

# 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. LXV

LITTLE ROCK, ARKANSAS, FEBRUARY 21, 1946

NO. 8

## From The Layman's Viewpoint

NEXT Sunday, February 24, is Layman's Day in the Methodist Church. On that day, in most of our pulpits, laymen will have charge of the services. The congregation will have a message "from the layman's viewpoint," which is always helpful.

There is no Sunday of the year when it is more important for the pastor to be present than on Layman's Day. There will likely not be another hour in the whole year when he will learn more about how to preach to his own people than in this hour of service led by his laymen. He has there a little peep into the inner sanctum of the thinking of his congregation, as it is reflected and expressed by the speaker. In this message, by the layman, he will discover something of the effectiveness of his own interpretation of the gospel. It should enable him to better minister to his people for the rest of the year.

Layman's Day, of course, is not a time for the lay speaker to preach to the pastor. The purpose of the speaker will be to bring a timely message that will be helpful to the congregation. Any help that he or she may be to the pastor will largely be a by-product of the message to the church.

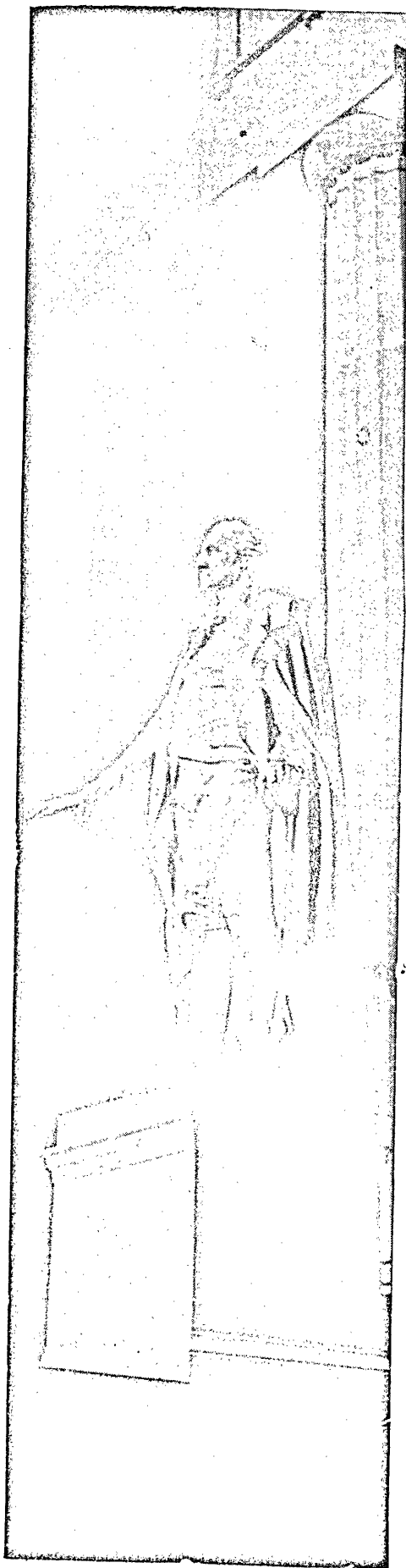
While next Sunday is officially designated as Layman's Day, in our church, we all know that every day is layman's day in the work of the church. The job of carrying on a progressive church program is too big for any pastor to attempt it alone. It will be necessary for the enthusiasm and the idealism, often in evidence on Layman's Day, to be translated into a spirit of cooperative endeavor on other days of the year, if the work of the kingdom is to go forward.

## Miss Winburne Goes To Atlantic City

THE editor received an invitation to attend the meeting of the Committee of Two Hundred which is meeting in Atlantic City Tuesday and Wednesday of this week. Because of a press of matters in the office; following the Circulation Campaign, we were given permission to send a representative of our publication from our staff. Miss Annie Winburne, who has been with the Arkansas Methodist for quite a number of years, is representing our paper in this meeting of the governing body of the Crusade for Christ.

There seems to be a growing, general recognition of the value of the church press in the promotion of our church program. The editor attended the meeting of the Board of Missions and Church Extension, at Buck Hill Falls, Pa., along with other editors of the church press as guests of the Board. All editors of our church press were invited to the meeting in Atlantic City. Our editors have an invitation to meet with representatives of the General Board of Lay Activities in Washington, D. C., in April. We also have an invitation to be in a meeting sponsored by the Board of Christian Education, in Chicago in May at which time there will be a special study of Church School membership.

Without question, the opportunity to have representatives in these planning meetings of our church enables the church press to be of larger services in promoting these various interests. It is encouraging also to have these great interests give the church press this recognition.



George Washington

February 22, 1732

December 14, 1799

## Twenty-Five Millions Paid Crusade For Christ

WORD has been received from Bishop J. Ralph Magee, Director of the Crusade for Christ, that the goal of twenty-five million dollars for the Crusade for Christ has been reached. Our church treasurer in Chicago had received in cash, on February 13th twenty-five million dollars for that cause.

Bishop Magee writes: "We rejoice together. Twenty-five million dollars in cash have now reached the Crusade treasurer's office. We believe this victory is attributable to the exceptional leadership of the bishops, district superintendents, pastors, laymen and lay women in every section of the church. The cooperation of the church press has been an indispensable factor in attaining this goal. To the editors I wish to express, not only our own appreciation, but also the gratitude of the countless persons and institutions that will be the beneficiaries of this relief. Helping Methodism's constituency to know and understand this humanitarian and philanthropic movement is indeed a noble service."

It is believed that this is the largest sum any church body has ever contributed for a comparable purpose in so short a time. The total amount subscribed for the Crusade for Christ was \$27,757,718. The two and three-quarter millions yet due on the amount subscribed will likely be paid in full when all collections are in. The millions paid to the Crusade for Christ are over and above regular benevolent giving for World Service and other church activities.

It will be of special interest to our people to know that, as of February 16, the Arkansas-Louisiana Area has paid a total of \$835,120.00 to this cause, which is more than \$103,000 more than its assigned quota of \$731,850. The Little Rock Conference paid \$259,325.68 on a quota of \$217,975.00. The North Arkansas Conference paid a total of \$263,014.49 on a quota of \$234,625. This is a total of \$452,600.00 which Arkansas paid to the Crusade for Christ.

## Arkansas Going Dry County By County

LAST week, after the usual, long-drawn-out court battle with the liquor crowd to prevent the people from voting on the question, Sharp county became the twenty-second county to vote dry since the adoption of Act Number 1. The temperance forces have lost only three of twenty five county elections on this question since this Act was adopted. It is thought that the final tabulation of votes will give two or three to one against the legal sale of liquor, wine and beer in Sharp county.

This means that, under the leadership of the Anti-Saloon League, almost one third of the counties in Arkansas have already joined the dry column. The liquor interests may well be alarmed. In Arkansas there is a definite, purposeful, growing determination to drive legalized liquor out of our state. No reasonable temperance advocate expects that result to be achieved tomorrow or the next day. Hence the liquor forces need not console themselves with the hope that temperance forces will eventually overreach themselves and defeat their own purpose by undue haste. For the final defeat of this arrogant, overbearing traffic in blood-

(Continued on Page 4)

# The Beginning Of Protestant Christianity In The Philippines

By REV. HECTOR P. deOCERA

(The following sermon was preached on Luzon by Rev. Hector P. de Ocera, native Methodist preacher, and was heard by Chaplain James Clarence Wilcox. The Methodist is indebted to District Superintendent W. Henry Goodloe for the manuscript which was sent him by Chaplain Wilcox.)

WAY back in the year 1521, the islands of the "Pearl of the Orient Seas" were discovered by Ferdinand Magellan, a Portuguese. They were called Philippines after King Philip of Spain.

The rule of Spain was characterized by civil oppression and ecclesiastical tyranny. The dominant motive was greed and gain. With the union of the church and state, the former lapsed into serruption. The dignitaries of the church lost their spirituality and their lives became vicious. The superstitions of the people were capitalized to enrich the coffers of the church.

It is not surprising that the Spanish rule constituted a tale of wars and uprisings. Revolt followed revolt. Dr. Jose Rizal, the Apostle of Filipino Liberty, wrote a novel in Spanish entitled, "Noli Netangere" or "The Social Cancer." He pictured in the book the intolerable conditions under this civil-ecclesiastical regime. Rizal was sent into exile. Finally, at the instigation of Jesuit friars, he was sentenced to execution. He was shot on the morning of December 30, 1896, in Begunbayan, Manila. His death became a torch to the slumbering embers. Revolution broke out afresh. The Filipinos had nearly delivered themselves from Spanish yoke when in April, 1898, war was declared between Spain and America. On the 1st of May, Admiral Dewey sailed into Manila Bay and in a naval engagement near Cavite, ended forever the rule of Spain in the Philippines, after 333 years of domination.

Roman Catholicism under the Spanish regime in the Philippines was exceedingly intolerant. The Bible was a closed book. The people were under the yoke of ecclesiastical tyranny and bondage. Religious freedom was unknown. Every act was carefully watched by paid emissaries of the Roman Church. To incur the suspicion of the friars meant cruel persecution and often death. It was the policy of Rome to keep the masses of the people in ignorance. Religion was largely a matter of form and blind allegiance to the church organization. There was little connection between religion and life. A man could be a good Christian, if he went to mass and the confessional periodically, and at the same time an inveterate gambler.

With the coming of the American rule, religious liberty was ushered in. Protestant Christianity brought the open Bible. Conscience was liberated. People began to think. The old days of religious oppression were gone forever. It was the dawn of a new era.

## The Coming of Missionaries

Bishop James M. Thoburn, the pioneer of Methodisms in India, headed the list of missionaries to open Protestant work in the Islands. He arrived in Manila in the early part of March, 1899, and in the first Sunday of this month, a Protestant service was held in an old Filipino theater. It was memorable, for his sermon was the first ever preached by an ordained Protestant Missionary in the Philippines. The Bishop had the great surprise of his life when he saw and experienced the exceeding interest and willingness of the people to hear and follow the teachings of the Master. Hundreds of them were already prepared for church membership. Six hundred and eighty-eight persons were baptized that day by him. Thus Methodism started.

A month later, on April 21, 1899, Dr. and Mrs. James B. Rodgers of the Presbyterian Board arrived. He was the first regularly appointed missionary to reach the islands.

Mr. Arthur Prauch, a Methodist layman, carried on the work of Bishop Thoburn who left for India. He held regular services in both English and Tagalog until the arrival of the first Methodist Missionaries, Rev. Thomas H. Martin and Rev. Jesse L. McLaughlin, in the spring of 1900.

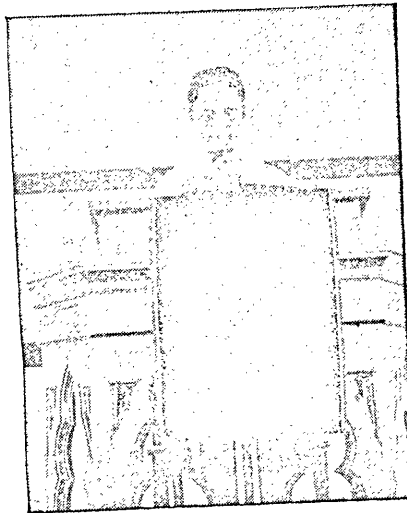
Other boards to establish work were: Bap-

tists in May, 1900; the Episcopalians in 1901; and Congregationalists in 1902. The Christian and Missionary Alliance and the Seventh Day Adventists started work some years later. The Foreign Bible Society and the American Bible Society are two other evangelical agencies that have welded a tremendous influence through the years in translating, publishing, and circulating the Scriptures in the various leading dialects.

## Early Works

The first decade of Protestant enterprises was largely a mass movement. With release from old conditions and the lifting of the ban of fear, thousands threw off their old allegiance and literally held out pleading hands for instruction in a religion that was based not on ignorance and oppression, but on enlightenment and freedom of conscience.

Most of the work was evangelistic in the old sense. Preaching the new doctrine of Salvation gave a sudden awakening in the minds of the people. Free Salvation was emphasized. Quotations as "Come and drink the water of life free," and "freely ye received, freely ye give," were often mentioned. Hundreds would come to the church for rites and ceremonies without



any financial charge, as in the baptism of their infants, funerals of their dead, marriages and other services, unlike from that of the Old Church where they pay for everything. Hence, people flocked into the preaching places to hear and consider the new doctrine of Protestantism. A large number of these hearers accepted this new faith and joined the Protestant Church. Joining this new religious movement was an expression of their dissatisfaction of the old system that kept them in religious slavery.

## Evangelical Union Formed

No act during these early years was more important than the forming of the Evangelical Union. Its work and influence through the years has been significant and far-reaching. It was in April, 1901, that missionary representatives of April, 1901, that missionary representatives of the Methodist, Presbyterian, United Brethren, British and Foreign Bible Society, American Bible Society, Y.M.C.A., and Christian Missionary Alliance, met in Manila and established the organization. Representatives of the Baptist Mission were not able to be present, but they signified their agreement with the constitution, as did also the Disciples Mission after the opening of their work in August, 1901, and the Congregational Mission in 1902. The basic purpose of this Union was to bring about the spirit of comity, unity, and cooperation, that would eliminate competition and harmony and effectiveness in the common task. The territorial responsibilities of the various Mission groups are: Methodists—Province of Central and Northern Luzon. Presbyterian—Provinces south of Manila, and eastern Visayan Islands. United Brethren—La Union and Mountain Province. Disciples—Ileces provinces North and South, and Northern Mindoro. Baptist—Panay, Mindoro, Remblon and Occ. Negroes. Congregationalist—Eastern Mindanao; and the Christian Missionary Alliance—Western Mindanao and the Sulu Archipelago. Manila, the city of the Philippines,

is regarded as a common territory for all the missions.

One of the factors in the large success attained by Protestantism in the Islands has been this division of territory. At present there are about 300,000 Evangelical Christians in the Philippines. Besides the actual membership there is a large and growing constituency of perhaps two hundred thousand or more, who are sympathetic with the ideals, purposes, and methods of Protestantism.

## The Philippine Islands Sunday School Union

This is another agency of cooperation. It has perhaps done as much, if not more than any other agency in bringing about a spirit of unity in the whole missionary program. It has demonstrated the welding power of a common task in which denominational lines have been forgotten through absorption in the attainment of the larger goal.

As nearly as can be learned from older missionaries in the Philippines, the first two Sunday Schools to be organized in the islands were in Binondo and Quiapo districts, Manila, both in the early month of 1900. The former was organized by Dr. James B. Rodgers of the Presbyterian Church. The latter was organized by Dr. Annie Norton, a representative of the Methodist Episcopal Church.

From that time, Sunday School work was carried on in every organized church. They were crude and poorly equipped; their lesson helps were meager, and their teachers untrained. There was no clear conceptions of religious educational aim such as characterizes the modern church school. The Sunday School was an adjunct of the church to teach the Bible and to help add members to the Church.

The mark beginning of the Specialized Sunday School work, was in the year 1911, when Dr. Frank L. Brown of the World Sunday School Association visited the Philippines. He was the guiding hand that brought the Union into being, an organization which through the years has meant so much for the constructive work of the kingdom in the Islands. From thence and until the break of the war, all the various Missions joined together in one common task, the conservation of the spiritual resources of the nation as represented in its childhood.

In closing, my friends, I am sure you will agree with me, if I say that I am fully convinced that the urgent need of my country is the true religion of Jesus Christ as sponsored by Protestant Christianity; the religion that has power to renew the inner man, the religion that drives away the greediness and selfishness from industry and commerce, the religion that does not tolerate corruption in business and political enterprise, the religion that would not suffer the moral and social life of the people to sink into the mire of degradation, and the religion which upholds and exalts the spiritual life of a nation to a high standard of worship, faith and obedience, and righteousness, as measured and supported by the HOLY BOOK of GOD.

Friends of our Emancipation, would you not pledge your support for the speedy triumph of this worthy cause in the Kingdom Building here in this "Pearl Of The Orient?" The success of this sublime task can be fully realized if you give your wholehearted support financially, morally, and spiritually. I thank you.—Bangel, Cugua Pampanga, Philippines.

It was into the real world that Christ came, and he comes to us, not to snatch us away by some miracle from the conflict of life, but to give us his peace in our hearts, whereby we may be calmly steadfast while the conflict rages, and be able to bring to the torn world the healing of that peace.—William Temple.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.—Pope.

Liberty is the one thing you can't have unless you give it to others. — William Allen White.

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## DID YOU EVER HEAR

Did you ever hear of a man who lost his job because he was a total abstainer?

Did you ever hear of an insurance company that offered reduced premiums to booze addicts?

Did you ever hear of a woman saying, "My husband would be the best man in the world if he would only drink?"

Did you ever hear of a chauffeur who could drive his car with more safety if he took a snort of alcohol before starting out?

Did you ever hear of a railway engineer who stood better with his employers if he patronized the saloon or cocktail bar?

Did you ever hear of a child who complained because his daddy did not come home half-soused?

Did you ever hear of a man who objected to his daughter marrying a man because he was not a booze addict?

Did you ever hear of a woman complaining because her husband spent too little time in the groggery?

Did you ever hear of a murderer on the gallows declaring that his abstinence practices led him to his predicament?

Did you ever hear of a man who beat his wife and thrashed his baby because he was sober when he came home?

Did you ever hear of a house owner who charged higher rentals because a saloon had been set up next door? — W. E. Johnston, In The Union Signal.

## LAW OF LIFE

Unless we are prepared to see the whole of our present civilization wrecked, we must turn to Jesus of Nazareth and without any reserve accept as true His statement that love and service are the law in life, and that taking the sword against those we think of as enemies means death.—George Lansbury.

## SORT WITH CARE

"Obey that impulse" is a good slogan and bad advice. Impulses are tricky and deceitful, and for that reason must be sorted over with great care. Nothing has caused more trouble than hurried action on undisciplined impulses; action which has caused life-long regret. Before allowing a vagrant impulse to lead you into trouble, make it show its credentials. Compel it to prove where it is going and where it will lead. An impulse, like that salesman who has to get out of town after he has made a sale, can put up a good front without the ability to deliver. Every honest impulse of good character can afford to wait to prove its case. "Try the spirit, whether it be of God."—Roy L. Smith.

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within reach of the humblest.—Selected.

The world turns aside to let any man pass who knows where he is going.—David Starr Jordan.

## LET SOMETHING GOOD BE SAID

*When over the fair name of friend or foe  
The shadow of disgrace shall fall, instead  
Of words of blame, or proof of thus and so,  
Let something good be said.*

*Forget not that no fellow-being yet  
May fall so low but love may lift his head;  
Even the cheek of shame with tears is wet,  
If something good be said.*

*No generous heart may vainly turn aside  
In ways of sympathy; no soul so dead  
But may awaken strong and glorified,  
If something good be said.*

*And so I charge ye, by the thorny crown,  
And the cross on which the Saviour bled,  
And by your own soul's hope of fair renown,  
Let something good be said!*

James Whitcomb Riley.

From "Poems of Inspiration" by Morris and Adams

## CHARITY

By Chaplain Roland E. Darrow

Words and meanings come and go. Once the word "salvation" held a very different meaning from its present connotation. "Sin" used to denote a state of mind and character that was reprehensible; not it is of no moment to too many persons. So it is with the word "Charity." Charity has many definitions, among which are the following: Loving others for the sake of God; liberality towards the poor; liberality and good will in judging men.

From the beginning of the Old Testament to the famous words of Paul in 1 Corinthians 13 there is a great underlying stream of charity. The writers of Deuteronomy reminded the Jews to be charitable towards strangers for "ye were strangers in the Land of Egypt." Those who desire mercy should remember that mercy is a double-edged sword of remembrance. How may we expect mercy if we have never engaged upon merciful acts or found mercy a part of our being? Again, in Leviticus, the Priests enjoined the people not to avenge grievances or bear grudges but "thou shalt love thy neighbor as thyself. . . ." "Thou shalt not steal. . . deal falsely. . . lie one to another. . . defraud thy neighbor. . . rob him. . . And if thy brother be waxen poor, and fallen in decay with thee, then shalt thou relieve him; yea though he be a stranger, or a sojourner; that he may live with thee." Isaiah, speaking for God, declares that it is a definite obligation to "deal thy bread to the hungry. . . house the homeless. . . cover the naked." If that is done, he says, "Then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually. . . ." Paul epitomizes his great message thus: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

What is this to us? Jesus carried it farther when He said that we must love our enemies as well as our neighbors and bless them that curse us and do good to them that hate us and pray for them that

despitefully use us. So it is established from the beginning of the Old Testament through the words of the Christ that charity is the greatest force in our faith.

The old Jew was very practical about it all. He had a Hall of Silence in the Temple precincts where those with ability deposited their gifts for the use of those who came in need and could carry away that which meant food and shelter and clothing. There were wayside lodging houses where a pillow was furnished for one night's rest and bread, or the equivalent one-eighth peck of flour, was given for the starting meal of the day. On the Sabbath three meals were furnished. Also provisions were made that everyone could share. Even the very, very poor were obliged to give although it meant merely the exchanging of money or things of equal value. Such training is one of the reasons for the persistence of such a faith and people.

We Christians are not wholly charitable, for too often it is a matter of a "drive for funds" or some sort of "crusade." Missionary sermons and other special inducements are set forth to encourage us to do our ordinary duty. Our charity should be as reflex or automatic as breathing or praying or engaging upon any of the ordinary actions of life. Our charity should be of the heart as well as of the mind; and of the world events as well as of neighborhood necessity.

Christians should be as anxious to guarantee fair and impartial treatment of our enemies as we are anxious to feed and clothe them and their victims. The writer cannot agree in principle with the trials in Germany and Japan although he has seen enough from personal experience to be certain that punishment is due and in adequate measure. The Nurnberg Law is ex post facto in that we are making a law to fit a crime already committed. We also should scrutinize our tribunal, for it is reported that some who sit in judgment are guilty of crimes

## THE ADDICT IS NOT SO BAD

Drunkenness is an offense. No one defends it—not the Scriptures or the church or sinners or brewers or distillers—no one. Those who make their great wealth by the sale of liquor hate it worst of all, for the drunkard is a terrible advertisement of the traffic. The liquor ads often plead for temperance.

We think of an addict as a person of very bad influence, but really this is not so—not after he becomes an addict. The addict drinks up his farm, or he loses his position because he cannot attend to business, or he has delirium tremens, or he goes to the insane asylum, or he impoverishes his family, perhaps beats his wife and children, and disgraces them, or he falls under the influence of bad women, or he gambles or steals, and perhaps spends some time in jail or in the penitentiary for crime committed while he was drunk—or two or three of these things come to him. Young boys and young men may laugh at this pitiable figure. They want no such life.

But here are Mr. Mayer and Mr. Jones, both respected men of the town, who drink some and may never become addicts. These strong men of self-control are the admiration of the wayward youth. So these follow the moderate drinkers, hoping to be so—and nothing more.

So let one say what he will of the drunkard, but let him remember that it is this well-dressed, moderate drinker (who has not yet become an addict) who is the curse and damnation of the boys.—Free Methodist.

## THE SUNSHINE PRAYER

God of goodness and Lord of love; help me practice the art of sunny living; make me master of the warm hand clasp and speaker of the cheerful word. Aid me in finding the beautiful amid the ugly, and the real in the midst of the transitory. Reveal Thy light through ancient Books, thoughtful acts of comrades, greetings of friends. Remove the ill-humor which clouds my life, and send the divine sunshine of Thy love. Make me wise enough to know that a merry heart doeth good like a medicine. So I come into Thy presence to seek the cheerful attitude of Jesus. Like Him, may I talk faith, radiate cheer, practice patience, and live love. Help me, Father, to be true to the Master's teachings. Amen.—Theodore G. Lilley, D. D., First Presbyterian Church, Sioux City, Iowa.

similar to those charged. These are tremendous problems and they seem to be approached in the old familiar pattern which, as always, has left Jesus out of the considerations and determinations. America is now at the bar of judgment and may not stand the storm of future world difficulties unless within her character is the spirit of the Christ. We have great learning and much ability but seem to be lacking in Christian character and charity. We may be like a huge tree with small and weak roots.



# The Arkansas Methodist

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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### THE REVIVAL WE NEED—No. II

The church today needs a revival of *wholesome simplicity*, both in personal life and in public worship. There is a noticeable tendency in Methodism to drift away from our original simplicity. We have developed a high-brow attitude. We aspire now to a ritualistic performance. Our music runs largely toward the classical. Our preaching also partakes of the same spirit. We do not often hear what the saints would call a "Bible sermon." Preaching is often an attempt to interpret life without regard to the Bible; many do not even take a text. Even if we have a text, we take great liberty in the matter of scriptural interpretation. We strive to be clever, rather than scriptural. We tell what we think the Bible means, rather than preach the simple truth the Bible teaches. Now, we do not have to believe the Bible; that is up to us. But deliberately to read into it something which it evidently does not mean is a travesty on scriptural interpretation.

We need in these days a revival of simple faith in God and in His inspired word. Science and philosophy, with their question marks and doubts, have, in the language of the streets, "beaten down our ears." They have brow-beaten us until we have come to think of a simple, childlike faith in God as being characteristic of the ignorant and uneducated. The greatest and the wisest men have been among the strongest believers. Humanism today is rampant and appears in many disguises. We allow but little place for the supernatural in our work. The new birth is outmoded, and miracles of grace are no longer expected. We do not profess conversion, but simply make a "commitment" to a "way of life." Meekness, notwithstanding one of the Beatitudes, is no longer popular. Even in our prayer life, simplicity is at a minimum. The family altar is archaic. Church-night has taken the place of the prayer-meeting.

Men no longer kneel at the altar of the church. Persistent efforts along that line have only served to discourage pastors and evangelists. We are too proud to get down before God

## NEWS AND NOTES ABOUT FACTS AND FOLKS

**TULSA, OKLAHOMA'S** Boston Avenue Methodist Church School attendance has averaged 1,319 on six recent Sundays. Average for last year was 1,037, making an increase of 282, or 27 per cent. Rev. H. Bascom Watts is pastor.

**REV. L. F. HUGGINS**, pastor of Rector Circuit, did the preaching in a series of services at the Fourth Street Methodist Church February 10 through February 16. Rev. H. M. Sanford is the pastor.

**MRS. J. J. GALLOWAY**, 1104 Lexington Ave., Ft. Smith, writes that Brother Galloway has been confined to his home and the hospital for the past three weeks but that he is better now and hopes to be out soon. His many friends will hope for his speedy recovery.

**REV. A. J. CHRISTIE**, district superintendent of the Texarkana District, writes that the old district parsonage at 608 Locust Street, Texarkana, has been sold and another home has been bought at 2202 Beech Street. He says: "We have just about gotten settled and are looking for our friends to drop in and see us."

**REV. A. J. BEARDEN**, pastor of the Hermitage Circuit, has performed the marriage ceremony in the parsonage at Hermitage for the following couples: On December 12, Miss Alice Hamilton and Mr. Lovis Brown of Ingalls; on January 26, Miss Janet Reynolds and Mr. Arthur Anders of Jersey; on January 26, Miss Marnett Vickers and Mr. Bernard Wright.

**CHAPLAIN JOHN L. CANNON** on terminal leave from the Army, preached at Hunter Memorial Church, Little Rock, on Sunday morning, February 10. He has been stationed in the South Pacific thirty-two months and is a member of the Texas Conference. Chaplain Cannon is a son of the late Dr. J. L. Cannon, long-time member of the Little Rock Conference.

In a letter sent to D. Stewart Patterson, Washington, D. C., executive secretary of the Methodist Commission on Chaplains, a Methodist chaplain stationed in Japan wrote: "It looks like we have a good chance here to evangelize and restore the property confiscated or destroyed. The Crusade for Christ is the salvation of Christianity in this part of the Orient which I have visited."

**REVEREND J. RALPH CLAYTON** has been appointed assistant pastor of First Methodist Church, Magnolia, Ark. Rev. Clayton is a member of the Little Rock Conference and has been a Chaplain in the United States Navy for two and a half years. During his tour of duty he served at the Naval Air Station, Astoria, Oregon, and in the Pacific aboard the aircraft carrier, U. S. S. Gilbert Islands. Rev. L. M. Starkey is the pastor of First Church.

**REV. ROBERT BEASLEY**, pastor at Kingsland, writes: "William Evans Updike, superintendent of the Church School at Kingsland is recovering from a head injury received in a highway accident the evening of January 24. The morning of January 29 his mother, Mrs. S. E. Updike, was found dead in her bed, having passed away in her sleep. The next afternoon her funeral service was conducted at the Kingsland Church by her pastor. Mr. Updike expects to conduct the Church School next Sunday."

**THE Weekly News Bulletin** of the General Board of Evangelism carries the following item: "The Jonesboro District, North Arkansas Conference, J. A. Gatlin, D. S., has received 'one for eleven' (the goal for the Year of Evangelism) on confession of faith for the last two years. On the basis of 7,187 members, the district goal

in humility. It is bad taste to be seen on one's knees—much better to be "on one's toes." Some generations have made more progress on their knees than we are making on our toes.

Along the lines of *wholesome simplicity* we are in desperate need of a great and gracious revival.

for 1946 is 653. In 1945 the district received 655 on confession of faith, and in 1944 (on the basis of a smaller membership) 645 were received. What one district did twice before the Year of Evangelism every district can do now!"

**THE Ministry of Education** of the Chinese Nationalist Government has sent a request to American and British missionaries in China to assist in vast new plans for post-war education. Especially do they ask qualified missionaries to volunteer part-time supervision of the teaching of English in government and private schools.

**THE Southern Baptist Convention** is now celebrating one hundred years of worldwide service. On the day of its establishment its Board of Foreign Missions was also organized. Today it has 550 missionaries overseas, operating in twenty-two major missions in nineteen nations. A feature of its centennial it has set itself goals of adding 200 new missionaries to its list, of increasing its annual budget from about \$2,500,000 to \$3,000,000, and of raising this year a special fund of \$3,000,000 for rehabilitation and relief, especially for the war-stricken areas of its mission service.

**REV. DAVID M. HANKINS, JR.**, pastor of the Tigert Memorial Church, Hot Springs, writes: "We have the choir from the colored high school here in Hot Springs coming over to sing for us on Race Relations Day. This choir, consisting of twenty voices, is under the direction of H. A. Henderson, who is principal of the Langston High School. We are getting off to a good start in this year in our church. Our W. S. C. S. is growing in size and enthusiasm as well as the other departments of the church. We had great spiritual development last year and we are expecting even larger things this year."

**THE winter of 1945-46** is a bleak and dreary one for the survivors of Japan's aggression and occupation of many of China's provinces, according to Dr. T. F. Tsiang, chairman of the Chinese National Relief and Rehabilitation Administration, to which many American churches are contributing supplies and funds. While these provinces have been released from military pressure, there has not yet been opportunity for planting and harvesting, for rebuilding, for establishment of clothing factories, etc. Says Dr. Tsiang: "People are dying by the thousands per day in malaria-infested Formosa. Typhus is rampant in Nanking. Millions of people in North China and Manchuria are in rags. Years of natural calamities and wars have hit Honn Province. Most of the buildings in Kweilin, Liuchow, Changsha, Hengyank, Laohokow, Ichang, and Hankow have been destroyed. Drought in Kansu has reduced crops by 70 per cent. China's millions are faced with problems no less serious than those brought by war."

### REV. J. R. ASHMORE PASSES AWAY

Rev. J. R. Ashmore, who has for a number of years been retired, passed away at his home in Belleville last Sunday. The funeral service was held Tuesday. A fuller notice of his life and passing will be published soon.

### ARKANSAS GOING DRY COUNTY BY COUNTY

(Continued from Page 1)

money, we are content to await the growing, tidal wave of personal indignation and outraged public opinion that is gathering with an ever-increasing momentum, day by day.

We are determined, with the help of the Lord, to move carefully, consistently and persistently toward a goal that will be worth anything it may cost to attain. One strong ally temperance forces have in this fight against liquor is the evidence of its brazen, unashamed exploitation of the masses for financial gain. The very success they are now having in selling their poisonous product is but hastening the day when they cannot sell it.

# The Methodist Hymnal 100 Years Ago And Today

By H. H. SMITH, SR.



**W**HAT did the Methodists sing 100 years ago?

At its first General Conference, in 1846, the Methodist Episcopal Church, South, "authorized the preparation of its first official hymnal book, namely, 'A Collection of Hymns for Public, Social, and Domestic Worship.'" This hymnal, which was published the following year, contained 1047 hymns and sixteen "Benedictions and Doxologies." It was a book of 792 pages, and, according to the custom of that day, without musical settings. The Hymn and Tune book followed later. There were 507 hymns by Charles Wesley, 146 by Isaac Watts, 61 by Philip Doddridge, and 22 by James Montgomery.

The Preface to this hymnal says: "This hymn book is truly Wesleyan, or rather Scriptural in its sentiments, and also in the prominence given to those subjects which are of the greatest importance. The mediation of Christ is exhibited in all its parts and relations, and Christian experience in all its phases." It is signed by the Bishops: Joshua Soule, James O. Andrew, William Capers, Robert Paine.

In 1848, four years after the formation of the Northern and Southern branches of the Church, the General Conference of the Methodist Episcopal Church ordered a revision of its hymnal, which was issued the following year. It contained 1129 hymns and 18 doxologies. Like the hymnal of the Southern Church, almost one half of the hymns were by Charles Wesley. There were 554 by Charles Wesley, 74 by Isaac Watts, 55 by James Montgomery, and 21 by Philip Doddridge.

One can but wonder why they included 18 doxologies — and whether the following was often used:

*"All praise to the Father, the Son  
And Spirit, thrice holy and blest;  
The eternal, supreme three in One,  
Was, is, and shall be still addressed."*

The Preface to this hymnal, in the form of an address by the Bishops to the membership of the Church, contains these words: "We can confidently approve this Revised Copy, and we do most cordially recommend it as a greatly improved and standard edition of the Methodist Hymn Book. We congratulate you, brethren, on having now such a Book as, from the number, variety, and adaptation of its hymns, will not require another revision for generations to come. . . We exhort you, dear brethren, to sing with the spirit and with the understanding also; and we shall rejoice to join you in time and in eternity. Your affectionate pastors in Christ: Elijah Hedding, Beverly Waugh, Thos. A. Morris, L. L. Hamline, Edmund Janes."

The Methodist hymnal in use today, published in 1935, is the joint product of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. Enriched by many fine hymns and tunes written during the past century, our present-day hymnal is far superior to the Methodist hymnals of 1847 and '49. But let no one imagine that the Methodists of that day were without great hymns. The Church has never had greater hymns than some of those composed by Wesley, Watts, Montgomery, Doddridge, Addison, Heber, Keble, Toplady, Cowper, Newton, Perronet, and others, who lived more than 100 years ago.

We need the best of the old hymns, and the inclusion of a goodly number of them in the revisions of the hymnal from time to time, attests their abiding worth. We are singing today, as our Methodist forefathers sang a century ago, Charles Wesley's great hymns: "O for a thousand tongues to sing;" "Jesus, the name high over all;" "A charge to keep I have;" "O for a heart to praise my God;" "Hark! the herald angels

sing;" "Christ, the Lord, is risen today," and many others.

It is said that Charles Wesley wrote more than 6,000 hymns. Our hymnal today contains 56 hymns by Charles Wesley, as compared with 121 in the hymnal which preceded it, and more than 500 in the hymnal of 100 years ago. The result of this sifting process has been the selection of the best hymns from the pen of this "poet of Methodism" as he has been called.

Isaac Watts, known as "the father of English hymnody," is the author of 17 hymns in our present collection. As we sing his great hymns today, let us bear in mind that Methodists were singing them 100 years ago: "Am I a soldier of the cross?" "Come, ye that love the Lord;" "Jesus shall reign where'er the sun;" "Joy to the world! the Lord is come;" "O God, our help in ages past;" "When I survey the wondrous cross;" and many others.

We have but to call the names of some other hymn writers of old to be reminded of their invaluable contribution to our hymnal: Perronet's "All hail the power of Jesus' name;" Montgomery's "Prayer is the soul's sincere desire;" Doddridge's "O happy day, that fixed my choice;" Toplady's "Rock of Ages;" Cowper's "There is a fountain filled with blood;" Newton's "Amazing grace, how sweet the sound;" and many others which have been the inspiration of millions of Methodists—and others—for more than a century.

After the Separation of 1844, how did the first hymnals of the Northern and the Southern churches compare? As to size, there was little difference: the Northern hymnal contained 1129 hymns and the Southern 1047. About the same number of Charles Wesley's hymns were used in each church; 554 in the North, and 507 in the South. The Southern Church showed a preference for Watts' hymns, using 146, while the sister Church used 74. James Montgomery's hymns were in high favor in the Northern Church, which used 55; the Southern Church used 22. Doddridge was favored by the South, the score being 61 to 21.

The Methodists of a century ago published bulky hymnals of more than 1,000 hymns. As the church of that day was largely rural, and the educational facilities of the people of the most meager sort, one can but wonder if as many as one half of the hymns published were ever used. But we have many unused hymns today—not because they are without merit, but because the church has not made a serious effort to learn the new hymns and tunes. The church is not making the most of its ministry of song.

The main body of our hymnal today contains 564 hymns—exclusive of "Music for the Holy Communion, Responses, Doxologies, Ancient Hymns and Canticles,"—which number 80. An interesting query: How many of our hymns today were in the hymnals of 100 years ago? Our present-day hymnal contains 160 hymns that are found in one, or both, of the hymnals of 1847 and '49. Thus we have today the best of the old hymns and more than 400 others written during the past century. (Our hymnal contains several old hymns that were extant 100 years ago, but were not included in the hymnal that day, i. e., Luther's great hymn, "A mighty fortress is our God.")

We can hardly imagine a hymnal without the following hymns—not one of which was in the hymnal a hundred years ago: "Holy, holy, holy, Lord God Almighty," "How firm a foundation," "Faith of our fathers, living still," "In the cross of Christ I glory," "Nearer, my God, to Thee," "Jesus, Saviour, pilot me," "O love that will not let me go," "There's a wideness in God's mercy," "The Church's one Foundation," "O where are kings and empires now?" "Abide with me," "Lead, kindly Light," "What a friend we have in Jesus," "Just as I am without one plea," "Stand up, stand up, for Jesus," "Onward, Christian soldiers," "More love to Thee, O Christ," "Holy Spirit, faithful Guide," "Lead on, O king Eternal,"—and many others.

Space will not permit mention of scores of other fine hymns we sing today that were un-

known to our forefathers—just to call the author's name will suggest some of them: Babcock, Brooks, Crosby, Havergal, Faber, Fawcett, Fossdick, Gladden, Holmes, Lowell, North, Oxenham, Whittier, Kipling, Tennyson, Van Dyke, et al.

We need many of the old hymns—especially those that sing so impressively of the majesty, power, and holiness of God; but we also need the later hymns. The Church needs the rallying cry of our missionary hymn, "O, Zion, haste, thy mission high fulfilling, to tell to all the world that God is Light." We need Oxenham's hymn, reminding us that "In Christ there is no East or West; in Him no South or North." We need Fossdick's prayer-hymn, beseeching the Lord to "cure our warring madness," to "save us from weak resignation to the evils we deplore," and "grant us wisdom and courage for the living of these days." We need Frank Mason North's fine hymn, picturing the Saviour yearning to save the thoughtless throngs "where cross the crowded ways of life."

The preface to the hymnal of the Methodist Episcopal Church, published in 1849, contains a rather surprising utterance from the Bishops. As stated above, in their address to the membership of the Church, the Bishops said: "We congratulate you, brethren, on having now such a Book as, from the number, variety, and adaptation of the hymns, will not require another revision for generations to come."

The expression, "For generations to come," would seem to imply that the Bishops did not anticipate another revision of the hymnal for at least 60 or 70 years. Had the Church waited that long before adding any new hymns to its collection, it would have sustained a great loss. As a matter of fact, only thirty years passed before another revision was called for. Did the good Bishops overlook the words of our Saviour: "My Father worketh even until now, and I work"? Surely God has a message for every generation, and His Holy Spirit constantly moves men and women to declare it. Let us confidently believe that God the Father, who inspired psalmists and hymnists of old to declare His truth in immortal song, is with us today, inspiring His faithful followers to declare, through story and song, the eternal truths of the Gospel. —Ashland, Va.

\*We are indebted to R. G. McCutchan's "OUR HYMNODY," for much of the data concerning the antecedents of our Hymnal. Used by permission, Abingdon-Cokesbury, Nashville, Tenn.)

## MRS. PFEIFFER LEAVES BULK OF ESTATE TO MISSIONS

By the will of Mrs. Annie Merner Pfeiffer, Methodist philanthropist, who died on January 8, 1946, the Board of Missions and Church Extension of the Methodist Church is named as beneficiaries in four-fifths of her residuary estate, and the Board of Education of the Methodist Church is to receive the remaining fifth of the residuary estate.

Of the five equal shares of the residuary estate, the Division of Foreign Missions is to receive one share; the Division of Home Missions and Church Extension, one share; the Women's Division of Christian Service, two shares—one for the benefit of its foreign missions, the other for its home enterprises; and the Board of Education, one share.

The residuary estate is to be divided after the payment of specific bequests totalling \$586,000 to relatives, friends and other institutions. No appraisal of the estate has yet been made.

Among the beneficiaries of the will, named for specific sums by Mrs. Pfeiffer, are: the Church of St. Paul and St. Andrew (Methodist, New York City), \$10,000; the New York City Society of the Methodist Church, \$10,000; Cornell College, Mount Vernon, Iowa, \$10,000; Pfeiffer Junior College, Misenheimer, N. C., \$50,000; the Methodist Hospital of Brooklyn, \$10,000. To all of these institutions Mrs. Pfeiffer and her husband, the late Henry Pfeiffer, had been generous donors during their lifetime.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### FAMOUS MEN AND THEIR DOGS

By T. L. Powers

Pictures, sculptures and names of their favorite dogs placed in the tombs of their masters give silent testimony to the fact that some of the great men of very early history believed that "a man's best friend is his dog." Many instances of this love of man for his dumb companion have come down to us. Some of the dogs are almost as famous in history as are their masters, and some of their deeds of heroic devotion have been just as faithfully recorded.

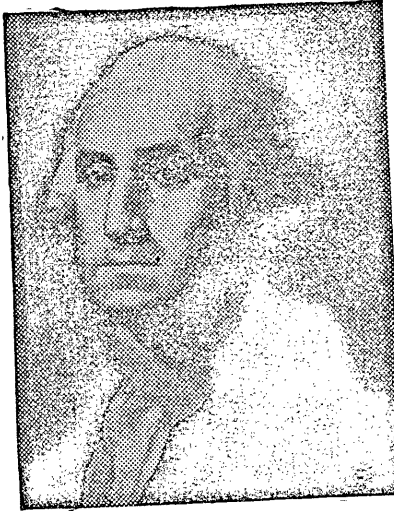
The tombs of the Egyptian Pharaohs reveal this ancient reverence for the dog as a companion. Cheops, the Pharaoh who, in 3733 B. C., began the building of the great pyramid at Gizeh, owned many hounds. Rameses the Second had the names and images of four of his favorite hounds buried with him. The tomb of Tutankhamen, best known to us through recent explorations, contained the effigies of two mastiffs, placed there by his orders. About 3000 B. C. Antef the Second had done the same. It is recorded that a later Pharaoh had two packs of hounds, one numbering 200, the other 400.

Herodotus, the historian, informs us that in the time of the Babylonian kings four cities were made to contribute food for the royal dogs instead of paying their regular taxes. Asurbanipal, 625 B. C., had four famous dogs. Alexander the Great had a huge dog. Before he started on an invasion of India he tested its courage on various wild beasts. It paid no attention to stag, wild boar or bear; but it considered a lion a worthy foe, and attacked it with such fury that the two had to be separated. It was this dog, his constant companion, for whom he built and named a city, Perites.

Alcibiades had a dog which killed three of four thieves who attacked his master. In war, when Alcibiades was wounded by arrows, the dog, though wounded remained with him and tried to pull the arrows from his master's body. Cambyse, who invaded Egypt, had a large cohort of trained war-dogs which fought and slaughtered fugitives. In medieval times the Crusaders took dogs with them to Palestine. This is perhaps the origin of our modern expression "the dogs of war."

When a king of Denmark was assassinated, one of his dogs led officers to his burial place, and later tracked down the king's murderer and attacked him, so that he had to be rescued in order to be lawfully executed. A Great Dane, a favorite of Frederick the Great, saved his master's life when he was attacked by Cossacks. "Pompey," a spaniel, saved the life of William of Orange.

Among famous early Americans, Washington, Franklin and Webster were lovers of dogs, and so also were Generals Robert E. Lee and U. S. Grant. During the Revolutionary War, when General Howe's dog had been captured by sentinels,



## THE WAY TO BEGIN

By Nellie M. Coye

If I would be like Washington, as wise as good and great,  
And render service to my home, my country and my state,  
My mother says I first must be obedient, and good and kind  
At home and school, and I will soon these rules of living find.

For if George Washington had been an idle, thoughtless boy,  
Who had no aim in life except to trouble and annoy,  
He'd been an ordinary man for no one to admire,  
It takes a lot of grit, she says, these virtues to acquire.

I'm going to try, at any rate, for every time I try  
My mother says I take a step up to a plane more high.  
And that's the way George Washington began his life's career,  
He stepped a little higher up with every passing year.  
—In Exchange.

## THE BOY AND THE RAIN DROPS

Oh! where do you come from  
You little drops of rain.  
Pitter-patter, pitter-patter,  
Down the window-pane?

Tell me, little rain drops  
Is that the way you play  
Pitter-patter, pitter-patter,  
All the rainy day?

I sit here at the window;  
I've nothing else to do;  
Oh, how I'd like to play  
This rainy day with you!

The little rain drops can not speak,  
But "pitter-patter, pat,"  
Means, "We can play on this side,  
But you must play on that!"  
—Holmes Second Reader.

In a recent motor trip through New Hampshire the following roadside notice was observed:

"By order of the selectmen, cows grazing by the roadside or riding bicycles on the sidewalks is hereafter forbidden."—Selected.

Mistress: "This food tastes terrible. Did you salt it?"

New Cook: "Yes'm, but I never used that brand before. It was called Epsom Salts."

General Washington sent the dog back to the British commander under a flag of truce, with a note to his owner.—Our Dumb Animals.

## JUST FOR FUN

Tommy: "Mother, can't the cook put up my lunch instead of you doing it?"

Mother: "It's no trouble, dear."

Tommy: "I know, but cook's got a better appetite than you."—Christian Index.

Little Elsie: "Mother, dear, I wish I had a baby brother to wheel in my go-cart. I've broken all my dolls to pieces when it tips over."  
—Reidsville Review.

"That means 'fight' where I come from, stranger."

"Then why don't you fight?"

"Because I ain't where I come from."

Uncle Josh: "Our nephew that's gone to Africa writes that within twenty rods of his house there's a family of laughin' hyenas."

Aunt Martha: "Well, I'm glad he's got pleasant neighbors, anyway."  
Boston Transcript.

"At the Lincoln County picnic at Vineland, the rolling-pin-throwing contest was won by Mrs. W. H. Upsall, who threw the rolling pin sixty-seven feet. Mr. Upsall won the hundred yard dash for married men."—English paper.

## IN THE WORLD OF BOYS AND GIRLS

Alma, Arkansas  
February 10, 1946

Dear Girls and Boys:

I am a girl nine years old. I am in the Fifth Grade. I go to Kibler school. My teacher is Miss Wells and I like her very much.

I have one brother and he is fifteen years old. I have a very good friend, Barbara Merle Gray. She is ten years old and she has a brother, too. My brother and her brother are good friends too.—Your friend, Shirley Grace Titsworth.

## DADDY'S BOOTS

By Marjorie Allen Anderson  
*When I wake up some day and find  
The world all white with snow,  
I'll jump into my daddy's boots,  
And then away I'll go.*

Perhaps to school, perhaps to play,  
Or maybe to the store,  
These boots will wade right through  
a drift

That's two feet deep, or more.  
—In The Christian Advocate.

## BETTY'S FAVORITE DOLLY

By Macanna Cheserton-Mangle

Betty was so excited she could hardly eat her cereal. She had been up long before Nanny called her. This was the day her little cousin, Lucy May, was coming from Georgia. Betty never had met Lucy May but she knew it would be fun. She had put all her dollies out in a row on the nursery couch for her little cousin to see.

At last Lucy May came and the two little girls were off to the nursery to play. Betty showed Lucy May all her dolls. There was Jane, all dressed in pink, and Tootsie, the kewpie doll with feathers in her hair; Teddy, the fuzzy bear and Princess Pat, the life-sized doll, who always sat in her very own chair. Then there was Dinah. She was really Betty's favorite, for she had such a jolly smile and her teeth were so white, and the bandanna on her head was such a gay color! It was hard to part with Dinah, but Momsey had said she must share her toys with Lucy May, so she put her favorite dolly in her cousin's arms. Lucy May gave a squeal. "She's just like Mammy back home in Georgia." She looked at Dinah for long time and then smiled as she hugged her. "I'm going to love my colored dolly, and I love you too, for giving her to me."

Sitting on the paternal knee, little Tommy looked up into his father's face and exclaimed, "Daddy, when I'm a man I want to be just like you."

Then, suddenly realizing that his father was not exactly a handsome man, the youngster added with childish candor, but with an adoring glance which robbed the amendment of its sting, "Inside, daddy, not outside."



## INCREASE IN CIRCULATION OF CHURCH SCHOOL LITERATURE

Nashville, Tenn., Feb. 6—Circulation of Methodist Church School literature has reached an all time high of over 5,000,000, according to Dr. C. A. Bowen, executive secretary of the Editorial Division of the Gen-

eral Board of Education here.

Possibly accounting for this increase are three factors: a new series of periodicals designed especially for use in small, rural schools; a new closely graded course for kindergarten children issued last fall; and significant improvements made in several of the periodicals. The periodicals for small schools

are reaching something like 318,000 persons, which is estimated at about sixty per cent of those who might be served with this material. The new kindergarten courses have had a circulation of almost 150,000. They are being used by three other denominations.

Perhaps of most significance is the fact that 40,000 more teachers

are using teaching helps than previously.

Unusual recent gains in circulation are shown by Christian Home, highroad, and Workshop, and good gains by Pictures and Stories, Trails for Juniors, Classmate, Adult Student, Primary Class, Junior Quarterly Lessons for Intermediates, Wesley Quarterly, and Challenge.



# “—and bring back a loaf of bread.”

ONCE there was a baker who sent his son out to another store to buy the family bread. — Isn't that absurd?

Well, all the churches of your faith together are in the business of creating and producing the teaching materials for use by the church schools in your group — yet some of them go to outside publishers to buy their lesson helps. Isn't *that* absurd?

Your official church publishing house offers teaching materials embodying the wheat of God's Word, the leaven of the Holy Spirit and the salt of your own individual faith. This wholesome, nutritious food is your guarantee of a vital church body. And best of all, the money you pay for these materials never actually leaves your church, for the net income on your publishing business strengthens the work of your own group.

If you see anyone emulating the thoughtless baker, won't you give him (or her) this message? You will be helping to bring a wiser, more economic system of Sunday school teaching to one more church in the Kingdom.

1 1 1

Write to The Methodist Publishing House serving your territory for latest samples and prices of Methodist Church School literature



A joint appeal from the publishing agencies of thirty Protestant groups for the use by each local church of its own official teaching materials in a united mission of instruction

toward a Christian world

## Little Rock Conference Treasurer's Report

FOR PERIOD NOVEMBER 6, 1945, THROUGH FEBRUARY 10, 1946

ARKADELPHIA DISTRICT					
CHARGE	B.F.	C.C.	Benev.	W.S.	G.A.&J. Crusade Exp.Fd. ForChrist
ARKADELPHIA STATION			\$ 100.00		
BENTON STATION	68.00	507.00			40.00
BENTON CT.					
Congo				10.00	
Martindale				4.93	
Pleasant Hill			15.00	5.00	
Smyrna				1.00	
Total			15.00	20.93	
CARTHAGE-TULIP					
Carthage		59.00	36.00		
COUCHWOOD CT.					
Butterfield				4.23	
Magnet Cove		5.00		5.16	16.00
Morning Star			25.00		
Rockport			30.00		
Total		5.00	55.00	9.39	16.00
DALARK CT.					
Bethlehem	6.00	24.00	55.00		3.00
Manchester	10.00	21.00		20.00	6.00
Total	16.00	45.00	55.00	20.00	9.00
FRIENDSHIP CT.					
Bismarck			30.00		
Friendship			7.50		
Midway				5.36	
Social Hill			20.00		
Christian Home				3.00	
Total			57.50	8.36	
HOLLY SPRINGS CT.					
Mt. Olivet		5.00	10.00		
HOT SPRINGS CHURCHES					
First Church	24.66	179.40	474.99	100.00	20.01
Grand Avenue	5.00	100.00	250.00		150.00
Oaklawn				100.00	
HOT SPRINGS CT.					
New Salem	4.00	17.00	26.00		
LEOLA CT.					
Leola				9.83	
KEITH MEMORIAL			60.00	4.00	35.00
MALVERN STATION	63.00	468.00	1000.00	62.49	40.00
PRINCETON CT.					
Macedonia			13.35	8.00	
Princeton			10.00	2.53	
Providence				1.00	
Total			23.35	11.53	
SPARKMAN-SARDIS					
Sardis	4.75	29.75		117.50	2.75
Sparkman	26.00	82.50		300.00	14.00
Total	30.75	112.25		417.50	16.75
TRASKWOOD CT.					
Ebenezer				5.00	
New Hope	4.00	12.00	40.00	12.00	
Traskwood				25.00	
Total	4.00	12.00	40.00	42.00	
DISTRICT TOTALS	215.41	1509.65	2202.84	806.03	137.76
AREA FUND—Benton Station \$12.00, Grand Avenue \$5.00, Malvern Station \$12.00, Sardis \$2.00, Sparkman \$3.00					34.00
MINISTERIAL SUSTENTATION FUND, CHURCH—Benton Station \$39.00, Dalark Ct. Bethlehem Church \$3.00, Manchester Church \$5.00, First Church, Hot Springs \$13.80, Malvern Station, \$36.00, Sardis Church \$2.75, Sparkman Church \$15.00.					114.55
Total Sustentation Fund, Church					
MINISTERIAL SUSTENTATION FUND, PASTOR—Sparkman-Sardis \$6.50,					6.50
Total Sustentation Fund, Pastor					
PHILANDER SMITH COLLEGE—Sparkman Church \$12.00.					12.00
Total Philander Smith College Fund					
GRAND DISTRICT TOTAL RECEIVED					5450.94

CAMDEN DISTRICT					
BEARDEN	31.00				15.00
FIRST CHURCH, CAMDEN	60.00		2535.00	62.00	80.00
CHIDESTER CT.					
Missouri	3.00	14.00	30.00		
Rushing Memorial	7.00	35.00	48.00		15.00
Silver Springs	4.00	18.00	50.00		
Total	14.00	67.00	128.00		15.00
CENTENNIAL MEMORIAL					
Dumas Memorial	5.25	5.25			
Lisbon	3.50	2.00			
Total	8.75	7.25			
FIRST CHURCH, EL DORADO	114.00	845.00			80.00
VANTREASE MEMORIAL					
Vantrease Memorial	7.00	44.00	55.82		
EMERSON CT.					
Atlanta	1.00	4.25			
Christie Chapel	1.00	6.25		4.90	44.00
Emerson	1.25	5.25			
Ware's Chapel	.50	2.75			
Total	3.75	18.50		4.90	44.00
FORDYCE	54.00	110.00	300.00		50.00
HAMPTON-HARRELL					
Hampton				10.00	
Harrell				25.00	
Total				35.00	
HARMONY GROVE CT.					
Buena Vista			10.00		
Harmony Grove			35.00		
Lakeside			10.00		
Total			55.00		
HUTTIG					
Bolding			12.00		
Huttig			79.00	7.25	
Total			91.00	7.25	
JUNCTION CITY CT.					
Beech Grove	1.00			2.00	
Junction City	5.00	6.00	5.00	13.38	3.00
Olive Branch		5.00			2.00
Pleasant Grove	12.00	16.00	22.00		3.00
Total	18.00	27.00	27.00	13.38	10.00
KINGSLAND CT.					
Grace	1.00	5.00	18.00		
Kingsland				5.00	
Total	1.00	5.00	18.00		
LOUANN CT.					
Louann			83.13		
FIRST CHURCH, MAGNOLIA	73.50	346.00	400.00		60.00
MARYSVILLE CT.					
Bethel	5.00			10.50	2.00

CHARGE					
CHARGE	B.F.	C.C.	Benev.	W.S.	G.A.&J. Crusade Exp.Fd. ForChrist
Ebenezer			9.00	12.00	
Friendship				10.00	
Total	5.00	9.00	22.00	10.50	2.00
PARKER'S CHAPEL-FREDONIA					
Parker's Chapel	3.00	15.00			8.00
SMACKOVER	13.11	82.50	109.98	15.00	
STEPHENS-MT. PROSPECT			15.00		
McNeil					
STRONG CT.					
Strong				6.00	
THORNTON CT.	6.00	25.00	37.40		
DISTRICT TOTALS	448.11	1601.25	3877.33	154.03	325.00
AREA FUND—Bearden \$3.00, Camden \$10.00, Rushing Memorial \$5.00, First Church, El Dorado \$10.00, Fordyce \$5.00, Junction City \$2.00, Pleasant Grove \$1.00, Kingsland Church \$2.00, Parker's Chapel \$1.50.					39.50
MINISTERIAL SUSTENTATION FUND, CHURCH—Camden \$55.00, Missouri \$1.50, Rushing Memorial \$4.00, Silver Springs \$2.00, First Church, El Dorado \$65.00, Fordyce \$30.00, Junction City \$9.00, First Church, Magnolia \$42.00, Marysville \$3.00.					211.50
Total Ministerial Sustentation Fund, Church					
MINISTERIAL SUSTENTATION FUND, PASTOR—Arthur Terry, District Superintendent \$20.00, Missouri \$1.50, Rushing Memorial \$4.00, Silver Springs \$2.00					27.50
Total Ministerial Sustentation Fund, Pastor					
GRAND DISTRICT TOTAL RECEIVED					6728.22
LITTLE ROCK DISTRICT					
AUSTIN CT.					16.00
South Bend				2.00	
Total				2.00	16.00
BAUXITE-SARDIS					
Bauxite					217.54
Sardis				9.00	
Total				9.00	217.54
BRYANT CT.					
Mt. Carmel	1.25	5.50		17.50	3.00
Salem			50.00	3.00	
Total	1.25	20.50	50.00	20.50	3.00
DES ARC-NEW BETHEL					13.67
Des Arc					
DEVALLS BLUFF-CHENAULT CHAP.					
DeValls Bluff	2.10	7.25	12.50	3.00	3.90
DOUGLASSVILLE-GEYER SPGS.					
Douglassville			175.00		350.00
Geyer Springs			85.00		260.00
Total			260.00		610.00
ENGLAND	13.12	82.50	125.00		10.50
HAZEN	3.50	20.00			623.00
HICKORY PLAINS CT.					
Bethlehem				8.00	
KEO-TOMBLIN					
Keo	3.50	16.00	33.00	4.00	2.00
Tomberlin	1.25	6.50		12.50	.75
Total	4.75	22.50	33.00	16.50	2.75
LITTLE ROCK CHURCHES:					
Asbury	96.00	415.00		120.00	85.00
First Church	131.25	243.75	1425.00	50.00	110.00
Forest Park					74.04
Henderson					522.00
Highland					316.50
Hunter Memorial	42.00	240.00	300.00	5.91	25.00
Pulaski Heights	18.81	139.74	431.25		24.99
Winfield Memorial					647.75
MABELVALE	16.00	81.00	110.00		887.00
PRIMROSE CHAPEL					
Primrose Chapel				5.00	155.00
Bethel					
DISTRICT TOTALS	328.78	1272.24	2746.75	239.91	262.99
MINISTERIAL SUSTENTATION FUND, CHURCH—Mt. Carmel \$4.70, England \$7.50, Asbury \$55.00, Pulaski Heights \$10.74.					77.94
Total Ministerial Sustentation Fund, Church					
MINISTERIAL SUSTENTATION FUND, PASTOR—Hunter Memorial Church \$24.00, Gerry Dean for Conference Year 1944-1945 \$20.00					44.00
Total Ministerial Sustentation Fund, Pastor					
RETIRED MINISTERS' RESERVE FUND—Pulaski Heights Church					75.00
CAMP SITE FUND—LITTLE ROCK DISTRICT					75.00
GRAND DISTRICT TOTAL RECEIVED					12,886.35
MONTICELLO DISTRICT					
ARKANSAS CITY					100.00
CROSSETT					2900.00
DERMOTT	11.81	67.50		150.00	6.25
DREW CT.					
Green Hill	1.00	3.50	10.00		2.00
Lacey	.50	2.25	6.25		14.00
Prairie Chapel	.75	3.00	10.00		
Valley	.50	2.25	10.00		1.00
Total	2.75	11.00	36.25		5.00
DUMAS	10.50	78.00	123.40	10.00	26.00
EUDORA	11.00	60.00	100.00		4.00
FT. HILL CT.					
Pine Hill	.50	1.25			
Zion	1.25	5.25			
Total	1.75	6.50			
HAMBURG					
Extra	4.00	15.00	30.00		
HERMITAGE CT.					7.00
Hermitage	1.32	5.25		16.25	
Jersey	.87	3.50		10.00	
Palestine	.55	2.19		8.75	
Total	2.74	10.94		35.00	7.00
LAKE VILLAGE					50.00
McGEHEE		165.00		200.00	621.00
MONTICELLO	14.50	99.00	250.00		8.75
MONTROSE-SNYDER					
Montrose	3.75	17.00			50.00
NEW EDINBURG CT.					7.00
Banks	1.81	7.18		5.82	
Good Hope	.27	1.08			
Hebron	.19	.75			
New Edinburg	.58	2.27		12.00	
Total	1.63	6.67	6.25	12.50	

(Continued on Page 9)



## LITTLE ROCK CONFERENCE TREASURER'S REPORT

(Continued from Page 8)

CHARGE	B.F.	C.C.	Benev.	W.S.	G.A.&J. Exp.Fd. ForChrist	Crusade
Wagon				9.75		
Wheeler Springs	.65	2.56	2.50	5.00		
Total	5.11	20.51	8.75	45.07	7.00	
PORTLAND-PARKDALE						
Portland	5.00	27.00	60.00		2.00	
TILLAR-WINCHESTER						
Newton's Chapel	1.25	6.25	17.50		.75	
Selma	.75	3.75	7.50		.25	15.00
Tillar	4.25	22.05	42.50	2.00		162.30
Winchester	.88	4.50			.75	37.50
Total	7.13	36.55	67.50	2.00	1.75	214.80
WARREN						
Sumpter	5.25	18.00	60.00		4.00	
Warren	16.00	117.00	600.00		10.00	
Total	21.00	135.00	660.00		14.00	
WATSON-KELSO						
Kelso	3.00	14.00		16.00	1.00	20.00
Watson	6.00	27.00	36.00	12.00		
Total	9.00	41.00	36.00	28.00	1.00	20.00
WILMAR CT.						
Andrews Chapel			5.00		7.00	
Rock Springs	.50	5.75	18.75	2.00		7.00
Wilmar				4.51		17.50
Total	.50	5.75	23.75	6.51	7.00	24.50
WILMOT-MILLER'S CHAPEL						
Miller's Chapel	.50	3.50	6.25			
Wilmot	8.25	40.50	81.25		3.75	96.50
Total	8.75	44.00	87.50		3.75	96.50
DISTRICT TOTALS	119.54	939.75	1483.15	476.53	93.50	6351.40
MINISTERIAL SUSTENTATION FUND, CHURCH—Dermott \$6.75, Dumas \$36.00, Eudora \$6.00, McGehee \$30.00, Monticello \$8.25, Portland \$3.00, Newton's Chapel .75, Selma .50, Tillar \$2.45, Winchester .75, Warren \$9.00, Kelso \$2.00, Wilmot \$4.50, Miller's Chapel .38.						
Total Ministerial Sustentation Fund, Church						110.33
MINISTERIAL SUSTENTATION FUND, PASTOR—Eudora \$6.00, Monticello \$8.25, Portland \$3.00, Newton's Chapel .75, Selma .50, Tillar \$2.50, Winchester .75, Warren \$18.00, Wilmot \$4.50.						
Total Ministerial Sustentation Fund, Pastor						44.25
METHODIST STUDENT DAY OFFERING—Hermitage Ct.						14.00
GRAND DISTRICT TOTAL RECEIVED						9532.50
PINE BLUFF DISTRICT						
ALMYRA						
BAYOU METO CT.						
Bayou Meto	7.00	27.00	90.00	8.01	4.00	
DeWITT						120.57
GOOD FAITH	4.37	17.50	50.00			601.15
GRADY-GOULD						
Gould				6.88		
Grady	19.20			23.30	12.00	
Total	19.20			30.18	12.00	
HUMPHREY-SUNSHINE						
Humphrey				41.02		15.00
Total				41.02		133.00
PINE BLUFF CHURCHES						148.00
Carr Memorial				150.00		
First Church	26.25	195.00	625.00		17.50	380.00
Hawley Memorial						235.00
Lakeside				407.88		117.76
REDFIELD				7.30		
ROE CT.						
Hickory Grove	1.00	2.00	10.00			
Shiloh						10.00
Ulm	3.00	9.00		2.00		
Total	4.00	11.00	10.00			10.00
ROWELL CT.						
Mt. Olivet				5.00		
SHERIDAN STATION						
Sheridan	35.00	50.00	97.00		15.00	
SHERILL-TUCKER						
Tucker				4.00		
STAR CITY CT.						
Star City	16.00	87.50	43.75	43.75	4.50	
FIRST CHURCH, STUTTGART	17.25	128.75	225.00		7.25	169.00
GRAND AVENUE, STUTTGART	20.00	150.00				
DISTRICT TOTALS	149.07	664.75	1140.75	697.14	62.25	1828.48
AREA FUND—Bayou Meto \$1.00, Grady \$1.00, First Church, Pine Bluff \$3.75, Ulm \$1.00, Sheridan \$3.00, Star City \$1.00.						
Total Area Fund						10.75
MINISTERIAL SUSTENTATION FUND, CHURCH—Grady \$9.00, First Church, Pine Bluff \$15.00, Sheridan \$20.00, Star City \$8.75, First Church Stuttgart \$9.75, Grand Avenue, Stuttgart \$44.00.						
Total Ministerial Sustentation Fund, Church						106.50
MINISTERIAL SUSTENTATION FUND, PASTOR—First Church, Pine Bluff, \$15.00, Fred R. Harrison, District Supt. \$9.00 (for 1944-1945 Conference Year) James Simpson (For 1944-1945 Conference Year) \$8.50						
Total Ministerial Sustentation Fund, Pastor						32.50
GRAND DISTRICT TOTAL RECEIVED						4692.19
PRESCOTT DISTRICT						
AMITY CT.						
Amity	4.00	16.00	37.00	10.00	9.00	
ANTOINE CT.						
Antoine	.55	1.25	7.75		.50	
BINGEN CT.						
Avery's Chapel				2.16		
Doyle				5.00		
Friendship				2.00		
Sweet Home				2.00		
Total				11.16		
BLEVINS CT.						
Blevins	12.00	67.50	176.50		4.50	
CENTER POINT CT.						
Center Point			1.00			
DIERKS-GREEN CHAPEL						
Dierks						5.00
GLENWOOD						
Glenwood	4.37	22.50	7.00	6.60		20.00
MINERAL SPRINGS CT.						
Mineral Springs	14.00	72.00	19.00	6.00	3.00	
MURFREESBORO-DELIGHT						
Delight	10.00	50.00	40.00		5.00	
Murfreesboro	20.00	25.25	48.75		9.50	
Total	30.00	75.25	88.75		14.50	
OKOLONA CT.						
Okolona	4.26	23.00		48.75	6.00	
PRESCOTT STATION	52.50	150.00	150.00			122.00
SPRINGHILL CT.						
Springhill				3.20		

CHARGE	B.F.	C.C.	Benev.	W.S.	G.A.&J. Exp.Fd. ForChrist	Crusade
WASHINGTON CT.						
Fulton	1.75	7.00			1.00	
DISTRICT TOTALS	123.43	434.50	477.00	88.71	43.50	197.00
MINISTERIAL SUSTENTATION FUND, CHURCH—Amity \$12.00, Blevins \$6.50						
Mineral Springs \$8.00, Delight \$5.00, Murfreesboro \$11.25.						
Total Ministerial Sustentation Fund, Church						42.75
GRAND DISTRICT TOTAL RECEIVED						1406.89

TEXARKANA DISTRICT						
CHERRY HILL CT.						
Cherry Hill	5.27		5.00		4.00	3.00
Highland			5.00			
Total	5.27		10.00		4.00	3.00
DODDRIDGE CT.						
Olive Branch						25.00
FOREMAN STATION						34.50
FOREMAN CT.						5.00
FOUKE CT.						
Fouke	4.77	19.11	30.00	2.00	3.00	
Silverina	3.67	14.70	30.00		3.00	
Total	8.44	33.81	60.00	2.00	6.00	
HATFIELD CT.						
Cove						15.85
HORATIO CT.						
Cerro Gerdo	.43					
Horatio	16.62	6.33			5.00	
Mt. Ida			3.00			
Total	17.05	6.33	3.00		5.00	
LOCKESBURG CT.						
Belleville					6.00	
Rock Hill					4.00	
Total					10.00	
MENA						
RICHMONT CT.	13.50	73.98	168.75			140.00
Ogden				5.60		
Richmond	1.62	6.49		7.06		22.50
Wade's Chapel	.23	.93				11.50
Walnut Grove	.23	.93		3.00		
Total	2.08	8.35		15.66		34.00
SARDIS-SHILOH						4.00
TAYLOR CT.						
Philadelphia				3.00		
Taylor						11.50
Welcome						13.00
Total				4.80		24.50
FIRST CHURCH, TEXARKANA	24.12	178.75	500.00	95.89	50.00	2413.31
TEXARKANA CT.						
Harmony	1.83	8.33				
Rondo	.30	1.35				
Total	2.13	9.73				
WINTHROP CT.						
Winthrop				7.12		
DISTRICT TOTALS	72.59	310.95	741.75	138.47	65.00	2699.50
MINISTERIAL SUSTENTATION FUND, CHURCH—Horatio \$9.40, Mena \$27.00,						
First Church, Texarkana \$55.00.						
Total Ministerial Sustentation Fund, Church						91.50
MINISTERIAL SUSTENTATION FUND, PASTOR—Mena \$27.00, First Church						
Texarkana \$55.00.						
Total Ministerial Sustentation Fund, Pastor						82.00
GRAND DISTRICT TOTAL RECEIVED						4201.42

RECAPITULATION						
DISTRICT	B.F.	C.C.	Denev.	W.S.	G.A.&J. Exp.Fd. ForChrist	Crusade
ARKADELPHIA	215.41	1509.65	2202.84	806.03	137.76	412.20
CAMDEN	448.11	1601.25	3877.33	154.03	325.00	44.00
LITTLE ROCK	328.78	1272.24	2746.75	239.91	262.99	7764.24
MONTICELLO	119.54	839.75	1483.15	476.58	93.50	6351.40
PINE BLUFF	149.07	664.75	1140.75	697.14	62.25	1828.48
PRESCOTT	123.43	434.50	477.00	88.71	43.50	197.00
TEXARKANA	72.59	310.95	741.75	138.47	65.00	2699.16
TOTAL	1456.93	6633.09	12,669.57	2600.87	990.00	19,296.48
M.S.F.	C	M.S.F.	P	Area Fund	Philander Smith College	Retired Ministers' Reserve Fund
ARKADELPHIA	114.55	6.50	34.00	12.00		
CAMDEN	211.50	27.50	39.50			
Little Rock	77.94	44.00				
MONTICELLO	110.33	44.25			75.00	75.00
PINE BLUFF	106.50	32.50	10.75			
PRESCOTT	42.75					
TEXARKANA	91.50	82.00				
TOTAL	755.07	236.75	84.25	12.00	75.00	75.00

METHODIST STUDENT DAY OFFERING	
MONTICELLO	14.00
TOTAL	14.00
GRAND TOTAL OF RECEIPTS THROUGH February 10th, 1946	44,899.01
This report shows all remittances received by me as Treasurer of the Little Rock Conference since the beginning of the Conference Year 1945-1946 through February 10th, 1946.	
C. E. Hays, Treasurer, Little Rock Conference.	

**INDIANAPOLIS CHURCHES LAUNCH WIDE WEEKDAY INSTRUCTION PROGRAM**  
INDIANAPOLIS, Ind. (RNS)—An expanded program of weekday religious instruction for public school children has been instituted here under the direction of the Board of Weekday Religious Education of Indianapolis and Marion County.

The program, underwritten by an annual budget of \$36,000 contributed by 200 churches, will make weekday religious education classes available to more than 7,000 public school children, according to the Rev. F. A. Pfeleiderer, administrative director of the board.

The project is described by local churchmen as "the greatest inter-

denominational effort in Indianapolis church history."

Plans call for an increase of the present teaching staff from two to ten by the end of February.

Teachers will be required to have educational qualifications equal to those of public school teachers, plus courses in religious education. They will teach on staggered schedules. All expenses are being met by the churches, and no taxpayers' money will be used.

Local Parent Teachers' Associations are cooperating with the churches in the movement, and PTA canvassers are enrolling children through house-to-house visits.

Anywhere, provided it be forward.—David Livingstone.

# On A Wide Circuit

By W. W. REID

## TRIBUTE TO THE BIBLE



I WAS sitting with an Eagle Court of Award, Boy Scouts of America, the other evening . . . . The candidate for scouting's highest award was a high school lad whose ambition is to become a lawyer. A member of the Court, a successful lawyer, surprised us when he turned to the scout and said with considerable emphasis:

"If you are going to be a trial lawyer—and you look as if you might make one—my advice to you is this: Read your Bible thoroughly and understand it. When you are called upon to defend someone, and justice and fairness seem to be on your side, but the law seems to be against you, if you can quote a biblical incident that somewhat parallels or illustrates your stand, you are almost sure to win your case."

Then turning to the other members of the Court, he added: "It is amazing how a story from the Bible will influence the average jury. I have seen many a trial lawyer win his case because he could quote or re-tell some Bible story or incident. The average juryman knows

a lot about the Bible, and he is readily swayed by what the Bible says is right or wrong, just, and fair. Some of the most successful trial lawyers are men who read and re-read the Scriptures, especially the New Testament."

Perhaps my first instinctive reaction was something of resentment that the Holy Bible should be read with the motive of having a lawyer win his case before a jury. But I soon said to myself that if one could pore over the precedents and principles recorded by Blackstone, or those of the Court of Appeals, certainly the ancient truths discovered by the Hebrews and those proclaimed by Christ and the apostolic church—these precedents and principles, deep-grained in our civilization, should be garnered in the interest of justice.

And then I realized that the lawyer's remarks should give courage and hope to every minister and every churchman. "The average juror"—the ultimate crosssection of American life—has some basic understanding of the Bible; he understands that its teachings are justice, and truth, and fairness; he will even by-pass man-made laws if they seem in violation of Christian right.

Surely, the preacher has not preached in vain.

## Another County In Arkansas Votes Dry

The Christian forces of Sharp County won an overwhelming victory on February 13, when that County voted bone dry by more than 2 to 1. The petition for this election was filed several months ago and, by the County Court, ruled sufficient. The liquor crowd, through their lawyers, appealed to the Circuit Court and that court affirmed the County Court, whereupon the liquor lawyers appealed to the State Supreme Court. Finally, the case was heard by the Supreme Court, resulting in a decision in favor of the Drys. So determined were the Wets to prevent the holding of the election, or at least to delay it as long as possible, they asked the Supreme Court to re-hear the case. This request was promptly denied, and a mandate was sent to the Sharp County Court to proceed and hold the election. A vigorous campaign was waged by the Wet interests to try to deceive the voters at election time, but a more vigorous campaign was conducted by the Drys, with the results mentioned above.

Twenty-five counties have now voted under the local option law (Act No. 1), which was initiated by the Anti-Saloon League in 1942, and which became effective January 1, 1943. Of these 25 counties, 22 have voted dry. In addition, 1 district

cent alcohol.

As this is written, we are getting ready for a local option election in Hempstead County. We have had to defeat the Wets in the courts in this case also. The Supreme Court has just ruled in our favor, and within a few days the County Court should set a date for an election in that county.

Petitions are now being circulated in three other counties—Marion, Lincoln and Little River; and before this reaches its readers, a campaign will have been launched in Montgomery County. Preliminary meetings have already been held and a county wide mass meeting is planned for Sunday afternoon, February 17, in Mt. Ida.

Christians of Arkansas, please join in earnest prayer for God's blessings upon all of these campaigns, and upon others which are being planned.—Clyde C. Coulter, Superintendent of Anti-Saloon League of Arkansas.

## SACRED MUSIC RECITALS SO POPULAR, CITY COUNCIL CALLS HALT

VANCOUVER, B. C. (RNS)—Frederick Chubb, English-born organist in Christ Church Cathedral here, drew so many people to organ recitals that the Vancouver City

## BISHOP SELECMAN TO LECTURE AT ASBURY

Bishop Charles C. Selecman of Dallas, Texas, and president of the Council of Bishops of The Methodist Church, will deliver the Glide Lectures at Asbury College, Wilmore, Kentucky, February 26-28.

Bishop Selecman is president of the General Board of Evangelism which this year is leading a nationwide mission of evangelistic preaching and personal visitation. Growing out of this interest he has selected a subject in keeping with this emphasis of the denomination's Crusade for Christ: Early Methodist Evangelism. The five lectures are entitled as follows: 1. Domes-

tic, Educational, and Religious Background; 11. John Wesley, Organizer and Preacher; 12. Charles Wesley, Singer and Co-Worker; 13. The Revival in England; 14. Early Methodism in America and the Crusade of Evangelism.

Author of the widely sold Methodist Primer (1944), Bishop Selecman is known for his mastery of Methodist history. Prior to his election as a bishop at the last General Conference of the former Methodist Episcopal Church South, he was for 15 years president of Southern Methodist University. Of peculiar interest to Asbury College students is the fact that Bishop Selecman has a son-in-law named Francis Asbury.



## Use . . . . . The Upper Room as an aid to FAMILY WORSHIP

By using The Upper Room as a guide in family worship, you bring daily into your home the wisdom of modern prophetic voices as well as timely selections from the devotional treasure of the ages.

In the April-May-June issue, the weekly topics center around the Christian family, with an added article on "Build a Family Altar Now" by Hazen G. Werner of Drew Seminary, and a special series of prayers for family use.

Your own family and others within your reach can make effective use of this issue of The Upper Room to develop family worship. Keep this special feature in mind in placing your order.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## TO DELEGATES ATTENDING NORTH ARKANSAS CONFERENCE

Dear Ladies of the North Arkansas Conference:

Here at Harrison we are getting all thrilled planning for your visit with us during our annual meeting, March 26-28th. We hope you are getting "all thrilled" planning to come.

Our emphasis this year is to be on District Organization. We are pleased with the results this new plan is producing and we want to make it the most effective we can. Each Conference officer is preparing to give special help and guidance to the district officers in her area of work, and, of course, any local officers present will want to avail themselves of this period of instruction.

The delegates to the meeting will be all the district officers and, as always, the president of each local society or an alternate. If your society boasts a district officer, be sure to send her with your president.

Begin thinking and planning now to be present at the annual meeting. The program committee is trying to plan an interesting and helpful time for you. Our own Bishop and Mrs. Paul E. Martin will be with us to appear on our program. — Mrs. W. F. Cooley, Chairman, Program Committee for Annual Meeting.

## WALNUT RIDGE W. S. C. S.

The officers and secretaries of the Woman's Society of Christian Service, were installed in a very beautiful and impressive service, Tuesday, Jan. 22, by the pastor, Rev. Lloyd M. Conyers, with Mrs. Henry Rainwater at the organ.

The officers were seated back of the altar, and the song "God of Grace and God of Glory" was sung. The following officers were installed: President, Mrs. S. O. Bennett; Vice President, Mrs. Frank Evans; Recording Secretary, Mrs. Octavius Ball; Treasurer, Mrs. Clarence Raney; Secretary C. S. R., Mrs. Terry Rainwater; Supplies, Mrs. Lela Webb; Children's Work, Mrs. Clarence Jung; Literature and Publications, Mrs. C. E. Kabler; Missionary Education, Mrs. Bob Warner; Youth Work, Mrs. Lloyd Conyers.

Mrs. S. O. Bennett had charge of the program that was given after the installation service, using the subject of stewardship. The speakers came in on one side of the altar carrying the Christian flag for which a standard had been arranged in the front of the altar. As the bearer placed the flag, the speakers arranged themselves behind the flag. As each speaker came forward to present her talk she lighted a candle which was on a table back of a cross. The service closed with singing, "At Length There Dawns the Glorious Day." The meeting was dismissed with prayer.—Reporter.

There is nothing so small but that we honor God by asking his guidance of it.—Ruskin.

## ANOTHER YEAR

Frances R. Havergal

Another year is dawning,  
Dear Master, let it be,  
In working or in waiting,  
Another year for Thee.

Another year of progress,  
Another year of praise,  
Another year of proving  
Thy presence all the days.

Another year of service,  
Of witness for Thy love;  
Another year of training  
For holier work above.

Another year is dawning,  
Dear Master, let it be  
On earth, or else in heaven,  
Another year for Thee.

—The Methodist Layman

## HUMPHREY W. S. C. S.

The Woman's Society of Christian Service of Humphrey, met in the home of Mrs. A. Fowler, Jan. 9th. Following the devotional the pastor, Rev. George L. Cagle, installed the following officers:

President, Mrs. Willie Mae Stillwell; Vice President, Mrs. Elsie Harrington; Corresponding Sec'y., Mrs. Lester Mouser; Recording Sec'y., Mrs. Horace Owen; Treasurer, Mrs. J. G. Mouser; Secretary of C. S. R., Mrs. Ed Mulloy; Secretary of Miss. Ed. and Service, Mrs. G. L. Cagle; Secretary of Student and Youth Work, Mrs. Winifred Wilson; Secretary of Children's Work, Mrs. J. J. Roberts; Secretary of Literature and Pub., Mrs. J. B. Terrell; Secretary of Supplies, Mrs. Roger Crum; Chairman of Comm. of Spiritual Life, Mrs. A. Fuqua; Chairman of Comm. on Status of Women, Miss Sara Roberts.—Reporter.

## TURRELL OFFICERS INSTALLED

The officers of the Woman's Society of Christian Service of the Turrell Methodist Church were installed Sunday evening, January 13, in a very impressive candle-lighting service by the pastor, Rev. R. M. Krutz. Officers are as follows:

President, Mrs. Carlton G. Jerry; Vice President, Mrs. Frank Lee; Recording Secretary, Mrs. H. I. Dickson; Corresponding Secretary, Mrs. Tate Floyd; Treasurer, Miss Ludie Etter; Secretary of Youth Work, Mrs. Molly Allison; Secretary of Spiritual Life, Mrs. Lota Patton.—Reporter.

## FINANCIAL REPORT OF NORTH ARKANSAS CONFERENCE W. S. C. FOURTH QUARTER

Receipts:		Disbursements:	
Undirected pledge	\$ 4641.15	To Division:	
Scarritt	161.00	Undirected Pledge	2100.00
Edith Martin	188.00	Spec. Missionary Projects	509.57
Virginia Echols	85.00	W. S. G. Pledge	354.80
Bible Women	208.57	W. S. G. Projects	357.35
Christmas offering	20.02	Special Memberships	1070.00
Birthday offering	34.55	Christmas Offering	20.02
Thank offering	42.51	Birthday Offering	34.55
Lenten offering	13.11	Thank Offering	42.51
Scholarships	140.00	Lenten	13.11
Special memberships:		Total Conf. Credit	4501.91
Honorary Baby	245.00	Youth	74.43
Honorary Youth	60.00	Children	51.35
Adult Life	850.00	Week of Prayer (W.S.C.S.)	2853.95
Total adult credit	1155.00	Week of Prayer (W.S.G.)	284.15
W. S. G. Pledge	6688.91	Supplies (Foreign)	350.50
W. S. G. Projects	354.80	Supplies (Home)	220.00
Total Conference credit	7401.06	Supplies (W.S.G.)	16.25
Week of Prayer (W.S.C.S.)	2853.95	Esther Case	711.92
Week of Prayer (W.S.G.)	284.15	Total to division	9064.46
Youth Fund	74.43	Other Disbursements:	
Children	51.35	Conference officers	77.76
W. S. C. S. Supplies	546.15	District Sec'y's	22.74
W. S. G. Supplies	16.25	Rural Worker Case Exp.	112.25
W. S. G. Cultivation	15.45	W. S. G. Jurisdictional	25.00
Alcoholic and Narcotics	45.95	Cultivation Fund	299.25
Educ. Fund	166.50	Total	\$9363.71
Esther Case Scholarship Fund	61.50	Total Disbursements	
Refunds	61.50		
Total Receipts	\$11,516.74		

Mrs. E. G. Kaatzell, Conf. Treas.

## WESLEYAN GUILD, PINE BLUFF, FIRST CHURCH

The Wesleyan Service Guild of First Methodist Church held its regular monthly meeting at the church January 22.

The Guild was privileged to hear Miss Julia Reed, head resident of the Wesley Community House of San Antonio, Texas, who told of her work there.

Preceding the program the annual pledge service was conducted by the president, Miss Johnnie Neal, assisted by Mrs. Aubrey Pettus and Miss Helen Hutt.

During the business meeting the president appointed the following committees to serve during the year: Spiritual Life, Miss Hazel Dunlap, chairman; Missionary Education, Mrs. P. M. Barton, chairman; Christian Social Relations and Local Church Activities, Miss Mary Thornton, chairman; Social and Recreational Activities, Miss Margaret Lou Hougon, Chairman; Membership, Mrs. Myrtis Taylor, chairman; Publicity, Miss Agatha Bullard and Miss Helen Hutt; Telephone, Miss Mildred Wier.

Four new members were welcomed, Mrs. Marvin Mann, Mrs. Tom McGehee, Mrs. Coleman Deniston and Mrs. L. K. Survant. Miss Beulah White was a guest.

Dinner was served to the members by Mrs. W. C. Owens and her committee.

## THE POTTSVILLE SOCIETY INSTALLS OFFICERS

The Woman's Society of Christian Service of the Pottsville Church met January 15 at the home of Mrs. Paul Teeter to install the officers for the next year. The following officers were installed during the business meeting:

President, Mrs. Doyle Taylor; Vice President, Mrs. Paul Teeter; Corresponding Secretary, Mrs. W. E. Porter; Treasurer, Mrs. J. H. Baker; Christian Social Relations, Mrs. Charles Blake Jr.; Missionary Education, Mrs. V. A. Johnson; Children's Work, Mrs. Lloyd Kendrick; Spiritual Life, Mrs. J. C. Jones Jr.; Supplies, Mrs. J. E. Motley. The following committee chairmen were appointed: Fellowship, Mrs. Doyle Taylor; Membership, Mrs. W. O. Baker; Status of Women, Mrs. W. E. Porter; Literature and Publication, Mrs. A. P. Lawhorne. — Reporter.

## BEECH GROVE W. S. C. S.

The Woman's Society of Christian Service of the Beech Grove Methodist Church met Sunday afternoon, December 2, 1945, for its first meeting.

The following officers have been elected for the current year: Mrs. Ruth Nimnicht, Pres.; Mrs. Ellis Williams, Vice Pres.; Mrs. Ezra Rusch, Sec.; and Mrs. Gladys Powers, Assistant Sec.

Devotional meetings are held the first Sunday of each month and work days are Thursday afternoon of each week. The Society is looking forward to a very successful year.—Mrs. Gladys Powers.



# CURRENT NEWS IN THE RELIGIOUS WORLD

## POCKET TESTAMENT LEAGUE REPORTS ON WARTIME ACTIVITIES

NEW YORK (RNS)—Evangelistic meetings sponsored by the Pocket Testament League of New York in Army and Navy camps throughout the country from Pearl Harbor to VJ-Day were attended by 259,464 service personnel, according to Alfred A. Kunz, executive director of the league.

More than 20,000 servicemen made professions of faith at these meetings, and 168,262 copies of the scriptures were distributed. Most of those who received Testaments signed league membership cards agreeing to read the Bible each day and to carry a Testament or Bible with them at all times.

## FIRST WOMAN APPOINTED ORGANIST IN PARIS CHURCH

PARIS (By Wireless) (RNS)—For the first time, a woman has been appointed organist in one of the major Paris churches. She is Mademoiselle Rolande Fancinelli, holder of the Grand Prix de Rome and first prizewinner of the Paris Conservatoire, who has been given a post in the Basilica of the Sacred Heart in Montmartre.

## KAGAWA OPPOSES ABOLITION OF EMPEROR SYSTEM

TOKYO (By Wireless) (RNS)—Dr. Toyohiko Kagawa, noted Japanese Protestant leader, has gone on record in favor of continuance of the emperor system in Japan.

He made his views known in a statement on the suggested merger of the two leading teachers' unions in Japan. Dr. Kagawa is opposed to the merger on the grounds that the union which he heads, the Japanese Educators Union, cannot agree to the opposing union's opposition to the emperor, inclusion of communists in its ranks and its policy of strikes. Dr. Kagawa's statement was made in an interview with Jiji Press, independent news agency here.

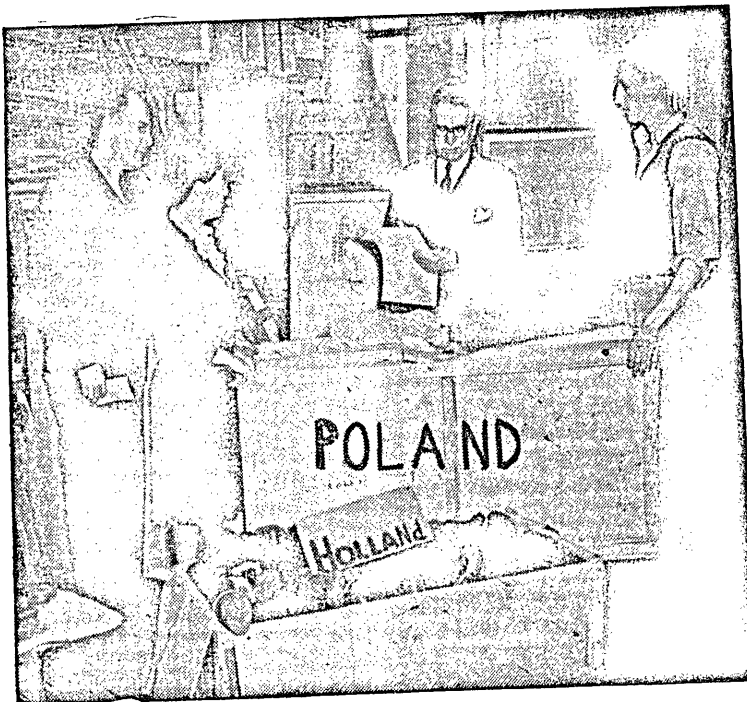
## METHODISTS CONTRIBUTE \$1,000 TOWARD EXPENSES IN ILLINOIS RELIGIOUS EDUCATION SUIT

CHAMPAIGN, Ill. (RNS)—The General Board of Education of the Methodist Church has donated \$1,000 to help defray expenses incurred by the Champaign school board in its court defense of the local religious education program. The school board won the verdict in a suit brought by Mrs. Vashti McCollum, an avowed atheist, who sought to have religious education barred from the schools during school hours.

The Methodist contribution was announced by Dr. J. Q. Schisler, executive secretary of the Division of the Local Church, Nashville, Tenn., from whose appropriation the sum will be given. Other donations have been received or pledged from the International Council of Religious Education as well as the boards of education of several other Protestant denominations.

## METHODISTS GIVE TO EUROPEAN RELIEF

By Myrie P. Aeschliman



*"Faith means the assurance of what we hope for. It is our convictions about things we cannot see."*

Once again the faith of the Methodist Committee for Overseas Relief in the Methodist Church has been justified. The receipts by direct gifts to the MCOR for December and January were above all precedent. Relief gifts came from churches, Sunday Schools and classes, from Women's Societies and Youth Groups, from fast-days and Christmas offerings, and from hundreds of individuals whose hearts God has touched with divine pity for their suffering fellows.

The MCOR, during the past three months has been instrumental in shipping thousands of pounds of clothing, powdered milk, eggs, and tinned food to Europe and China.

Bishop Welch, Rev. G. P. Warfield, and Mrs. E. J. Aeschliman are here seen watching the preparation of clothing and shoes for Poland, Holland, and Czechoslovakia.

## METHODISTS REASSURED ON GOVERNMENT WELFARE AGENCIES

CHICAGO (RNS)—Governmental social agencies should not be looked upon as competitors to private welfare groups, former Ohio Governor John W. Bricker said at the annual convention of the National Association of Methodist Hospitals and Homes here.

Bricker, who will run for the Republican senatorial candidacy in the coming primaries, declared that "the private, religious organizations have a warmth and spirituality of intent in dealing with people that no federal agency can approach."

"The religious hospital represents a storehouse of goodwill and charity," he stated.

## TEEN-AGERS LAUNCH GOODWILL CAMPAIGN

LOUISVILLE, Ky., (RNS)—An inter-faith and inter-cultural goodwill campaign has been launched here by a group of more than 200 teen-age boys and girls.

Known as the "Youth in Action Committee," the group was formed by members of the YMCA, YWCA and YMHA during informal discussions about inter-cultural relationships. These conversations led to the idea of inviting other teen-agers from various churches and schools to organize into a committee for discussion purposes.

## SPECIAL FEDERAL COUNCIL MEETING TO BE HELD AT COLUMBUS

NEW YORK (RNS)—A three-day special meeting of the Federal Council of Churches will be held at Columbus, Ohio, March 5 to discuss the responsibility of the church in relation to post-war problems.

Five topics will receive detailed attention: world order, community tensions, returning service personnel, evangelism and foreign relief.

Bishop G. Bromley Oxnam, Federal Council president, will preside at the sessions, and Dr. Samuel McCrea Cavert, general secretary who has been on leave in Geneva for the past six months, is expected to return in time to attend. Among the speakers will be Congressman Walter Judd of Minnesota, former missionary to China.

A similar meeting was held after World War I, in May, 1919. Full membership meetings normally are held every two years, the last having been at Pittsburg in December, 1944.

## CHURCHES GET DAY FOR ACTIVITIES

MANCHESTER, N. H. (RNS)—Conflicting dates between church activities and social and community events will no longer plague officials of this town's churches.

As the result of an arrangement between the churches and commu-

## VETERANS ADMINISTRATION TO EMPLOY MORE CHAPLAINS

By Religious News Service

A notable change has been made in the rules relating to the number of chaplains to be assigned to Veterans Administration hospitals, it was disclosed here by Gen. Omar N. Bradley, veterans administrator.

Whereas full time chaplains have heretofore been provided in hospitals of 500 or more beds, from now on every hospital having 150 beds is authorized to have one full time chaplain, and additional chaplains are approved on the basis of each 500 patients, Gen. Hines said.

No comment on the change was forthcoming from the Rev. Crawford W. Brown, chief of the chaplaincy service, but it has been understood for some time that he felt there should be full time chaplains in hospitals smaller than those with 500 beds or more.

Under the new set-up, a much larger number of chaplains undoubtedly will be employed than originally was planned.

## PUBLISHER'S AWARD TO ENCOURAGE EVANGELICAL WRITING

NASHVILLE, Tenn. (RNS)—The Abingdon-Cokesbury Press here has established a \$7,500 award to encourage the writing of distinguished books in the field of "evangelical Christianity."

First award will be made in 1947 to the author of the book manuscript which, in the opinion of the board of judges, will accomplish the greatest good for the Christian faith and Christian living among all people. Poetry and fiction will not be considered.

Five-thousand dollars of the total will be given as an outright award, and \$2,500 will be an advance against royalties. If no manuscript is judged worthy of the award for the year, the \$5,000 will be added to the next year's prize.

## OXNAM PLEDGES CHURCH SUPPORT TO TRUMAN FOOD DIRECTIVE

NEW YORK (RNS)—Full cooperation of the nation's churches in President Truman's proposal to cut food allowances was given here by Bishop G. Bromley Oxnam, President of the Federal Council of Churches, in a telegram to the President.

"The churches of the nation rejoice in your statesmanlike proposal relative to necessary sacrifice in matters of food at home in order to provide minimum standards for those suffering abroad," the telegram said.

"We assure you of our full cooperation in mobilizing the support of the churches for this significant and far-seeing directive."

Trifles make perfection, but perfection itself is no trifle—Michelangelo.

nity organizations, Wednesday night in the future will be reserved for church activities.

# CURRENT NEWS IN ARKANSAS METHODISM

## AFRICAN FESTIVAL AT FIRST CHURCH, TEXARKANA

Climaxing a month's study of Africa, the Methodist Youth Fellowship of the Texarkana First Methodist Church held an African Festival, on February 3.

The recreation room had been transformed into an African forest which was so realistic that even snakes and monkeys were to be found among the branches of the trees. Across the front of the room was a large mural depicting life in an African Christian Village. A mission church was in the center of the scene with a cross to the right, and a native family on their way to worship. At either end was a native with his call drum. Palm trees were waving among the huts and a donkey grazed peacefully by the river bank.

Members were summoned by means of a call drum. On entering, each "native" was given a handful of cowries and the game "Taboo" was begun. This was followed by the Tribal Dance. The king then summoned all of his subjects and the group was divided into four tribes. A chief, tribe names and tribe yells were chosen for each tribe and contestants named for the inter-tribal contests which were, wrestling matches, hoop races and wooden bowl races.

The group was then seated on the floor in a large circle and an African Feast, consisting of baked chicken, rice, gravy, sliced tomatoes, ginger bread and dates were served.

The Palaver Circle was formed. Prizes were awarded the tribe and individual winning the most honors. African Folk Tales were told and Negro spirituals sung.

The king then led the tribes to the Mission Church for a special candlelight service, which African Christians observe yearly on All Saints Day. Each native was given a candle and as they entered the Mission began singing, "Lord, I Want to Be A Christian."

On the altar stood a large lighted candle, representing the light of Christ, and around it were grouped five unlighted candles. In the background was a crude wooden cross and an open Bible lay on the altar before it.

At the close of the hymn the Litany "O Light of the Great God" was chanted. This was followed by a prayer, then with the king taking the solo part and the group joining in the response "Oh-So-Ma-Yenda-Hu" was sung with much feeling. Candles were lighted for a few of the great Christians who had brought Christ to Africa: David Livingston, Robert Moffatt, Albert Schweitzer, Bishop Nowell, Snow Booth, and Norene Robken (a member of our own church). There was a moment of silent prayer for these hearts who were in our midst.

Dedicating their lives anew to Christ, the group went forward to light their own candles, singing "We Are Climbing Jacob's Ladder," and returning knelt and looked into the heart of the candle's flame, while a voice softly repeated "God's Candles We." The group stood and transferred to their hearts the memory of the candle's light,

## METHODIST BALL TEAM



Left to right, Warren Weaver, Forward; Bobby Campbell, Guard; Bill Prince, Capt. and Guard; Bobby Jackson, Forward; Carl Williams, Center.

These boys make up the first team of the Mount Ida High School Senior ball team. All of these boys are members of the Methodist Sunday School and are active in Youth Fellowship. Their coach, Denver B. Hutson, is a member of the Mount Ida Methodist Church and is youth counselor in Youth Fellowship. These boys make up a winning team of the Mount Ida High School.

This team of Methodist boys challenges any team of Methodists in the State of Arkansas. Rev. W. S. Cazort is pastor of the Methodist Church at Mt. Ida.

## METHODIST YOUTH FELLOWSHIP

The Dalark Circuit Youth Fellowship met Friday night, February 1, in the school building at Manchester. They had a carnival to make money to build a garage and some more work at the parsonage. The money brought in amounted to about \$95.00 and everyone had a fine time.

On Monday night, February 4, the Methodist Youth Fellowship group of Dalark Circuit met at Rock Springs their regular worship meeting. The young people of Rock Springs had charge of the program, "God and Recreation." Three excellent talks were given. They had a solo by Jo Eubanks and a violin solo. Rev. David Hankins, pastor of Tigert Memorial Church, Hot Springs, was the guest speaker. Rev. Osborne White, pastor of Prescott Circuit, was also a visitor.

There were about forty-eight young people present. After the worship service a business meeting was conducted by the president, Roy Adams. It was decided that the next meeting would be held at Manchester.

After the program was over there was an informal social hour and refreshments were served. — Mary Frances Fite.

extinguished the flame, and after repeating the benediction, "The Lord Bless Thee and Keep Thee," left the mission softly humming "We Are Climbing Jacob's Ladder."

The Woman's Society of Christian Service cooperated through their secretary of Youth's Work, Mrs. W. H. Hammack, making it a joint project with the Church School. Mrs. Leighton Boyce Fox is Director of Christian Education for First Church.—Reporter.

Mission work is the active life of the church.—Dean Howson.

## PEA RIDGE

Our first year at Pea Ridge was in every way a pleasant year. Our second year promises to be much better. Our people are all in fine spirits. We have never seen finer cooperation. At the first Quarterly Conference our charge accepted about 28 per cent above the asking on World Service. With the exception of one church, which pays the fourth Sunday offering, this has been paid.

At the first Quarterly Conference the pastor's salary was raised. This has been kept paid up to date. Also, a well has been drilled at the parsonage. An electric pump will be put in as soon as one can be secured, which will give running water in the house. This will all cost a total of about \$400.

We are very highly pleased with the work of the Woman's Society of Christian Service at Avoca and at Pea Ridge. The Society at Pea Ridge, though only organized last year, is becoming a force in the church. They have two honorary youth memberships to their credit. It is steadily growing in membership.

Our Home Department at Bright Water is doing an excellent work in bringing the church to the shut-in people of the community. At Avoca we are organizing a Youth Fellowship. This is largely due to the fine service held by our good district superintendent, Rev. E. H. Hook, in which we had a number of reconsecrations and four conversions. Our people have already learned to love Brother Hook and his good wife.

On February 10, at the close of the service at Pea Ridge, the people informed the pastor that "We are not going home. We are staying with you for dinner." Never was a preacher more surprised than this one when the ladies spread a fine birthday dinner for him. A fine large cake with the words, "Happy Birthday To Our Pastor"

## THE WORK AT WYNNE

A reception in honor of members received into the church during the conference year will be held in the First Methodist Church of Wynne following the evening service, February 17. Sixteen have been received by profession of faith, 13 by transfer of letter and it is expected that by February 17 8 others whose commitments have been given, will have taken the vows.

The Helena District School of Evangelism was held in Wynne and a personal visitation evangelism week conducted. Five teams of laymen will continue this work each week, at least until Easter. Twenty-six were enrolled in the local School of Evangelism, taught by the pastor.

The Board of Stewards announced at the services of worship on Sunday, February 10, that during the past week a check was sent to the conference treasurer paying in full for the year all connectational obligations and special offerings except Golden Cross. An increase of \$150 was accepted in the World Service Offering this year, making it \$1,050.

Governor Ben Laney will speak at a Layman's Day service on Sunday, March 3. Corbin Daniel, Jr., and other prominent laymen will be in charge.

Enrollment of the Church School to February was 337, an increase of 17 per cent over that of last year at the same time. An organized effort is being made to increase the attendance on the Church School.

The Youth Fellowship choir sings at each Sunday evening service and is in charge of one service each month. Under the direction of the pastor they are presenting a series of religious motion pictures which have been enthusiastically received.

During the season of Epiphany the pastor has been preaching a series of sermons on missionary themes and motion pictures of Methodist Missions at work are shown at some evening services. The mission study book is being reviewed at the prayer services on Wednesday evenings.

A Butane gas system has been installed recently in the parsonage and a telephone has been installed in the pastor's study.

We would like to give credit to every pastor we have had in the past as we feel that each one of them has contributed much in helping us build the fine church that our community is now enjoying and we feel like we are going forward under the leadership of Rev. R. E. L. Bearden, Jr., our present pastor.—H. K. Barwick, Jr.

was on the table. A very pleasant time was had by all.

All phases of the program of the church are being accepted by our people in a very fine spirit of loyalty. We cannot but hope for a great revival over the entire charge with this encouragement and cooperation. —M. L. Edgington, Pastor.

A man may fall into a thousand perplexities, but if his heart be upright and his intelligence unclouded, he will issue from them all without dishonor. — Robert Louis Stevenson.

## CRUSADE HELPS IN RELIEF TO EUROPE

Recent allocations of Crusade for Christ funds for needs in Europe include the following:

The sum of \$10,000 has been allocated to Casa Materna, the famed Methodist Orphanage and School at Portici, on the outskirts of Naples, Italy, for urgent preliminary repairs. These repairs will enable the Orphanage—during the war a "refugee" in the mountains—to return to its original site.

For emergency support and rehabilitation of church workers in Belgium, and for supplying them with Christian literature to begin their service tasks, \$1,000 has been allocated; while another \$1,600 goes for partial emergency repairs to make possible the use of some damaged properties for church, school, and residence use. The complete repairs or rebuilding of destroyed Belgian properties will take many times these amounts.

Scores of Methodist church workers within the Finland, the Finland-Sweden, and the Baltic conferences are now refugees. To assist in their rehabilitation, support, and re-establishment in places of Christian service, the sum of \$8,900 has been sent to Scandinavia.

During the days of the war, the Methodists of Sweden advanced, on behalf of the Board of Missions and Church Extension, about \$5,000 for emergency needs of Methodist pastors in Norway, Finland, and Denmark. That advance is now being repaid from Crusade funds.

Denmark—a nation whose economy is based largely on the cooperative movement—had during the war a national cooperative insurance plan. This covered all property within the Kingdom, the premium being payable after hostilities ceased on the basis of actual damage sustained. All Methodist churches, schools, and homes were thus covered. The cost to the Methodist Church for this cooperative insurance is \$8,332—and this is being paid from Crusade funds.

As yet, only partial assessment has been made of the damage to Methodist property in Europe, and also of the cost of rehabilitation of many thousands of displaced leaders of the church. Later Crusade fund allocations will help meet some of the most urgent needs.

## METHODIST CHURCH PROVIDES CHURCH NURSERY

A Church Nursery for the 11:00 o'clock morning worship service has been established by the Methodist Church at England. This grew out of the concern of church leaders that many young couples were kept from the services because of pre-school children. This project is being sponsored by Circle No. 4 of the W. S. C. S., and is under the supervision of competent adults each Sunday morning. The location of the nursery is in a portion of the Junior Department, located in the basement, and is fitted with toys, games and books for the children attending. In the experimental stage, improvements will be made as the need arises.

Wise men are instructed by reason; men of less understanding, by experience; the most ignorant, by necessity; and beasts by nature.—Cicero.

## MEN'S BIBLE CLASS NAMES COMMITTEE TO AID BOY SCOUTS

The Joe Girkin Men's Bible Class of the Methodist Church at Mountain Home met in the basement of the church Friday for their regular covered dish dinner and business meeting.

The following committee was elected to work with the Boy Scout Troop sponsored by the class: Carl Keys, chairman; Rev. Joel Cooper, secretary; Jeff Lunsford, treasurer; Claude Mayo, outdoorsman; and Lee Austin, advancementman.

A fund, amounting to \$87.50 was raised at the meeting, to be used in organizing the troop. This amount was estimated to be about half the sum needed to equip a full troop.

The Bible Class is vitally interested in the welfare of the coming generation, C. A. Marcus, president said. "Realizing the limited possibilities for clean, wholesome, youth entertainment and mindful of the likelihood of a certain amount of unemployment in the future, the class membership believes that the advantages furnished Boy Scouts is the best answer to the situation," Mr. Marcus said.

Chuck Jarman is serving as Scout Master. He has had previous experience in this work as Master of a Troop in Los Angeles.

## REV. PAUL GALLOWAY AT STATE TEACHERS COLLEGE

Rev. Paul Galloway, pastor of the Central Methodist Church, Fayetteville, was guest speaker for the second consecutive annual Religious Emphasis Week at Arkansas State Teachers College, February 4-7. The Rev. Mr. Galloway held services at the weekly student assembly at 1 o'clock Monday afternoon and each evening, Monday through Thursday, at 7 o'clock. He also spoke at a number of classes and assisted in late evening meetings at the dormitories.

Assisting in the services were ministers of Conway churches, who led some of the dormitory discussions and who discussed for various classes such topics as "Science and Religion," "Religious Conditions in France," "Religion in American Fiction," "Religion in Life," "Straight Thinking in Troubled Times," and "Dramatic Elements in Church Services."—ASTC News Service.

## IMPROVEMENTS MADE AT ALPENA CHURCH

The Alpena Methodist Church members have just completed re-roofing the church and buying a parsonage. \$1,700 was spent on improvements.

Rev. J. L. Johnson, pastor of the Methodist Church at Berryville holds services on the first and third Thursday nights of each month. Sunday School is held each Sunday at 10:00 a. m. and Youth Fellowship meeting at 6:30 p. m.

The average attendance in Sunday School is between fifty and sixty, which exceeds the attendance during the previous year.

The Christian religion is unique in its teaching as to the atonement, the conditions of salvation, the believer's union with a personal Redeemer and the whole contents of the saving Gospel of Christ.—Selected.

## MEETING OF METHODIST YOUTH FELLOWSHIP

On January 1, the Tri-county Sub-district of the Camden District Methodist Youth Fellowship was organized at Thornton. This sub-district is composed of Fordyce, Thornton Circuit, Kingsland Circuit, Bearden, Hampton, Harrell Circuit and Harmony Grove Circuit.

The following officers were elected: President, Martiel Clark, Fordyce; vice-president, Helen Sullivan, Bearden; secretary and treasurer, Bernice Small, Thornton; adult counselor, Rev. George G. Meyer, Fordyce.

Our regular meetings have been set for the first Tuesday of every month at different places in the sub-district. We met at Bearden on February 5, but because of bad weather the attendance was not what we had anticipated. Rev. W. R. Banks, our district director, came up from Smackover and made an interesting talk to the group. Bearden graciously invited us back for the next meeting on March 5, and we accepted the invitation.—Bernice Small.

## VISITATION EVANGELISM IN THE HELENA DISTRICT

Rev. Garland C. Taylor came to us the last week in January for a school in Visitation Evangelism. All pastors except two who were ill participated in the school.

Sunday, February 10, was set as membership Sunday. Reports reaching me on Monday following indicate that a total of 181 were received into the churches, 80 on profession of faith and vows and 101 by certificate.

Membership Sunday was a very bad day and many were not able to attend church. Pastor's reports indicate that there will be at least 25 or 30 persons to be received next Sunday.—Grover C. Johnson, District Superintendent of Helena District.

## CENTERPOINT CIRCUIT

We have found good people on the Centerpoint Circuit. Three churches have given us poundings. Forty-one per cent of Benevolences are paid; district fund is paid and pastor's salary is being paid rather well.

Mrs. J. C. Whitmore has made a liberal donation of furniture to the parsonage.

We have had six additions by certificate. We have doubled last year's subscriptions to the Arkansas Methodist.—C. V. Mashburn, pastor.

## FIRST CHURCH RELIEF SHIPMENT DISTRIBUTED IN BERLIN

GENEVA (By Wireless) (RNS)—The first substantial gift for relief in Germany donated by outside churches has been distributed in Berlin, according to Werner Wickstrom, director of the Material Aid Division of the World Council of Churches here.

He said that \$7,000 worth of bandages and cotton was distributed in Berlin hospitals, and that another shipment of the same size is being readied here.

Wickstrom pointed out that all the packages contain stickers which state that the gifts come from the World Council of Churches and the Lutherans of the United States, including the National Lutheran Council and the Missouri Lutheran Synod.

Dwarfing both these gifts is another shipment, valued at \$50,000, which will be sent to Berlin shortly to aid thousands of German refugees from Czechoslovakia who are in the city. It will be distributed by German churches.

Clothing and food valued at \$4,000, contributed by American Methodists, has been sent to Czech Methodists by Bishop Paul N. Garber of Geneva in cooperation with the World Council. In addition, more than 4,000 food parcels, largely donated by the Evangelical and Reformed churches in the U. S. have been shipped to Hungary, and 12,000 more are scheduled to be sent there shortly.

Like fire, fear is a great and necessary servant, but a ruinous master.—Selected.

THE HEARING  
MILLIONS HAVE HOPED FOR!

NEW  
SONOTONE  
"600"



SONOTONE  
Of Little Rock

The House of Hearing

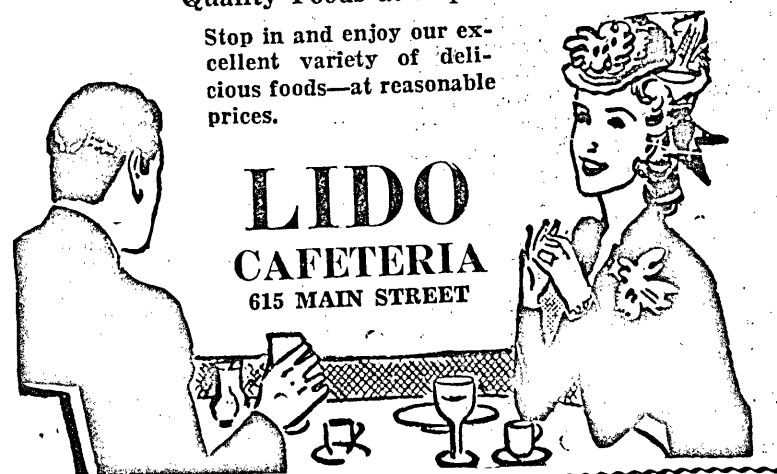
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## NEW PUBLISHING AGENT



LOVICK PIERCE

Lovick Pierce, manager of the Methodist Publishing House at Dallas, Texas, since 1929, was named by the Board of Publication of the Methodist Church, Publishing Agent to succeed Ben A. Whitmore, who resigned after 20 years service in that capacity to become vice president in charge of the Trust Department of the Third National Bank at Nashville, Tenn.

Mr. Pierce's election, which was unanimous, became effective February 1. He will be associated with the Rev. Fred D. Stone, the clerical Publishing Agent, whose headquarters are in Chicago. Mr. Pierce will be located in Nashville, Tenn. The Board of Publication in called session at Chicago, Tuesday, January 29, acted on Dr. Whitmore's resignation and elected Mr. Pierce as his successor.

The agent-elect is the son of the late Walter F. Pierce who was connected with the Methodist Publishing House at Nashville until 1912 when he was made the first manager of the Richmond, Va., House, which position he held until his death. His great-grandfather, Bishop George F. Pierce, was one of the powerful figures in the former Methodist Episcopal Church, South. Mr. Pierce has been connected with the Methodist publishing business since boyhood. In 1921 he became an employee of the Richmond House, serving in every department, including that of assistant manager. He was made manager of the Dallas House in June, 1929, and while continuing in that capacity participated in the expanded program of the Methodist Church resulting from unification. In 1940 he was made Associate Director of Sales and assisted in establishing the present Branch House program. He is treasurer of the denomination's Southcentral Jurisdictional Conference.

Out in the wildwood, in the big, open wildwood, we come in contact with the untarnished and forget the stress of business and social life. We cultivate a rare knowledge of beauty, sweetness and purity, which cannot be attained elsewhere, and upon our hearts there is impressed full evidence of the mightiness of the Great Creator.—Budlingham Schurr.

He who does not preach with what he is will never persuade with what he says.—Ex.

## HENDRIX COLLEGE NEWS

Hendrix has received the first contribution to its campaign, scheduled to get underway this fall, for \$1,000,000 for endowment and the construction of new buildings.

The gift of \$15,000 was made by Col. and Mrs. Graham R. Hall of Little Rock through the First Methodist Church there.

In making the contribution, Col. and Mrs. Hall wrote: "We make this gift because it is our conviction after careful study, that Hendrix is making a superior contribution to education in Arkansas, education that blends scholastic instruction and character development in a manner designed to inculcate the principles of intelligent, aggressive Christian life."

Half of the gift was in memory of Walter Graham Hall and Emily Roots Hall, parents of Colonel Hall, and half was in honor of Bishop H. A. Boaz and Caroline O. Boaz of Dallas, Texas, parents of Mrs. Hall.

In commenting on the contribution, President Matt L. Ellis, said: "It is with a deep sense of gratitude that I acknowledge the gift from Colonel and Mrs. Hall. This is the first major contribution to our forthcoming drive and this early and generous reaction to our needs is overwhelming. I wish to express my heartfelt thanks in behalf of the administration to the Halls for their liberality."

Colonel Hall was a well-known Little Rock attorney before he entered the service. He recently received the Legion of Merit during ceremonies at Camp Robinson, Ark.

He and Mrs. Hall have contributed to the Hendrix living endowment fund for several years.

John Gould Fletcher, prominent Arkansas poet, was the honored guest of Hendrix during Art Emphasis Week held recently on the campus.

Mr. Fletcher spent three days in visiting classes here, lectured at the regular chapel period, and gave a reading of his poetry at a reception tendered him at Galloway Hall.

Other features of the week included a recital by Adolph Nelson, who came to Hendrix this year as an instructor of piano and theory, and a lecture-recital on Mozart and his works by James de la Fuente and Glenn Metcalf of the music faculty.

The housing shortage was relieved for married students at Hendrix last week, when the trailer units assigned the college arrived. Twenty-five of them and a bath unit represent the quota this school is allowed.

Twelve of the living units are the standard size accommodating two people and thirteen are the expandable type which can take as many as six people.

A laundry unit will be constructed by the college.

An increase of 110 students over the number enrolled during the fall has been achieved at Hendrix in the second semester, with a few more expected to register within a few days.

This gives the college a total enrollment of 367 persons, 179 of whom are men.

Eighty-seven veterans are attending under the provisions of the GI Bill of Rights and a few ex-service-men not taking advantage of this fund are also registered.—Lane Scott.

## Supplementary Report On Circulation Campaign

## Batesville District

Batesville Churches:  
Central Ave., H. J. Couchman ..... 2  
Calico Rock, W. T. Watson ..... 4  
Newport Churches:  
First Church, Jefferson Sherman ..... 1  
Viola Circuit, A. Luther Love ..... 1  
Present District Total ..... 934\*\*

## Conway District

Dardanelle, E. W. Faulkner ..... 1  
Levy, T. C. Chambliss ..... 4  
Morrilton, G. C. Taylor ..... 1  
Morrilton Ct., No. 1, J. R. Abernathy ..... 1  
North Little Rock Churches:  
First Church, Allen D. Stewart ..... 4  
Pottsville, J. E. Linam ..... 1  
Present District Total ..... 1241

## Fayetteville District

Centerton Ct., Vernon S. Bower ..... 2  
Cincinnati Ct., Walter Pennel ..... 8  
Farmington, Arnold Simpson ..... 1  
Gravette-Decatur, J. E. Thomas ..... 1  
Springdale, Oscar J. Evanson ..... 1  
Present District Total ..... 984\*\*

## Ft. Smith District

Alma Ct., A. L. Riggs ..... 1  
Branch Ct., W. J. LeRoy ..... 12  
Ft. Smith Churches:  
Second Church, John Bayliss ..... 5  
Ozark, Clint W. Good ..... 2  
Van Buren-New Hope, Verlia Harris ..... 1  
Present District Total ..... 1238

## Helena District

Marianna, Sam G. Watson ..... 1  
Vandale, Clyde Crozier ..... 1  
West Helena, J. W. Watson ..... 2  
Present District Total ..... 1197\*\*

## Jonesboro District

Blytheville, Lake Street, Bates Sturdy ..... 1  
Bono Ct., Elvis Wright ..... 1  
Brookland, A. C. Brannon ..... 1  
Dyess, A. C. Stark ..... 2  
Jonesboro Churches:  
First Church, Sam B. Wiggins ..... 1  
St. John's Ct., Van Hooker ..... 1  
Yarbro-Promised Land, R. L. McLester ..... 4  
Present District Total ..... 1342\*\*

## Paragould District

Beech Grove, L. L. Langston ..... 4  
Knobel, P. W. Emrah ..... 2  
Leonard Ct., Wade H. Harrison ..... 1  
Morning Star, Robert Howerton Jr. ..... 5  
Paragould Ct., W. T. Lingo ..... 4  
Stranger's Home ..... 2  
Present District Total ..... 880

## Searcy District

Quitman, C. E. Gray ..... 1  
Present District Total ..... 930

## Arkadelphia District

Arkadelphia Ct., David Hankins ..... 1  
Hot Springs Churches:  
1st Church, W. B. Slack ..... 1  
Oaklawn, J. E. Dunlap ..... 2  
Present District Total ..... 960

## Camden District

El Dorado Churches:  
Centennial, P. D. Alston ..... 1  
Vantrease Memorial, Charles H. Giesson ..... 1  
Kingsland, R. S. Beasley ..... 4  
Present District Total ..... 1486

## Little Rock District

Carlisle, L. C. Gatlin ..... 3  
Little Rock Churches:  
Asbury, Neill Hart ..... 4  
Capitol View, A. C. Carraway ..... 3  
Pulaski Heights, E. D. Galloway ..... 1  
28th Street, C. H. Farmer ..... 1  
Present District Total ..... 1392

## Monticello District

Present District Total ..... 1019\*\*

## Pine Bluff District

Rowell Ct., H. A. F. Ault ..... 1  
Sherrill-Tucker, A. W. Hamilton ..... 1  
Stuttgart Churches:  
First Church, Bob Pool ..... 3  
Present District Total ..... 1151

## Prescott District

Center Point Ct., C. V. Mashburn ..... 4  
Dierks Ct., Joe Robinson ..... 1  
Glenwood Ct., K. K. Carithers ..... 5  
Gurdon, S. T. Baugh ..... 1  
Mt. Ida, W. S. Cazort ..... 1  
Springhill Ct., Cagle Fair ..... 6  
Present District Total ..... 954

## Texarkana District

Ashdown, J. Frank Walker ..... 54  
Doddridge Ct., G. B. Pixley ..... 1  
Hatfield Ct. .... 1  
Lockesburg Ct., Claude R. Roy ..... 1  
Sardis-Shiloh, W. W. Fincher ..... 1  
Taylor Ct., E. T. McAfee ..... 1  
Texarkana Churches:  
Fairview, Fred L. Arnold ..... 7  
Winthrop Ct., S. M. Stallard ..... 2  
Present District Total ..... 961

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.—Lord Herbert.

Faith and love is the creed of Christians; faith without love is the creed of devils.—Augustine.

Life is a stewardship and not an ownership; a trust and not a gift. With a gift you may do as you please, but with a trust you must give an account. It must be administered so as to meet the approval of the Great Judge.—Carl E. Jung.

"Happiness adds and multiplies as we divide it with others."

## "Since 1881 . . . 61st Year"

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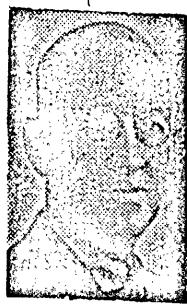
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## The Sunday School Lesson

By DR. O. E. GODDARD.



### ENTERING AND POSSESSING A NEW LAND

LESSON FOR MARCH 3, 1946

SCRIPTURE TEXT: Joshua 1:1-4; 23:1-11.

GOLDEN TEXT: Thou shalt bless the Lord thy God for the good land which he hath given thee. Deuteronomy 8:10.

In our last lesson the importance of religion in the home was emphasized. Today we are thinking of religion in the nation. The fact is that religion is indispensable to the individual, to the family, to the community, to the state, to the government, and to the whole world. Religion cannot be overemphasized in any of these realms.

#### God Buries His Workmen, But He Carries on His Work

Moses died. He was buried somewhere in Moab. To some of the people it seemed that the work could not proceed. We are mistaken when we decide that any one person is indispensable to the political or religious program. God has a vast amount of latent talent stored around in the world. A few months past, millions of people felt that Roosevelt and Churchill surely were indispensable. Roosevelt is now physically dead and Churchill is politically dead, yet world affairs go on, perhaps, as well as usual.

#### God and Moses Called Joshua to Succeed Moses

Moses had laid his hands on Joshua. "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses." God called Joshua. "Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." Thus called by both God and man, Joshua assumed the leadership. Joshua was a different kind of man to Moses—the prophet, a meek man, but a remarkable leader. Joshua was a soldier, the best one produced by the Hebrews. Moses, during his forty years, taught the Israelites to worship, to listen to the voice of God through their theocratic leaders. Joshua faced the fierce Canaanites who lived in walled cities. What a military genius he was is indicated by the success he had in the conquest of the Canaanites.

#### Joshua Was a Deeply Religious Man

How a warrior can be religious, I do not understand. But we have some famous illustrations: Cromwell, Washington, Stonewall Jackson, and our present day General Montgomery, are shining examples of this fact. Bible scholars who try to justify "the ways of God to man," tell us that these Canaanites had sinned so grievously that God saw fit to remove them and place his chosen people in their country.

#### National Sins Bring National Punishment

Persons who rebel against God

finally land in the place prepared for the devil and his angels, and there suffer their retribution. A nation as a nation has no existence in the world to come. Hence nations suffer for their sins here in this present world. When the Hebrew nation sinned, God chastized them by sending a foreign foe to conquer them. The prophet Habakkuk remonstrated with God for allowing his chosen people to be captured by the Chaldeans, who were more sinful than the Israelites.

#### Partial Obedience Gets Only Partial Victory

God intended the Israelites to have all the land from Lebanon on the north to the great desert on the south and from the river Euphrates on the east to the Mediterranean Sea on the west. As a matter of fact Palestine never was so large even in the halcyon days of Solomon. Had they obeyed God wholly, they would have possessed all this territory.

#### Unreached Frontiers To Be Conquered

There have been three conquests to push back and abolish frontiers: Geographical, Scientific, and Spiritual. The geographical began in the fifteenth century and continued about four hundred years, during which time all the lands and oceans were discovered. Daring mariners sparing nothing, abolished all geographical frontiers. This world-wide exploration ended in the nineteenth century.

The scientific conquest began a century ago and has made amazing progress. Steam, electricity, the gasoline engine, the airplane, radio, radar, the marvelous healing power of sulfa compounds, and the still more amazing healing power of penicillin and streptomycin. All these are some of the conquests made by the mind over matter. The wonderful powers God locked up in the substances of the earth are enough to make the angels stand in awe. It is probable that science is yet in its infancy. The inhabitants of the earth a thousand years from now probably will be distressed to learn how little we knew about the latent powers of common substances around us. Chemistry surely has vast areas yet to be conquered. These scientific conquests will go on and on until every force, substance, and power shall have been made available for man.

The geographical conquest has been completed. The scientific conquest is making astounding advances. But, alas, the spiritual conquest lags—lags shamefully. There are vast areas of life not yet conquered by the spiritual forces. These areas must be invaded and dominated before we can call this a Christian world. Let us cite some of these areas: The commercial world. Much of the business of the world is conducted upon pagan

principles. Not many business men conduct their business according to the teachings of Jesus. Selfishness, not service, dominates too much of the Christian world. When we shall have conquered the business world for Christ, the compelling motive will be service. How much he can serve, rather than how much he can make, is the Christian principle in business. Every business man should recognize that he is in God's world and that his business should be a factor in world redemption. Such a conquest as this will require as much bravery as Joshua had, as much leadership as Moses had, and as much of the spirit as Saint John had. Business men, do business for God! You can serve God as truly in the store, bank, or factory as does the preacher in the pulpit.

#### Conquest of the Political World

Politics is mainly pagan. If this is God's world, God's men ought to be in power, from president to constable. Why do we dread to see good Christians go into politics? Because we know how subtle influences may drift them from perfect rectitude. I have seen a goodly number of Christians become debauched in politics. To get the devil out of politics is a more difficult task than was the driving out of the Canaanites from their land.

#### The Conquest of Amusements

In the main our recreations and amusements have not been Christian. The movies have our largest patronage of pleasure seekers. They should be our most delightful, educative recreations. The movies are indeed a source of implanting ideals which determine life choices. It is a pity that this means of entertainment should be so secularized that box receipts seem to be the main motive in most programs. If this ever is to be a Christian world, the area of amusements, social life, and all else in the category of pleasure and fun must be made Christian.

#### The Christian Conquest In Its Infancy

From what has been said it will be seen that Christianity has made but a small beginning in the Christian conquest of the world. Christianity must invade and pervade, every realm of life. Christ must dominate every motive in every sphere of life. What a challenge!

#### The Atomic Bomb Discovered Too Soon

God never intended that the atomic bomb should be discovered before the brotherhood of man was established. The atomic bomb is a deadly menace in a world, red in tooth and claw. Science ought to suspend further investigation of nuclear power until Christian forces can establish a condition in which war will be impossible. The atomic bomb should not exist in our present world. An unfriendly nation could destroy this civilization in a day. It could send out directed robot planes, loaded with atomic bombs, and by remote control drop one in every capital city in the world in a day. In another day in the same way it could drop one in every metropolitan city in the world. The next day our civilization would collapse.

#### Questions

What use is there of arms, navies, and air forces in the world now? Are not practically all our weapons rendered obsolete by the atomic bombs? Why universal conscrip-

### SURVEY SHOWS FARMERS PREFER RELIGIOUS RADIO PROGRAMS

WASHINGTON, D. C. (RNS)—A nationwide radio survey made by the Department of Agriculture reveals that farm and small-town listeners prefer programs featuring religious hymns and sermons to most other programs.

News programs and discussions of farm problems are second in "listener interest."

The Department, in making results of the survey public, pointed out that "old-time" music—both religious and secular—is preferred by twice as many smalltown and rural residents as any other type of program.

Farmers, according to the survey, like more serious programs than city dwellers.

The survey was made in connection with a Federal Communications Commission hearing on the question of whether present so-called "clear channel" radio stations render a program service suited to the needs of listeners in rural areas. The National Farmers Union, the National Grange and the American Farm Bureau Federal have criticized programs of the major networks and the larger independent stations for having overlooked the needs of small-town residents and farmers generally.

### METHODIST YOUTH FELLOWSHIP OF RUSSELLVILLE AREA

Attendance at the Russellville Sub-district Youth Fellowship reached a total of eighty-two at the last monthly meeting on February 4, at 7:30 p. m. in the Pottsville Methodist Church. Churches represented were Dardanelle, Russellville, Lamar, Atkins and Pottsville.

The meeting was called to order by Allen Hilliard, president. The discussion included vacation plans for Youth Fellowship for which a committee of three investigators were nominated and elected.

The Pottsville group presented a well-rounded program that was enjoyed by everyone. After playing games directed by Miss Faye Motley, refreshments were served by the host church.

The Youth Fellowship will be entertained at Atkins on Monday evening of March 4. —Carrie Lee Morgan, reporter.

The most important thing for those who would know God is to take time to be alone with Him. That is a struggle for most of us. Life is so full and time is so occupied. But we do find time for things when they matter enough to us.—Earl Riney.

Hating people is like burning down your own house to get rid of a rat.—Harry Emerson Fosdick.

tion in such a world as this? If another war should come, what use could we make of our armaments and soldiers? Does not the atomic bomb send all our equipment to the junk heap? Why not concentrate all the intellectual, moral, and spiritual powers of the world in a conquest to Christianize and spiritualize the whole world and then use this nuclear power to serve and bless humanity? Have we faith like Caleb to say, "Let us go up and possess all the unchristian areas, for under God, we are able?"