

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodist Arkansas

"The World is My Parish" — John Wesley

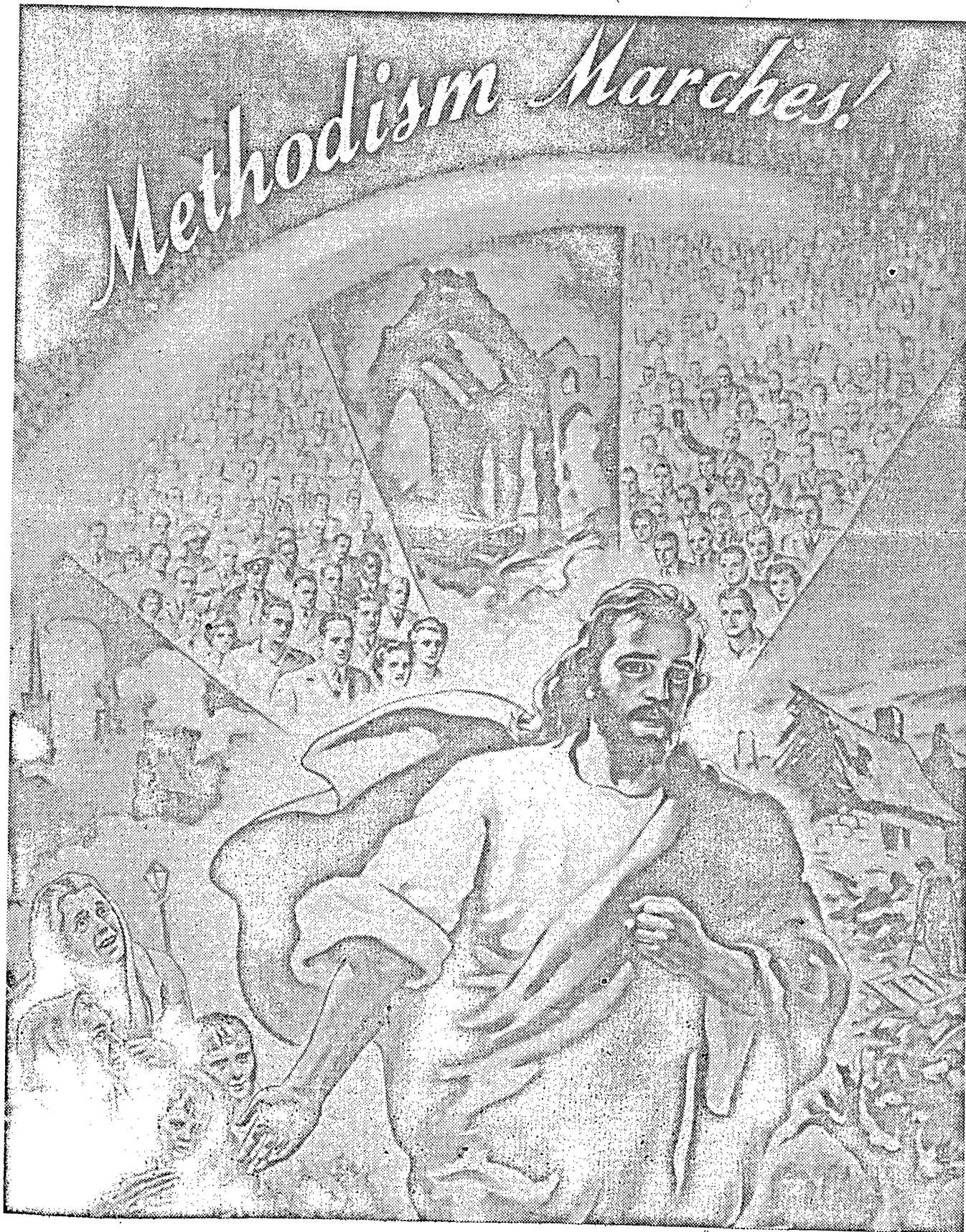
"Go ye into all the world—"

16:15

VOL. LXV

LITTLE ROCK, ARKANSAS, JUNE 27, 1946

NO. 26



"Revivals" In The Year Of Evangelism

The most heartening fact about the Crusade for Christ is the success that has attended the work of the Year of Evangelism. Our leaders tell us that reports through Pentecost Sunday indicate that there have been at least 700,000 additions to the Methodist Church since the beginning of the Year of Evangelism in September 1945.

We now lack only thirty per cent of reaching the goal of a million additions to our church during this year of special emphasis on evangelism. Over 400,000 members were added to the Methodist

Church on Palm Sunday and Easter Sunday this year. No other church in history has added as many members in so short a time.

Our Year of Evangelism runs through Communion Sunday, October 6. This includes the revival season and should make it possible to reach and exceed the goal of a million additions to the Methodist Church in the Year of Evangelism. Nothing like it has happened before in Christian history. Let us work and pray for complete success in this great undertaking.

When Is A Revival A Revival?

By BISHOP PAUL E. MARTIN

THE importance of a revival as a means of producing the spiritual awakening that is so desperately needed today is abundantly confirmed by the arresting statement of the historian Lecky who said, in speaking of the Wesleyan Revival: "The religious revolution begun in England by the preaching of the Wesleys is of greater historic importance than all the splendid victories by land and sea won under Pitt." And Green, another historian of note, added: "The Methodists themselves were the least result of the Methodist revival. Its action on the Church broke the lethargy of the clergy; its noblest result is the steady attempt which has never ceased from that day to this to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor. The great revival reformed our prisons, abolished the slave trade, taught clemency to our penal laws, and gave the first impulse to popular education."

That appraisal of the Wesleyan Revival is in harmony with the statement in our *Discipline*: "The aim of evangelism is to bring all men into living, active fellowship with God through Jesus Christ the divine Savior and through the regenerating power of the Holy Spirit; to gather them into the fellowship of the Church; to lead them to express their Christian discipleship in every area of human life that the kingdom of God may be realized."

This is the season of the revival in many of the churches in our section of Methodism. Methodism has already made history in the field of visitation evangelism. The effectiveness of the revival in helping to bring about a spiritual advance that will transform our world depends upon an adequate conception of it and of its possibilities. If in our churches we are to have simply a series of services—a protracted meeting—because that has been a custom through the years, we may expect nothing of far-reaching importance to happen. But if out of the sense of a great need for a transforming experience both for ourselves and our fellows, and out of a confident belief that there is available spiritual power to produce new life, and if there is a willingness to surrender completely ourselves to the leadership of the Holy Spirit as we work and pray, I confidently believe there will come a spiritual awakening that is adequate for the desperately critical period in which we live.

Empowering Enthusiasm

We shall never have a revival worthy of its name until we become obsessed with the thought that there is no remedy for the ills of the world except the gospel of Christ. We may quote McArthur the statement made by General Douglas MacArthur that "the problem basically is theological and involves a spiritual recrudescence and improvement of character—it must be of the spirit if we are to save the flesh," but unless there has come to us an overpowering sense of need both for ourselves and humanity for the gospel of Christ, these words will only be pretty sounding phrases.

John R. Mott, in his challenging book *The*

Larger Evangelism, says that the four evangelists of modern times who have impressed him most are Dwight L. Moody, Henry Drummond, Sam Jones, and Toyohiko Kagawa. "They differed greatly in personal appearance. Each one had marked individuality. . . . In manner of speaking they were as different as could be. . . . They had little in common in the choice and development of their subjects." Yet, Dr. Mott points out, "In the matter of evangelism—the bringing of men into vital union with Christ—they were all very much alike. . . . They one and all preached for a verdict under a mastering sense of immediacy. . . . Each had a compelling sense of divine mission, a dominant purpose, that of doing the will of God."

We shall not experience today the true revival until, out of the sense of great need, we



BISHOP PAUL E. MARTIN

become aflame with the enthusiasm of our cause. In smooth and easy generations Christian faith and experience can be thought of as something lovely that adds to life's pleasantness, but not now. Great religion today becomes a matter of life and death, the supreme gamble of the human soul. Our task to bring about a revival should be more urgent than it ever was before.

I hesitate to mention the time that is to be given to the revival season, for it is possible for the whole effort to be mechanical and formal and thus without spiritual vigor and force. But having said that, it is also true that the great revivals have been of long enough duration to arouse the men and women of the Church to the understanding of the responsibility they must share in this undertaking. The revival must come in the Church before it comes to the community and ultimately to the world.

For a revival to be a revival our people must not be satisfied with formal church membership. We must know the Christian experiences of repentance, forgiveness, regener-

ation, sanctification, and living fellowship with Christ. We must use the means at our disposal for deepening and enriching our spiritual life prayer, reading the Word of God, the fellowship Christians, sharing with others as we minister to their physical and spiritual needs, and by putting our faith to work in our daily occupations and in our relationships with our fellowmen.

Intelligent Planning

The magnificent success that has already been achieved this year in visitation evangelism is convincing proof of the value of intelligent planning for a revival. The churches that are reaching their goals in this phase of the Crusade are the churches that are following rather carefully the plan by our General Board of Evangelism. Intelligent planning does not mean that we are ignoring the leadership of the Holy Spirit. Instead it means there is to be co-operation with the Holy Spirit. A revival will not be produced with standardized devices, nor will it come about through careless and lazy dependence upon wishful good fortune. God expects us to use our powers of creative intelligence, imagination, resourcefulness and initiative. Revivals do not just happen. They come only as men prepare the way for them.

Recently there was brought to my attention the very thorough plan whereby a pastor enlisted his people in the revival in his church. With genuine insight and creative planning he challenged his entire membership with specific responsibilities. Definite assignments were given to members and groups. Each night a check was made upon the attendance and before the next service the absentee was called and urged to be present. In the entire campaign the challenge was great enough to enlist the busiest and ablest men and women of the community.

Christ Indispensable

For the revival to be a revival there must come to the church not only a realization of man's great need, but also the conviction that the message of Christ is supreme, unique, and an absolute necessity. All through Wesley's *Journal* you find the words: "I gave them Christ." Mr. Wesley did not offer Christ as an attractive option. Christ to him was indispensable—He was The Way, The Truth, and The Life. It is time for Methodism to emphasize this again.

"By their fruits ye shall know them." That statement abundantly applies to a revival. If the lives of persons who have missed the way are transformed, if the members of the church have experienced a miracle-working power whereby they evidence a new understanding and appreciation of a Christian order of men, if the church becomes a vital force in the life of the community, and if the Great Commission has been so accepted that its fulfillment becomes the consuming desire of the members of the church, and there is thus the beginning at least of the realization of Christ's will on earth, the revival is indeed a revival.

WEEKLY PRAYER GROUP ANSWERS NEED

Formed by a small group of parents who gathered to pray for their sons and daughters in the service during the war, the Monday Evening Prayer Group at the Wesley Community House, San Antonio, Texas, continues to fill a real spiritual need, says Miss Annie Alford, head resident. The average weekly attendance is about fifty persons and "many expressions are given to God, not only for saving their loved ones, but for the joy that has come into their own hearts and homes. A short Bible lesson is given in Spanish, and women who are very timid are not afraid to stand and give thanks to God for His blessings. Hundreds of children, youth and young adults who come to the various activities at Wesley House will be the citizens of

this community in a short time and it behooves us to help them reach their highest and best."

Nearly 3,000 persons of all ages have received treatments each week in the seven clinics sponsored in the House. The kindergarten enrolled ninety-six youngsters, the largest in its history, and has been divided into two sessions, where all are learning to be good Christian citizens. Many have heard no English in their homes and the teacher first uses Spanish and gradually teaches English and an understanding of the words. Two years of attendance at the kindergarten serves as excellent training for their entrance into the public school. Daily vacation Bible school programs held for two weeks enrolled more than 200 children and were conducted for two weeks.

CANDLES FOR HOMES WITHOUT LIGHTS

"Don't hide your candles in the closet—send them abroad" is the request from our church relief centers. Many millions of families in Europe and Asia have no lighting whatsoever in their homes. The countless candles and candle stubs lying around in American churches and homes, with their decorative value gone, would be a godsend to our neighbors overseas. Try to imagine what a blessing just one candle would be to a mother with a sick child.

Gather up your candles and stubs and send them prepaid to the nearest United Church Service Center at the following addresses: 236 Beacon St., Boston 16, Mass.; 101 Pine St., Dayton 2, Ohio; 1735 S. Waverly St., St. Louis, Missouri; 18 Warren St., New York 7, New York; New Windsor, Maryland.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

ARE YOU THE ONE TO DO IT?

A common phrase of today, "Something must be done for the ills of the world."

Are you the one to do it? Most of us fail to see it as a personal challenge. We pray for daily guidance and then go on our way complacently.

We pray. But if perchance, some challenge creeps in, we label it either "too big" or "too small" to be taken seriously.

The trend of the world is based, by necessity, upon the natural law of cause and effect. Let us not blame God if the world sways over to tyranny and despotism. He can only work through the hearts and brains of men willing to serve him. So when we pray for daily guidance, let us not condemn our world leaders. Rather, let us pray, and having stopped to pray, stay to listen, and having heard, go out to do his bidding. Yes, it's a personal thing—this world of ours.

IT IS MORE PROBABLE

"It is more than probable that the average man could, with no injury to his health, increase his efficiency fifty per cent."—Walter Dill Scott.

FELLOWSHIP OF THE CROSS

In the crucial hour of human history, Christians everywhere in the world are compelled to rescrutinize their basic faith and hope. Needless to say, God's truth, and God's truth alone, is sufficiently potent to guide baffled humanity through this period of titanic world transformation.

What, then, are unique, intrinsic, and fundamental in Christianity? To my way of thinking, the answer is, without doubt, Christ and His Cross.

The Cross is the symbol of Christian truth. It stands for the reality of realities—eternal God, Father of all mankind. It reveals the essential nature of God—love. That this love is revolutionary in technique, redemptive in purpose, creative in potency, and eternal in validity is most convincingly demonstrated by the Cross of Jesus Christ.

Christian love is selfless, long-suffering, perseveringly kind, consistently forgiving; therefore always reconciliatory, primarily peacemaking, and sacrificially peace-preserving. Love is rigorously self-critical, but generously tolerant of human frailties. It does not judge others complacently, but trusts in God's righteousness. Neither does it waste its moral energy in condemnation of evil-doers, but leaves vengeance to the wrath of God. Love saves. This is the spirit of the Cross victorious.

Towering above the wrecks of time, the Cross stands radiant with the prophetic promises of a new heaven and a new earth. To be a Christian is to belong to this fellowship of the Cross. And in the fellowship of the Cross is the hope for the creation of a new Christian world order.—Methodist Woman.

Clear vision is of little use without great courage.—Onward.

TO WHOM SHALL THE WORLD HENCEFORTH BELONG?

*To whom shall the world henceforth belong,
And who shall go up and possess it?*

*—To the Great-Hearts—the Strong
Who will suffer no wrong,
And who shall go up and possess it.*

*—To the Men of Bold Sight
Whose souls, seized of Light,
Found a work to be done and have done it.*

*—To the Valiant who fought
For a soul-lifting thought,
Saw the fight to be won and have won it.*

*—To the Men of Great Mind
Set on lifting their kind,
Who, regardless of danger, will do it.*

*—To the Men of Good Will,
Who would cure all Life's ill,
And whose passion for peace will ensue it.*

*—To the Men who will bear
Their full share of Life's care,
And will rest not till wrongs be all righted.*

*—To the Stalwarts who toil
'Mid the seas of turmoil,
Till the Haven of Safety be sighted.*

*—To the Men of Good Fame
Who everything claim—
This world and the next—in their Master's great name—*

*—To these shall the world henceforth belong,
And they shall go up and possess it;
Overmuch, overlong, has the world suffered wrong,
We are here by God's help to redress it.*

—John Oxenham.

LOYALTY AND ITS REWARD

In speaking to the Church at Smyrna, Jesus went on to enumerate the things that it had to offer and then said, "Be thou faithful unto death, and I will give thee a crown of life."

This passage might have two interpretations—one a matter of duration and the other, one of degree. In this passage Christ was thinking of the latter. He was admonishing church members to be faithful even at the cost of life itself. Many of them would give their lives for Christ during that early period. We are told that all the apostles except John sealed their testimony with their blood. There is a book entitled, "The Book of the Martyrs" in which the account of the tragic deaths of many of these early Christians is given. Many went to the stake to be burned with songs of praise to God on their lips. They counted themselves fortunate to be worthy to suffer death for Christ and his cause. The poet was thinking of this period when he wrote the great hymn, "Faith of our Fathers". We have the account of godly men like Polycarp who was a disciple of the Apostle John. At the advanced age of 86 he was brought before the courts and told that he must recant his teachings concerning Jesus Christ or be burned at the stake. He informed them that for eighty-six years he had served

Christ and that the Lord had always blessed him, and that down at the end of the way he would not deny his Savior. Then he challenged them to bring on the fire. They did and soon his body was reduced to ashes and his spirit had returned unto the God who gave it.

Bishop Ridley is another case of a heroic soul who paid with his blood for his testimony to Christ. It is said that in an hour of weakness on one occasion he signed papers of recantation. Later he repented of this deed and informed his persecutors that he would stand firm on the doctrines that he had been teaching. He was bound to the stake and the fire was lighted. As it traveled slowly toward his body, he reached down and thrust his right hand into it and held it there until it was burned off saying that it was with this hand that he had signed the papers of recantation.

Compare this loyalty with that of the majority of the church members of our day. The curse of indifference is blighting the modern church. Early Christians were loyal at the cost of life itself. They met in the dead of night in catacombs, caves and out-of-the-way places. No danger nor discomfort could keep them from being loyal. They knew that if they were apprehended at public worship they would be

killed but still they attended these services.

In our day we have nice churches, places of convenience and comfort; yet all over the world less than half of the church members have anything whatever to do with the church. And that, in the face of the fact that now as much as ever before we need a spiritually strong, active church. Lazarus of old lay at the rich man's gate begging for the crumbs that fell from his table. Today the world, broken, frightened and confused, is lying at the door of the Church begging for spiritual crumbs of courage, joy and strength. Will the Church be able to respond? God pity us if it cannot; but if it does, there will have to be a spiritual awakening. The million new members we are bringing in this year will have to find their places in a church that is thoroughly awake and able to foster their spiritual growth; otherwise, our time, energy and money will be wasted. It will be like pouring grain into a sack that has a hole in the bottom as large as its mouth—they will go right through. Unless the Church is internally revived, preachers will find themselves bringing new members in at the front door only to watch them slide out at the back. We have a double task. It is just as important to assimilate new members as it is to take them in. The assimilation process may not make as good record to report at Annual Conference, but still in the long run the health and life of the Church depends upon it.

The early Christians were faithful even at the sacrifice of their lives. More than half of the modern church members are indifferent at the cost of their spiritual lives, for it is a well-known fact that sins of omission will damn as surely as those of commission. The early people let nothing stand between them and loyalty but today many let material possessions, comforts and pleasures stand between them and their duty to God. Surely it isn't asking too much to insist that people be as loyal to the Church as they are to their business or their jobs at which they make a living. In a time like this no professed Christian should put his recreation or pleasure ahead of his duty to the Church. Many of us like to participate in out-door activities such as fishing, hunting, golfing, picnicing and driving around over the country viewing the beauties of nature, but we can't put these things ahead of the Church. We must spend our Sabbath, as well as considerable other time, attending public worship, studying, praying, serving, teaching and contacting others for God and the highest type of life.

May God help us especially in a time like this to suddenly grow deaf to the "call of the wilds", and become thoroughly awakened to the call of duty. We must be faithful in both the matter of degree and duration. We must fling ourselves into the thick of the fight at any cost or sacrifice, and we must be faithful as long as life on earth shall last—"Be thou faithful unto death, and I will give you a crown of life."—H. O. B.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.25 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
Complimentary

Office of Publication 1129 Donaghey Building
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS

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



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

TOM BROWN'S SHINGLE MILL

At the turn of the century, when I was pastor of Hunter Memorial Church in Little Rock, we had a very substantial member by the name of T. C. Brown, who lived in the country and owned and operated a cotton farm. In the summer time, to supplement his income and give his hired help employment, he also ran a shingle-mill. The shingles were made from the cypress trees which grew in great abundance along the river and bayous. The timber was made available by floating the logs down the river to the mill when the spring rains swelled the bayous.

One day I drove down to the mill, expecting to collect Brother Brown's contribution to the Conference Benevolences. Usually, if crops were good and shingles were abundant, he was very generous. On this particular occasion everything about the mill was very quiet. The hired hands were sitting about, doing nothing, and Brother Brown, himself, seemed in great distress. By way of explanation, he said that as yet there had been no summer rains, the logs could not be gotten to the mill, and no

shingles were being made. I saw it was not the opportune time to approach him on the purpose of my visit, but expressed my regrets and told him I would come again later.

Two or three weeks passed and I went again. Conditions were very different. The rains had fallen, the floods had come, and cypress logs in great abundance were waiting at the mill to be made into shingles. The machinery was running at top speed; negroes and white men were hurrying to and fro, loading wagons with bales of shingles, and rushing them to market. Brother Brown was in the office, as busy as a bee. He was glad to see me and when I mentioned the Conference Benevolences, he paid promptly and generously.

At that mill, that day, I saw the church in two phases. On my first visit she was operating on a cold collar. Nothing was being done except the gathering up of some old church letters and baptizing a few innocent babies.

On my second visit, the mill was a picture of the New Testament church, after the members had heeded the Savior's command and had tarried at Jerusalem until they had been endowed with power from on High. A mighty outpouring of the Spirit had come and converts by the thousands were casting their lot with the infant church. A revival was on and everything was running with ease and efficiency. What a difference!

This is also a picture of our Methodist crusade of evangelism today. If the Spirit leads, all is well. If not, heavy pulling is ahead. May God help our Methodism to wait before Him until the "fire falls" and the power comes, otherwise the machinery will rattle but nothing worthwhile will be accomplished.

The Cumulative Effect Of A Revival Meeting

PAUL speaking of the various methods he used to win people to the Christian life said, "I am made all things to all men, that I might by all means save some." The church today should be as versatile and as adaptable in its methods of soul-winning as was the Apostle Paul.

Because there are some people who will likely not be reached in any other way, the church should continue to use mass evangelism along with other effective methods now used.

There are many adults who have completely dismissed the thought of Christianity as something needful in their own lives. Consequently the occasional hearing of a sermon or an occasional personal appeal does not reach deeply enough into their thought-life to seriously affect them. They soon dismiss any influence these occasional appeals may have on them.

Suppose, however, that a man hears a great evangelistic sermon Sunday morning, with an appeal for a decision. His wife succeeds in bringing him back for the evening service and again he hears a gospel appeal from a little different angle. He may begin to think there is something in religion but is not impressed deeply enough for definite action. He has become interested, however, in the meeting and his wife is able to get him to attend the evening service each evening for a week and a half or two weeks. Each time he goes, the values of the Christian life are presented from a little different angle and he gets a more well-rounded view of religion that he has had for years. The effect of the various gospel messages continue to "pile up" on him until their cumulative effect finally brings him face to face with the fact that he is a sinner before God and lost here and hereafter unless he can bring himself into harmony with Christ's plan for life.

That sense of his need for Christ and religion has come at the end of various continuous appeals, lasting for days. It is quite likely that people of this character will be reached only through some form of evangelism that is intensive and protracted.

There is nothing mysterious or unreasonable about a revival meeting except as our human frailties inject objectionable features into the revival that are unnecessary. It is the rejected cumulative effect of a revival meeting that gives it additional power.

Methodism's First And Greatest Evangelist

JOHN WESLEY, the father of Methodism, with his co-workers, was so methodical in his conduct and ministry that he and his followers were called Methodists. Paradoxically, he had such a boundless enthusiasm and tireless passion in his preaching to the unchurched of England that he may also be classed as Methodism's greatest, most constructive evangelist.

The influence of the evangelistic message and mission of John Wesley



did not end with the group of ministers he gathered about him in the early days of the Methodist movement. For almost one hundred and seventy-five years Methodism and Evangelism were almost synonymous terms.

For the past twenty years we have been having one great movement after another which has been calling on the ministry and membership of our church to make a reconsecration of life and regain the evangelistic fervor of our fathers and to rekindle the fires of evangelism on the altars of our church.

In this year of Evangelism, there must not only be "joy in heaven" over sinners that are repenting, there must also be joy in the heart of Wesley to see Methodism again on the march.

One Advantage Of The Mass Revival

OF the many reasons that might be given for the continued use of the revival meeting one is the spiritual help which this method of evangelism brings to the whole church community.

Quoting from the Methodist Ritual for "Receiving Persons Into The Church" we find among others the following reasons for the preservation of the church: "... the edification of believers, and the conversion of the world." Evangelism is the spirit of the church which would accomplish these purposes.

While the program of visitation evangelism may reach more people in the matter of decisions for Christ and membership in the church, the revival meeting will likely go further in "edifying the believers" of the church. The strength of the visitation program lies in the use of well-trained laymen to reach the unreached. Thus, only a small proportion of the membership, and this usually the most mature spiritually, participate in the visitation program. About the only benefit which the greater proportion of the membership receives in the program is witnessing the new additions being received into its fellowship.

Many a revival meeting is felt to be successful if only the membership of the church is "revived." In their fellowship with other believers, in the inspiration of congregational singing, in the experience of prayer, and in the hearing of gospel preaching all believers are strengthened. Children, young people, and adults may all have a share in this period of intensified spiritual cultivation. All the various organized activities within the church can feel a responsibility for the publicity, preparation, and planning of the revival. The net result is usually a reawakened and inspired church community.

While the revival meeting in recent years may not be recording the number of decisions as other methods used, it is helping a goodly number of our people who might not be helped otherwise.

No Paper Next Week

As usual there will be no issue of the Arkansas Methodist in the week of July 4th. The Sunday School lessons for both July 7th and July 14 are published in this issue.



The Evangelistic Mission Of Methodism



By JOHN MEEKS McCORMACK,
Little Rock Conference Secretary of Evangelism

BISHOP CHARLES C. SELECMAN wrote fine booklet, "The Primer of Methodism." It has had wide circulation and is filled with value for the Church and for all who would know the basic truths about Methodism. Bishop Selecman's booklet has reminded us again that Methodism is evangelistic in origin.

I. What is Evangelism?

Evangelism comes from the root word (e-van-gel) meaning "Good News." The General Board of Evangelism publishes a small evangelistic publication called "Tidings." This is a good name for such a magazine filled as it is with the "good news," "Glad Tidings," of the evangelistic march of the Church. The message found in the Bible that "the wages of sin is death but the gift of God is eternal life" is "good news." It seems to me that any gospel sermon bearing a Bible message would be called an evangelistic sermon. I never stop and ask, as I prepare my sermons, "Is this an evangelistic sermon?" I open the Bible and preach what I find recorded, as the Spirit gives guidance and inspiration, and always, when this is done, I feel that we have had an evangelistic service. Those who are members of the Church need evangelistic services.

A great evangelistic meeting may be held without a sinner present, but we want them to be present and, if we had more great evangelistic services, it is my conviction that more of them would be present. Evangelism is not limited to a method of any one kind. We have some who limit evangelism to a certain method, called educational visitation, or mass evangelism. Let us not confuse the method with the real thing. It is not the clothes that counts but the life within the garment. The real living message of God's love, as revealed in Christ, forgiveness, salvation, abundant living, through the power of the spirit, is the heart and life of our work and worship. This may wear the robe called public evangelism, or personal evangelism or educational evangelism. The robe does not matter. Educational evangelism must bear this "good news" or it has no place in the Church of Christ; our public Church services must bear this "Good News" or the doors should be closed and the mockery and sham ceased; our private and personal effort should bear in life and conversation the "Good News" from Heaven or we should cease calling ourselves Christians. Evangelism is spreading the "Good News." Does your life say a word for Christ? Are you bearing the message of God in your life; a message not of hate, pessimism and despair—but of Victory in Christ? If so you are one of the Evangelists for Christ in this hour in which there is so much bad news.

II. Christ and Evangelism

Christ never preached over the radio, or wrote any books, or went out to shout at the top of his voice and run back and forth across the stage and jump the pulpit. He never placed a tub at the altar to gather in the offering at the close of the revival. He helps me today. His whole life was "Good News." His life is like a love letter from Heaven to a lost generation. He moves quietly; we touch His garment of purity and feel His virtue and healing power. We bow in weakness and breathe forth our prayer to the Father in the Name of Christ and we arise so full of power; the power of calmness, passion for His Kingdom interests and to be more like Him. One mother received a letter saying her son was killed in battle. A few weeks later she received another letter saying that he was on his way home. That was good news. Christ is "Good News." When I was pastor in Texas a family received word of the death of their son. I went to the home, the mother was in bed heart-broken. The father just held my hand and wept. Two months later that boy called them over long distance. He had been picked up at sea and lived on an island for a while. I saw him sitting between his parents in our church. I felt I was preaching to one who had come back from the dead. What

wonderful news when he called them! What wonderful news when Christ came forth from the dead and said, "Lo I am with you always."

III. Methodism and Evangelism

Methodism was not so much a new doctrine as it was a "New Life." W. W. Sweet in his history of Methodism says on page 27:

"Methodism arose out of two great urges; the first was the religious experience of John Wesley, the second was the great spiritual destitution of eighteenth century England."

The "Good News" was not being heard from the average pulpit. Formalism and plain sin had walked into the sanctuary. The hungry sheep looked up but were not fed. On May 24, 1738, Wesley was worshiping in a Moravian



REV. JOHN M. McCORMACK

Church on Aldersgate Street, London, and said of it:

"I felt my heart strangely warmed within me. . ."

We all know the story. His own Church, of which he was a member and in which he was an educated minister, locked its doors behind him. He, the evangelist, Christ centered and spirit-filled, went out to preach to the masses who would not attend the formal churches.

Methodism began as a great revival, it continued as a great revival of evangelistic passion and power. Stress was placed upon the new birth, the baptism of the Spirit, holy life and holy Christ-like love. The Bible was preached and the church grew to become a great power for God and good in the world. Early leaders of Methodism did not set aside one year calling it the Year of Evangelism. This was unnecessary for every year was a year of evangelism. It is a sad day in our Church life when a Church wanders off from the central mission of the Church—that of Evangelism. We began to lose members; the Sunday School began to drop in attendance; thousands of churches did not have enough "Good News" to win one single convert and now we have launched the "Crusade for Christ."

Shall Evangelism soon be forgotten again? October 6, 1946, World Wide Communion Sunday, officially ends the year of Evangelism. It has been a good year. We will always have a good year when the heart and soul of the Church is wholly evangelistic. During Palm Sunday and Easter Sunday over 400,000 souls were brought into membership of the Church. Over 400 new churches have been erected or re-opened during this year of Evangelism. The number is expected to be over 500 before October 6. Preachers and laymen have said: "This has been the best year of my life." The reward for an evangelistic job well done is eternal joy. This is the kind of joy possessed by Christ. Did He not say: "Let the joy that is in me be in you." He is not speaking of the kind of joy and short lived pleasure found in the night club, the beer joint or the gambling den with its smoke and smut. He knows that this is tragic

and that the pleasures of sin last but for a season.

My greatest joy as I think of life and all that is in it comes when I have helped somebody to become a Christian, to follow Christ. To see the altar filled with reverent, penitent souls in humble confession, is a Divine experience filled with heavenly joy. The happiest church is the evangelistic church. The happiest individual is the "Soul Winning" individual. The scripture says: "They that turn many to righteousness shall shine as the stars for ever and ever." There is no darkness in the evangelistic church.

IV. How may we have an evangelistic Church?

Not by education alone. We have been stressing education for years. It is good only if it is Christian. Education without the edifying power of the Christian Spirit, the "Good News" of Christ ends in tragedy. Science today is filled with fear, if reports are true. One national and international leader recently said, "Scientists were never more humble than now." The atomic bomb is here. They are saying that unless the Church become evangelistic and the old Adam is destroyed the new atom will get us.

Not by riches alone. In Revelation 2:9 there is a warning word to the Church at Smyrna. That word needs to be spoken today to our modern church. "Rich in thing and poor in soul," is our present dilemma. If Jesus should walk into our modern temple he might again say to us, that it isn't the gold of the temple that sanctifieth the temple but the God of the temple that gives it real value.

Not by being self centered. The artist drew his picture of a dead church. It was a beautiful stone building. It had a fine pipe organ and choir and money in the bank. The little box in the entrance had "Missions" printed across it. The opening was covered with a "cob-web."

Not by compromising with the world. In our youth meeting recently we had a discussion along this line. One youth told of a Church in Little Rock that meets once a week for a bingo game and had over \$200 in the jack pot recently and one young girl a friend of one of our young people won \$20. All gambling is not in gambling dens. I recently had a letter from a young ministerial student telling of conditions in the college he is attending. He was disappointed in the worldly attitudes and practices going on upon the campus. We are saddened today that our churches and colleges are not more evangelistic. Is the Church so evangelistic that poor lost sinners know that there is help for them? Recently, here in Little Rock, a man within a few blocks of about twelve churches leaped from the bridge into the Arkansas river and was drowned.

All churches today may be evangelistic. No denomination has a monopoly upon evangelism, but some are succeeding in this work where others are failing. The Church of God from 1934-43 had an increase in Sunday School of 63.2 per cent. The Nazarene Church had an increase of 27 per cent. The Methodist had a loss of 13.1 per cent. I have been reading "The Smaller Sects in America," by Elmer T. Clark. These 288 pages tell of the rapid growth of many of them. We criticize them, or some do. We should remember that early Methodism was called a sect by the established Church of that day. Methodists were persecuted, hated and looked down upon. God blessed them because they were evangelistic. He is doing the same today. If the established church becomes too proud to kneel at the altar God finds some one who will. If the established Church becomes so interested in creed and form that Christ and holy faith is neglected then God looks elsewhere. He will not be without a true witness. The established Church of today, with her modern life, may be evangelistic. She may be if she gives out the word of God and lives it. To be evangelistic is to give to the world "Good News." Our life and work and word must all unite in bringing about a Church with such power that no man can walk by in hopeless despair and leap

(Continued on Page 7)

Evangelism Marches On

By H. O. BOLIN, Pastor, Grand Avenue Church, Stuttgart

WE are making great progress in certain phases of evangelism. Large numbers are uniting with our Church. It seems now that there is a possibility of reaching the goal of a million new members during the year. This will be an all-time record, along this line, for Methodism. It is doubtful if any other religious group in our nation has ever surpassed it. If, however, these gains are to be held and this progress is to continue there are some things that must be carefully borne in mind.

First, we must realize that this year during which the special emphasis is placed on evangelism is merely the beginning. Evangelism is not something you can turn off and on like a water faucet. The spirit of evangelism should continue down through the years. It did prevail during the early period of the Christian church, and made of that church a power that turned the world of that day upside down.

Again, if we are to hold the gains already made and continue our advance, we must assimilate the new members who come into the church. People who are brought in and not assimilated are hurt rather than helped, for they will finally drop out anyway and it will be harder than ever to bring them back again. This assimilation simply means bringing them into full fellowship with the other members of the church and permitting them to share in carrying out the program of the church. In all realms of life, work is a great blessing. This is preeminently true regarding Christianity. The branch in the vine that does not bear fruit is cut off. The injunction is, GROW OR PERISH; DO OR DIE. We have all seen people backslide. We have seen individuals of whom it could be said, "The last state of that man is worse than the first." There is one thing, however, that we have never witnessed and that is, a person fall by the wayside while he was busy in the worship of God and the service of humanity. Branches that bear fruit are purged that they may bring forth more fruit.

We are here in a great war—right is marshaled against wrong. We have perfect assurance that right will finally win. We are greatly encouraged by realizing that we are fighting on the winning side. But in this battle we must use the same wisdom that our military friends would exercise. We will recall how successful armies always consolidate their gains. That is what we mean by assimilating these new members. We must ever keep before us the fact that the Church must be alert spiritually, otherwise it will be embarrassed by its own success in the matter of adding to its numbers. Some may contend that such additions cannot be made unless the Church has already been revived. Others will claim that in adding these new members the Church will be revived. There is some truth in both of these statements, but there is also an element of danger in assuming that a church is always revived merely by the reception of a great number of new members. The work of such additions may be a mere mechanical process; simply adding numbers to numbers. In answer to the question, "What is the greatest need of the Church—more members?" a wise Christian leader replied, "No. We need more members all right, but our greatest need is better members." He is right. It is also a fact that when we get better members we will also get more members, for the Church with such members will wield a greater influence. But we must never take it for granted that the mere reception of new members—even on a basis of a million a year—guarantees the fact that the Church is or will be internally revived.

Our leaders are very wise in having the year during which the special emphasis is placed on evangelism followed immediately by the one of stewardship. Stewardship is the obligation side of Christianity. It might be defined as Christianity in action. Paul was thinking of this when he said, "I am a debtor." Christianity is a life of sharing. Too long we have thought of Christianity as an insurance policy—one that will keep a person out of hell and help him get

home to heaven. Jesus never thought of it as such. His challenge always was to a life of sharing and service. He called people to follow him and promised them that in so doing they would have to love, sacrifice, suffer and work. For some the price was too great. They turned away sorrowfully never to come back again. In the place of becoming perturbed about the matter, Jesus quietly turned to the twelve and raised the question, "Will you also go away?" The multitude was gone, but Jesus wasn't bothered. Better than any one else he knew that numbers alone is not the big thing in life. It is the type of Church as well as the size that counts.

Surely, our leaders were thinking of the matter of consolidating the gains made during our year of evangelism when they had it followed by stewardship. There is nothing that will



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more perfectly establish both our new and our former members than the faithful practice of this great principle. The danger to new members of falling by the wayside will pass for all who seriously enter into this program. The others, like so many of our former members, will spiritually die. Stewardship looks toward the building of Christian character both in one's self and in others. There is nothing bigger in life.

Another thing that will keep evangelism on the move is a greater realization of present world needs and the fact that these needs can only be met by a church spiritually strong. Our social order today has within it the elements of its own destruction—greed, selfishness, hatred, race antipathy, lust for power, prejudice, and fear. One may call attention to the fact these qualities have always been with us. But the difference now is, the people who let these qualities predominate in their lives have at their disposal machines of destruction which will enable them to annihilate civilization. If civilization remains alive on the earth, a hundred years from now history will record the fact that it was saved by the Church, Christ said to his followers, "You are the salt of the earth and the light of the world," and if this world rots in sin and perishes in the dark the responsibility will lay at the door of the Church. As Lazarus of old lay at the rich man's gate begging for the crumbs that fell from his table, so the world today, beaten, disillusioned, confused and frightened is lying at the door of the Church begging for spiritual crumbs of hope, peace and security. Will the Church be able to meet the world's need? A church that is spiritually strong can. That is where evangelism comes in. If anyone is at all inclined to imagine that there is some other way out rather than through organized Christian effort, let him take a little time off to reconsider the evils we face today. These evils are so obvious that we do not need to waste time and space to mention them again. There is also a great truth which is equally obvious and that is, there is no antidote for these evils in any other system of life outside of the

teachings and example of Christ. If this be true, then the hope of the world lies in a spiritual Church and the hope of a spiritual Church lies in the work of evangelism. This really makes evangelism the most important influence in the world today.

Yet again, if evangelism is to continue on its forward march, we must use every possible method—visitation, personal, educational, and mass evangelism. Many people go off at a tangent in the matter of evangelism. They let prejudice prevent them from appreciating and using all of these methods. A man who has been holding mass revivals for the past 31 years, remarked recently, "Visitation revivals are of the devil. The idea of them was hatched out in hell." He contended that people who were won in this way were not really won to Christ; they were only persuaded to join the Church. He let his prejudice lead him into refusing to use the oldest and one of the most effective ways of Christian evangelism. This is the method that Christ used most effectively. He said, "Go out into the highways and hedges and compel them to come in." He sent them out two by two to do this work. More people are won to Christ and the Church through educational evangelism than by any other method. Very few people, if any, are even won to Christ who have not at sometime received some religious training either in the home or the church school. In fact educational evangelism is so effective that there are some who use this alone and discount every other method. They are making a mistake. All of these methods should be recognized as helpful and used at every possible opportunity. We will have to do this, if evangelism really comes into its own. Some times one method is best and some times another, depending upon conditions. There are other times when the blending of all methods, or at least some of them, is the most helpful. No mass revival can possibly be successful now that is not accompanied with a lot of visitation.

Still another requisite to the advance of evangelism is deeper consecration on the part of all concerned. There is no need in counting blessings; that merely leads to confusion. But there is a difference between justification and consecration. When a person becomes justified before God he gets the Holy Spirit, but when he becomes consecrated the Holy Spirit gets him. That is he makes a complete and unreserved commitment of his life to God. It was said of Jenny Lind, "God can get anything she has." The same is true with every consecrated Christian. Such an individual commits his time, talents, training, possessions—in brief himself to God. Paul said of a group "They first gave themselves to Christ." This consecration brings a consciousness of the presence of God in the life of the individual. The Holy Spirit takes possession of his life.

Last and very important, let us realize that evangelism (which is Christianity at white heat) has saved the Church and the world in other ages. England was saved and a bloody revolution, like that which swept over France, was prevented by a revival led by the Wesley brothers and Whitefield. America was saved for God and righteousness by a revival that broke out under Jonathan Edwards and was carried to complete victory by the Methodist circuit riders, led on by "The Prophet of the Long Road." In our day we come upon an even greater crisis. Civilization itself hangs in the balance. The hope lies only in a strong church. The strength of the Church lies in evangelism. Will the Church be able to meet the challenge and save the day. Under God and by His help—yes. Evangelism marches on.

When the pathway of duty runs counter to the highway of personal pleasure, any detour from the Duty-road calls for an exorbitant payment in the coin of honor at the toll-house of conscience.—The War Cry.

Without the assistance of natural capacity, rules and precepts are of no efficacy.—Guintilian.

The Joy Of Soul Winning

By GARLAND C. TAYLOR,
North Arkansas Conference Secretary of Evangelism

I say unto you that likewise joy shall be in heaven over one sinner that repenteth; more than ninety and nine just persons, which need no repentance. Luke 15:7.

HERE have been many great days in your life. As you look back over the path you have been traveling thus far, there are many days and events that stand out in your memory. For instance that was a great day when you were born into the world. Although you knew nothing about it, it was a great day to someone. I am sure it was a great day for my mother when I was born, as I was her first baby and the kind of mother that I knew her to be, she must have realized the responsibility that was upon her—an immortal soul had been born and placed in her care. So it was with your mother when you were born.

Another great day was the first day at school, when mother had to go all the way with you that first morning, and perhaps had to stay with you because you cried when she started to leave. I am sure you remember it. And then in about twelve years you were to graduate from high school, and you came marching down the aisle with your classmates, dressed in cap and gown, keeping step with the music. What a day!

Then one day, after you had found, sought and won the heart and hand of the one that you felt sure was made for you, you stood at the altar of matrimony and assumed those sacred vows that unite two loyal hearts in one. You were ready then to make a home of your own. Do you remember the day you moved in to begin housekeeping? What a great day!

But the greatest day that has ever come to your life, or that ever will come to your life, is that day when God came into your life. Well do I remember when as a boy ten years of age in the Methodist Church at Quitman, Arkansas, along with others I knelt at the altar and said "yes", to the spirit of Almighty God. What a sweet and glorious experience that came into my soul. Dear Brother Bristoe was the pastor at that time; Miss Ida Martin was my Sunday School teacher. I felt that they were both great saints. Thank God for consecrated Sunday School teachers and preachers who have meant so much to my life. And then when I joined the church, stood facing the audience and assumed the vows of the church, and the entire congregation came down to give us the right hand of Christian fellowship, Miss Ida put her arms about me, and my mother with tears of joy running down her face kissed me and said "God bless you my boy." I have never gotten away from that experience. I have been a prodigal, I went away, but God only knows how many times in my waywardness have I thought of that sweet experience that came to my heart when just a child. I often feed my soul upon its memories when the going is hard and the skies are heavy. Brethren, there are not enough devils in hell or out, to make me believe that something did not happen on that day long ago. Yes, God was there, and as a child I met Him, and He spoke to my heart, and I said to Him "I will try, I want to be a good man." Oh! the memory of the day when God came into your life, live it over again and again in your mind. It will be food for the soul.

The next greatest day of your life was when you led a soul to Jesus Christ. I sometimes feel that the nearest heaven that I have ever been

was when I was standing beside a soul that had been transformed by the power of the blood of Christ, and to feel that God had used me, even me, unworthy as I feel, in the bringing of an immortal soul from darkness to the marvelous light of the Son of God.

I have read somewhere that someone asked Dr. Lyman Beecher, this question: "Mr. Beecher, you know a great many things, what do you count the greatest thing that a human being can be or do?" And with no hesitation the famous pulpiteer replied, "The greatest thing is, not that one shall be a scientist, important as that is; nor even that one shall be a statesman, vastly important as that is; nor even that one shall be a theologian, immeasurably important as that is, but that greatest thing of all," he said, "is for one human being to bring another to Jesus Christ the Savior". Surely, he spoke



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wisely and well, it should be the supreme ambition of every individual Christian to bring somebody to Christ. The supreme method for bringing people to Christ is the personal method, the bringing them to Him one by one. That is Christ's plan. The early church went out and in one short generation shook the Roman Empire to its very foundation. It was a pagan, selfish, rotten empire, and yet in one short generation, the early church shook that Roman Empire from center to circumference, and kindled a gospel light in every part of the vast domain. And they did it by the personal method. I believe that Christ expects every friend of his to be a soul winner. He has given to us this high and exalted privilege. He could have given it to the angels, or He could have used many methods to bring the world unto Himself, but He honored you and me with the glorious privilege of sharing with him in the saving of the world. This is our duty; this is our privilege; this is our responsibility. How are we going to do it, yet, how?

I believe the method given to us by the General Board of Evangelism is the most Biblical, the most workable and the most practical that the church has ever known anything about, and any pastor or any congregation that will use it will get some results. Perhaps you cannot use it as effectively as Dr. Guy Black, or Dr. Dawson Bryan or a number of others who have

specialized in this field, and yet I am saying, that it will work in any church, in any community. All we have to do is to get it on our hearts that we are going to do something about this business of bringing in the lost and then work at it.

The first and one of the most essential steps to take, is make a community study, what we have formerly called the religious survey. You may think you know all about your particular field, but I will assure you that you will be surprised in how many prospects you have if you will make this survey. That is number one. You are seventy-five percent defeated if you fail to do this.

The next step is to call together a few of your most consecrated workers. You may not be able to get many but in every church there are two, three or four to whom you can sell this method and who will be willing to go out and help you do this work. Set aside two, three or four evenings, whatever you think it will take to cover your prospect list and go out after them in the spirit of prayer in the name of the Lord and you will win some. Far too many of our churches had to report last year no additions on profession of faith. Brethren, I am pleading with you in this message, do not let that happen again.

Then, I would like to urge that station pastors hold at least one revival meeting during the summer in the rural area. You may think that you have a heavy load in your own parish, and true most of us have, but that brother of ours in the rural section and small town needs your help badly and you need to help him. It will do you good to get away from your own congregation and preach and pray, work and toil to help some brother minister who is in dire need. A number of pastors have asked me to help them secure a man to hold their meeting, so if you can and will help, let me or your district superintendent know and we will try to place you at a place not too far from your home.

Brethren, this is going to be a big job. It is going to take all of us working together if our conference reaches its goal in evangelism this year. We have reached about sixty per cent of our conference goal. I know we have our summer revival season for the circuits and smaller towns ahead of us, but we must make it count for all there is within us. Let us give a good account of our stewardship in the field of evangelism now.

If you get your layman working at this job you will do something for them; they will have an experience they have never had before. A team in our visitation revival last January went into a home and found the father of two small children sick. They prayed with him and he made his commitment, signed the decision card. Just one week from that evening he was dead. That experience did something to the layman; he will never be the same again. About the last thing the man said before going away was "Thank God for the men who came and led me to Jesus."

Oh, what a work, what a work, yes, there was joy on earth, and there was joy in heaven for a soul had been born of the spirit.

So you see that we have an opportunity to bring joy to our own hearts and lives, joy to the hearts and lives of others, and joy in heaven. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. Luke, 15:10.

THE EVANGELISTIC MISSION OF METHODISM

(Continued from Page 5)

from a bridge. The pulpit must be evangelistic. So many are saying, "We want the Bible preached." Last week I heard a fine Christian woman say, "I am starving to hear some old time, old fashioned country preaching." She is a college graduate, has taught school and is

highest type of womanhood. Our personal evangelism, going into the homes and winning people to a profession, is fine. Into what kind of a Church do we bring them? One lady said that it broke her heart to know that after she had won some people to Christ, her Church was so cold and dead they soon drifted away. Do you have freedom? Is the Holy Spirit honored? Is the music evangelistic? Do you ever give

the people a chance to testify? Is the Bible preached? Are souls saved? Is your Church an evangelistic Church? Do you desire an evangelistic Church? Do you pray that it may be? We may have an evangelistic Church. Evangelism like charity begins at home but it does not end there. Matthew 4:19 should be carved into the very heart of the modern Church: "Follow me and I will make you fishers of men."

The Successful Revival

Board of Evangelism South Central Jurisdiction
By DAWSON C. BRYAN, Chairman

SUMMERTIME, is here with its peculiar contribution to the harvest of souls for the Kingdom. During the months of this season revivals will be held all across our nation. Many ministers and congregations depend heavily upon summer revivals for an ingathering in membership.

This year we shall be watching with keener interest than ever the results of these protracted preaching endeavors, and we shall be praying that the victory for righteousness will be great. The eyes of the religious world are upon us Methodists as we near our goal of a million persons reached for active Christian living. Everything we can do for the cause we must do with earnestness and devotion.

In *The Evangelical Christian* is recorded the incident of a New England minister who was called to a new parish. He preached the same sermon on three successive Sundays. The congregation was disturbed and asked that he "sing a new song unto the Lord." He replied that he would continue to preach the same sermon until the people began to practice it. Even so, in much of our writing and preaching we find it necessary to repeat our suggestions. It is the old, old story, but it comes to us with new interpretations and adaptations.

In the case of summer revivals we feel that the use of personal visitation will make the spiritual results more effective. Where visitation is done, there will be a more cooperative and gracious relationship between the pastor, congregation, and new converts and greater accomplishments will be guaranteed. It was the Master's way. "As thou hast sent me into the world, even so have I also sent them into the world."

"I have discovered the secret for my summer revival," said a pastor of a four-point circuit. I call it a 'Walking Revival,' and the more we walk the greater success we have."

When asked what he meant, he replied that people were making Christian commitments in the church services because they had been personally called upon and most of them won for Christ prior to the services. Evangelism in the homes makes possible an evangelism in the church. He indicated a fact that further study proves true: that all successful revivals of the past have been implemented by personal workers.

Many years ago there was a wonderful revival in the old home church. The evangelist came and preached powerful, appealing sermons. The people came to the altar, made their confessions, and united with the church in large numbers. But, like every successful revival in those days, the "advance man" had arrived two

weeks before, had set up two groups, first the cottage prayer meetings, and second the band of personal workers. For these two weeks in the homes the members prayed by name for certain individuals whom they hoped could be won. During the revival the personal workers met prior to the services for instruction, prayer, and assignments to certain unsaved persons. The following day the personal workers would go to stores, out to the man doing chores in the barn, and to the home, to urge acceptance of

hands a method of using laymen to implement the power of special services. The program which our churches have used in Visitation Evangelism prepares them for revivals this summer. If the teams of trained workers are used by the pastors, success will follow. There are two plans of coupling visitation evangelism with the revival meeting.

The first plan is to have a four-day visitation evangelism program the week preceding the revival. The plan begins with a supper, renewed or repeated training for a half hour, then the teams go out two by two—for one purpose, to get Christian decisions. The great danger is what the visitors will merely ask people to attend the revival. This is not the primary purpose. The visitors should seek to win people to accept Christ and secure consent to join the church. That is just what the personal workers used to do. When the decision is made, then the converts are invited to attend the revival services and make public their decisions. If the visitors do not secure a decision, the prospect should be encouraged to attend the revival services, where under the influence of the preaching the Holy Spirit may renew the appeal.

One pastor said, "Because of the work of our teams we gave the invitation Monday night, and, to everyone's surprise, six people came forward, including two whom we had not expected. So from the first day our revival was on." This plan of having a visitation program prior to the revival is probably the best.

The second plan is to use the trained visitors during the period of the revival services. The workers meet each night following the church service for instruction by the pastor, make reports of the previous day's visiting, and receive assignments of prospects to be visited. The calls may be made during the day, preferably the afternoon and during the hour prior to the evening church service. At that hour more people will be found at home, more families will be together than at any other time. Thus a greater opportunity will obtain for the efforts of the visitors to be fruitful.

Again the workers must be reminded that they are not to invite people to attend church. They are seeking Christian decisions. After they have succeeded or failed, then the invitation to attend the special services is always given.

Revivals in this Year of Evangelism will win people to Christ in proportion to the hard work both pastor and people give to visiting from house to house. This is the testimony of those who have combined visitation and preaching and have accomplished miraculous results.



DR. DAWSON C. BRYAN

Christ. At the services when the call was given, people would step across the aisle and ask their neighbors to make the supreme decision. Then as the preacher made his appeal those who had yielded to the persuasion of the personal workers and those "under conviction" came forward for prayer or to "give the preacher their hands" indicating their faith in Christ. Even with the mood of expectancy and the strong preaching there would have been no great revivals "in those days" without the help of personal workers.

The reason for the failure of the average revival today, where converts are not being won, is that there are no personal workers and no personal solicitation. Successful revivals today are undergirded by dedicated Christian visiting.

Two Plans

God in His providence has given into our

How To Have An Unusual Revival

By HARRY DENMAN, Secretary of the General Board of Evangelism

Want an Unusual Revival

- 1—Want it enough to pray for it
- 2—Want it enough to plan for it
- 3—Want it enough to work to have it

Believe You Can Have an Unusual Revival Plan for an Unusual Revival

- 1—Ask every member of the church to pray at a definite time for laborers to reach the unconverted and the unchurched.
- 2—Ask groups to meets in homes to pray for laborers.
- 3—Find the unconverted and the unchurched by
 - a—House-to-house visitation.
 - b—Asking every member to report the names of their friends and neighbors.
- 4—Arrange to secure a preacher and song leader for the revival who will visit the unconverted and unchurched in their homes.
- 5—Select and train men and women to visit the unconverted and give them an invitation to

- accept Christ and unite with the church.
- 6—Advertise all over the community the hours, dates and place of the services.
- 7—Set a minimum number to reach for Christ and the Church during the revival.
- 8—Ask for workers to visit each night for a week prior to the revival, asking the unconverted to commit their lives to Christ.

Do the Things Necessary to Have an Unusual Revival

- 1—Have a good choir to lead the congregational singing.
- 2—Ask the people to read the New Testament daily during the revival.
- 3—Fix a regular hour each day during the revival for the workers to visit the unconverted and unchurched. Some can go in afternoons. Some can go prior to or subsequent to the evening service. In the visiting have them to invite the unconverted and the unchurched to accept Christ just as the

preacher does after the sermon in a public service. Remember that men and women can and will commit their lives to Christ at the altar in their homes as well as the altar in the church.

- 4—Lift up Christ in the Visiting, the Singing, and the Preaching. Christ came that men might have life here and hereafter. Men are searching for Life. Give them Christ. "For whosoever shall call upon the name of the Lord shall be saved." Christ wants all people to be His followers. Try to reach as many as possible and invite them to commit their lives to Him.

5—Do the unusual

- a—Do unusual praying.
- b—Do unusual visiting.
- c—Do unusual preaching.
- 6—Pray for a verdict; visit for a verdict; sing for a verdict; preach for a verdict—if you want an unusual revival.

Victory In Rural And Town Churches

District Superintendent of Jonesboro District
By J. ALBERT GATLIN,

THE challenge has been sounded! Will the churches of the great Southland answer the call and through the summer months go out to bring victory to Christ in this Year of Evangelism? Thus far we are behing in winning our share of people to Christ in the Year of Evangelism and the Crusade for Christ during these summer months. We can have the Victory—IF! We can have the Victory—HOW!

V — Vision for Revival

We can have the victory if we have the vision for a revival. The fields are white unto harvest. There are teeming thousands of unsaved people: Children who have already reached the age of knowledge of right and wrong; youth who are straying from the paths of righteousness; adults who have settled down to staid indifferent living. We can have the victory if we will have the vision and give ourselves to unselfish service. The preachers must preach. They must visit. They must organize their forces—How?

Preach with power. Preach the doctrines of the Bible and the Church. Preach for a verdict. Preach what we are certain of and be certain of what we preach. People still like to hear the preaching of the Word. Let us take a great text and deliver our souls. People in the great rural sections will come to hear earnest preaching. Particular attention should be given to the invitation. Closing with a vivid and pungent peroration which calls for an immediate decision during the singing of a suitable invitation hymn will help those who are in the valley of decision to step forth into new life.

Even so, the preacher must do more than preach. He must spend much time in visiting from place to place. He must go into the highways and hedges and compel them to come in. He must be aware of those who should make decisions, and he must make an earnest personal visit to them.

Mr. A. was attending preaching services. He was almost decided, but not quite. A long walk through a muddy field by pastor and helper, to see him where he was at work, convinced him that there was more than shallow interest in him. That night he was converted.

Mr. B. was a fisherman. He did not attend services regularly. A visit in his fish market among his nets and fishing tackle, a prayer and a word of kind interest, together with an invitation to the services helped him to decide for Christ. That night he attended and made his public decision.

Mr. C. was a young farmer. He had attended the services. A visit out in the field with a challenge for discipleship to Christ and the dedication to God of all of his life brought him to a decision there, and his public committal followed.

Mr. D. was ill upon his bed. He could not attend. His journey of life was nearly over. Two fine Christian workers sang and prayed. On the second visit, he was gloriously saved. His brother, also an old man, knelt by his bedside, and both received baptism at the same time.

The preacher must get his laymen to visit. Mr. E. and Mr. L. had already been cultivating Mr. F. before services had begun. Through

their efforts, and the power of the services, Mr. F. found Christ and a joyous experience. Then because of Mr. F. an entire community was entered and a new unit for Christ established.

The preacher must organize for a revival. There must be a definite knowledge of his community through a survey made by capable workers. There must be definite assignments to responsible committees for doing necessary things. The visiting, the entertainment, the ushering, the grounds, the building, and everything should be well planned and carried through. Many revival campaigns fail because there is no plan and no purpose. The revival



REV. J. A. GATLIN

in even the smallest church must have purposeful planning.

I — Inspiration

Victory must come by the inspiration of the Holy Spirit. "Not by power nor by might, but by my Spirit saith the Lord" (Zec. 4:6). "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8). When we wait until we are empowered, we go out in strength. When we go only in our own strength, our efforts fail. This is God's business and we must go in His name and by His power.

C — Courage

To win the victory, we must have courage—courage to gird ourselves for the task, to enter the fray, and to persevere until victory comes. Now courage is of the heart. We must have the heart to go and the heart to stay. One of our greatest weaknesses is lack of staying qualities. Discouragements are ever present. Many times conditions and circumstances seem to be against us. God grant us the heart to stand by and see the salvation of the Lord as we lay out our lives to do His work. *Two weeks is usually a minimum* for a revival.

T — Testimony

That which we experience let us share with others. It is the very nature of the Christian life that it must be shared. Good news and the good life must be told. When Christ says, "Ye

shall be witnesses unto me," He is not talking just about preaching. We are to testify by word of mouth in every-day life and personal conversation. Let us have great personal victories and let us tell them to others in testimonials for God.

A good heart-warming testimony meeting in any church will do a lot of good. It might be well to have one a month all over Methodism; it would stimulate more people to get new experiences and not to be content with the old ones. We would not put our religion down on the basis of misguided peddling, but we must always "be ready to give a reason for the hope that is within us," and it is wholesome to witness for Christ humbly and sincerely.

O — Others

Victory in this Crusade for the Great Evangel will come if we become others-centered. Religion is a triangular relationship; up to God—out to men—back to me. If we will set ourselves to be others-centered and ask God to guide us in shifting the center of our lives from self to others, we will not only reach the Crusade goal, but we will surpass it and the last part of the Year of Evangelism can be spent in the "over-plus margin" where the heavenly breezes blow.

R — Revival of Spiritual Life

This will mean a revival of spiritual life in our Church which in turn will bring healing to the land. When the Church is revived, the fields will be harvested. The world has never been able to withstand the power of God released through His people. It will not be able to withstand it now, if only we will let God have His way with us.

Y — You

Much depends on you! I could wish that I could speak to you personally in the flesh. I wish that somehow we together might speak our hearts' desire. I wish that all my brethren in one great multitude could join hands in a prayer circle as we did in our Area Crusade Council Meeting. I wish, that joined together in such a fellowship, we might lift our voices and sing:

*"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."*

I wish that we could do that and then go out with hearts afire to convince the world that that there is *power in the preaching of the Gospel*. We cannot have such a meeting, yet as we reflect upon the challenge of the Church to go out in this great Southland, let us go with the purpose to win the greatest victory ever known to Methodism as the swelling tide of God's redemptive love spreads over the land.

VICTORY

- V—Vision
- I—Inspiration
- C—Courage
- T—Testimony
- O—Others
- R—Revival
- Y—You

VICTORY

BELIEVES CHINESE CAN "GET TOGETHER"

"China and her people have suffered terribly during more than eight years of war, but God has turned some of these sufferings into blessings," declared Dr. C. Bertram Rappe, Methodist missionary superintendent of Chungking, West China, recently returned to the United States on furlough.

"In spite of what you read in your newspapers, the people of the various provinces are more united today than they have ever been.

Through their vast mass migrations they have learned much about their country and of each other of which they were ignorant before. There are divisions, yes, but eight years of war have made the people long for peace. One of the most characteristic things about the Chinese people is their reasonableness and common sense, and there are signs that they will be able to get together. If this happens, much needed political, social and industrial reforms will be carried out and China will make progress faster than any nation in history. The suffer-

ings of the Christian people have made them stronger and drawn the different denominations into a closer cooperation. Then their services to the country as a whole through relief, medical care and education have had a profound impression on the non-Christians. Therefore, we are confident of a great forward movement in the Church and we thank God."

If we would understand the universe through and through, what a small and meager universe it would have to be!—Unknown.

Getting Ready For A Revival

By GEORGE C. BAKER, JR., Pastor,
First Methodist Church, San Angelo, Texas

AN effective revival will result when a church's preparation and God's operation are linked together. We must both "work it up and pray it down." "We must depend upon God—for a revival is beyond our power. We must want God—or a revival is beyond His power," writes Dr. Albert E. Day.

Pay the price of preparation if you really want a revival spiritually within the church, and in the life of the community. "Too little and too late" preparation well nigh throttles the Spirit of God. Start well in advance of the meeting. Six to eight weeks of intelligent, intensive work will mean a prepared people who will be far more likely to discover the power and salvation of God. Check your plans and preparation for your next revival by the following suggestions, adding your own ideas and experiences that you know will work.

Some Practical Steps of Preparation

I. Prepare the Active Church Members

1. Include as many individuals and groups in the planning as possible. Hold a Reconsecration or Loyalty Service with the Board of Stewards, the Church School workers, the Woman's Society, and the Youth Fellowship (each separately) to arouse interest and create a sense of responsibility.

2. Use laymen to help compile constituency or responsibility lists. List all prospects and as full information about them as obtainable through community study or survey, checking members and kinfolks through the church school, and roll call at church services.

3. Put laymen in charge of neighborhood, cottage, or group prayer meetings to be held in advance of the revival.

4. Organize the laymen for visiting both members and non-members to invite them to attend the meetings.

5. Prepare lists of ten each to cover membership and prospects and plan to have the persons on each list telephoned every day of the meeting.

6. Have at least four sessions with a selected group to study evangelism to prepare them for more efficient personal witnessing and winning of people. Reports and sharing on this work can be done before or after the evening meetings of the revival.

7. Assign different church groups as sponsors for certain nights of the meeting. The W. S. C. S., church school workers, the Official Board, and adult classes can plan their sponsorship well in advance of the actual night for which they are

responsible.

8. Have all church organizations avoid meetings to conflict with the revival program.

9. Organize a transportation committee of responsible individuals to call prospects. I'd say, "I'll come by and take you to the meeting tonight."

10. Help individuals list persons whose names they will call in secret prayer daily during the revival preparation and meeting.

11. An earnest group may meet at the church for prayer during the half hour ahead of the service. It will help if a hand-picked group

community activities as far as possible.

2. Focus the community attention on the revival.

3. By newspaper story and ad, by radio, and by handbill and placards give dignified but intensive publicity. Men are best to carry placards to the merchants. Ask that placards be displayed a week in advance of the meeting and leave them up all during the meeting.

4. An attractively painted sign in front of the church will give dates, time, and leaders.

5. Sticker announcements on cars

me, I'll go." The indifferent can best be aroused if the messages show connection with their worries, temptations, sorrows, boredom, fears, hurtful habits, frustrations, and anxieties.

4. Mail the church bulletin or paper to them for several weeks in advance of the meeting so no "sudden door" is opened by the church to them.

5. Explain in a pastoral letter the value, activities, and programs of the church. Let them know the wide scope of valuable services the church renders throughout the world.

6. If a whole family is to be won, a copy of THE CHRISTIAN HOME might be sent or carried.

7. Information pamphlets such as "What Methodists Believe," "What Can One Methodist Do?" and "So You are Going to Join the Church," could be sent prospects.

8. Be sure the prospect understands the ways and the meaning of joining the church.

9. The church school group of the prospect's age should invite him to the meeting, and later continue the contact for membership in the group.

10. Announce plans in advance for training classes in church membership.

11. Announce plans for assimilation of new members which may include a supper or picnic given them by the Official Board, and a reception by the W. S. C. S. for the ladies who join.

12. A Revised Standard Version of the New Testament might be given each youth who joins.

IV. Prepare the Music

1. Plan as large a chorus choir as possible to lead the congregational singing under the direction of the best song leader and pianist or organist available. Have singers sign commitment cards showing the nights they expect to come. Then remind them that they are needed and expected.

2. Have plenty of song books. Pick hymns that fit the themes and that further the worship.

3. Plan special musical features for each service. The larger the group furnishing the special numbers the better, such as a youth choir or men's chorus.

4. Use only those musical groups, soloists, and numbers that will move the meeting forward in spiritual uplift and Christian consecration. Avoid all "show offs."

To get ready for a revival a church must prepare, pray, publicize, organize, write, telephone, visit, invite, educate, plan to assimilate—work, work, work. It is the way of work that works! Preacher and people, will you pay the price of preparation?



meets with the preacher the week before at some set time each day for prayer.

12. Organize the ushers, collectors, and welcoming committee. They will have the meeting place attractive, comfortable, and create a friendly atmosphere for all who come.

13. The members of the Home Department and the shut-ins can covenant together for prayer. The members also can join in this intercession, if specified times, such as 9:30 a. m. and 9:55 p. m. are announced. This "Pause for Prayer," each in his own place, both before and during the revival will become powerful and significant.

14. Have responsible persons keep a nursery for pre-school children during the actual time the services are being held.

II. Prepare the Community

1. Avoid dates that conflict with

can be displayed by members.

6. Arrange for speaking dates with luncheon clubs and schools (if in session) to widen the influence of the meeting.

7. Personal invitations on the streets in friendly fashion are most valuable.

8. Sermon topics that deal with people's hidden hungers and difficulties are attractive. Subjects that are person-centered will draw folks.

III. Prepare the Prospects

1. Send letters of invitation to the revival signed by ten to twenty leading church members.

2. Send postal card announcement and invitation signed by a friend of the prospect.

3. Send general announcements showing time, place, leaders and special attractions of the meeting. Interest them with themes that deal with their lives and needs, bidding for the response, "That might help

HINGHWA RETURNING TO NORMALCY

"With the war over, China is looking to the hoped-for years of peace ahead," says the Rev. Charles E. Winter, Methodist missionary to Hinghwa, China. "Already the roads, destroyed seven years ago to impede the enemy, are being rebuilt. Ships are again coming into our harbor. Many of our Chinese children saw a steamship for their first time in their lives when they escorted Mrs. Brewster, our veteran missionary,

to the harbor to see her off to America a few weeks ago. Recently an airplane, the Chinese pilot of which was former student in our Guthrie High School, Hinghwa, circled over our city on his regular trip from Shanghai to Hongkong, and dropped a package of supplies, which included, along with some medicine for his mother, a tin of American coffee and some Shanghai caramels. I was served some of the coffee and ate one or two bites of the candies, so I know they both tasted good. Our first shipment of Bibles from

Shanghai has just arrived. They are being sold out fast, and we will need another and a larger lot when the schools open in a week or so."

A church should be a power-house where sluggish spirits can be recharged and reanimated.—Samuel A. Eliot.

The devil has no great interest in destroying the church; he could rather run it.—Ex.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

ARKANSAS SCHOOL OF MISSIONS

The Woman's Society of Christian Service of the North Arkansas and Little Rock Conferences will hold a School of Missions at Hendrix College, August 5-9 inclusive.

These credit courses will be offered: India, Christian and Races and the Stewardship of Life.

Workshops will be held on Worship, Community Action, Visual Aids and Materials, and teaching in a Local Society.

Dr. Mary Shannon formerly of India will lead the worship each day. Miss Myrtle Charles of Hendrix College will be dean of the school. Mrs. J. S. Upton, Conway, will serve as chairman of reservations. All reservations MUST BE MADE through Mrs. Upton.

The college can accommodate one-hundred women from each Conference. Time periods for reservations are as follows: From June 15—July 15, all districts and local secretaries of Missionary Education and Service, must make reservations. From July 15 to July 25 all district and local secretaries of Christian Social Relations and Local Activities, must make reservations. From July 25 to July 30, all district and local secretaries of Spiritual Life, must make reservations. From July 30 to August 3, if there is space left anyone may make reservation.

Room and Board, \$7.00. Registration fee \$2.00. A full program with teaching staff and platform speakers will come out soon.

Mrs. T. S. Lovett
Mrs. Elmer Hook,

Committee on Study and Action

PARAGOULD DISTRICT WESLEYAN GUILDS

The Wesleyan Service Guilds of the Paragould District met on Sunday, June 16, at Paragould First Church with the Jennie Knox Wesleyan Guild as hostess.

All units throughout the district were well represented.

Mrs. Guy Ames of Paragould First Church welcomed the group, and the Paragould units presented a short devotional. The theme, "Faith of Our Fathers," was carried out, and the program opened with the singing of that hymn. "My Faith Looks Up To Thee" was sung as a solo, and an inspiring talk was made.

Various officers and visitors were introduced by the vice chairman of the Jennie Knox Guild. Mrs. R. E. Connell was present and made a short talk.

Miss Wilma Adrain of Walnut Ridge, district secretary, presided over the meeting. She opened with the subject, "Excuses," and brought out in colorful paraphrasing some of the excuses given to her by members of her own Guild for not attending meetings.

This date was set as the time for election of new district officers and the secretary called for a report from the nominating committee. Miss Ida Rainwater of Walnut Ridge, chairman, submitted the names of Mrs. Carl Crum of Paragould for secretary, and Mrs. Albert Fowler of Paragould for treasurer.

BREATHE ON ME, BREATH OF GOD

By Edwin Hatch

*Breathe on me, Breath of God,
Fill me with life a new,
That I may love what Thou dost love,
And do what Thou wouldst do.*

*Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure.*

*Breathe on me, Breath of God,
Till I am Wholly Thine,
Till all this earthly part of me
Glows with Thy fire divine.*

*Breathe on me, Breath of God,
So shall I never die,
But live with Thee the perfect life
Of Thine eternity.*

—Methodist Hymnal.

A SCARRITT STUDENT EXPRESSES GRATITUDE

The past nine months which I have spent at Scarritt have been rich in new and varied experiences. I am deeply grateful to the Board of Missions for permitting me to have this opportunity.

The personal interest which the women of the North Arkansas Conference have taken in me have made me feel humble and has served as a reminder that along with great opportunities go great responsibilities.

Getting glimpses at all corners of the world through the eyes of missionaries on furloughs constitutes one of the greatest Scarritt privileges. Indeed, the foreign fields with their needs are emphasized so much that I often find it difficult to hold to my purpose to do home mission work. As for myself, however, I still feel that the home field has many complicated problems and my place is to join the crusade to help solve them.—Ruth Sutherland.

The group voted to elect these two.

Mrs. Effie Rogers of Newport, conference secretary, was introduced as speaker for the occasion. She made a most interesting report on her trip to an assembly meeting at Columbus, Ohio, and highly enlightened the group on their place in the program of the Methodist Church.

Miss Adrain distributed report blanks to officers present, and then relinquished the chair to Mrs. Crum.

Miss Willie Doyle of Walnut Ridge extended an invitation to the group to come to Walnut Ridge for a Fall meeting. The group accepted the invitation and decided to meet in October.

The Jennie Knox Guild served delicious refreshments, and a social hour was enjoyed before adjournment.—Reporter.

Your love has a broken wing if it cannot fly across the sea.—Maltbie D. Babcock.

MENA HAS A SPECIAL PROGRAM

A combined meeting of the Woman's Society of Christian Service was held at the church Friday, June 14. The attendance at this meeting was marvelous.

A 30-minute period, theme, "Spiritual Life," both timely and ably presented by Mrs. I. A. Henderson, was graciously received by the large audience and preceded the beautiful and uplifting devotional, "Why Do We Pray," by Mrs. L. B. Cartwright.

A number given by the children's group was appreciated. Those taking part were Nancy Weeks, Louretta Cox, Martha Emerson, Joan Hilton, Joyce Crawford, Sybil Cox and Sharon Weeks.

Six members representing the youth group, Doris Strauss, Dixie Dover, Margaret Mae Johnson, Florence McLendon, Ruby Moore and Clyrene Crawford pleased the audience in the rendition of a lovely "Prayer Song."

A musical reading, "The Lost Chord," by Miss Mildred Faye Johnson university student (grouping both student and Wesleyan S. G.) was most pleasing in manner.

Interesting talks were given by Mrs. W. A. Finks and Mrs. M. H. McLendon. Mrs. Finks speaking on "A Church Without A Missionary Society," and "Why Should Every Methodist Woman be a Worker in the W. S. C. S.?"

In answer, Mrs. McLendon gave, "Reasons for Not Being a Member," and "How These Reasons May Be Overcome."

A brief business meeting was presided over by Mrs. Lesly Moseley, president. Interesting reports from the District Conference at DeQueen were given by Mena's four representatives, Mesdames L. B. Cartwright, Wilburn Witherspoon, E. M. Dover and Ralph Johnson.

Following the benediction, the circle heads passed tasty refreshments, various members of the various circles assisting in the social period, closing a very worthwhile meeting.

BINGEN ORGANIZES A CHARGE SOCIETY

The Bingen Charge W. S. C. S. is making progress with the leadership with Mrs. Mark Jackson, who was selected to direct the Charge in its organization.

The purpose is for a circle to be organized in every church on the Charge composing the Bingen Society W. S. C. S.

The Doyle Circle of the Bingen Charge Society was organized June 5, 1946.

The ladies of the Bingen Circle gave a very helpful devotional service. We were led in prayer by our pastor, Rev. W. C. Onstead. Eleven Doyle women were present. The purpose and importance of the W. S. C. S. was presented.

After organizing they decided to meet two times each month, immediately after church school of second Sundays and just before the youth meeting on the fourth Sundays.

The Doyle Circle is the second circle organized in the Bingen Charge Society. We expect to organize a Circle at each church on the Charge at an early date.

All circles form the complete Society. For the present we shall use the Bingen officers as charge officers. And all communications and reports go through them to the district officers. Later we plan to have a charge officer from each circle.

The following officers were elected in the Doyle Circle: Circle Chairman, Mrs. Luther Westfall; Co-chairman, Mrs. Earl Breedlove; Recording Secretary, Mrs. J. F. Jeffers; Corresponding Secretary, Mrs. J. F. Jeffers; Treasurer of Circle, Mrs. Clyde Hutson; Chairman of Christian Social Relations and Local Church Activities, Mrs. J. B. Hutson; Chairman of Miss. Education and Service, Mrs. Orville Westfall; Chairman of Youth Work, Mrs. Edgar Pierce; Chairman of Children's Work, Mrs. Clyde Hutson; Chairman of Spiritual Life Comm., Mrs. Geo. Boozer; Supply Work, Mrs. Oscar Carson; Literature and Publications, Mrs. Willie Spring.

We covet your prayers, that our work might be successful. — Mrs. Mark Jackson, Charge Director.

CHINESE METHODIST WOMAN ON U. N. COMMITTEE

One of the leading members of the committee on the status of women, set up by the United Nations Commission on Human Rights, is Mrs. Yuh Tsing Zee New, widow of Dr. Way-sung New, who was an orthopedic surgeon of international repute. Mrs. New was a member of Ginling College's first graduating class, and has long been recognized as one of China's leading Christian women. She has been chairman of Ginling's board of directors in China, and director of many Methodist schools in central China; she was dean of women in the first co-educational experiment in central China. She has long been active in welfare work throughout China; rural social service for women and children, the Orthopedic Hospital in Shanghai, work among crippled children in Hangchow and has been vice-chairman of the Woman's Corps in the New Life Movement.

CURRENT NEWS IN ARKANSAS METHODISM

JUNIOR DEPARTMENT ENTERTAINS FATHERS

The Junior Department of the First Methodist Church Sunday School, Texarkana, honored the fathers of the children in the department, with a Father's Day service on Sunday June 16th.

The guest speaker for the occasion was Judge, A. P. Steel, Judge of the Chancery Court in this district, and teacher of the Men's Bible Class in First Church. Judge Steel made a most interesting talk, holding the rapt attention of both fathers and children. He told of father and son relationships in the Bible, of David, of Cain and Abel and of Joseph. He also told of instances in his court, of fathers who did not love their children as did the fathers attending this service and of what it meant to be reared in a Christian home by Christian parents.

Judge Steel was introduced by Kenneth Ochsbein, one of the children in the Department, who conducted the worship service. The worship period was opened with the reading of Matthew 7:7-12. Mrs. Luline Fortune Willis, Director of the Children's Choir, led in the singing of "May Jesus Christ be Praised" and "Hear Us Our Father" with Mrs. M. C. Cooper as pianist. David Orr read the scripture lesson which was the fourth chapter of Proverbs. The Father's Day poster had been drawn by Robert Northcutt and was a picture of a father and a Bible at the top with the following scriptures written beneath. Father's Virtues: father provides for us honestly, Romans 12:17; a good father is temperate, Titus 1:8; he is kind and forgiving, Ephesians 4:32; he is patient, I Timothy 6:11; he fights for the right, I Timothy 6:12; he is diligent, Proverbs 22:29; he is courageous, Psalms 31:24; he has given us a good name, Proverbs 22:1; above all, a good father teaches us the right way, using the Bible as a guide, II Timothy 3:15. These scripture lessons were read by members of the department and a blue ribbon attached by a gold seal to the reference on the poster.

While Richard Arnold played the piano, the boys and girls whose fathers were visiting the Department, gave to their Dads a little honor card with blue ribbon attached by a gold seal and the following verse printed thereon: High honors to Dad on this his day, Who works for our good in every way. Read Proverbs IV.

David Ravis sang "I would be True" accompanied by Mrs. Willis. Greetings to Dad was given by Willis B. Smith Jr. A violin solo was played by Bill Cooper accompanied by Mrs. A. Dean. David Davis led the group in prayer.

At the close of the service, Mrs. H. W. Newbold, superintendent of the department introduced the following teachers: Mrs. Gus Orr, Mrs. C. H. Gibbons, Mrs. Cooper, Mrs. Willis, Mrs. James L. Bradford, and Mr. T. F. Kittrell.—Reporter.

How easy it is to forget that the things of the spirit are so much more powerful than material things. Selected.

VACATION BIBLE SCHOOL AT HOPE

The Children's Division in the First Methodist Church School at Hope, under the supervision of Miss Kathleen Broach, superintendent, held a very successful Vacation Bible School on June 3-14. There were 125 pupils enrolled in the three departments, with 30 of the regular Church School Workers, as devotional leaders, handwork and recreational leaders, to keep the children interested in Christian ideals and practices. All worked wholeheartedly, gaining spiritual values which will become a force for righteousness in the lives of the boys and girls.

The Kindergarten children studied "The World About Us," all of the wonders of God's World. In groups of six and eight with an interested leader, these four and five-year old boys and girls took walks about our church, enjoying the beauty and wonders of God's world, making happy discoveries of His love and care, and searching for the things that bring closer fellowship with God. On the closing date, this group entertained their mothers with a party. Each child had a part in decorating their room; preparing the dainty food and serving it to the guests.

The children in the Primary Department were instructed in "Child Life in Bible Times." Each child made an illustrated booklet of "Shepherd Life" in the long-ago days, and through daily worship and study of pictures and objects of the nomadic life of the early Hebrews, these boys and girls developed understanding of Christlike qualities, which will enrich their daily lives. Activities during the course of study included a creation by the children of a "Shepherd encampment" with miniature oriental tents, small woven mats, lamps, water jugs, etc. modeled from clay. A dramatic service of worship of "Shepherds in the Desert" around a campfire closed the two weeks' study, deepening the children's awareness of God and giving a sense of personal relationship to Him.

The Juniors made an interesting study of the Psalms. Each boy and girl memorized a favorite Psalm, and each child made a booklet "Praise Ye The Lord", the unit studied. Original pages were made daily, disclosing how God is praised through good works, through singing, going to Church, for His laws that are sure and for hidden treasures, and climaxed how Jesus had praised Him too. Litanies were written by this group, and each morning's work closed with a period of worship. Worthwhile handwork made in the room where the study was held. In the Juniors' schedule an impressive worship service was held in the church sanctuary.

The school closed at noon Friday, June 14th, lunch being served all members by the officers and teachers.—Nannie Purkins.

When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.—Emerson.

HENDRIX COLLEGE NEWS

Conway, Arkansas, June 27—Over 200 ministers attended the 24th annual Methodist school for pastors, which ended at Hendrix June 21 after a two-week session, Rev. Ira A. Brumley, dean, said.

Those attending took a variety of courses under experienced and capable instructors and also heard a number of the church's most prominent leaders.

Among these were Dr. Rockwell Smith of Garrett Biblical Institute, Evanston, Ill.; Dr. Roy Smith of Chicago, editor of the National Christian Advocate; Dr. H. B. Trimble, dean of the Candler school of religion at Emory University, Emory, Ga.; Dr. John H. Hicks, professor of Old Testament in the Perkins school of Theology, Southern Methodist University; and Bishop Paul E. Martin, Little Rock.

They also heard Dr. Matt L. Ellis, Hendrix president and Methodist lay leader discuss the year of stewardship in the Crusade for Christ, as well as the value of the Christian college, and were informed of the progress of Arkansas Methodists' million-dollar campaign for Hendrix by Dr. C. M. Reves, director of the campaign.

While at Hendrix the ministers were housed in the college dormitories and ate at Tabor Hall, Hendrix dining room.—Reporter

SCOTT STREET CHURCH BUYS ORGAN

Purchase of a 32-stop Cushing Bros. organ for installation in the Scott Street Methodist Church, Fourteenth and Scott streets, Little Rock, was announced by Rev. John M. McCormack, pastor. A chimes attachment will be added to the new instrument, which will be installed by the Arkansas Organ Company of Warren within the next 60 days.

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DR. HICKS TO HOLD REVIVAL ON PERRY MOUNTAIN

Dr. J. H. Hicks, Professor of Old Testament, in Southern Methodist University, is to help Rev. George Stewart, pastor on the Perry-Perryville charge, in a revival meeting to be held on Perry Mountain July 1-14.

A brush arbor is to be built on Perry Mountain, which is about half way between Perry and Perryville, under which the meeting will be held. This is to be a co-operative meeting for the churches of Perry and Perryville. The evening services will begin at 8:15. Special lighting has been provided.

During the first week of the revival Dr. Hicks will preach at 10:00 a. m. at Perryville, discussing the Old Testament prophets. The same series of sermons will be delivered at the morning hour at Perry the second week of the meeting.

On Sunday, July 14, there will be a series of services throughout the entire day. The Sunday Schools of Perry and Perryville will have a joint session at the arbor at 10:00. Dr. Hicks will preach at 11:00 a. m. There will be a "dinner on the ground" at the noon hour. In the afternoon there will be preaching again by Dr. Hicks. The rest of the afternoon will be given to community singing. The revival will close with a sermon by Dr. Hicks at the evening hour.

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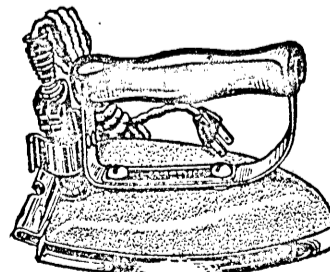


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Hendrix Campaign News

Conway, Ark., June 27.—A retired Methodist minister has pledged himself to give \$1,000 in the million dollar campaign for Hendrix College and has already sent ten \$100 bonds on his pledge. Dr. C. M. Reves, director of the campaign, told ministers celebrating Hendrix College Day at the Arkansas Methodist Pastors' School last week. The retired preacher is Rev. W. L. Oliver of Jonesboro, who received his bachelor of philosophy degree from Hendrix in 1901.

Dr. Reves told his audience that Mr. Oliver's generous contribution, unasked for, was made with the statement that he was giving to Hendrix "because I love the college and think that it is the finest thing in which one could invest his money."

Reverend Mr. Oliver joined the old White River Conference of the Methodist Church in 1901 and retired in 1941, as a member of the North Arkansas Conference. During his service, he was pastor of the McCrory Methodist Church, of the Corning Church, superintendent of the Jonesboro District, of the Fayetteville District of the Methodist Church. Since his retirement he and Mrs. Oliver, who shared her husband's work during his forty years of ministry, have been active in the church at Jonesboro, and have been regular contributors to the college's living endowment fund.

Dr. Reves also announced that a request for routine information sent to one of the Methodist preachers of Arkansas has been answered by an enclosure of the desired information and an unasked-for contribution of \$15.

"It is the spirit that prompted these two free-will gifts that gives us confidence that our great campaign will be a complete success," Dr. Reves said.

Arkansas Methodist churches will make their church-wide solicitation next February in the million dollar campaign for Hendrix, Dr. C. M. Reves, campaign director, has announced. The date was changed at a recent meeting at Hendrix of campaign committee members and district superintendents.

The date was changed in order to make the campaign solicitation coincide with the "February Special" drive which Methodist churches conduct every year in the interest of Hendrix and ministerial education. February Special quotas will be

directed as in the past to the needs for which they were devised, Dr. Reves said, with the remainder of the funds collected going to the campaign.

"The future of the Methodist Church in Arkansas will be largely determined by the success of the million dollar campaign for Hendrix College," Bishop Paul E. Martin told ministers attending the Pastors' School at the college last week. Speaking at "Hendrix Day" of the school, Bishop Martin stressed that "college graduates will be as common in the coming generation as high school graduates have been in the past. What kind of members Arkansas Methodist churches will have will to a large degree depend on what kind of person Hendrix has helped make out of them."

Everyone agrees that the world is now in one of its greatest crises, the bishop pointed out. Even the scientists are urging, he said, that the only solution is a rebirth of spirituality. "The church college can do in the spiritual realm a thing which it is impossible for the state-supported college to do. I am 100 per cent for the Hendrix Campaign because at stake in it are the very things to which I have given my life as a minister."

Dr. Matt L. Ellis, Hendrix president, also spoke at the meeting on Hendrix Day. He told the ministers that the Christian college is first of all a liberal arts college in the pursuit of truth. He referred to the faculty of Hendrix as "Christian men and women pouring out their all to train the young people you send them."

In pointing out the values of a church college, Dr. Ellis said that in the year 1937 the taxpayers of the United States were saved \$335,000,000 because of the number of students who attended schools supported by the church and would have otherwise attended a state institution. He said that in the same year one out of every 35 Methodists was enrolled in a college or university.

The Rev. Fred R. Harrison of Pine Bluff, president of the Hendrix alumni association, presided at the morning session of the Hendrix Day meeting.

During the day, drawings of the buildings for which the campaign aims to raise the funds were displayed on easels in the auditorium. The buildings are a woman's dormitory, a student center and commons,

BISHOP MARTIN AT OZARK

Bishop Paul E. Martin delivered an inspiring sermon to the Ozark Methodist congregation and representatives of the Charleston, Grenades Chapel, Clarksville, Cecil, Murberry and Altus churches Sunday afternoon, June 9.

Following the service, which was held from 4 to 5 p. m., an informal reception was held at the church where punch and cakes were served. The church board members and their wives, Bishop and Mrs. Martin, Rev. and Mrs. C. R. Culver, district superintendent, were guests of Rev. and Mrs. C. W. Good, pastor, at dinner at 6 p. m.

Out of town representatives at the meeting included: Rev. and Mrs. W. J. LeRoy of Cecil, Rev. Davis of Harmony, Rev. and Mrs. W. J. Faust, Mr. and Mrs. J. K. Chastain, Mr. and Mrs. Henry Oliver, all of Mulberry, Rev. and Mrs. W. W. Peterson of Charleston, Dean and Mrs. Shannon, Mr. and Mrs. A. P. McKeithen, Mr. and Mrs. L. L. Blair, all of Clarksville, and Mr. and Mrs. Roy Green, Grenades Chapel.

a gymnasium and a religion and fine arts building.

He who lifts one up must stand on high ground.—Proverb.

BETHEL AND MARYSVILLE

We have just closed a very successful Vacation Bible School on June 19 with thirty-two pupils enrolled and thirty-two certificates of attendance given. Two of our churches, Bethel and Marysville, joined in the school. It was held in Marysville church and the pastor used his car to bring the children to and from the school while the teachers picked up those along their way to the church.

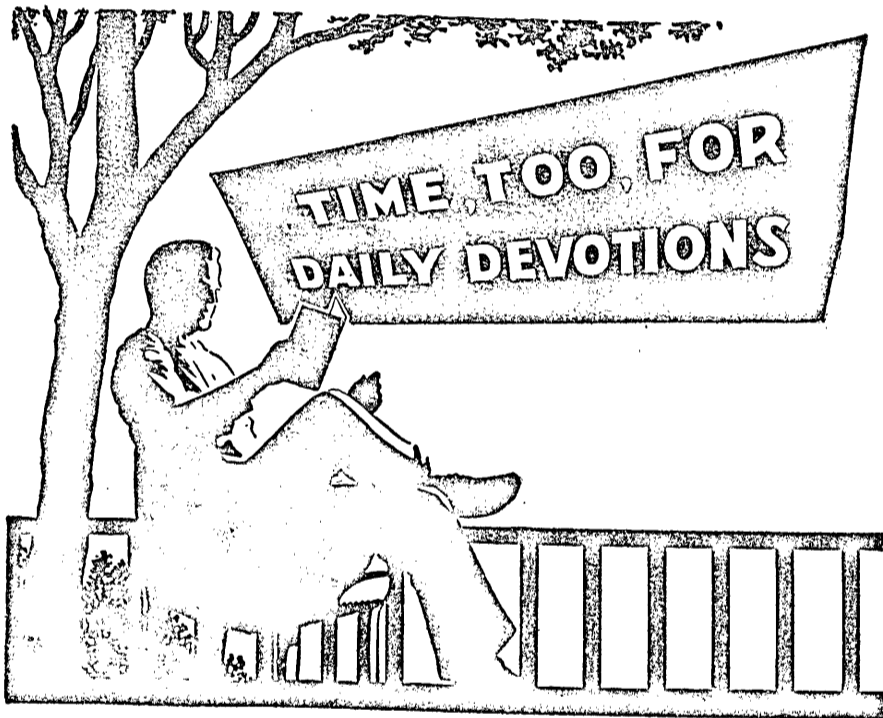
Mrs. J. R. Martin taught the Beginners, using the textbook, "My Home and Family."

Mrs. Arline Bishop taught the Primaries, using the text, "Outdoors in Palestine." She was assisted by Miss Evelyn Lewis who was also our pianist. Mrs. W. A. Lewis, our district worker, taught the Juniors, using the text, "What is in Your Bible?"

We trust that each child learned something from the Bible during this school that will stay with him through life.

We closed with a picnic lunch which was enjoyed by all.—Mrs. J. R. Martin.

Grace is needed to make a man into a saint, and if any man doubt this he knows not what a saint is, nor what is a man.—Pascal.



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THE BEST EXAMPLE OF TEAMWORK I KNOW

By Noble Oyanagi

(The National Conference of Christians and Jews offered a prize, during Brotherhood Week, for the finest essay written on the subject "The Best Example of Teamwork I Know." Papers came in from public and parochial schools all over the country. The following is the winning essay and is written by a Nisei boy, a boy "who knew at first hand the sorrows of belonging to a minority group.")

YOUR best friends are the ones who "do not desert the ship" whenever you are in a serious predicament. This statement was proven true to me one sunny Monday afternoon in May of 1942. As far as I was concerned it was the most gloomy, dismal day I ever experienced in my brief life. It was the day I was to part with my friends and companions with whom I had played, fought, gone to school all my childhood years. This memorable unhappy incident came about due to a government order on the evacuation of the Pacific coast area of all persons of Japanese extraction.

As we worked in our home until train time preparing to leave, in popped one of our dearest friends—Callagan by name, an Irishman if ever there was one, and incidentally the scoutmaster of our troop. He took time off from his work just to take us down to the depot in his car. His advice and counseling have helped me out of many perplexing problems.

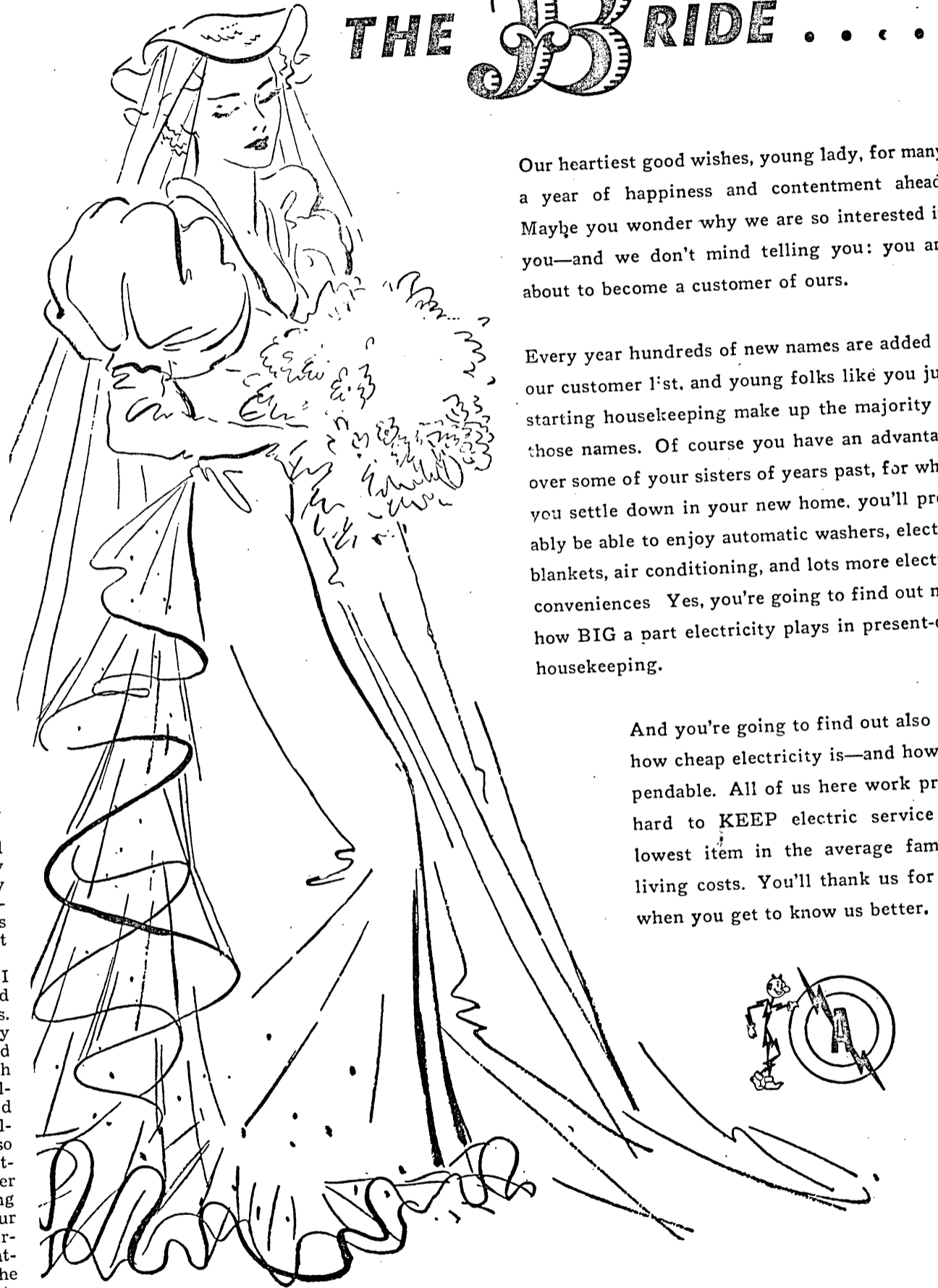
When we arrived at the depot, I had another surprise when I met all my buddies there. They all had played hookey from school just to see me off. There was Joe Mineth, an Italian, and Gus Martigopolus, a chum of Greek descent, who insisted on carrying our baggage down to the train concourse. Just then another chum plunked a pile of comic books into my hands "Just in case you find time to read on the trip". Trivial as these incidents may seem to be, I can remember them just as though they happened yesterday.

Time came to board the train, and we were flanked on both sides by cold-eyed, armed MP's as they hearded us aboard: quite a contrast to the heart-warming gestures of friends. To them it was just a matter of fulfilling duty.

As I looked out the window, I let my eyes roam over the crowd to have my last look at my friends. Among them were chums of every nationality—Eric Liljas, a blond Swede, Bobby Feldman, a Jewish pal, the entire Wing family who, although their homeland was ravished by the Japanese, had no harsh feelings toward us. There was also one of my school teachers who wanted to help us so badly that later she sacrificed her vacation during the summer to come down to our relocation center just to teach during the summer sessions. Incidentally, she also happened to be the teacher of my friends who came to see me, but understandingly she pretended not to see them, as they were all more or less playing hookey for the same cause. No others were more broadminded and understanding than all these friends. All of them had showered gifts upon us and helped us ease the burden of evacuation in every possible way. It was truly teamwork in action that I witnessed that day.

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The Sunday School Lesson

By DR. O. E. GODDARD



THE LAW IN JESUS' DAY

LESSON FOR JULY 7, 1946

SCRIPTURE TEXT: Exodus 20:3-17; Deuteronomy 5:33; Deuteronomy 6:3-9; Matthew 5:17-20; Matthew 22:37-39; Mark 10:17-22; Luke 2:41-52.

GOLDEN TEXT: *Think not that I came to destroy the law and the prophets; I came not to destroy, but to fulfill. Matthew 5:17.*

We are fortunate in having a lesson that gives us a chance to try to get a clearer view of Jesus' attitude toward the Law. It is hoped that our lesson today may clear up some of the obscurities and correct some of the erroneous views.

The Mosaic Law Highly Esteemed

In Jesus day he and all the loyal Jews esteemed the Law very highly. Jesus was obedient to all its moral requirements. He came not to destroy the Law but to fulfil it.

Monotheism The Basic Truth

"Hear, O, Israel, the Lord our God is one God," was the greatest and most important truth in ancient history. The world was shrouded in polytheistic darkness. There were lords many and gods innumerable. Heroditus tells us there were more gods in Egypt than there were human beings. I read only recently the incredible statement that India had more than three hundred thousand gods. Many of the supposed gods, as conceived by their devotees were far from being good. If the worshipper assimilates the character of the object worshipped—and he does—it is no wonder that the pagans were steeped in gross immorality. All the peoples living now and all who lived and died in former times ought to be grateful to the Jews for giving to the world the divine truth of the universe—monotheism.

Another Great Truth

Prior to the revelation there was no connection between religion and conduct. The man who met the requirements of the gods was a religious man. He could be a thief, murderer, an adulterer, a highway robber, but this did not interfere with his religion. Religion had nothing to do with human relations. The Mosaic Law moralized religion. Four of the Ten Commandments pertain to the duties to God. Six pertain to the duties in human relationships. These six were new to the pagan world.

The Mosaic Code For Moral Codes Of the World

There is scarcely a country in the world that did not get its basic moral code from the Ten Commandments. These moral ideas in human relationships are so just, so proper, for all peoples that it is no wonder that they have found their way into the civil laws of practically all the world. What is condemned in the Ten Commandments is almost universally condemned.

What is required in the Ten Commandments seems to have the approval of mankind in general.

Some of the men of the Arkansas Methodist Church School Class—which I have the honor of claiming as my own class—may remember McGuffey's Readers. In the

second reader he puts the Ten Commandments in rhyme as follows.

1. *Thou no gods shall have but me.*
2. *Before no idol bend the knee.*
3. *Take not the name of God in vain.*
4. *Dare not the Sabbath-day profane.*
5. *Give thy parents honor due.*
6. *Take heed that thou no murder do.*
7. *Abstain from words and deeds unclean.*
8. *Steal not, for thou by God art seen.*
9. *Tell not a wilful lie, nor love it.*
10. *What is thy neighbor's do not covet.*

Only The Ceremonial Law Abolished

The sacrifices of blood of animals were prophetic of the blood to be shed by the Lamb slain from the foundation of the world. When the sacrifice had been made, once and for all, the shedding the blood of the beasts ceased to have any meaning. But the moral principles of the Ten Commandments are eternal and will abide to the end of time.

Jesus Interpreted and Spiritualized The Ten Commandments

The Jews had made too much of the externals—the mere mechanics of the Ten Commandments. Jesus went down into the principles and motives of the Ten Commandments and spiritualized them in a way not dreamed of by the average Jew. A man may be a great sinner, may break all the Ten Commandments and not be guilty of one overt act. "Thou shalt have no other God before me." If a man loves money more than he loves God he is an idolater and a great sinner. "Ye cannot serve God and Mammon." A man may expect to swear a lie in the court or plan to drive a sharp bargain by a shrewd lie yet if he is prevented by some circumstance in the sight of God he is a perjurer—a false witness, though he gave no testimony. He may be an adulterer yet never commit an indiscreet act. "But I say unto you, that whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." (Matthew 5: 28.)

A man may be a murderer and yet shed no blood. "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

The Decalogue Goes To The Roots of Things

"It begins with God and places him on the throne in a series of powerful commands. It makes a place in life where the thought of God can take practical hold of men. It fills one day with the splendor of his worship that the practice of the presence of God may work its way deep into the life of men. It

puts genuine devotion at the heart of family life, giving fatherhood and motherhood perpetual honor. It sharply insists upon the sacredness of human life, the necessity of virtue, the basic importance of honesty and the structural importance of truth in all human relationships. It presses back of action into motives. It requires a man to cast out of his heart that brooding desire for things to which he has no right. Which is the root of an enormous amount of the evil of the world. The phrases are familiar. The ethical discernment back of them is of the most imperial quality. The man who has discovered the Ten Commandments may well live a transformed life." — Tarbell's Teaching Guide.

What Our Church Teaches of The Ten Commandments

"The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may not be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought a requisite or necessary to salvation." (Discipline of the Methodist Church; Article V, Paragraph 65.)

"The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral." (Article VI, Paragraph 66.)

JESUS AND SUPREME LOYALTY TO GOD

LESSON FOR JULY 14, 1946

SCRIPTURE TEXT: Exodus 20:3-6; Joshua 24:16, 22-24; Matthew 4:8-10; 6:24; 22:37-39; Luke 9:57-62; 14:16-27.

GOLDEN TEXT: *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon. Matthew 6:24.*

Burke Culpepper, in the heyday of his great career as an evangelist, used as his slogan, "Put God first." That would be a good slogan for every preacher in America today. That God is getting less and less recognition from the people is too obvious to need saying and too sad a fact to state without great sorrow. God seems to have but scant recognition in the business world, in the political world, in the educational world, and is almost entirely ignored in the amusements and recreations of the day. This lesson is a plea to restore God to his rightful place in the thought and conduct of humanity.

Moses, The Pioneer

When Moses proclaimed that there was but one God and he alone should be worshipped, it was a new and hither-to-unheard-of announcement. It contradicted what a vast majority of the human family believed and practiced. The chosen people were hard to hold steady

in monotheism. Moses' soul was sorely tried by their frequent lapses into polytheism. People then and now had gods many and lords many. Man is a worshipping animal, but untaught, he would worship everything in the heavens above and in the earth beneath.

Joshua, Moses' Successor, Renewed The Emphasis

Joshua, growing old, weak in body, but rich in mind and heart, wanted his parting words to be the most timely that could fall from his lips. They pertained to monotheism. He wished to fortify his people against idolatry. "And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord. And if it seem evil to you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the others side of the flood, or the gods of the Amorites, in whose land ye dwell: but for me and my house, we will serve the Lord." (Joshua 24:13-15) There was nothing else so pertinent, so much needed as this great pronouncement. "As for me and my house, we will serve the Lord." This was said with great deliberation and tremendous earnestness. Would to God that all fathers, and all national and international leaders could and would say it with the same serious intent and nobility of life, and back it with the same fearless devotion as was exhibited by Joshua!

The People Make a Wise Choice

"And the people answered and said, God forbid that we should forsake the lord, to serve other gods; for the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: And the Lord drove out from before us all the people even the Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God." (Joshua 24: 16-18).

Joshua was evidently uneasy about them. He seemed to want to "rub it in" on them, indelibly, so he answered, "And Joshua said unto the people, 'Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, we are witnesses. Now therefore put away, said he, the strange gods which are among you, and incline your heart unto to Lord God of Israel. And the people said unto Joshua, the Lord our God will we serve, and his voice will we obey. So Joshua made a covenant

(Continued on Page 16)

SUNDAY SCHOOL LESSON

(Continued from Page 15)

with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God." (Joshua 24:19-27).

Is Our God A Jealous God?

This word "jealous" is an ugly word. A preacher who is jealous of his predecessor or successor is odious in the sight of his brethren. I once saw a preacher, grandly eloquent and very popular. We were in a church where he was once a pastor. The Bishop was praising, deservedly, the present pastor. The former pastor picked up his hat and left the room. He could stand a maximum of praise for himself but could not endure a minimum of praise for his successor. He was called a jealous preacher by his brethren and they did not mean it as a compliment. But when God says he is a jealous God it does not mean that he is envious of love given to false gods. It means he is a jealous God, zealous that we love him in return for his bountiful love to us. "Jealousy is the shadow thrown where the sunshine of love is intercepted, and it is strong in proportion to the strength of light. It operates in the heart exactly like the sense of justice in the reason. Justice expects a recompense where it has given service, and jealousy asks for love where it has given affection. And therefore, when God tells us he is jealous, he implies that he condescends to love us, to look for a return, to desire more from us than outward service." (G. A. Chadwick)

God Never Secondary In The Old or The New Testament

Moses, Joshua, and the prophets, made it plain that God must be first in the loyalties and affections of all people, and that God will not accept a secondary place—first or none, is his attitude. Jesus comes upon the scene and reinforces and enlarges on the same thought. With God having the preeminence, excuses for failure to put God first seem frivolous. "Then he said unto him, a certain man made a great supper and bade many: And sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuses. The first said unto him, I have bought a piece of ground and must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." (Luke 14: 16-20)

The first and second of these excuses are ridiculous. Putting on the finishing touches of a land deal, or the purchase of cattle need not keep any one away from a feast. Among the Jews, a bridegroom had a right to one year's release from government service after his marriage if he choose to take the vacation. (The Jews showed wisdom in

METHODIST RADIO STATION TO BEGIN OPERATION IN JULY

PORT HURON, Mich.—(RNS)—Methodism's first licensed radio station, WMRP (Methodist Radio Parish) of Flint, will go on the air some time in July, delegates to the annual meeting of the Detroit Methodist Conference here were told. It will be a 250-watt station, 1510 kilocycles, and will operate only during the daytime.

By a vote of the delegates the Rev. Williams B. Morford and the Rev. Cedric Harger, who have been working on the project 13 years, were released from all pastoral duties to give their full time to the radio project.

The station will give about 20 hours a week to carefully selected and supervised religious programs, Morford said and also will sponsor school and other community service programs. It will have a radius of about 50 miles.

Financial assistance has been given to the station by the denomination's board of church extension, and if the project is successful further development of radio will result, Morford said.

this custom. Marriage is a merging of two personalities into one. The twain shall be one flesh." A married person is no longer a separate personality. Each party is a part of a merged personality. The folly of a young man's marrying and going off to war to be gone indefinitely is supreme folly. We are seeing enacted the drama of wartime marriages in the multiplied and distressing divorces of our courts today.) Jesus used the bridegroom as an illustration of however strong might be the excuse, it was not sufficient to justify any person's refusing to accept the Lord's invitation to his prepared feast.

In Luke 9:59-60, we have another extreme case where extenuating circumstances might have been pleaded. "And he said unto another, follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, let the dead bury their dead: but go thou and preach the kingdom of God." It required one month for a Jewish son to perform the obsequies expected of a dutiful son in memory of his father. But in order to emphasize the importance of putting God first, Jesus brushes aside the sacred duty of the son in honoring his dead father. So both in the Old and in the New Testament God must be first, in all, over all, through all. Putting God secondary is idolatry. If God must stand aside until we look after money matters, or care for our loved ones, living or dead—if anything usurps the place of God in our loyalties and affections, we are idolaters.

Questions

If by neglecting God we make more money, what should we do?

If we can gain political preferment by deserting God, what shall we do?

If gaining social prominence puts God out of our lives, what shall we do?

If serving God means sacrifice to self, should we serve self or God?

What is the dominant purpose of your life?

There is always the battle to be fought before the victory is won.—Dean Stanley.

LAKE VILAGE WELCOMES NEW PASTOR

Rev. J. Ralph Clayton, newly appointed Methodist Minister to the Lake Village Methodist Church, was introduced to the church people of Lake Village Sunday evening, June 9, in a service held at the Baptist Church. A good congregation of church members from the Episcopal, Presbyterian, Methodist and Baptist churches heard Bro. Clayton speak on the theme of "Having a Sense of Proper Values." The congregation was impressed with the new minister's winning personality and his ability as a speaker. The group was privileged to meet Mrs. Clayton who also attended the service.

Rev. Mr. Elliff led the congregation and choir in singing. Mrs. Hal Sessions accompanied the singing at the piano.

An offering was taken during the service for the local drive for Foreign Relief which amounted to over \$70.

FEDERAL COUNCIL MAPS CONFERENCE ON ALCOHOLISM

NEW YORK—(RNS)—In an effort to find a "progressive solution" to the problem of alcoholism the Federal Council of Churches has requested its Department of Christian Social Relations to call a conference of denominational officials and others with special knowledge in the field.

The conferees will be asked to set up a plan of action to enable the Church to make a "real contribution" toward the solution of this "recognized evil."

IF YOU MUST DRINK

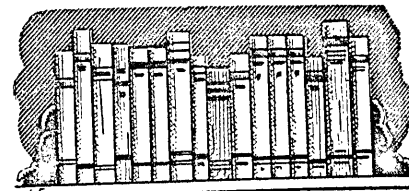
To the married man who cannot get along without his drink, the following is suggested as a solution of the bondage of his habit:

First—Start a saloon in your house.

Second—Be the only customer. You have no license to pay.

Third—Give your wife sixteen dollars to buy a gallon of whiskey—ninety-six drinks in a gallon.

Fourth—Buy your drinks from none but your wife. When the first gallon is gone she will have \$41.60 to put in the bank, and \$16.00 to



New Books Received

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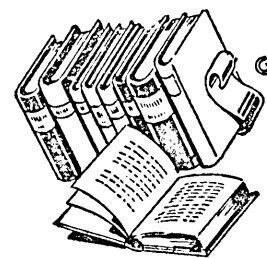
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start in business again.

Fifth—Should you live ten years and continue to buy booze from her, then die with snakes in your boots, she will have enough to bury you respectfully, educate your children, buy a house and lot, marry a decent man and quit thinking about you.

Many of our cares are but a morbid way of looking at our privileges.—Sir Walter Scott.



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