an ancient time and people. These books must be translated out of these ancient tongues into modern understandable English and the ideas must be expounded with reference to the cultural and living interests of the people for whom they were expressly written. Ours is a precious heritage but it comes to us with the dress and the habiliments of the long ago. Only the Christian woman or the Christian man who has paid the price of study and reflection and of careful equipment of mind and heart is ready to be a dependable expounder of its values for others. To be a good teacher to others one must first have been a good student or pupil under some other teacher. The eager interpreter of the

Scriptures today will find commentaries and lexicons and translations and sermons that represent untold hours of consecrated and devoted study of the Word of God. The Holy Spirit can take of the things of Christ and make clear and understandable to one who has already walked with the Master—or with those who have shared their own experiences of Christian discipleship.



DR. J. T. CARLYON

We recognize the authority of scholarship and of Christian experience. It was John Wesley who said, "Let us unite the two so long divided, knowledge and vital piety." These works of Christian scholars and preachers of the past nineteen hundred years are for our guidance.

But back of these fine books, or along with them, our Methodist people have always acknowledged the authority of that minister who

has prepared himself for personal leadership in the congregation. Just as the lawyer is our recognized authority in legal matters, and as we trust the trained physician in the realm of physical health, so we look to the workman that needeth not to be ashamed in the culture of the spiritual life. Never were our Methodist ministers as well prepared for their task as they are today. Up through grade school, high school, college and seminary their men have trod the ways of persistent and devout scholarship, until they take their places in the community and church as highly skilled as any other professional leader of their time.

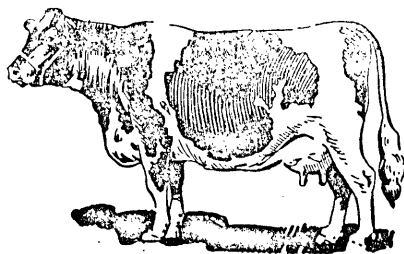
These men know the history of their church and of the Christian religion; they have pondered long over difficult passages of the word of God; they have sat at the feet of the ablest teachers of the church; they have been set apart by the Holy Spirit for a spiritual ministry; they have been ordained by the Bishop in the congregation of their brethren; they have knelt in unceasing prayer for divine guidance that they may be worthy leaders in the churches to which the Conference shall assign them. These men merit the confidence and wholehearted trust of Methodist people and we do well to take great pride that we have such men as our preachers and pastors, our shepherds and instructors in the things of God.

In every community we need to beware of quack lawyers and quack healers who are hirelings and not true shepherds of the people. Perhaps we should be equally suspicious of quack teachers and quack evangelists and quack preachers who seek our patronage, when they have not won the right to speak for God to his people. We are under special danger these days of radio preachers and teachers who have not paid the price that gives them the right to speak for religion and the Church. The minister is the authority for the Methodist Church—a genuine source of instruction and spiritual tuition for our people.

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The Sunday School Lesson

By DR. W. P. WHALEY



LOYALTY TO CHRIST

LESSON FOR OCTOBER 11, 1942

LESSON TEXT: Mark 2:14-17; John 6:66-69; Phil. 3:7-11.
GOLDEN TEXT: "What things were gain to me, these have I counted loss for Christ." Phil. 3:7.

I. The Call of Matthew, or Levi the Son of Alphaeus.

Levi was a Jew. He was employed by the Roman government to collect tax from the Jews. These Jew tax collectors, Publicans, were despised by the Jewish people. They were considered traitors. The church leaders were indignant because Jesus associated with them, and with non-church people. Jesus justified himself by saying: "They that are whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance." The self-righteous Pharisees were not friendly to Jesus, nor to that great mass of Jewish people who had become estranged from the church—"lost sheep of the house of Israel," "who were scattered abroad, as sheep having no shepherd." Jesus visited them and preached to them; and the first commission he gave to his disciples was to preach to these lost and scattered sheep. The church was fishing on only one side of the boat, and making small catch; Jesus and his disciples cast their net on "the other side," and made much larger catch. Fishers of men today should drag their nets in the unfished waters. We have two situations: one group of people are churching to death; another group of people are unnoticed by the church.

Jesus made a good catch when he got Levi. He stood seventh in the list of Apostles. After giving up a good job to go with Jesus, his name was changed to Matthew. He served with the other apostles during Jesus' ministry; and, in his later years, wrote the story of Jesus we call the Gospel of Matthew.

II. The Conversion of Saul of Tarsus.

Saul was a Jew of the higher class. He belonged to the "strictest sect" of his religion. He was a "Pharisee of the Pharisees." He was so learned in church and general lore that some said "much learning hath made thee mad." He had risen to such prominence in the church that he had been entrusted with the important commission to crush out the rising Christian church. He was a church man. He needed to be converted from his church. He was one of the best men in the Jewish church, but he needed to come to Jesus.

Saul was also one of the most moral men. He was not unclean. But his was a "self-righteousness"; and he found that all his righteousness was nothing but "filthy rags." He was as wretchedly dressed for the royal wedding as the man Jesus told about—the man without the wedding garment. Saul had to change his dress. He put off garments he had thought very fine—his fine family connection, his learning in the Jewish law, his churchanity, his fanatical zeal against the little church of Jesus,

and his standards of righteousness, and said: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."

The standards of Saul's "self-righteousness" were his own personal thoughts—"I verily thought with myself," and the rules of his church. He was as far from Jesus in his thinking and attitude as the east is from the west. Yet he was a clean man, and a very religious man. If he had never known Jesus, would he have been saved? Clean, conscientious, zealous as he was, perhaps he would not have been damned; but the glorious salvation he found in Jesus could not have been his from any other source. Jesus said He came that we might have a more abundant life—spiritual life. He came to save men from sin; but He also came to save men from a poor formal religion to a joyous and triumphant religion. He tried to save church and religious people, as well as sinners. After his conversion to Jesus, Saul was more than a formal church man and a self-righteous man. He was a happy man, rejoicing in spiritual experiences he had never dreamed of before. He would cry out: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out."

Saul might have been saved as a righteous Jew; but how wonderfully he was saved as a Christian. He had tried to be useful to the Jewish church; but what magnificent contribution he made to the new church of Jesus Christ! His name was changed, too. He is known to the Christian church as Paul.

III. "The Power of His Resurrection."

The resurrection of Jesus was the thing that caught Saul of Tarsus. The resurrection and immortality were the dominant themes of his preaching and writing. He exhorted, "Fight the good fight of faith; lay hold on eternal life." As for himself, he was striving "for the power of His resurrection." That is, he was striving for that power in himself that brought Jesus out of the grave. The power of resurrection must be developed in us. The Christian resurrection is a glorious thing to prepare for and to be attained.

IV. Conversion to Christ Necessary.

No sort of church life is sufficient. No mere moral life, no matter how good, will do. Christ does something for a man that church and morality cannot do. A fine, moral, officer of the church came to Jesus inquiring, "What lack I yet?"; and Jesus said, "Come, and follow me." Paul found marvelous help in Christ. He had been a strict legalist, and thought he was entirely righteous. He did not turn from the law when he turned to Christ. Jesus did not come to destroy the law. He came to re-enforce and supplement the law. "For what the law could not do, in that it was weak, through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). "The Law of the Faith" (R. 3:27) does

for us what the moral law is too "weak" to do.

For Paul's discussion of "The Law" and "Faith," read Rom. 3, through chapter 8.

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

EYE COMFORT

The cleansing and soothing action of JOHN R. DICKEY'S OLD RELIABLE EYE WASH brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.

Serving Morrilton and Trade Territory!

REPHAN'S

6 BIG BUSY DEPARTMENT STORES

LITTLE ROCK
MORRILTON

N. LITTLE ROCK
PARIS
CAMDEN
CONWAY

Congratulations

To Conway County Methodism!

Remember that Morrilton, Arkansas is "In the Petit Jean Country" Garden Spot of the Rich Arkansas Valley

Morrilton, located at the intersection of U. S. Highway 64 and Highway 9, in the center of Arkansas, is the county seat of Conway county and a thriving community of 5,000 home-loving people.

Morrilton is on the main line of the Missouri Pacific Railroad, Central Division, between New Orleans and Kansas City. Overnight service out of St. Louis is maintained.

Morrilton has seven miles of paved streets, a splendid sewerage system, modern method of house numbering, many beautiful homes, all modern conveniences, including natural gas, bus lines, east and west and north and south, free mail delivery, express, and telegraph services.

Morrilton has a live Chamber of Commerce, Junior Chamber of Commerce, Rotary, Kiwanis and Business and Professional Women's clubs, Women's Literary and Garden club, Boys Band, Boys and Girls Scouts, two Newspapers, County Health Unit, Farm and Home Demonstration Agents.

Morrilton Chamber of Commerce

WINFIELD MEMORIAL METHODIST CHURCH

NEW MEMBERS

Mrs. Wm. R. Welch, 1123 W. 34th.
Mr. and Mrs. Charles E. McEssy,
1101 Louisiana.
Mr. Louis Howard Roe, 218½ W. 5.
Mr. Charles Baughman, 1919
Louisiana.
Miss Lois Horton, 2324 Chester.

CONGRATULATIONS

To Mr. and Mrs. Morehart on the
birth of a son, Paul Melton, Sep-
tember 28 at St. Vincent's.

SYMPATHY

Mr. and Mrs. Thomas H. Booth
are extended our most sincere sym-
pathy in the recent death of his
mother in California.

Mrs. Christopher W. Cooke and
family have our heartfelt sympathy
in the loss of her husband last week.

ASHBY CLASS MEETING

The retiring officers of the Lila
Ashby Bible class will be hostesses
to their group at a business meet-
ing at the home of Miss Frances
Rumrill, 1610 Dennison, Friday, Oc-
tober 9. Annual reports will be
given as this is the last meeting of
the year.

IS YOUR PLEDGE PAID TO DATE?

Only four more weeks until Con-
ference and we sincerely hope that
your pledge will be in so that Win-
field will again have a good report
for the year in a financial way.
Our pastor, Dr. Slack, has done a
noble work in securing new mem-
bers, so now it is our duty to do
our part in a financial way, show-
ing that we appreciate his faithful
efforts.

In the Arkansas Methodist of Oc-
tober 23 we plan to have published
an HONOR ROLL of all members
who have paid their pledge up to
October 15. We do hope that you
will make every effort to be on this
list, not for any prestige or for
show, but simply because it is our
privilege to help in advancing God's
Kingdom. Also in this list of paid-
ups, we are planning to indicate in
some way those who have paid
pledge in full for the year (for this
is going to be our last HONOR
ROLL list), or who have paid an
extra amount toward paying our
benevolences for the year.

Please remember that it is your
work that we are doing at Win-
field, and do not wait for anyone
to call on you. The Board of Stew-
ards have problems of their own
and each one of these men has
plenty of work to do. Therefore,
come to church every Sunday and
help in the work of carrying on
this, the greatest of all institutions.
—Finance Committee.

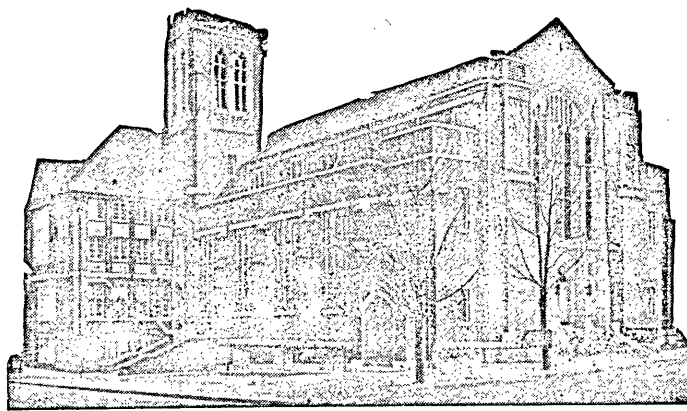
FELLOWSHIP MEETINGS

October 11—6 P. M.

YOUNG PEOPLE: Meet in Fel-
lowship Hall for recreation. The
worship service will be held at 6:45
in the chapel.

SENIOR HIGH: Meet in Young
People's Parlor for recreation, in
charge of Barbara Dixon. The wor-
ship service, "Smiles," will be led
by Juanita Ingram.

JUNIOR HIGH: Meet in Buzbee
Class room for recreation. The wor-
ship service, "Loyalty In the
Church," will be led by Mildred
Dixon.



Sixteenth and Louisiana, Little Rock

"Family, friendly Fellowship"

WILLIAM B. SLACK, Minister
REV. W. W. NELSON, Church Visitor

J. R. HENDERSON
Church School Supt.

MISS JOHNNIE V. GOLDEN
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Christian Education

Next Sunday At Winfield

- 10:00 a. m. Church School, the Teaching hour.
Now is a fine time to start coming to Sunday School.
Now is the time to overcome that "ignorance of the
Bible."
- 10:55 a. m. The Worship Hour.
Sermon, "FREEDOM SURE IS EXPENSIVE"
by the Minister.
Text, "When he heard this, he went away sorrow-
ful." Luke 18:23; Genesis 42:1-5.
- 6:00 p. m. Youth Fellowships.
Their reports are very encouraging.

7:30 p. m.

"The Common-Place Disciple"

by the Minister

Text: "And he brought him to Jesus"
John 1:42

This is the fifth in the series of sermons on The
Men Whom Jesus Made.

Half of the congregation last Sunday night
were under 21 years of age. Let the "MATURED
adults" take note and match the work of youth.

The Minister's Message

1. **THIS IS THE LAST SUNDAY TO TITHE.** Please SIGN the
envelope and pay your Tithe by October 15th. There is much to
encourage me in your response. However, not enough persons
have already signed. IF you just cannot TITHE, then why not
put in an EXTRA \$10.00 above your pledge for the month, just
to show your good faith.

(b) Conference meets November 11th
Our Quarterly Conference is November 4th.
Your budget pledge for the year should be paid by the
last of November.

2. **POOL YOUR CHURCH RIDES;** Save some gas for Church
a. With your neighbors,

b. In your family,—ALL come at 10:00 a. m. and all stay
until 12:00 a. m.

At night, let the youth come on at 6:00 and the family
join them at 7:30,—ONE TRIP.

3. **UNLESS YOU ARE RELIGIOUS ABOUT THESE MATTERS**
you are going to run into administrative entanglements, of course.
This is a fine time for the family to have all things in common
and for the neighbors to be neighborly.

FILL UP YOUR CAR FOR WINFIELD.

Christian Education

By Miss Olive Smith

NEW CHURCH SCHOOL PERSON- NEL FOR YEAR

The following officers and teach-
ers were installed at the morning
worship service last Sunday:

General Officers

Superintendent—Mr. J. R. Hen-
derson.

Assistant Superintendent—Mr. E.
Q. Brothers.

Secretary—Mr. Dewey Thomp-
son.

Assistant Secretary—Mr. C. B.
Nelson.

Enrollement Secretary — Miss
Nina Graves.

Adult Division

Superintendent—Dr. N. T. Hollis.

Wedding Ring Class—To be filled.

Couples Class—Mr. T. S. Buzbee.

Bullington Class—Mr. T. M. Stin-
nett.

Carrie Hinton Bible Class—Mrs.
J. H. Caldwell.

Men's Bible Class—Judge J. H.
Carmichael, G. P. Patten.

Lila Ashby Bible Class—Miss Lila
Ashby.

Friendship Class—Mr. Hubert
Mayes.

Fidelity Class—Mrs. Dewey Price,
Mrs. J. R. Henderson.

Mae Jenkins Bible Class—Mrs. E.
W. Jenkins.

Marion Slack Class—Mrs. W. B.
Slack.

Young People's Division

Superintendent—Miss Elza Lee
Pratt.

Counselors—Mr. and Mrs. John
Goetz.

Teachers—Dr. A. C. Shipp, Mr.
Crawford Greene.

Senior High Department

Counselors—Mr. and Mrs. Louis
Stewart.

Teachers—Mrs. Edgar Dixon,
Mrs. E. E. Edwards, Jr.

Junior High Department

Counselor—Mrs. C. B. Nelson.

Adult Secretary—Mr. J. F. More-
land.

Teachers—Mr. W. A. Weidemeyer,
Miss Helen Dillahunt, Mrs. Wal-
ter Fuller, Mrs. L. H. Caldwell, Mr.

L. H. Caldwell, Mrs. Sam E. Jones,
Mrs. W. R. Olsen, Mrs. Vera Scott.

Children's Division

Superintendent—Mrs. Clyde C.
Arnold.

Junior Department

Superintendent — Mrs. Ashley
Ross.

Assistant Superintendent—Miss
Margaret Paynter.

Secretary—Miss Eleanor Weber.

Teachers—Mrs. H. T. Steele, Mrs.
Wm. Brawner, Mrs. V. L. Rommel,

Mrs. C. C. Cope, Miss Eugenia Flor-
ian, Mrs. Jeff Smith, Mrs. Claude
McCreight (substitute.)

(Continued Next Week)

WESLEYAN GUILD SUPPER

The Wesleyan Service Guild will
meet at the home of Mrs. R. Payne
Ramsey, 412 West 17th, at 6:30
Tuesday evening, October 13.

The BUZBEE COUPLES CLASS
will have a party in Fellowship Hall
Friday night. Festivities, including
a picture show, begin promptly at
seven o'clock.