



Arkansas Methodist

OFFICIAL ORGAN OF THE LITTLE ROCK AND NORTH ARKANSAS CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH



Our Slogan: The Arkansas Methodist in every Methodist Home in Arkansas

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NO. 25

DEVOTIONAL ADDRESS BY BISHOP C. W. FLINT

I SUPPOSE the best, certainly the best known, description of a good man is found in the first Psalm, a poem centuries old but still a fairly good yard-stick by which to check up on ourselves. The key-clause reads, "In His law doth He meditate day and night."

Now, if some prose-minded Occidental protests that in strenuous modern life, we are so preoccupied by business, engrossed in recreation or drowned in sleep that the suggestion of meditating on any one thing day and night is absurd—your Bible scholar replies, "But this is poetry, even more, oriental poetry," which is true. But while it explains the form of expression it does not explain the thought expressed. What is that thought? I am asking that you be generously indulgent as I dig for it, but be as exacting as you may choose in applying it as a yard-stick.

The Idea

What's the idea? I wonder if he is not suggesting that the good man must necessarily live under limitation; circumscribed not merely in conduct as any righteous man must be, but circumscribed in the inner self, in the consciousness, where values are discovered, weighed and selected.

The good man's religion has "gone in on him"; away back inside, where possible courses of conduct or alternatives are recognized, away back where motives are ripened, the good man is hedged about by the will of God which sifts through only a certain class of possibilities and screens out all others.

It is a case of remote control, not at the outgo but at the source of conduct, not merely where law operates, but where it originates.

There, the will of God, raising the question of consideration, excludes some possibilities without debate.

Can an ordinary man attain a condition where the higher, or the spiritual, is not the intruding, the unusual or the occasional, but where the spiritual is the normal and natural, and anything contrary to it is the intruder?

God's law, that is, His will, His wishes or what He wants, marks out the boundaries, fences in the territory in which our fancies may roam. Within are the only possible choices open to us. Within this territory we are free, but outside its place we are not free to go.

Football players go on the gridiron under limitations, not only the white boundary lines of the field within which the game must be played, but under rules, rules not prescribing what each play, the next and the next, must be, but defining the conditions to which all plays must conform. As long as the player keeps within these limitations, he may play with might and main and resourcefulness, but if he steps outside the checked boundary, or transgresses the rule, he is dead as a player, temporarily disqualified.

The good man's playing field is the will of God. Within, what pleases God; outside, what displeases or offends, therefore disqualifies and separates.

But Further

But further: A well-trained football player might play a whole game without once thinking of the rules, meditating on them, or having them consciously in his attention. He has been so disciplined under the rules that they have become a part of himself. He does not weigh each possible next play over against the rules, he just plays freely and spontaneously, within their subconscious and instinctive control.

Only a suggestion to transgress from within

* FOR ME TO LIVE IS CHRIST, AND TO *
* DIE IS GAIN.—Phil. 1:21. *

or without would lift the rules into direct attention.

A control may be functioning best when it works subconsciously, is least in the attention, or when only its failure to function thrusts it into the foreground of attention. Having made due provision for heating the room, as long as the temperature is what it should be, we give it no thought; only when it becomes too hot or too cold does it obtrude upon us.

To the well-trained Christian, God's will or wishes need not be a subject of direct attention or conscious concern, as he carries on normally under them. Though not meditating upon, he does his meditating within. Only when a suggestion comes to consider possibilities outside the pale, a clash, arousing the delicately adjusted conscience, disturbing the harmony, automatically switches on the attention. He is allergic to discordant suggestions.

How Attained

This delightful state comes not by accident; the good man does not drift into goodness, into righteousness, into saintliness or into character. These are to be achieved only by continuous co-operating response to divine grace.

First, he chooses as his rule and practice God's will, then diligently cultivates confining himself within it, at first not an easy task, but through persistence it finally becomes second nature and his response is automatic. He adopts a life purpose and principles, establishes these as regnant and regulative, then just "lets himself go."

The bearings taken at noon control mechanically the course of the vessel for twenty-four hours. In moments of clear personality, high and lifted up, visions are seen and decisions are made which determine life's course through the prosaic stretches of the routine of the ordinary life.

"Tasks in hours of insight willed.
Can be in hours of gloom fulfilled."
Three or four results:

The Limitation Differentiates

The limitation differentiates. We are all familiar with two types of Christians.

For one, the law is written on tables of stone or leaves of paper; for the other it is written on the heart.

For one, the precepts or will of God are external, controlling from without; they are of the very soul of the other, unfolding from within.

One conforms by constraint and with effort; the other without strain or effort.

One makes himself do what pleases God; the other does as he pleases.

For one, life is an endless series of struggles and decisions; for the other life is a spontaneous flow under a once-for-all decision.

The activity of one is perpetual self-discipline, of the other, free self-expression.

One puts Christ into his conduct, the other has Christ in his character.

One aims at correctness; the other at communion.

For one, the Christian life is cross-bearing; for the other it's a joy and delight.

Stewardship for one is a mechanical method of a more or less painful parting with what he regards as his own; the other sings—sings: "We give Thee but thine own."

One seeks the Christ way, to be related to a formula; the other seeks Christ, to respond to a person.

One, John Wesley in 1737; the other, John Wesley in 1739.

It Channels Life Into Habits

The limitation channels life into habits.
Can character become a habit?

Some years ago William North Rice spoke of the magnificent possibility, by a process of right decisions in critical instances, of establishing a character which will spontaneously and naturally practice the good. Recently Dr. Richard Cabot, after paying his respects to the open mind, proposed three cheers for the mind which shuts itself at the right time. Thermostatic control. Automatic safety devices.

The ever-present ideal of what he should be automatically regulates the good man's conduct; the ever-present and pressing ideal of what society should be automatically elicits and directs his service.

"Automatic!"—this may suggest something mechanical, impersonal, without moral quality, but actually it is the natural response to a situation of my integrated self, all that I have become by God's grace, my concurring response and constant diligence.

It Sets Free

The limitation sets us free. What! A limitation, a bondage, setting free? Yes, real freedom comes that way. Have you read about Tagore's violin string? lying loose on table, wholly free, to be moved by touch of breeze or of hand; twist one end of it and it squirms and flops freely about; free to do anything—except to sing. Bind each end to the violin; stretch it taut over the bridge, and when thus bound, it is for the first time free—free to sing, free for the purpose for which it was created.

Being able to choose equally among all alternatives, to become or to do any one thing equally with all others, is a kind of freedom, but it involves perpetual struggle, tension and decision.

The highest freedom, ever selective and restrictive, is attained, or rather achieved, where I am free to be only that for which I was intended, to become only that for which I was destined, to do only that for which I was chosen by God.

Christian Perfection

I wonder if that isn't getting close to Christian Perfection. Last week a Methodist criticized Bishop McConnell's book, because he gave a whole section, a title of the book, to Wesley's search after perfection. A symptom, perhaps? Is it possible that we modern Methodists are not even minoring where John Wesley majored.

Bishop McConnell reminds us of John Wesley's constant striving for the best. Are we too easily content with present attainments, with the level on which we now move while aware of higher levels? Too complacent before our recognized imperfections, complacent knowing the gulf between what we both should and could be and what we are, complacent knowing the gulf between what society could be made and what it now is? Unwilling to become all God intended us to be! Unwilling to be too different, preferring to live half way between the world and the Kingdom! In the early Church and in early Methodism, they did not need to use billboards or full page ads in the newspaper. Attention was focused by changed lives. What God did through human instruments made men different, different from what they were before and different from those about them. That spread Christianity.

We are not bad, but we are not good enough, so many of us are not good enough to make folks about us want to be like us, to have what we have.

We are not going on to perfection or to the best possible, we are not even earnestly striving
(Continued on Page Two, Column Three)

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SUMMER ASSEMBLY DATES MT. SEQUOYAH

Layman's Conference July 10-14.

Missionary Conference July 15-20.

Leadership School July 26-Aug. 8.

Leadership School August 8-14.

Young People's Conference August 15-26.

The dates and places are repeated in order
to help you keep them in mind.

Personal and Other Items

LAYMAN'S DAY was observed June 11 at Car-
lisle when laymen of the church had charge
of the morning service. J. L. Verhoeff, assis-
tant Lay Leader at Winfield Memorial Church,
Little Rock, spoke.

MARRIED: May 29, at Searcy, Rev. J. W.
Glover and Miss Dean Council, Rev. G. W.
Pyles, D.S., officiating. Bro. Glover is our pas-
tor at Cabot and his bride has been a school
teacher and active church worker.

THE ARKANSAS STATE HIGHWAY COM-
MISSION, making a report of vehicle traf-
fic fatalities for May, as a result of an investi-
gation by the State Police, lists 41.95%, almost
one-half, as the result of driving while under
the influence of intoxicants. This certainly em-
phasizes the advice: If you drive, do not drink;
if you drink do not drive.

"THE dose of medicine," says Dr. H. Griffin
of London, "is controlled and regulated by
the size and age of the patient, yet a woman,
perhaps not half the weight of the man will
smoke an equal quantity of cigarettes, all the
time absorbing drugs, and trust to her slender
frame to deal with the same amount of poison,
thus, giving it an impossible task."

REV. GEORGE B. WORKMAN, brother of
Miss Elizabeth Workman, Children's Worker
of the Upper S. C. Conference Board of Chris-
tian Education, will sail with his family, August
11 for China. Mr. Workman has just completed
work on his S. T. M. degree at Union Theological
Seminary. He received his M.A. and B.D. de-
grees at Yale before going to China in 1933. Mr.
Workman will teach in the University of Shang-
hai. Miss Elizabeth Workman will leave for
Carlisle, Arkansas, July 25, to be with her

brother before he sails.—Southern Christian
Advocate.

DR. ALBEA GODBOLD, our pastor at First
Church, El Dorado, at the recent commence-
ment of the University of North Carolina, re-
ceived the degree of Doctor of Philosophy, hav-
ing previously received the B.A. and B.D. de-
grees from Southern Methodist University and
M. A. from Yale. His dissertation was on "The
Church College of the Old South."

DR. WM. H. PHELPS, after serving for nine-
teen years as editor of the Michigan Chris-
tian Advocate, has resigned on account of de-
clining health. With a wonderful command of
language, a fertile imagination, and sparkling
humor, he made his paper unique among the
denominational journals. He was fearless in
his attacks on evil and in his support of his con-
victions. Generous and fraternal in his rela-
tion to other church editors, he commanded their
love, admiration and respect. He will be seri-
ously missed by his confreres. This editor has
had many appreciative messages from him, and
sincerely regrets the retirement of this beloved
brother. His young assistant, Dr. John E. Mar-
vin, succeeds him, and Dr. Phelps will be "editor
emeritus," and will doubtless contribute many
of his characteristic articles.

EVANGELISTIC CAMPAIGNS

THE SOUTHERN BAPTIST CONVENTION,
recently held at Oklahoma City, and the
General Assembly of the Presbyterian Church
U. S. A. (Northern), held at Cleveland, have
made plans for active and church-wide evangel-
istic campaigns this year and it is expected that
the Northern Baptist Convention will co-oper-
ate. With these three great denominations and
The Methodist Church concentrating on this im-
portant activity, there should be a nation-wide
revival this year. It is to be hoped that such a
revival may be genuinely spiritual and sweep-
ing. That is what our nation needs more than
any one other thing. So far the efforts for eco-
nomic recovery have failed, largely because they
have been appeals to selfishness, and the poli-
ticians have been wrangling over possible party
advantages. Let us hope and pray for a spiri-
tual outpouring. If we get right with God, we
can have it.

BOOK REVIEWS

*The Life of Braxton Craven: A Biographical Ap-
proach to Social Science*; by Jerome Dowd;
published by Duke University Press, Dur-
ham, N. C.; price \$3.00.

This is a very peculiar, but intensely inter-
esting story of the life of the founder of Trinity
College, now Duke University. While it is a
sketch of the life of a very remarkable man, it
is interspersed with observations and inferences
of the author, some of which introduce imagin-
ary scenes, in which the author attempts to ex-
plain some of the characteristics of the subject.
When the circumstances of the orphan youth
and his limited opportunities are considered, the
career of Braxton Craven is remarkable. In a
day when colleges were in their infancy in
North Carolina, he organized and maintained
an institution that educated many of the State's
leaders and prepared the way for what later has
become one of the great institutions of the
nation. He was above all a character builder.
It would be profitable for modern college execu-
tives to read the story of this pioneer educator.

The Art Of Counseling; by Rollo May; published
by the Cokesbury Press, Nashville, Tenn.;
price \$2.00.

This is a most practical and helpful guide
to the adjustment and development of person-
ality. It is based on the latest knowledge of
psychology as it is applied to educational and
religious counseling. Life's real meaning is
pointed out so clearly that it is driven home to
the reader quite forcefully. Part One deals with
the underlying principles of counseling. Part
Two is a discussion of the steps involved. In
Part Three the author takes up the subject of
the counselor's personality. This is followed by
a discussion of morals and counseling. The last
chapter gives a splendid discussion of the influ-
ence of religion on mental health. Following
the text are references and notes and a full
Bibliography.

DEVOTIONAL ADDRESS BY BISHOP C. W. FLINT

(Continued from Page One)

after it. Too many do not want to become the
best possible. They do not want to be more than
they are now.

Some of us are so engrossed in the ecclesi-
astical machinery, working it in the local church
and tinkering with it in Annual, General, or
Uniting Conferences, that we forget to check up
on our own personal growth in grace and power.

The limited amount of fruit brought forth in
season, the limited measure of prosperity at-
tending our doings, indicate that not yet are we
as trees planted by rivers of water.

If these nine hundred delegates will make
"the best possible" for self and society, the first
plank in the platform, will follow Christ with
abandon and eagerness, counting not their lives
dear unto themselves, earnestly seeking for self
and others constant progress toward what we
may become, the new Church will not become
known for its size, but for its power, and the
power loosed through it.

New Testament Translation

Centuries after the Hebrew poet wrote the
line "In his law doth he meditate," that law was
enfleshed, the will of God became a person and
dwelt among us. Translated into New Testa-
ment ideology, it becomes—"companionship with
Christ," "fellowship with God," "practice of the
Presence."

Since then many testify to the blessed ex-
perience of a life so related to His life, its activi-
ties so atmospherized and enveloped by his pres-
ence, that, even when the fellowship is sub-
conscious, the presence silent, the companionship
unobtrusive, the least threat of interruption
throws vividly on the screen of attention the
face and form of him in whom we live and
move and have our being.

"In his law doth he meditate day and night"
was freely translated by Paul to read, "I live
yet not I, but Christ liveth in me, and the life
that I now live in the flesh, (among things, with
folks, an ordinary human life), I live by faith
in the Son of God who loved me and gave him-
self for me."

"O God,
And shall we then forever live,
At this poor dying rate?
Our love so faint, so cold to Thee,
And Thine to us so great?"

As we consecrate ourselves and our new
Church in this hour, sanctify us for the task of
the days ahead. In the name of Christ. Amen.

CIRCULATION REPORT

THE following subscriptions have been re-
ceived during the past week: Hoxie, Jeff
Smith, 1; Plummerville, Roy Bagley, 1; Macey
Church on Monette Charge, M. N. Johnston, by
Mrs. J. E. Harrell, 7; First Church, Hot Springs,
H. H. Griffin, 1; Primrose, M. W. Miller, by Mrs.
Ed Dixon, Anna Fiser, and Mrs. M. K. Johnson,
8; Hunter, M. L. Kaylor, 2; Texarkana Ct., J. L.
Simpson, 2. Accept our thanks, Brethren. Now
that the Pastors' School is over and preachers
are again at home, there should be renewed
activity for increased circulation. Many new
members will come in as a result of the pro-
tracted meetings. He is a wise pastor who puts
the church paper in the home of these new
members. This year there are many things to
be learned about United Methodism, and even
the old members will need the paper more than
ever before. Let us have prompt renewals and
many new subscriptions.

THE opportunity for science, industry and
agriculture to work together in developing
new uses and non-food uses for farm products
is almost limitless. No one claims that a pro-
gram of this kind can be used to cure an emer-
gency or lift prices immediately; but it does
fit into any proper, sound, long-time program
for the betterment of rural life. When we realize
that the United States, including Hawaii and
Alaska, cover almost every type of climate, soil
and natural resources, we can readily see the
possibilities not only of finding new uses for
things that we now grow, but the discovery and
utilization of new plants, animals, crops and
methods that can be properly adapted to our
soil.—L. J. Taber, National Grange Master.

What Youth Expects of The New Church

The kaleidoscopic picture of the past few years in Protestant life is rather confusing. But we do have hopes—based on profound concern for the church and the ideals for which it stands. Today, as in every past age, we face again the ancient conflict between our ideals as a church organization and the practices of the society of which we are a part. Each organization, unless it has almost super-human sensitivity to change, holds deep within itself the seeds of its own destruction. This paradox is fundamental here, for we must recognize on the one hand the necessity for organization—on the other, the definite limitations of organization, and hold before us the knowledge that Christianity as a way of life, and as a revolutionary force in society, transcends institutionalism.

In each age the church has attempted to correct the most glaring abuses of the society of the day, but has ultimately accepted the bases of that society, blind to its fundamental incompatibility with the ideals of the church. Historically, the church has even persecuted many in its own membership who have refused to accept as religion those attitudes that solidified the existing society. Seeking respectability, it has often crucified those who would offer a new approach to its field of endeavor. We want a church that is large enough to embrace all its people in fellowship, and which can yet fearlessly pronounce its judgment on the world. We want a church that is not blind, that does not persecute its prophets, but hears them in humility and seeks to adjust to new directions.

We want a church that will encourage creative thought and action on the part of its youth. This means that youth must play a large part in the formulation and direction of its own program. There will be differences in direction and minor purpose along the way, but we must maintain freedom for these differences, and an open road for growth. Only through realistic facing of the problems confronting us at each step of the way can we develop that intellectual insight and spiritual vigor so desperately needed today. The overenthusiastic optimism of a generation ago has been sobered by the dark prospect of the immediate future we face. We've gone around too many corners just in time to see prosperity disappear around the next, and now realize that nothing short of fundamental change in our economic and social structure will open the way for lasting security and peace. We recognize the tragedy involved in the fact that many of our young people are once again taking up the cry, "Let's make the world safe for democracy," or safety or something else. We see them following whatever opportunistic plan seems most expedient at the moment of decision. We also see the tragedy wrought by a mere scratching of the surface of these problems.

It is an absolute imperative for us now that youth be given thorough training in the principles and techniques of the Christian religion. It is essential that young people in our churches by the thousands face courageously the problems of modern life, be able to analyze clearly the forces at work, and have the inner religious strength to choose a

direction and stick by it whatever the cost. This is no time for dilly-dallying with vague generalizations that are comfortable on Sundays, but do not probe to the roots of our individual and group life.

Probably, if we were true to our faith at every point, we would be ostracized from present society. We must recognize that wherever our Christian convictions bring us into direct conflict with established practices, there is a job to be done and we cannot rest nor lay it lightly aside. The thing that happens to us when we see the whole parade of human misery passing before our eyes cannot be swept aside by a wave of the hand. For a vision of new life has been burned into our

hearts, and will not die down. We cry for understanding, not dogma—for intelligence, not narrow opinion nor wishful thinking nor the mouthing of platitudes. We want a group of young people in Methodism that will become a strong and united force for the Kingdom. And we want a church that is willing and ready to utilize the strength we have to offer.

Let us remember this—that the achievement of unity, economic, political, religious, is the only alternative to the chaos we face. The world is sick and confused. Capitalism with its selfishness, imperialism with its wars, militarism with its hate—all these are crushing the values we hold supreme in life. No

half-truth, no partial answer, no prating about moral issues and conversations will suffice; nothing short of the establishment of true world community will bring an answer. The intrigues of the warmakers must give way to new values and patterns of behavior inspired by vision of an ordered world of peace and justice. New values and attitudes must be developed between races and cultural groups. We must have a common body of ideals to which the people of the world may give themselves with intelligence and devotion. The church holds within its hands the power to build that world community and furnish the ethical framework for the new society. If young people are not

If there is any doubt of victory

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DR. C. K. VLIET, *Secretary*

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challenged through the church to join in building the new, their strength will be used in other directions—by the warmakers, by the superpatriots, to bolster up a decadent order.

We believe in the church for the great leaders and prophets it has produced, for the fellowships that have arisen to express its resurgent spirit, for the power that lies within its faith. It is because of this belief in the church that we express our hopes for united Methodism.

In summary, we want a church that fulfills the prophetic function in society, and gives first loyalty to Christ. We want a church with clean hands and a burning heart—a church that will choose poverty and unpopularity above wealth and respectability, where a sacrifice of its message is involved. We want a church that is sensitive to change and open to growth. We want a church that pioneers in building the world Christian community—that rejoices in truth and will endure all things for the cause it serves. And to that church we will give the best that we have!

Note—An address given by Miss Lewis at the Youth Rally, at Uniting Conference program at Kansas City.

METHODIST UNION

Three Methodist Churches are in the process of uniting. This movement is deserving of all commendation. The divisions ought not to have occurred in the first place. Those who trust in our Lord Jesus Christ and profess to follow Him should strive to work together. Religious harmony and union should be desired by all followers of the Master.

But such union movement by the Methodists raises serious question in the minds of many men and women. If the Methodists unite into a world Methodist Church, will it not be, in fact, a Methodist Catholic church? The Methodist form of church government is such that those who are not Methodists must view with apprehension the forming of such an organization.

It will be entirely different from the Baptist World Alliance. Each Baptist church is a separate organization and is governed in every respect by the majority of its members, as they read and interpret the New Testament. Every church in the New Testament was a separate organization. It was not connected with, attached to, nor governed by any other church or group of churches. No Baptist church can be governed, or dictated to by the Baptist World Alliance. This is precisely like the churches in the New Testament.

The seven churches in Asia are symbolized usually by a candlestick with seven branches. The original language of the New Testament in Revelation is not of one candlestick with seven branches, but "seven golden lampstands." Each church was a golden lampstand and its members were candles in that lampstand. Those seven churches were as separate, distinct, and independent of each other in every respect as seven Baptist churches are in any state, or in seven different states of the South. Many of us wish the Methodists well in every respect which is in harmony with the teaching of God's Word; but we view with apprehension the forming of a worldwide church which is one organization all over the world, and is governed by the head officials of that organization.—Baptist Standard.

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

Communications should be received
Saturday for the following week.
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FAIRVIEW AUXILIARY

The Fairview Society met June 12, with twelve members and one visitor. Mrs. A. N. Fogle was program leader. Quiet music, Mrs. D. A. Lambert. Scripture, Mrs. Jesse Bullock. Prayer, Mrs. F. L. Arnold. Meditation, Splendid Loyalties, Mrs. Lambert. Missionary topic, "Widening Our National Outlook," Mrs. W. P. Smith, Mrs. Noel Jenkins and Mrs. L. E. Thompson. Prayer, Mrs. Fogle. Benediction, Mrs. Tennie Arnold.

TO FRIENDS OF MRS. WORKMAN

In my illness I have thought much of you with whom I have been so closely associated in our work. I cannot tell you how my heart has been touched by the kindness shown me, and I want to thank the Auxiliaries and the individuals who have remembered me in many ways. I have been shown many courtesies by ministers and church organizations here, and have realized more fully than ever the joy of Christian fellowship.

I am hoping to be home soon and sometime to be able to render some small service for Him who has so marvelously led me through this, another experience in life.—Mrs. J. M. Workman, Houston, Texas.

STANFORD AUXILIARY

The Missionary Society met June 15, with ten members present.

Mrs. G. S. Self, program leader, discussed "Missionaries In China" and others on program were: Mrs. Earl Gramling, Mrs. Jess Gramling, Mrs. H. G. Gregory, and Mrs. Carol May.

Mrs. S. M. Self, president, discussed the meaning of the "Lord's Prayer."

The Traveling Basket returned with \$4.00 realized from the contents, which will go as general funds.

Plans were made for an ice cream supper. After reports were made the meeting adjourned to meet Thursday, June 29.—Lucille Robb, Cor. Secretary.

ZONE MEETING AT WICKES CHURCH

The second quarterly meeting of Zone 5 was held at Wickes June 2. Rev. Everett Vinson, pastor of Hatfield circuit (Wickes being in Hatfield circuit), made a gracious host.

"Widening Our National Outlook" was the theme of the day.

Appropriate talks were made, interspersed with gospel hymns. Two special numbers were given: A vocal duet, Mrs. Cue Stemple and Mrs. Joyce Barton, Mrs. Vinson, accompanist; a solo by Luther Cummings, one of his own compositions.

Miss Madeline Everett of Wickes, Zone leader, presided, hearing reports.

The atmosphere of the meeting was spiritual and the people of Wickes were voted culinary artists.

Mrs. E. D. Galloway, De Queen, District Secretary of Texarkana District, was guest speaker. Mrs. Galloway said, "One of the most magnificent pieces of work of the day is the Woman's Missionary So-

ciety, and any woman not interested is ungrateful."

All things are based on prayer, service and money. "A mission field is where Christ is not," the striking question being, "What can I do to help my own church?"

Mrs. Galloway will attend a mission meet at Mt. Sequoyah in July as representative of Texarkana district.

ZONE MEETING AT KNOBEL

Zones 1 and 2 of Paragould District met at Knobel May 25. The meeting was opened by singing, followed by prayer by Rev. Mr. Williams.

Rev. J. B. Stewart used Luke 15 for devotional.

Greetings by our new District Secretary, Mrs. Ben DeVall of Paragould.

Rev. Mr. Wade introduced our distinguished visitor, Mrs. Pewett, Conference President; also all pastors present.

Roll call was answered by checking the efficiency aim.

Mrs. Pewett gave a very interesting report of the Uniting Conference held in Kansas City.

Collection was taken for the Edith Martin fund.

Afternoon session was opened with quiet music by Rev. and Mrs. Jeff Smith and Rev. Mr. Edgington.

Spiritual Life was impressively given by Mrs. Miser from Paragould, assisted by five ladies who were members of a spiritual life group in their home town.

We were glad to have Mrs. Blackburn to talk on Publicity and World Outlook.

Rev. Mr. Wade made a very interesting talk on our work in general.

Mrs. Riggin urged that each church sponsor a Vacation Bible School this year.

Mrs. Jett made an appeal for Scarritt.—Reporter.

MRS. VERNA MILLER AYRES DIES IN AFRICA

Mrs. Verna Miller Ayres, wife of the Rev. H. C. Ayres, stationed at Tunda in the Congo Mission, died by accident, in Africa on June 5, according to a cable received at Mission Board headquarters at Nashville, Tenn. The cable brought no details of the accident.

Mrs. Ayres, as Miss Verna Michaux Miller, went to the Congo as a missionary in 1924. Prior to that time she was Field Secretary of the Virginia Conference Epworth League, of which office she made a marked success. Many of the Leagues of the Virginia Conference owed their organization to her zeal and ability. After serving for one term in the business department of the Congo Mission, she returned to her home in Richmond, Va., for furlough. She was married in 1928 to the Rev. Henry Clay Ayres, of Gobbettville, Ga., and returned to the mission field to take up work with her husband. As a missionary's wife she served well in many capacities, as a teacher in the school, as an active worker in the Sunday school, and in other ways. For some time she served as treasurer of the entire Congo Mission, which position she was filling at the time of her death.

In addition to her husband, Mrs. Ayres is survived by her mother, Mrs. E. H. Miller of Richmond, Va.

Mrs. Ayres' death will be deplored not only in missionary circles, but among a wide circle of friends in the Virginia Conference, as well as in Georgia, which is her husband's home state.

AN APPEAL FOR SCARRITT COLLEGE

When the Scarritt Bible and Training School was founded in Kansas City in 1892, it was for training young women only, until it was moved to Nashville, Tenn., where it has since been known as Scarritt College for Christian workers. This makes it co-educational. Students have the privileges of Vanderbilt University and George Peabody Teachers' College.

With your prayers and mine, your money and mine we can truly "attempt great things for God" and "expect great things from God." Again I am urging every Methodist in the Little Rock Conference, young and old, to give to this institution.

Little Rock Conference stands at the bottom of the contributing Conferences with only \$21.35 to its credit for 1938.

As this work was assigned to me during the fourth quarter of 1938, perhaps one would think the above amount not so bad, but shall we let Little Rock Conference continue to be on the lowest rung of the ladder? Again let me urge every Zone leader to assign some one to represent Scarritt on each program. The only way we can become interested in Scarritt is to do something. Do not wait any longer. Remember Scarritt in your prayers, then send \$1.00 or more to me as representative. Any person, or Auxiliary or Church School class may become an associate member by paying \$1.00.

We can do this easily. Is there a person in this Conference who can truthfully say, "I can't"? Give up a few trifles, a few picture shows. Get interested, and it will surprise you how easy it will be. We can nearly always do the thing we want to do if we want to bad enough.—Mrs. W. S. Anderson, Wilmar.

We call your attention to advertisements in this issue—read them.

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CAPUDINE

The Laymen's Forum

J. L. VERHOEFF, Editor
Address: 1018 Scott St.

A bishop, four outstanding laymen of the nation and three great ministers will speak at Laymen of the Methodist Church attending the Conference to be held at Mount Sequoyah at Fayetteville, July 10 to 14, Dr. George L. Morelock, secretary of the General Board of Lay Activities at Nashville, Tenn., announced last week.

The speakers:

Bishop Edgar Blake of Detroit, Mich., who became a bishop of the Methodist Episcopal Church in 1920, and one of the outstanding figures at the Uniting Conference this spring in Kansas City.

Dr. W. B. Selah, pastor of St. John's Church in Memphis, Tenn.

Dr. R. L. Russell, pastor of First Church, Gainesville, Ga., and a member of the Federal Council of Churches of Christ in America.

Dr. James W. Workman, pastor of First Church at Fayetteville.

Judge M. A. Childers, San Antonio, Tex., Layman and member of the Judicial Council of the United Methodist Church.

Dr. C. C. Sherrod, president of the East Tennessee Teachers' College, Johnson City, Tenn., and a Layman.

E. Dow Bancroft, Urbana, Ohio, secretary of the General Conference Laymen's Association, former Methodist Episcopal Church.

Dr. George L. Morelock, Nashville, Tenn., secretary of the General Board of Lay Activities of the former M. E. Church, South.

John M. McCormack will direct the song service.

Bishop Blake will deliver four sermons during the five-day meeting, preaching at 8 p. m. Tuesday, Wednesday and Thursday and at noon Friday to close the Conference at 1 p. m. Friday.

Dr. Selah will preach at 8 p. m. Monday, the opening session to be held July 10, and just before the noon recess on Tuesday, Wednesday and Thursday. Devotionals will be given each morning by Dr. Workman.

Tuesday morning Dr. Sherrod will speak on "The District League of Stewards," and following a 30-minute discussion period led by Dr. Sherrod, Dr. Morelock will speak on "Training of Stewards," and conduct a discussion session.

Wednesday Dr. Sherrod's subject will be "Stewardship," followed by Dr. Russell on the subject of "Evangelism" with discussion period for each.

Thursday Mr. Bancroft will speak and Dr. Morelock will discuss "Church Finance."

Friday morning Judge Childers will speak. His subject: "The Methodist Church." Mr. Bancroft will deliver a second address and conduct a discussion period.

Each afternoon will be devoted to fellowship, recreation and informal group discussions.

Of the Conference accomplishments of other years, Dr. Morelock said: "Best of all is the Christian fellowship and inspiration. Here Methodist men mingle as Christian brothers, sharing common experiences, gaining new insights and inspiration. Practical discussions that come to grips with realities and concrete situations enable Laymen to go back to their own churches to labor as finer Christians, better

Christian Education

HAPPENINGS AT HENDRIX

The Woman's Missionary Society of the Conway Methodist Church entertained the visiting women of the Pastors' School Monday afternoon in the parlors of Galloway Hall. Mrs. E. W. Martin, president of the Society, presided. Mrs. J. Wilson Crichlow of Cape Girardeau, Mo., read a Bible lesson. John Bayliss sang, accompanied by Miss Mildred Ethridge. Dr. E. M. Maynard of Scarritt College, spoke interestingly of the work at that school. The closing prayer was made by Mrs. Peter Kittel of Forrest City. A social period followed during which ices were served by Mrs. J. J. Kane and Mrs. Percy Goynes.

On June 12, the Conway Log Cabin Democrat published in its "News of Other Days" column: "Twenty-Five Years Ago. President J. H. Reynolds announced that the First Conference for Rural Ministers, just concluded at Hendrix College, proved so successful that it would be made an annual event."

The Arkansas Pastors' School closed its two-weeks' session last Friday. Attendance was increased last week by many who came to hear the series of lectures by Bishop Seelman, platform speaker for the second week.

A School of Spiritual Life was held in Galloway Hall Friday, Saturday, Sunday under the auspices of the Woman's Missionary Societies of the North Arkansas Conference. Mrs. Alice C. Graham of Tuckerman was director and Miss Daisy Davies of Scarritt College was program leader, speaking on the theme, "Prayer and Worship." Besides inspirational talks, sharing experiences, and periods of meditation, plans for district and local retreats were discussed. Some thirty retreatants were enrolled. Hostesses for each Conference District were: Mrs. Allen D. Stewart, Batesville; Mrs. Guy Murphy, Conway; Mrs. W. A. Tittle, Fayetteville; Mrs. L. A. Hodges, Fort Smith; Mrs. J. L. Dedman, Helena; Mrs. Lester Weaver, Jonesboro; Mrs. J. G. Meiser, Faragould; and Mrs. Vance Thompson, Searcy.

The Young People's Assembly of the North Arkansas Conference opened its annual meeting at Hendrix Monday for a five-day session. It is for young people's workers between the ages of 18 and 23 years. Rev. Ira A. Brumley, secretary of the Board of Christian Education, is in charge. Seven courses are offered: "Life of Jesus" by Rev. W. J. Spicer of Wynne; "Meaning of the Christian Religion," by Rev. G. C. Johnson of Conway; "Worship in the Young People's Division" by Rev. V. E. Chalfant of Cotton

equipped, and more loyal churchmen."

J. S. M. Cannon, Little Rock, and Charles A. Stuck, Jonesboro, Lay Leaders for the Little Rock and North Arkansas Conference, expect Arkansas Methodists to be well represented at the Fayetteville meeting, which is for Methodist Laymen throughout the Church and planned under the auspices of the General Board of Lay Activities and the Conference Boards of Lay Activities west of the Mississippi River.

Reservations should be made direct to the Rev. S. M. Yancey, superintendent at Mount Sequoyah, Fayetteville, or through any of the District Lay Leaders.

Plant, "Citizenship and Community Service" by Rev. James Upton of Eureka Springs; "Missions and World Friendship" by Rev. Earl Cravens of Piggott; "Evangelism and Church Relationships" by Rev. Glenn F. Sanford of Bentonville; "Training Workers in the Young People's Division" by Rev. Ira A. Brumley. Dr. W. B. Selah, pastor of St. John's Methodist Church in Memphis, Tenn., is addressing the assembly each day.

Several Hendrix students will work in a New York "Y" camp this summer. Frank L. Jones of Conway, J. Buddy Markham of Little Rock, Elmo Scott of Rogers, and John Wilbourne of Pine Bluff started last Thursday to Camp Tolcott, N. Y., which is about 50 miles west of New York City and is maintained chiefly for boys of New York City. Jones, Markham and Scott will be counsellors and Wilbourne will have secretarial work. W. Frank Robbins of Conway, assistant in physical education at Hendrix, will accompany the group to New York and will attend a trainer's school this summer. The five will return about September 1.

Miss Sarah Cole, a graduate of Hendrix and member of the Conway High School faculty, who has been on leave of absence to attend the University of Illinois Library School, was graduated last week with the B. L. S. degree and has returned to Conway.

Mr. Nevin Neal of Conway, another graduate of Hendrix and teacher in the Conway High School, who has been on leave of absence for graduate study in Vanderbilt University the past year, was graduated from Vanderbilt with the M. A. degree last week, his major study being history.—G. A. Simmons.

SOUTHERN METHODIST UNIVERSITY

Commencement week at Southern Methodist University came to a close June 6 with the cornerstone laying of the Fondren Library and the completion of university training for 251 students. Events of the closing days included the unveiling of a portrait of Bishop Chas. C. Seelman, the annual June meeting of the Board of Trustees, and the departure of the twenty-fourth senior class.

Mrs. W. W. Fondren of Houston, who with her late husband, gave \$458,000 for the new library, laid the cornerstone at the ceremony held Tuesday. Bishop A. Frank Smith was in charge. Present also were President Umphrey Lee, Vice-President Eugene B. Hawk, Bishop Seelman, former S. M. U. president, Dr. J. W. Mills, Tyler; Bishop H. A. Boaz, a former S. M. U. president, and all the Fondren children and grandchildren.

At the commencement exercises in McFarlin Memorial Auditorium, Bishop Seelman received a degree of doctor of laws. An oil portrait of Bishop Seelman painted by Victor Lallier, ex-S. M. U. student and Dallas artist, was unveiled in the rotunda of Dallas Hall during the afternoon.

The Board of Trustees decided that President Lee will be inaugurated at the first student convocation in September.

Dr. E. B. Hawk was elected administrative vice-president of the university at the semi-annual meeting. It was announced that this appointment will relate him in a very definite way with the institution in directing public relations and in certain business supervision on the campus. It will in no way interfere

with his position as dean of the School of Theology.

PULASKI HEIGHTS VACATION CHURCH SCHOOL

The annual Vacation Church School of Pulaski Heights Church was held June 5-16 with the largest enrollment of any vacation church school ever held in this church. The total enrollment for the two weeks was 127. Of this number 102 attended three days or more. There were nineteen adult officers and teachers in the school. Mrs. Herbert Smith was the Superintendent, and, with the other officers and teachers, worked tirelessly to supervise the school. Courses were offered for the Beginner, Primary, and Junior Departments.

Among the extra Curricula activities were the showing of pictures on Palestine by Mrs. Seay. The children took great delight in making a "Cheer Box" for the City Hospital and designing pictures on the life of Christ and putting these on as a "picture-show." On the last day an attractive program was arranged for the mothers, many of whom attended. The Vacation Church School was closed with a picnic luncheon and out-door activity for the children at Boyle Park.

The success of this school is very gratifying to all who have observed these schools. Marked development of the children was noted in their ability to work and play together and to plan their own activities. The credit for this school is due very largely to the careful planning and faithful work of the superintendent, the officers, and the teachers of the Children's Division.—J. E. Cooper, Pastor.

VACATION SCHOOL AT HUMPHREY

One of the most successful Vacation Schools we have ever helped sponsor was held the week ending June 10.

The Supt. of the Children's department, Mrs. C. L. O'Daniel, was the director and she was assisted by Mrs. Lester Mouser, who taught the course, "Discovering God in the Beautiful." Miss Grace Bogey taught the Junior course, using the text, "The Land Where Jesus Lived." Mrs. L. E. Wilson led the Primary group in "Exploring God's Out-Doors." The devotional each morning was led by the pastor, Mrs. J. J. Roberts, Mrs. J. G. Mouser, Mrs. Ed Malloy and Mrs. W. H. Matthews in the order named.

Two of our young people, Grace and Faulline Crum, had charge of the recreational program. The school had an enrollment of 41—37 of these attending each session. The Vacation School has been given a permanent place in the educational program of the Humphrey church.

The W. M. S. gave the children and workers a picnic on the last

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day of the school and already children and workers are planning a two weeks' school for next year.—L. E. Wilson, P. C.

IMPORTANT NOTICE TO LITTLE ROCK CONFERENCE YOUNG PEOPLE'S ASSEMBLY

All Conference officers and District Directors and others having to do with the registration are called to meet at 12:00 o'clock in Tabor Hall, Hendrix College, next Monday, June 26. We will have lunch together and have our conference preparatory for registration. Registration will begin at 2:00 p. m. Let all who have not paid their Mission pledge please arrange to have it with them when they get to the Assembly. The District Directors are in charge of registrations for our several districts and should any Director find it impossible to be there by noon Monday, he should appoint some one to be there to represent him and look after the registration for his district.—Clem Baker.

CHURCH SCHOOL DAY OFFERINGS, LITTLE ROCK CONFERENCE, RECEIVED DURING WEEK CLOSING JUNE 17

| | |
|---------------------------------|------------|
| Macedonia | \$ 3.00 |
| Princeton | 3.00 |
| Mt. Carmel | 3.00 |
| Bethlehem | 5.00 |
| Temperance Hill | 1.50 |
| Chambersville | 2.00 |
| Harrell | 5.00 |
| Huntnoke | 5.00 |
| Dierks | 3.37 |
| Total | \$30.87 |
| Totals By Districts | |
| Camden District | \$ 495.13 |
| Little Rock | 476.31 |
| Pine Bluff | 351.93 |
| Arkadelphia | 298.33 |
| Prescott | 247.55 |
| Monticello | 155.05 |
| Texarkana | 142.11 |
| Total | \$2,167.01 |
| Percentages by Districts | |
| Camden District | .87 plus |
| Prescott District | .74 plus |
| Arkadelphia District | .72 plus |
| Pine Bluff District | .63 plus |
| Little Rock District | .67 plus |
| Monticello District | .41 plus |
| Texarkana District | .33 plus |

HONOR ROLL

Three more charges in the Little Rock Conference paid their Church School Day offering in full this week, thus placing the name of their good pastor on our Conference Honor Roll. They are: J. C. Williams, Clinton Atchley and Jerry Dean.—C. K. Wilkerson, Treasurer.

CALL TO THE PARENTS

When things go wrong, when home life is out of control, when children become obstreperous and unwieldy, when parents are at odds with each other, when moral defeat stares them in the face, they cry like babies because they do not know what to do, and all the while they have been practicing a code of conduct that has produced such sorry situations. It is a case of the blind leading the blind, for the parents live in a moral shamble, even more than their children, and must take the consequences of their negative habits.

Not until our Christian homes and our Christian parents sense the positive importance of sound Christian and moral education and take steps to align themselves with Christ and his teachings will there be any hope for our homes developing a sound, moral and Christian life. There is a ringing call coming today and that call is this: Parents, get right with God.—The Presbyterian.

LABOR THE GREAT BUILDER

Labor is discovered to be the great, the grand conqueror, enriching and building up nations more surely than the proudest battles.—Channing.



At the Fayetteville District Conference, held recently at Huntsville, six young men were licensed to preach. They are, from left to right: Newton L. Cates, Goshen; Roy E. Weaver, Fayetteville; Wilson L. Ware, Springdale; Homer Wilmouth, Rogers; Robert Thornstrom, Siloam Springs; and Woodrow W. Shelley, Siloam Springs.

CHURCH NEWS

ARK. METHODIST ORPHANAGE

For several days I had the pleasure of attending the Pastors' School at Hendrix College and I am impelled to make a few observations concerning the men of our two Conferences.

First of all, we have a wonderful crop of younger men who are capable of filling any charge in either of the two Conferences. I do not know when I have been more thrilled than I was this week while shaking hands with and speaking to dozens and dozens of our younger men of Arkansas Methodism. In mentioning this, I am reminded of a short interview which I had with one of our distinguished bishops who said: 'What will become of us in Arkansas when certain men are through and their leadership finished.' I said to him: 'You should not be distressed. The younger men will be able to take the place and do the jobs better than they.'

So far as I could see, there is a greater spirit of brotherly love among the preachers than I have observed in many years. After all, if we do not love each other, we do not amount to much and all of this talk about peace that some of the brethren are harping on does not find a place in my thinking, because I do not see things that way. The people who are talking about peace are usually the ones that are doing anything else but creating peace. In the Little Rock Conference, so far as I know, (I do not claim to know it all) there is more universal love and peace than I have ever seen in it.

It is always a pleasure for me to go to Hendrix College. The whole educational scheme in our Church has been on my heart for years, and I am now doing in a quiet way all that I know to strengthen our Zion in our educational movement.

It is astonishing how the children and young people take hold of the matters pertaining to our Zion. Even our children at the Home talk about appointments and Hendrix College. I suppose there was never a man among us who is more dearly loved than Dr. C. J. Greene, and he, together with the faculty, stands very close to the hearts of all of us who love God.

The Home for Fatherless and Motherless children is not an isolated unit. The children feel an interest in us and in our people and they pray for us and take an interest in all that concerns our Zion.

I was delighted at the many expressions of interest in our Home

by the brethren whom I met on the campus at Hendrix. One brother said to me that he had made a mistake by not visiting the Home and that he was going to visit it. I wish that more of my brethren would feel that way and come to see what you have.

With love for all, I am, yours truly.—James Thomas, Executive Secretary.

REVIVAL AT WILMAR

Wilmar Methodist Church enjoyed a real revival between May 25 and June 4. Twelve were received into the church, nine by baptism, one by certificate and two by vows. Rev. Alfred Doss of Hampton did the preaching, simply and earnestly, assisting Rev. J. R. Sewell, pastor.

The church has recently been repapered and new rubber runners placed in the aisles.

We hope to close the year's work with a splendid report.—Mrs. W. S. Anderson.

Changing Puerto Rico

By JAY S. STOWELL

Puerto Rico is one of the most densely populated countries in the world, averaging about 500 persons to each square mile of its area. It is said to have more living children per mother than any other country in the world. That is partly due to a very high birth rate, but also to the fact that sanitation and public health have greatly improved and the death rate has decreased. More than half of the people of Puerto Rico are under twenty years of age. The first impression when one starts on a trip over the island is that all of this young life is on the highway. This is particularly true in the early morning, at the noon hour, and after school hours.

Slow moving ox teams, bearing loads of sugar cane, and spry little horses with saddle baskets filled with charcoal, agricultural produce, or other articles, also crowd the roads. In the mountains coffee growers sometimes choose the roadway on which to rake and cure their coffee.

Puerto Ricans have little at home to occupy them. The small huts with thatched or corrugated iron roofs are often so tiny that they seem more like playhouses than residences. They are perched almost everywhere, sometimes with long poles supporting one side of the house, while the other rests against the steep mountainside.

Since the occupation of Puerto Rico by the United States forty years ago, many changes have taken place. The percentage of barefooted people has greatly decreased, as the

importance of shoes in a hookworm-infested country has been made clear. Illiteracy has steadily decreased. Home needlework has been developed until it is one of the largest industries on the island, or at least it was until the passage of the recent federal wages and hours law. Thatched roofs have largely disappeared; roads have improved; schools have been built, and a middle-class Puerto Rican has developed.

Protestantism was unknown in Puerto Rico until the United States assumed control of the island. A great movement toward the Protestant church resulted and various church groups began work there under a comity agreement which has prevented serious overlapping of work on the island. Through its Board of Home Missions and Church Extension, the Methodist Episcopal Church has played an important part in the development of the religious work. It serves about eighty points, grouped about twenty-five centers.

The hope of the church seems to lie in the multitudes of young people who flock to it, yet there are problems. Not long after America came into control of Puerto Rico, lotteries were discontinued, cock fighting was made illegal, and, under the leadership of Protestant churches, the people of Puerto Rico voted out the saloon. The lottery has been restored, however, cock fighting has returned, and, with the repeal of national prohibition, liquor has once more returned. These and other social situations represent serious problems for the Protestant church, which has traditionally in-

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DAISY FLY KILLER

sisted upon a strict code of ethical conduct.

That the work of the church has been successful is indicated by the capable group of pastors and other workers developed and by the fact that there are more Sunday School pupils enrolled in Puerto Rico than in any other Spanish-speaking country in the world. During the past generation the church has made a good start and our very success is a challenge to us. Two Methodist churches have attained self-support and others are striving toward that goal. In the meantime, most of the work must go forward on a missionary basis, and there is still room for expansion and growth.

FRIENDSHIP

I admire the modern girl who selects the young man on the following vital, comparative basis:

1. Because he doesn't smoke cigarettes rather than the boy who does habitually.
2. Because he venerates old age rather than ridicules it; every young person must remember that he, too, will grow old some day.
3. Because he is dictated to by his conscience rather than succumbing to the impracticable wishes of a fickle crowd.
4. Because he refuses to indulge in any form of intoxicating liquor in whatever situation he might be placed rather than to foolishly associate with an inebriate.
5. Because he respects the Sabbath and uses it as a means to approach God rather than the young fellow who acts as if this holy day were a holiday.
6. Because he is considerate of other peoples feelings and actions rather than the youth who suffers from the neurosis of self.
7. Because he has common sense rather than the young man who has dollars and cents.

FOR THE CHILDREN

WOOD VIOLETS

Wood violets, with your bluish hue,
How bravely you lift up your face,
From out the earth with perfumed dew,
No other flower has your grace!

The Master must have seen you there
So long ago within the wood,
While kneeling all alone in prayer,
And called your subtle fragrance good.

Fret not because the rose is tall,
Because its bloom is fuller grown,
Nor mourn because the space is small
In which your modest grace is shown.

God surely loves small things of earth—
Does He not heed the sparrow's fall?
Grieve not, but gird yourself with mirth,
Because He made you small.—William
Arnette Wofford in Southern Christian Advocate.

A GAME OF BIRDS

The game of birds will prove interesting to a party of young people and give a pleasant evening's entertainment.

The game itself is a game of questions and answers, the questions to be written upon sheets of paper, and the answers to be written after each question.

Each guest should be given a sheet of questions and a pencil, and only a given number of minutes must be allowed for writing the answers. The list should then be corrected and the prizes awarded, if prizes are to be given.

What bird tells the time? Cuckoo.
What bird is apt to be cowardly? Quail.

What bird belongs to the laboring classes? Pheasant.

Quarterly Conference

JONESBORO DISTRICT Third Round

May 21, p. m., Joiner.
May 28, a. m., Marion.
May 28, p. m., Wilson.
June 5, a. m., Brookland, at New Haven; Conf. 2 p. m.
June 5, p. m., Huntingdon Ave.
June 18, a. m., Lepanto.
June 18, p. m., Garden Point-Riverside, at G. Point, 3 p. m.
June 18, p. m., Marked Tree.
June 25, a. m., Lake City, at P. Valley; Conf. 2 p. m.
June 25, p. m., Fisher Street.
July 2, a. m., Dell Ct., at Simpson Memorial; Conf. 2 p. m.
July 2, p. m., Dyess, at Dyess.
July 9, a. m., Dell; Conf. in afternoon.
July 9, p. m., Blytheville Ct., at Promised Land.
July 12, p. m., Tyroneza (Wednesday).
July 13, a. m., Jonesboro Ct., at New Hope; Conf. 2 p. m.
July 16, a. m., Osceola.
July 16, p. m., Lake Street.
July 19, a. m., Bono-Trinity, at Shady Grove; Conf. 2 p. m.
July 20, a. m., Manila-St. Johns, at S. J.; Conf. 2 p. m.
July 20, p. m., Leachville (Thursday).
July 23, a. m., Trumann.
July 23, p. m., Monette, at Black Oak.
July 30, a. m., Luxora-Keiser, at Tomato; Conf. at 2 p. m.
July 30, p. m., Turrell-Gilmore, at Gilmore.
Aug. 6, a. m., Blytheville, First; Conf. in afternoon.
Aug. 6, p. m., Open.
Aug. 13, a. m., Jonesboro, First.
Aug. 13, p. m., Nettleton-Bay, at Bay.
—Eugene W. Potter, D. S.

8. Because he is well-balanced rather than a young person who has genius but not judgment.

9. Because he does not swear at all and sacrifices popularity rather than the boy who does.

10. Because he is honest towards his God and his fellowmen rather than the young man who cheats.—Alvin Willard in Religious Telescope.

What bird is impertinent? Mockingbird.

What bird is needed in the harvestfield? Thrasher.

What bird did you find at the meat market? Butcher.

What bird would you choose to have make you a suit? Tailor.

What bird comes in early winter? Snow.

What bird is the children's pet? Catbird.

What bird is Uncle Sam's pet? Eagle.

What bird is most untruthful? Lyre.

What bird is mentally deranged? Loon.

What bird is a pessimist? Blue.

What bird was caught thieving? Robin.

What bird is a colored letter? Bluejay.

What bird do boys like on a windy day? Kite.

What bird represents rapid motion? Swift.

What bird represents a girl's nickname and a form of pastry? Magpie.

What bird represents a foreign country? Turkey.

What bird stands in the fireplace? Crane.

It should be understood by the guests that the questions do not refer at all to the habits of the birds, but simply play upon their names.

An interesting feature may be added to the evening's entertainment by having each guest relate some anecdote or story of a bird, or tell of some unusual habit or character of the bird.—Exchange.

INTERNATIONAL Sunday School Lesson

Lesson for June 25

PAUL REVIEWS HIS LIFE

LESSON TEXT—Philippians 1:12-14, 21-24; 3:12-14; 2 Tim. 4:7, 8.

GOLDEN TEXT—I have fought a good fight, I have finished my course, I have kept the faith.—2 Timothy 4:7.

Self-examination may be a most profitable experience if carried out in the right spirit and for a good purpose. It may be very humbling to look at one's experiences and accomplishments in honest appraisal, but the very humility which is thus brought about may be the first step toward better things and may prove to be a real means of blessing.

Paul, whose life we have been studying together for the last three months, made a review of his own life and experience in various places in his epistles. We cannot study them all, but in the brief portions before us we find that the apostle had laid hold of those certainties without which life is largely meaningless and useless. He had found victory over both himself and his circumstances. He was perfectly clear about his eternal destiny. He had a goal toward which his life was directed in earnest endeavor, and he had in view the reward which was to be his when he met his God. What an excellent opportunity we have to bring out the truth as related to ourselves on this coming Lord's Day.

I. Living Above Circumstances (Phil. 1:12-14).

Paul had been imprisoned for the gospel's sake. Did that stop him? No, for he made the very guards who were assigned to watch him at his house the objects of his ministry and they, in turn, became missionaries of the cross. He sought to win each one as he took his designated period of guard service and then sent him out as a testimony to "the whole Praetorian guard and to all the rest" (v. 13, R. V.). What a consistent and glowing Christian life Paul must have lived day by day.

Not only were some of his Christian brethren encouraged by his example to preach the gospel, but we note in verse 15 that others, taking advantage of the fact that Paul was in prison, went out to preach just to show that they were as good as he, making their very preaching an expression of their envy of his popularity. Paul showed victory over circumstances by thanking God that the gospel was preached,

even though it was done in a wrong spirit.

II. Facing Eternity With Joy (Phil. 1:21, 24).

To Paul, departure from this life would mean his entering into perfect fellowship with Christ and unlimited service for Him. He therefore had a strong desire to depart and to be with the Lord. He would not, however, turn away from his present privilege and duty. If it was God's will that he should abide in the flesh, he purposed that it should be literally true of him that to live is Christ. If that be true in a man's life, then it must necessarily follow that to die is gain. The reason men fear death is that in place of saying "to live is Christ," they say "to live is money," "position," "pleasure," or even "sin."

III. Pressing Toward the Goal (Phil. 3:12-14).

These are the words of the man who possibly was the greatest Christian and Christian worker of all time. Was he satisfied with himself? No, the Spirit of Christ in him and the vision of the goal which he had not yet attained made him press on.

The spiritually minded Christian has no word of commendation for past success, he gives Christ the glory. He does not permit past failures to hold him back, for they have been put under the blood. He is not content merely to stand still, for he knows that to stand still is to go back. Christian friends, let us by God's blessing and grace take a forward step today, and tomorrow, and the day after, that we may, like Paul, press on toward the goal to the prize of the high calling of God in Christ Jesus.

Scripture speaks frequently of the reward which shall come to the faithful Christian at the close of a life of holiness and service for Christ. It is no doubt commendable that Christians do not often speak of their reward, for it should be true of every servant of Christ that the love of Christ should constrain him. On the other hand, it is important that we keep before us the fact that at the end of the road there is recognition by "the Lord, the righteous Judge," and that we may properly look forward to the receiving of the crown of righteousness from His hand. The life of the Christian has a glorious meaning from beginning to end, yes, and on through all eternity!

No more appropriate wedding gift than Anderson's History of Arkansas Methodism.

NEURITIS Relieve Pain in Few Minutes or Money Back

To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in few minutes, get NURITO, the fine formula, used by thousands. No opiates. Does the work quickly—must relieve cruel pain to your satisfaction in few minutes or your money back. Don't suffer. Ask your druggist today for trustworthy NURITO on this guarantee.

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cents. At drug stores. (Adv.)

Winfield Delegates To Young People's Assembly

Next week, June 26-30, the annual Young People's Assembly will be held at Hendrix College in Conway. The following young people of our Church School have been chosen to represent Winfield at this Assembly; from the Senior High Department, Elizabeth Jones and Virginia Arnold; from the Young People's Department, Laura Alice Payne, Jennie Claire Dudley, Josephine Jones, and Marie and Marguerite Clark.

Other young people who are interested in attending this Assembly are asked to get in touch with Dr. Havekost at the church this week.

OUR NEW MEMBERS

Mr. and Mrs. Dewey Dees, 2804 State.

Miss Estelle Lewis, 1001 McAlmont.

OUR KNOWN SICK

Mr. Edward F. Dixon, 615 E. 21st.

Mr. H. A. Kendall, 3112 W. 5th.

Mrs. Vernon Harvey, Route 3, North Little Rock.

OUR SYMPATHY

The sincere sympathy of the congregation is extended to Mr. J. S. Kochtitzky and family whose father, J. S. Kochtitzky, Sr., passed away on June 12 at his home in Cape Girardeau, Mo.

Also to the family of Mr. L. L. Jones who passed away on June 13.

THE UPPER ROOM

The third quarter edition of the devotional pamphlet, "The Upper Room," is now available. Copies may be had in the foyer of the church Sunday morning for five cents.

JUNIOR DEPT. IN A SPECIAL COMMUNION SERVICE SUN- DAY, 10:30 A. M.

The officers, teachers and pupils of the Junior Department of the Church School will meet in the sanctuary next Sunday at 10:30 a. m. for a communion service under the direction of the pastor. Juniors in these services are being trained in the spiritual significance of this sacred sacrament. Adults are asked to please not pass through the sanctuary for any purpose next Sunday between 10:30 and 10:50 a. m.

SUNDAY EVENING CLUB

Mr. C. M. Measel, General Superintendent at the Church School in the Second Baptist Church, will address the Sunday Evening Club next Sunday. The Social period will begin at 6:30 o'clock.

ATTENDANCE

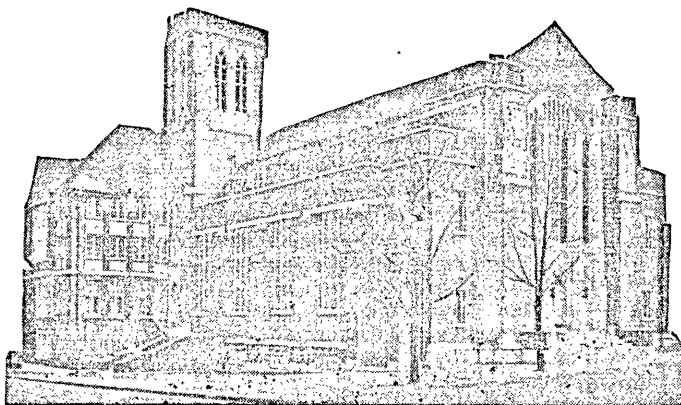
In the past few weeks, a concerted effort has been made to discover why absentees are not coming to Sunday School. The most common reasons for absence from Church School have been found to be "Going out of town" and "Having guests."

It seems that these two causes of failure to attend Sunday School can be overcome. In the first place, we may take our out-of-town trips after Sunday School, and in the second place, we may bring our guests with us to Church and Sunday School.

VOL. XI

Pulpit and Pen

NO. 25



Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This Page Devoted to the Interests of This Church

GASTON FOOTE
Minister

ALVIN D. HAVEKOST
Associate Minister

JEROME H. BOWEN
Supt. Church School



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MARGUERITE CLARK
Church Secretary

Next Sunday At Winfield

- 10:00 A. M. CHURCH SCHOOL—"You help swat the summer slump"
11:00 A. M. "MAGNANIMITY"—Sermon by Pastor
6:30 P. M. Junior-High, Senior, Young People's Leagues and The Sunday Evening Club
8:00 P. M. "MOTORING"—Sermon by Pastor
(Last in Series on "Sports in June")

THE PASTOR'S MESSAGE

By GASTON FOOTE

The Great Betrayal

Threatened defeat of Christianity will not come from any external force such as the widespread secularism of the world, the threat of communism, or the power of a totalitarian state, but rather by the betrayal of Christian ideals and institutions by those who are on the inside. Voltaire, the French skeptic, said that Christianity would never pass out of existence as long as Christians maintained the sanctity of the Christian Sabbath. But it is just at this point that most modern Christians betray the cause of Christ.

Sabbath desecration is a most common sin of the day, particularly among nominal churchmen. Sunday afternoons and evenings have been reserved for entertainment with parties and picnics and indulged in by a host of people who would resent any questioning of their church loyalty.

We are not unmindful of the fact that Jesus said "The Sabbath was made for man . . ." and it is precisely this point that we wish to emphasize. It is practically impossible to develop a Christian consciousness in a community that has forgotten the sanctity of the Sabbath. To ignore the Sabbath means to ignore the Sabbath worship services and ultimately to ignore God.

But some protest that the Sabbath is the only day they have to themselves. True, and it is also the only day we have specifically designed for the cultivation and growth of the soul, for the strengthening of the inner resources of life upon which we must depend in days of trial.

The family that takes the children out of Sunday School for a family picnic, a visit with relatives, or some other personal interest, is teaching them that PERSONAL CONVENIENCE IS MORE IMPORTANT THAN RELIGIOUS DEVELOPMENT, no matter what the subject of the curtain lectures at home may be.

Sabbath observance is more than a method of spending Sunday. It is the habit of seeking God's presence on a sacred day. He who keeps no shrine in his soul will have no strength in his life.

P. S. It is well to remember, too, that the Sabbath includes Sunday evening.

Christian Education

By ALVIN D. HAVEKOST

Church School Attendance

Last Sunday 529
A Year Ago 504

Departmental Report

| | Pres. | Time | Cont. | Ch. | Attend. |
|---------------------|-------|------|-------|-----|---------|
| Jr. Hi | 59 | 50 | 37 | 35 | 22 |
| Sr. Hi | 49 | 47 | 37 | 26 | 24 |
| Y. P. | 34 | 30 | 8 | 25 | 27 |
| Sunday Evening Club | | | | | 25 |

Adult Report

| | |
|---------------------|----|
| Men's Bible Class | 44 |
| Carrie Hinton Class | 42 |
| Couples Class | 35 |
| Fidelity Class | 31 |
| Brothers' Class | 28 |
| Jenkins' Class | 26 |
| Forum Class | 13 |
| Ashby Class | 12 |

Total 231

ANTI-SUMMER-SLUMP COMMITTEE

The Anti-Summer-Slump Committee will meet next Sunday morning from 9:30 to 9:50. We hope to have present at least two representatives from each adult class and from each department in the Young People's Division. With one exception all classes and departments were represented last Sunday.

Mr. J. S. M. Cannon, Chairman of the local Board of Christian Education, will address the committee next Sunday morning. Reports on absentees and prospects will be made by representatives from each class.

CAMERA CLUB

Last Sunday evening Mrs. C. B. Nelson discovered a real interest in photography among the young people, when she spoke to them on "Hobbies." In fact, such interest was shown that members of the group agreed to meet next Sunday evening at 5:00 o'clock, for the purpose of organizing a Camera Club. All young people and adults who are interested in photography are invited to attend this meeting.

JUNIOR HIGH PICNIC

The Junior High Department will go on a picnic to Millwood Park next Friday, June 23. Members of the department will meet at the church at 5:00 o'clock, where transportation will be provided. Each person will bring his lunch.

The discussion on "Christian Service" will be continued, next Sunday evening.

SENIORS TO HAVE VESPER SERVICE

Members of the Senior High Department will meet at the church at 5 o'clock Sunday evening to go to "The Point" for a vesper service. "The Lord and His World," a nature program will be presented. They will return to the Church in time for the evening worship service.

YOUNG PEOPLE HOST TO CITY LEAGUE UNION

Winfield's Young People were hosts to the City League Union last Monday evening where more than 200 young people assembled. The Council met for dinner at 6:30 under the direction of Rev. J. E. Cooper, Y. P. Director for Little Rock District. Bro. Foote spoke at the worship hour on "Fads and Facts." Robert Major conducted the business session and games were played and refreshments served in Fellowship Hall.