

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world" — Mark 16:15

VOL. LX

LITTLE ROCK, ARKANSAS, JUNE 19, 1941

NO. 25

## Proper Labels

THREE Boston physicians presented a proposal to the American Medical Association, meeting at Cleveland last week, to have all liquors labeled as poison. Doctors Moore, Alexander and Myerson, in issuing the joint statement, said they were not speaking as prohibitionists but since "arsenic, carbolic acid and other poisons are labeled under the regulations of the Federal Food and Drug Administration, alcohol should be designated in the same way." Here is a clean cut statement from three physicians which dares to tell the truth about liquor. They present the unmistakable logic that if the Federal Food and Drug law is designed to protect the public and its health from the menace of drug intoxication and addiction it should apply to alcohol instead of neglecting it altogether. Continuing, they say "there is no doubt that the most important and widely used habit-forming drug of Western civilization, and certainly of America, is alcohol. The sum total of deaths and mental wreckage from the use of narcotics is far greater than from the use of any other toxic substance." They suggest that every bottle of liquor carry a label reading "Use moderately and not on successive days . . . may be habit forming . . . not for use by children . . . if used immoderately, it may cause intoxication, paralysis, mental derangement and kidney and liver damage." We wonder how this label would affect the ingenious writers of liquor advertisements who daily present their favorite brand as "stimulating to friendship, conviviality, a mark of aristocracy and a sure cure for social lags at the party."

## Are We Connectional?

MISS LUCY FOREMAN of the General Board of Education, Nashville, in speaking at the Arkansas Pastors' School last week, said that among too many Methodists our connectionalism was in name only. Referring to the lack of intimate and vital relationship between the typical rural church and the typical town and city church she asked, "Where do they connect?" Frequently the stronger church is seized with a missionary spirit and donates some song books to the rural church or installs bath fixtures in the rural parsonage. While this is of great value, and is much appreciated, it does not go far enough. The problems of the rural church ought to be the problems of the town or city church. Unused leadership in the large church ought to be used in the smaller church. Strong ties of Christian fellowship ought to "connect" these two units of Kingdom building together into an indissoluble union. Certainly more of a connectional spirit could be manifested when a city preacher gets more salary in a month than many rural preachers get in a year. The words of a great statesman in reference to national unity could well be applied to united Methodism, "United, we stand—" But our connectional unity ought to be real—not apparent. Methodist churches are not independent units. They are the working parts of a mighty movement of eight million souls. The surest way to court spiritual suicide in the local church is to make its interests local. Someone asked Dr. Russell H. Conwell what he would do if he were sent to a church badly in need of physical repair with every local organization defunct. Said he, "I would take up a collection for missions." There is more wisdom in this statement than we think. Let us practice it.

WHILE WE INSIST ON TALKING ABOUT HIS WARM-HEARTED EXPERIENCE, JOHN WESLEY WOULD SAY, "GET ONE OF YOUR OWN."

## Open Doors

"BEHOLD I have set before thee an open door," says John in Revelations 3:8. Now, obviously, there are many doors about us which can never be opened. Yesterday's opportunities, for instance, are as far removed from us as though they were covered by the centuries. The handicap of blindness is a closed door. Neither money, nor power, nor fame can restore eyesight that is permanently lost. But how inviting and how challenging are the open doors down the corridor of today! There is the open door of high thinking which no man can shut. It was said of Schopenhauer that while he ground lenses for a living he thought great thoughts about God. Here is an open portal for all of us. To think great thoughts, to dig deep into the gold mine of truth—what a challenge. Then, there is the open door of good will. In this world of force no one can force me to hate. I can practice aggressive good will to all. I can return good for evil. I can kill hate with kindness. I can go the second mile down Good Will Avenue. No man can shut the door of good will in my face. Again, there is the open portal of great causes. No man really experiences the joy of living until he falls in love with a great cause bigger than himself. The cause of world peace, economic justice, better living standards among oppressed minorities, economic security for the aged, better health standards, character forming institutions for the children of the poor, orphanages—what a host of worthy causes now calling for our assistance. Here is an open portal that bids us enter. Finally there is the open door of fellowship with Christ. He is the great democratizer in life. He is accessible to all. He said of Himself, "I am the door—" "All we need to do to be enriched by this fellowship is to enter the door that leads to abundant life. . . . neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come . . . shall separate us from the love of God, which is in Christ Jesus our Lord."

## Sermonettes

IF love won't win we don't need the victory.

You can't separate the love of God from the love of His children.

If the preacher stays out of politics he will have to stay out of the Bible . . . that Book is full of political dynamite.

The battle line between good and evil is not in Europe . . . it's in US.

## The Case of the Robin Moor

THE State Department seems now to be convinced that the sinking of the Robin Moor off the coast of Brazil was the deliberate act of a German submarine. The testimony of the 46 survivors and the crew corroborates the conclusions drawn. Obviously this is the way "shooting wars" start. Some historians have said that the sinking of the Lusitania in May, 1915, marked the real beginning of America's entrance into the first World War in April, 1917. But after our entrance into the war, possibly to vindicate the loss of 1,198 lives on the Lusitania, we lost more than this number of men every hour we fought. Inevitably there will be more incidents like the Robin Moor—all of which will engender hatred between America and Germany. But if they result in a "shooting war" our efforts to "get even" will only mean a hundred times as many deaths as we set out to vindicate. The practice of vengeance produces international suicide—else all recorded history is a lie.

## Educator Urges Thrift

A PRIVATE citizen, Dr. George S. Benson, President of Harding College at Searcy, Ark., appeared before the House Ways and Means Committee in Washington on May 15th, and presented such a logical program of national economy as to gain nation-wide recognition. In his address to the Little Rock Rotary Club last week he sounded a note of warning concerning our unnecessary expenditures to which we, as a nation, ought to listen. He said, "The spendthrift psychology of the federal government has proven contagious, and somehow has come to characterize the entire nation. If this is not curbed we shall incur indebtedness from which we shall never recover, and which will certainly lead us to inflation, Socialism and dictatorship. The greatest value (in national economy) would not be merely the billions of dollars saved, important as that is . . . but in the example of thrift and economy . . . which would help restore determination for economic independence on the part of our masses." Dr. Benson asserted that there is a general feeling that the lid is off the treasury at Washington and "every Congressman is urged to secure an appropriation for his district and is considered a failure if he does not succeed in doing so." He suggests elimination of the CCC, NYA, Soil Conservation Service, Federal aid to non-military roads and a 25 percent reduction in our Agricultural Department, Department of Commerce and Department of Justice—all of which would effect a saving of two billion dollars a year. He stated that all government expenditures during the ten years preceding 1932 were only four billion dollars. He estimated that all county, state and national debts by the end of the war would be 110 billion dollars and the only way to pay it would be through inflation. With a 25 billion dollar gold reserve there would be a tendency to revalue the dollar at 20 cents and gain the 100 billion dollars necessary to pay off the national debt. This would reduce everything having a dollar value to one-fifth of its present worth—all life insurance, savings, everything we are depending upon to support us when we grow old. "We can be saved from such inflation by immediate economy." Whether we agree with Dr. Benson as to the method of economy or not, we are agreed with reference to its necessity. Practically all the dictatorships of the world

(Continued on Page Two)

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## CHURCH CALENDAR

### LITTLE ROCK CONFERENCE

June 17-21, Christian Adventure Assembly,  
Mt. Sequoyah.

June 17-21, Epworth Training Camp, Mt.  
Sequoyah.

June 23-27, Christian Adventure Assembly,  
Ferncliff.

June 23-27, Christian Adventure Assembly,  
A. & M. College, Monticello.

### NORTH ARKANSAS CONFERENCE

June 16-20, Camp Kiwan, for Seniors, near  
Hardy.

June 17-21, Camp Oquoyah, for Intermedi-  
ates, Mt. Sequoyah.

June 17-21, Camp Sequoyah, for Seniors, Mt.  
Sequoyah.

June 30-July 4, Christian Adventure Assem-  
bly, for Intermediates, Hendrix College.

June 30-July 4, Epworth Training Conference,  
for Seniors, Hendrix College.

June 23-28, Conference-Wide Youth Assem-  
bly, for young people, Hendrix College.

July 7-11, Older Young People's Assembly,  
Hendrix College.

July 1-8, Administrative Conference, Mount  
Sequoyah.

July 8-18, School of Missions, Mt. Sequoyah.

July 11-18, Missionary Conf., Mt. Sequoyah.

## Educator Urges Thrift

(Continued from Page One)

have arisen during days of economic chaos. Shall it be so in America? Dr. Benson says that such chaos can be averted only by immediate economy.

## BOOK REVIEW

"These Shared His Passion," by Edwin McNeill Poteat.

With a masterful use of the dramatic, Dr. Poteat reconstructs the historical background on which he paints with unforgettable clearness the portraits of the characters who were with Jesus during the last week. In this book the theologian and the dramatic meet and, rather than clash, complement each other in presenting interesting and accurate stories of the companions of Jesus. While much of the dramatic stage setting is drawn from between the lines of the synoptic gospels, it presents with rare accuracy the recorded verities of Scriptural reference. Particularly revealing are the character studies of Mary and Martha. We have never read a more illuminating account of these two women. And the chapter on Simon Peter is a gem. Though we have studied this character all our lives, Dr. Poteat will, no doubt, add much to our conception of him. Other chapters in the book deal equally as well with such characters as Thomas, Phillip, Judas, James and John, and Pontius Pilate. Though literary artists in all ages have dealt with these companions of Jesus, and though our picture of them will never be complete, Dr. Poteat brings us at least one step nearer to the finished portraits. Harper and Brothers. Price \$1.50.—The Editor.

## ABOUT PEOPLE

THE Little Rock District Brotherhood held a retreat Wednesday at Ferncliff under the direction of the district superintendent, Dr. C. M. Reves.

DR. O. E. GODDARD of Conway is holding a two-weeks' meetings at Levy, Rev. J. L. Pruitt, pastor. Services are held morning and evening.

MRS. H. B. VAUGHT, wife of our pastor at Benton, was operated on Friday morning at the Baptist Hospital in Little Rock. She is getting along nicely.

MISS KATHLEEN SHEARER, editor of our Children's Storyland, and Mr. W. A. Storey were married Sunday afternoon at 4 o'clock at Winfield Church by the pastor.

THE South Central Jurisdictional Administrative Council will meet at Mt. Sequoyah, July 1-8. A number of outstanding speakers are to appear on the program. A full announcement appears on page 3.

DR. CHAS. O. RANSFORD, assistant editor of the Christian Advocate, writes that he is back in his office after being out for a month following an operation. His complimentary remarks in regard to the paper are fully appreciated.

DR. LEWIS O. HARTMAN, editor of Zion's Herald, was elected president of the Associated Church Press of the United States and Canada at its recent meeting in Boston, Mass., succeeding Dr. Guy Emery Shipley, editor of The Churchman.

REV. AND MRS. RALPH E. DODGE, missionary educators and evangelists at the Central Training School, Quessua, Angola, Africa, have arrived in the United States for a year's furlough. Mail to them may be addressed to 104 Court Street, Little Valley, New York.

THE editor is in Washington this week attending "The American Seminar" under the leadership of Dr. Sherwood Eddy. One hundred teachers, preachers, editors and students compose the seminar in a study of the social, economic and national affairs of America. Various industrial and political leaders of the nation, including several senators, will address the group. Dr. Foote will return to Little Rock next Saturday.

L. Y. LEE, a leading Christian businessman of Changli, Hopei Province, China, has resigned from a lucrative position in the government railways in order to accept the principalship of Hui Wen Academy, the Methodist boys' school in Changli. Principal Lee was educated in the Methodist schools of the province and is a graduate of Peking University. He has also studied in America, and during the World War in France was an educational director with the Chinese Labor Corps.

IN ITS report to the Little Rock District Conference, meeting at Hazen, the committee on Goals and Objectives endorsed the work of the Anti-Saloon League of Arkansas and commended the superintendent, Mr. C. C. Coulter, on the fine leadership which he is giving. They state, "Methodists have not lost their interest in the great cause of Temperance. We are pledged to fight the liquor traffic until it is banished from our midst."

DR. PAUL HAMELRYCK, of Brussels, Belgium, trained in agriculture in his native land and experienced in the cotton-growing industry in the Belgian Congo, Africa, has been secured as the agricultural authority and instructor for the Springer Institute at Mulungwishi which is to be the central training school for all Methodist educational and evangelistic training in the southern section of the Congo. It will replace the present school at Kanene.

DR. HOMER T. FORT, pastor of First Church, Hot Springs, has been chosen as supply pastor of the First Methodist Church, Mt. Vernon, N. Y., for the latter part of September when the pastor takes his vacation. Last week Dr. and Mrs. Fort were in Austin, Texas, to attend the graduation of their son, Homer, Jr., who received his Bachelor of Journalism degree. He will remain there to continue his studies leading to a Master of Arts next year. Dr. Fort has given much time lately to commencement occasions, among them being the sermon to the graduating class of the Hot Springs High School.

A TRIBUTE to Chief Justice Charles Evans Hughes for his life-long championship of the movement for understanding and cooperation among members of all faiths was offered June 4 by the National Conference of Christians and Jews, through a statement of its president, Dr. Everett R. Clinchy, following the announcement of the Chief Justice of his intention to retire from the Supreme Court on July 1. "He has won for himself a place of lasting respect and esteem in the heart of America," Dr. Clinchy said. "In the honors which will be paid him upon his retirement for his great services to the nation as a statesman and jurist, we urge Americans to take special note of his life-long crusade for religious liberty, which he has conceived to be the very essence of our democracy."

BISHOP ARTHUR J. MOORE was named president of Wesleyan College, Macon Ga., to succeed Dr. D. R. Anderson, retired, and Rev. Silas Johnson was elected vice-president at a recent meeting of the college board of trustees. Election of both was for a period of one year, the office of vice-president being created in order to provide executive assistance for Bishop Moore who will be unable to give full time to his position as president. Upon his own insistence Bishop Moore will not receive a salary for his work at the college. He issued a statement accepting the position as a "labor of love" in spite of the fact that "responsibilities already upon me far outrun my time and strength."

## With Our Readers

From Paris:

Our people appreciate the service you and your associates continue to render through the Arkansas Methodist. I believe a reasonable number in any congregation will take the paper if it is faithfully represented by the pastor.

—James T. Willcox.

From Prescott:

I am a constant reader of the Devotional page and although I read every page I think that it is one of the best.

—Juanita Gayle Elkins.

From Mountainburg:

You are putting out a most excellent paper. We eagerly await its coming each week.

—Virginia Fisher.

From Bryant Circuit:

I want to express my appreciation of your splendid articles on the Laymen's Page. It is refreshing to those of us who love the truth to read the plain fearless statements it contains.

—H. W. Rainey.

From Stamps:

I wish to congratulate you on the splendid paper you are getting out. I think you are doing a superb piece of work. My people are constantly praising it.

—J. A. Wade.

From Little Rock:

I am enjoying reading the paper. It is full of good spiritual reading. It is a wonderful paper.

—Mrs. Lula Mosley.

# THE CHURCH WORKSHOP

H. MELLE FIKES, Editor

## "TIPLING IN THE TALKIES"

Most significant is the statement made in a leading editorial of a recent issue of the Movie Radio Guide, under the heading, "Let's Banish Drinking Scenes from Our Movies." Below are some of the more alarming claims of the article:

"Tippling in the talkies is assuming alarming proportions. Recall almost any recent movie you have seen. Somewhere in its plot you will find a pair of pinch-bottle babies engaged in either humorous or serious drinking . . . .

"Drinking scenes provide every child who sees movies (and most children are movie regulars) with the conviction that (a) all smart people drink, (b) that it is fun to get 'woozled' (c) that hard drinking is the logical resort of anyone who is disappointed in love or business . . . .

"By their present course they are making our youngest generation into potential alcoholics . . . .

"This is bad for the movies, bad for the children, and bad for America. An editorial such as this cannot stop the practice. Only a strong united protest can achieve any result . . . .

"Then perhaps, your daughters and ours can learn from the movies that some people are smart and charming without benefit of horse's necks, and that the pot of gold at the rainbow's end is never, never a rum pot . . . ."

Knowing these indictments to be true, would it not become us as lovers of righteousness to enter protest in every form and by every means at our command? The last word is yet to be spoken concerning liquor and its control. Let us not fail to employ every legitimate device available by which to determine and enforce that word!

## WHY WORRY?

Do you worry? Has doing so ever made you sick? Has it helped you solve any problems? Has it enabled you to think clearly, to calm your nerves, to do good work? Does it make you an agreeable friend, an attractive companion? No! If nothing can be said for it, why worry? Would you like to be rid of a state of mind that never can be constructive?

First of all relax. Fresh air, sunshine, beautiful scenery, noble thoughts, friendly fellowship, all tend to relieve tension.

Then as a second step, be honest with yourself. Learn all you can about conditions causing worry. Having made an inventory of your blessings, you will readily see that life after all has dealt kindly with you. Think of others and have faith in God.—Selected.

## STRENGTH AND RICHES

A poor man served by thee  
shall make thee rich,  
A sick man helped by thee  
shall make thee strong;  
Thou shalt be served thyself by  
every sense  
Of service which thou render-  
est.

## Camp Time

The Workshop Page wishes to call your attention to the camp and assembly calendar on page two of the Methodist. This is the period of conferences for our youth, and it behooves all pastors and faithful church workers earnestly to work for the very largest attendance possible of our young people upon these special seminars and sessions. Your church will be impoverished without the benefits the young people can hope to gather at and bring back from these encampments. So that you will want by all means to be faithful to them and to these dates upon which the assemblies fall.

Many are the means whereby the financial burden of sending a group of your young people to these several conferences for the different age groups can be cared for—all known by your church, of course—and you will let nothing preventive cause you to fail your youth and your church, this page is confident!

## Preachers

A rough and ready preacher  
Who boasted courage strong,  
Prached AT his congregation  
Declaring loud and long.  
He loved his own opinions  
And stressed them eagerly;  
But many did not follow  
Since they could not agree.

Another, nice and polished,  
Loved sermons long and deep;  
Preached TO his congregation  
Which mostly feel asleep.  
A sermon's only purpose,  
Once fashioned with an art,  
Was that it be delivered  
To head but not to heart.

Another one was humble  
Did not insist too strong  
Upon his own opinions,  
Or sermons deep and long.  
He loved the needy people,  
So shepherdless and lost,  
And so he preached FOR people  
And saved a mighty host.—Leroy M. Whitney.

## CREDO FOR MODERN YOUTH

"I believe in myself—not for what I am, but for the better person I can become. I believe in the work which will be my vocation and the service it will render to my generation. I believe in the cleaner hands and a purer heart that shall be mine through courageous moral rectitude, and in the more charming personality I can achieve through sincere friendship and wholesome laughter.

"I believe in the blessed community of those who seek to promote unity and good will in a world that is torn by conflict and division. Anything that I can do to aid in growth of mutual love and brotherhood is worthy of my unreserved devotion—whether it be between the mighty nations of the world or between members in my own family.

"I believe in God—not a giant Santa Claus who will give anything I ask or a comic bell hop who will run errands for me, but God which is the best that is or ever can be. The very best I know I call God, realizing that my tiny window of experience affords but a glimpse of his greatness, but that glimpse is enough to evoke my absolute loyalty. I have seen enough to know that God can help me realize my best self and that he works in infinite ways to promote the blessed community.

"This is my creed, and upon its truth I bet my life!"—By Perry E. Grisham, University Christian Church, Fort Worth, Texas.

## PICTURE PREACHING

More and more of our ministers are desiring illustrative material as aid to their preaching. If you are among these you will want to write Church Management, the Editor, for further information concerning the illustrative materials now available.

The Bond Slide Company of Chicago, Illinois, has already in completion some dozen sermon sets of pictures that may be procured from them. Among these films are listed titles such as:

### Transformed

In this film the sermon is built around the incident of a lad's gift to Jesus of five loaves and two fishes (John 6:9), and Christ's transformation of this gift. The main points as summarized on the film are: "He Gave All to Christ," "Christ Transformed His Gift," and "Christ Used His Gift."

### Consider Him

How you consider Jesus Christ will determine your future destiny. This film presents Jesus Christ for consideration, with subtitles, "Consider Him as Companion," "Consider Him as Lord" and "Consider Him as Saviour," concluding with the illustrated hymn, "Tell Me the Story of Jesus."

Other films of this series now available are developed around the last week in the life of Christ, and are not only appropriate for use at any time, but are thoroughly evangelistic in arrangement and appeal.

## ANCIENT INSCRIPTION FOR PRESENT SUBSCRIPTION

In the seventeenth century, when stark tragedy stalked the land—when war's ravages were dividing the nation—it was a significant thing that one Sir Robert Shirley builded in Leicestershire, England, a chapel of worship for his distressed people, and that he enshrined within the dedicatory inscription a most fitting message for all people in all ages. In its quaint old English the inscription is herewith reproduced:

IN THE YEARE 1635  
WHEN ALL THINGS SACRED  
WERE  
THROUGHOUT YE NATION  
EITHER DEMOLLISHT OR PRO-  
FANED  
SIR ROBERT SHIRLEY, BARRO-  
NET  
FOUNDED THIS CHURCH:  
WHOSE SINGULAR PRAISE IT IS  
TO HAVE DONE THE BEST  
THINGS IN YE WORST TIMES,  
AND  
HOPED THEM IN THE MOST  
CALLAMITOUS

Now the timelessness and strength of the inscription is that part of it which points our labor in our stressful times. Are we not to "DO THE BEST THINGS IN THE WORST TIMES"—keep the church at its creative tasks despite the calamities of destruction and doom that waste us away?

In this sad hour our need is for sustaining bravery to sing praise and gratitude, though our proud civilization and boasted culture falls in pieces around us, and though ruthless force and terrorism seem so amazingly triumphant, sweeping truth and honor as rub-bish before its furious attacks! THIS IS THE TIME OF TIMES TO SAY AND DO AND HOPE FOR "THE BEST THINGS."

With each film is furnished a manual of suggestions with which the preacher may enrich his sermons and better use the picture. So that if you are wanting to make a greater use of such preaching and worship helps as these, you will make no error in communicating with Church Management or the Bond Slide Company about them.

He that does good for good's sake, seeks neither praise nor reward, but he is sure of both in the end.—William Penn.

## PRAYER FOR TODAY

Llion T. Jones

We praise Thee, O Lord, for the wonderful world with its many forces which do our bidding. But we lament the inability of men to keep pace with their own inventions and discoveries. Make us better men, we pray, and make effective all efforts to improve human nature before our tools destroy us. For Christ's sake. Amen.

# You Belong To Christ

By E. STANLEY JONES

Often times Christianity was presented as a great prohibition, the denial of the will to live. It was the will to die. The great negation. On the other hand, if we take the Christianity of Paul, it was an affirmation. The affirmation of the will to live.

Paul says "All things belong to you". Paul, Appolos, Cephas—all great teachers. The world, life, death—all great facts. The present and the future—all time. All things belong to you and you belong to Christ and Christ belongs to God.

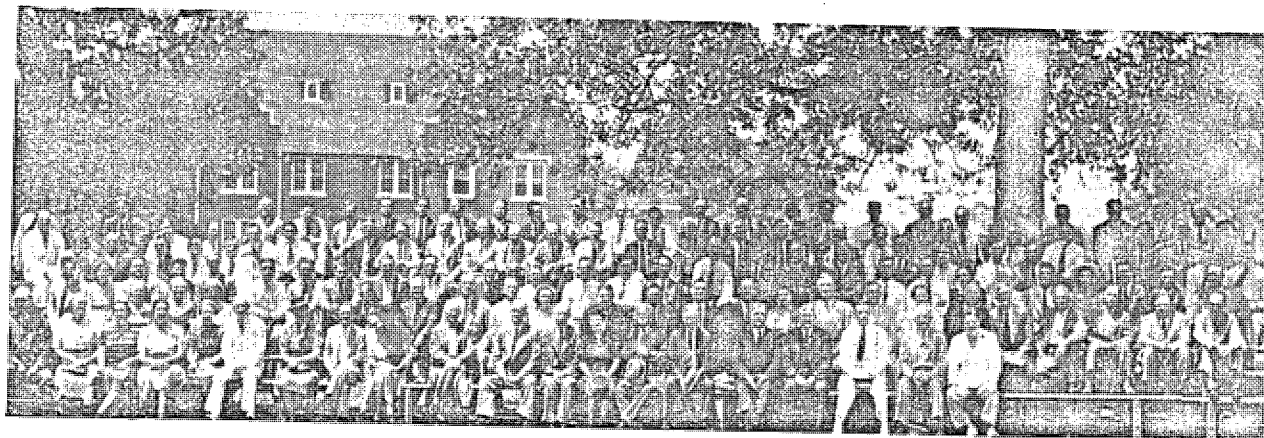
Christianity centers in Christ. When it gets off Christ and centers in good men, it is disruptive. This was taking place in Corinth where Christianity was centered in good men instead of the God-man. Hence, it is disruptive and divisive. Paul spoke to them and said that Paul, Appolos, Cephas belong to you—all great teachers belong to you. But you belong to Christ. All the great leaders who have found denominations belong to me, but I do not belong to them. I belong to Christ.

Then all great facts belong to you

—the world, life, death. Some people belong to the world, to life and to death, but to the others the world belongs, life belongs, death belongs. The world belongs to you because the world won't run in any other way except in the Christian way. Try to run it some other way and it breaks down. Life belongs to you even when everything seems to be hard and cruel and unjust. You can turn its Calvaries into Easter mornings. You can make it the servant finer life. The present and the future belong to you.

We do not know how all of this is coming out, but we know that the future belongs to those who belong to Christ, for Christ belongs to God.

There is one negation in Christianity. You belong to Christ. You surrender the one thing you have, yourself, and then everything belongs to you. You renounce yourself and realize not only yourself, but all the great facts of life come back to you. It is the mightiest affirmation of human living we know. Christianity is life-affirming, and world-affirming.



The above photo is that of the Students and Faculty of the Arkansas Pastors' School at Conway, which closed last Friday. Dr. C. M. Reves, dean, reported it to be one of the most successful schools held in years.

—Photo by Clark.

## SOUTH CENTRAL JURISDICTIONAL ADMINISTRATIVE COUNCIL

One of the most important meetings to be held at Mt. Sequoyah this summer will be the South Central Jurisdictional Administrative Council, July 1-8. This Council is under the direction of the Bishops of the South Central Jurisdiction and sponsored by the Coordinating Committee of this Jurisdiction. All Bishops of the Jurisdiction, all District Superintendents, all members of the Coordinating Committee, all Executive Secretaries of the Conference Boards of Education and other Conference officers in similar relation to their conference are expected to attend and participate in this Council. The central interest of the Council will be the work of a District Superintendent but the various Boards and Commissions of the Jurisdiction will be heard and all the vital interests of the Church given careful consideration. The Bishops of the Jurisdiction will preside at the sessions from day to day and will conduct the morning worship, following the custom of a General Conference. Bishop Edwin H. Hughes will preach twice daily through Friday noon of the first week. Bishop John M. Moore will be the preacher Saturday noon. Among others scheduled to bring reports to the Council and deliver addresses will be Dr. Edmond Heinsohn, chairman of the Jurisdictional Coordinating Committee; Dr. J. Q. Schisler, Secretary of the Local Church Division of the Board of Education; Dr. G. L. Morelock, Dr. James Workman and Dr. E. Dow Bancroft of the Board of Lay Activities; Dr. Rapping of the Town and Country Commission; Dr. W. G. Cram and Dr. W. F. Quillian of the Board of Missions; and Dr. Y. C. Young. The Woman's Work of the

Church will be adequately represented by their leaders. The administrative Council will be preceded by meetings of the Jurisdictional Coordinating Committee and the Executive Secretaries of the Jurisdiction on Monday night and Tuesday. The Council proper will open with an address by Bishop Hughes Tuesday night, July 1 and close with the noon address on Tuesday, July 8.

Among other things, the purpose of this Council is to adopt goals, objectives, and points of emphasis, through which the nineteen Conferences of the South Central Jurisdiction may work together in making the South Central Jurisdiction outstanding in building the Kingdom of God throughout the great southwest.—Clem Baker, Secretary South Central Jurisdictional Coordinating Committee.

## REPORT OF TREASURER OF ARKANSAS METHODIST

MAY, 1941	
Bank balance, May 1	\$ 127.86
Cash balance, May 1	26.84
Total	\$ 154.70
CASH RECEIPTS:	
Subscriptions	\$ 452.10
Advertising	465.19
Conf. Collections (L. R.)	244.18
Rents	128.50
Miscellaneous	14.96
Total	\$1,304.93
Grand Total	\$1,459.63
CASH DISBURSEMENTS:	
Salaries	\$ 475.00
Office Expense	54.58
Postage	75.00
Printing	662.00
Utilities	60.68
Union National	29.18
Building Expense	19.65
Miscellaneous	20.59
Total	\$1,396.68
Bank balance, May 31	\$ 57.09
Cash balance, May 31	15.86
Total	\$ 72.95
Grand Total	\$1,469.63
—Warren Johnston, Treas.	

Laziness travels so slowly that poverty soon overtakes him.—Benjamin Franklin.

## CIRCULATION REPORT

Since last report the following lists have been received for the pastors and charges named:

- 21—Asbury, F. G. Roebuck.
- 9—Scott St., Roy L. Brown.
- 5—Greenwood, J. M. Barnett.
- 3—Stephens, J. H. Cummins; Hampton, L. O. Lee; Clarendon, J. T. Randle.
- 2—Greenbrier, T. C. Huff; Russellville, H. M. Lewis; First Church, Ft. Smith, L. L. Evans; Bethesda, Grover Sutherland; Lockesburg, Alva C. Rogers.
- 1—Sparkman, Rufus Sorrells; Henderson, Little Rock, H. H. McGuyre; Fairview, Texarkana, Otto W. Teague; Good Faith, W. D. Golden; Carlisle, J. M. Workman; Kensett, L. E. Mann; Hope, K. L. Spore.

Mr. Hardin Bale, prominent layman of Asbury Church, called Monday with the fine list named above. This is his first report on the Asbury list and he expects to report from time to time until his church is on the 100% list. Mr. Bale always handles this list in a fine way and he has the support and appreciation of his pastor, Rev. F. G. Roebuck. May we urge other pastors whose lists are expiring to see your subscribers at once and send in their renewals?

## REGARDING YEARBOOKS

Dr. Curtis B. Haley, statistician and editor of General Minutes and Yearbook of the Southeastern and Southcentral jurisdictions of the Methodist Church, has compiled statistics covering this territory. This information is to be included in the 1941 edition of the Yearbook of American Churches.

Number of members: 3,315,053.

Number of ministers: 9,904.

Number of local congregations, 19,810. (These represent 8,275 pastoral charges, since one minister sometimes serves more than one congregation).

These local congregations represent 35 annual conference divisions whose work is supervised by 13 effective bishops and 275 district superintendents.

The bishops and their residential areas are, Southeastern Jurisdiction: Atlanta area, Bishop Arthur J. Moore; Birmingham area, Bishop J.

L. Decell; Charlotte (N. C.) area, Bishop Clare Purcell; Columbia (S. C.) area, Bishop William T. Watkins; Jackson (Miss.) area, Bishop Hoyt M. Dobbs; Louisville (Ky.) area, Bishop U. V. W. Darlington; Nashville (Tenn.) area, Bishop Paul B. Kern; Richmond (Va.) area, Bishop W. W. Peele.

Southcentral Jurisdiction: Dallas (Tex.) area, Bishop Ivan Lee Holt; Houston (Tex.) area, Bishop A. Frank Smith; Oklahoma City (Okla.) area, Bishop Charles C. Selecman; Omaha (Neb.) area, Bishop William C. Martin; St. Louis area, Bishop John C. Broomfield.

## Old Age Policy Pays Up To \$50 a Month!

Needed Protection, Ages 65 to 85, Costs Only 1 Cent a Day

The Postal Life & Casualty Insurance Co., 422 Postal Life Building, Kansas City, Mo., has a NEW accident policy for men and women of ages 65 to 85.

It pays up to \$500 if killed, up to \$50 a month for disability, up to \$25 a month for hospital care and other benefits that so many older people have wanted.

And the cost is only 1 cent a day—\$3.65 a year!

Postal pays claims promptly; more than one-quarter million people have bought Postal policies. This special policy for older people is proving especially attractive. No medical examination—no agents will call.

SEND NO MONEY NOW. Just write us your name, address and age—the name, address and relationship of your beneficiary—and we will send a policy for 10 days' FREE INSPECTION. No obligation. Write today.

# THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

## PUNGENT PARAGRAPHS

The great mistake of my life has been that I tried to be mortal without faith in Jesus; but I learned that true mortality can only keep pace with trust in Christ as my Saviour.—Gerrit Smith.

Morality, taken apart from religion, is but another name for decency in sin. It is just that negative species of virtue which consists in not doing what is scandalously depraved and wicked. But there is no heart of holy principle in it, any more than there is in the grosser sins.—Horace Bushnell.

The web of life is of a mingled yarn, good and ill together; our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues.—Shakespeare.

Youth is the period of building up in habit, and hopes, and faiths.—Not an hour but is trembling with destinies; not a moment, once passed, of which the appointed work can be done again, or the neglected blow struck on the cold iron.—Ruskin.

There is no sort of wrong deed which a man can bear the punishment alone; you can't isolate yourself and say that the evil that is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe; evil spreads as necessarily as disease.—George Eliot.

## SOME NEW OLD WAYS

Whether any religious movement, or program, of two centuries ago can fit into present-day conditions and needs is questioned by many of our generation. Bringing the question closer home, is Methodism a spent force, and must it stand for some other movement that can better interpret the message of our Lord to this day?

My faith is that if we are willing to walk in the ways of early Methodism there is yet a place for our Church in the plan of God for the salvation of the world. But lest some think this means to close our eyes to the fact that this is a world of the Twentieth Century, not of the Eighteenth, it is here declared this will call for the use of some new methods and plans; the abandon perhaps, of some of the methods that now are ours in form but not in spirit. But our Church was born of the willingness of men to try some new ways, to walk in some uncharted ways. We face the fact that with the splendid equipment of all the Churches of our day, the great majority of people are outside our doors, and seemingly without thought of God. Are we willing to go to these with whatever plans promise that some be reached; willing even though we be called "a peculiar people"? This is one old way that now will be new for us. But God calls us to go out and "compel them to come in."

## POEM OF THE WEEK

### Our Master

We may not climb the heavenly steep  
To bring the Lord Christ down;  
In vain we search the lowest deeps,  
For Him no depths can drown.

But warm, sweet, tender, even yet  
A present help is he;  
And faith has still its Olivet  
And love its Galilee.

The healing of his seamless dress  
Is by our beds of pain;  
We touch him life's thronging press,  
And we are whole again.

Through him the first fond prayers are said  
Our lips of childhood frame;  
The last low whispers of the dead  
Are burdened with his name.

Our Lord and Master of us all!  
What'er our name or sign,  
We own thy sway, we hear thy call  
We test our lives by thine.—John Greenleaf Whittier.

## "Pray If You Want To"

I was visiting a sick friend and before leaving asked him if he would like for us to have a prayer together. His answer was, "Pray if you want to." At first the answer raised a question as to whether I should pray or not. We had prayer and when we were about to leave he took my hand and said, "Thank you so much for your interest and for that prayer." I left his bedside thoughtful of this privilege of prayer. Did I really want to pray by the bedside of my sick friend, or was I simply doing what I thought I should do as a preacher and as a friend? I wonder if too much of our praying isn't just from that standpoint?

It was the form that the Pharisees went through that caused the doubt as to the sincerity of their prayers. It was the pretense of praying that was so annoying to Jesus. We are more prone to say a prayer than to pray.

Sometimes we say a prayer because occasion demands it. I am not trying to say that we should or should not do this but I wonder if we cannot come to a deeper and better spirit in our prayers than that? I wonder when the occasion arises if there will not be a spirit about us that we will have such an insight that we can really pray? It was Paul who admonished the Thessalonians to pray without ceasing. Certainly he must have meant for a Christian to live in such an atmosphere that prayer was a natural thing on any and all occasions.

"And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." (Luke 14:21-23.)

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place." (Luke 10:1.)

Too many times we pray from habit. It is a good thing to have a habit of prayer but the tragedy too many times it has just lapsed into a habit that has lost the Spiritual power which should come from a period of devotion. We ought to have an appointed time of private devotion every day but that time ought to be looked forward to with eagerness that will bring us into fellowship with the Father and help solve our problems.

Pray if you want to? That ought to be the real reason for all our praying. That ought to be the reason for our habits of praying. We can't get along without it. In that moment of prayer in that sick room with the frank answer of my friend, I wanted to pray and I feel that it was more than that which was expected because I was a preacher or that it was an occasion that called for prayer, but it was a time when all of us in that room came a step closer to the Father.—R. B.

## THREE GATES

If you are tempted to reveal  
A tale to you someone has told  
About another, make it pass,  
Before you speak, three gates of gold.

These narrow gates: First, "Is it true?"

Then, "Is it needful?" In your mind  
Give truthful answer. And the next  
Is last and narrowest, "Is it kind?"  
And if to reach your lip at last  
It passes through these gates three,  
Then you may tell the tale, nor fear  
What the results of speech may be.  
—From the Arabian.

Friendship lightens the burden of adversity in dividing and sharing it.—Cicero.

Lord, set my life in order, making me to know what I ought to do, and do it the way that I should.—St. Thomas Aquinas.

## SENTENCE SERMONS

Hats off to the past; coats off to the future.

Today is a better day than yesterday. Do not let deceptions destroy confidence in real, honest goodness.

What saves time lengthens life.

The man who does not learn by his mistakes turns his best schoolmaster out of doors.

Life is full of endings, but every ending is a new beginning. We can start a better chapter.

Way to heaven—take first turn to the right and then go straight ahead.

The streets of Hades must be in frightful shape unless the good intentions used for paving them last longer than they do here.

## INCREDIBLE THINGS

("We have seen incredible things today."—Moffatt) Luke 5: 26.

The methods of the Master will be found among the "Master's minority." Some people estimate Jesus Christ from the standpoint of a Galilean rabbi; others estimate him from the standpoint of a teacher and social worker. The time is opportune for our distraught world to appraise Jesus as a savior of men and society.

This is the day when personal and pastoral evangelism must be tried. To do this is to return to the plan by which the Christian Church was founded. Again, we say, "Let's pass the good news from lip to lip." "Won to win," "saved to serve," is the thrilling experience which ought to characterize intelligent churchmen of this generation.

"We have seen incredible things today," said the four who carried the paralytic to Jesus. Things they knew were impossible with men were made possible with God. The world is always arrested when it sees impossibilities being accomplished. The Church is not here to do what anybody else can do. She is not one of a hundred institutions standing with them in common rank and file. The Christian Church does not share her errand. She stands alone, and her mission is to do the impossible, to achieve wonders of which no other fellowship ever dreams.

The paralytic was brought by four. In their Christian task they could not be discouraged. So, in our Christian warfare we are to stick at nothing. To believers in Christ the impossible is to shine in the attractive light of a glorious assurance. The efficacy of Christ's power is commonly dependent upon the faith of those who are to be benefitted by its exercise, as in this story. Men and women of faith shall "see incredible things today."—Harvey C. Brown.

I would not live without the love of my friends.—John Keats.

# CHRISTIAN EDUCATION

REV. CLEM BAKER, Executive Secretary  
Little Rock Conference, 723 Center St., Little Rock

REV. IRA BRUMLEY, Executive Secretary  
North Arkansas Conference, Conway, Ark.

## JAMES THOMAS UNION

The James Thomas Young People's Union met at Lonoke for their regular monthly meeting on Monday evening, June 9th. About 60 young people were present, representing Eagle, Lonoke, Carlisle and Hazen Churches.

Lester Woosley, Union Counselor, led the devotional and conducted a discussion on "What the Union means to the Local Church". Miss Nadine Lassiter, Miss Lucille Perkins, Stanford Wilbourne and Eugene Hammonds took part in the discussion.

The Council and Nominating Committees met following the regular business session to complete plans for the next meeting which will be on the evening of July 14th.

Refreshments served by the Hazen young people.—Lester Woosley.

## VACATION BIBLE SCHOOL AT HARDY

We have just closed what we feel has been a very successful vacation Church School. The school was held in our new church building. We had an enrollment of 27 children, Primaries to Intermediates.

There were three courses offered: "Our Daily Bread"—Baird; "The Land Where Jesus Lived."—Spratt; "We All Need Each Other."—Jennness.

The visible results were that teachers and children became better acquainted. There was excellent interest shown, and especially about the hand work. We had the flag drill, American and Christian each morning. The worship periods were constructive. All workers realize the possibilities of a much better school next year, in the light of present experience. Mrs. D. G. Hindman was the director.—D. G. Hindman, Pastor.

## CONWAY-PERRY COUNTY YOUNG PEOPLE'S MEET

The Perry-Conway County young people met May 12, at Morrilton. The program opened by Brother Harrison leading in prayer. A group of girls from the Morrilton ensemble gave a special. The theme of the program was, "Why the Local Churches Should Sponsor an assembly for young people!"

Officers were elected for the new year: President, Buster Glenn from Perry; vice-president, V. H. Merrick from Lanty; Sec. and Treasurer, Miss James from Plummerville; Reporter, Iva Nell Sadler from Oppelo. They are to take over their ing is to be held at Perry, June 9.—duties next month. The next meet—Doris Jean Quillen, Reporter.



North Arkansas Conference delegates to the Jurisdictional Conference on Evangelism which was held at Mt. Sequoyah, May 19-28. They are, standing, left to right: Virgil Hanks, Plainview, Donaghey Duran, Elm Springs, LeRoy Henry, Gainesville, Raymond Franks, Hartford, Martin Bierbaum, Luxora. Seated, Sam B. Wiggins, Fayetteville, Harold Harger, Wheatley, O. D. Peters, Hackett, Lloyd Conyers, Cotter.

## WHITE OAK LEAGUE

White Oak is on the Griffithville circuit, Rev. Roy M. Lewis being our pastor.

We have organized an Epworth League in the White Oak community for the benefit of our young people. Those serving on the program committee are: Melba Barnes, Mrs. Herbert Capps, Margaret Riner, and Ralph Showalter, who is president.

Our League is improving rapidly and has aroused much interest in our small community. The active part of the community is mostly young people and the League gives them something to do to help up-build the community and to help them to realize and observe the joy in doing something to create an interest in the work and teaching of our Lord, Jesus Christ.—Reporter.

## YOUTH CHOOSES A CHURCH

In a congested section of Baltimore, where there is a saloon or pool parlor for every two or three dwellings, Broadway Methodist Church discovered an enthusiastic group of young people who prefer to "come in than to stand on the street corners or visit places that sap their moral sensibilities," as the Rev. Frank S. Depro, associate pastor, expresses it.

Assured that they could plan their own programs, the young people were invited to the church by the adult leaders. Skeptical at first until convinced of the sincerity of the adult leaders, they responded to the idea wholeheartedly and a unique program has developed—one that lasts not an hour, but from 7 until 10:30 or 11 o'clock at night. The first hour consists of a devotional program in which every young person must assume leader-

ship at some time. "This is demanded by the young people themselves and works much better than when adults beg them to 'lead just once,'" says Mr. Depro. The first worship services were developed from material in various magazines, from the Saturday Evening Post to the Reader's Digest, for many had no previous religious training, while the background of others was varied. Adult leaders were not shocked, but encouraged the youth to improve their programs. "Now, after several months, any one of them could lead a worship program after the best tradition of the Christian church, and best of all they like to do it," says Mr. Depro.

A short and interesting business meeting follows the devotional period. Free discussion is encouraged. Officers are elected, committees appointed and plans made and executed by the young people. Games, fellowship and refreshments follow. Members of the group take turns at dish-washing. On a recent Sunday a group of boys between fifteen and nineteen years of age took charge.

"In every boy and girl there is potential power for good and evil in unlimited quantities," says Mr. Depro. "We believe that the young person, if given a fair chance, will always choose the best."

"I live for those who love me  
For those who know me true;  
For the heaven that shines above me  
And awaits my spirit too;  
For the cause that lacks assistance,  
For the wrong that needs resistance,  
For the future in the distance,  
And the good that I can do."  
—Banks.

There is no progress possible without faith.—Sir Wilfred Grenfell.

## PINE BLUFF DISTRICT CONFERENCE

The 74th session of the Pine Bluff District Conference met at Roe church, May 21, Rev. Neill Hart, presiding. Rev. A. J. Christie conducted the opening devotional and Rev. Key Rogers led in prayer.

J. T. McAllister, layman of Sheridan, was elected secretary.

Bro. Hart announced that each pastor would furnish the secretary with the names of all delegates and alternates which dispensed with roll call.

The following guests were introduced at the morning session: Rev. James Thomas, Rev. Clem Baker, Rev. George Reutz and Rev. Gaston Foote. Also a number of pastors' wives were introduced.

Dr. James Thomas of the Methodist Orphanage addressed the conference. He told of the work of the Orphanage and commended the support always given by the Pine Bluff District.

In the interest of the Christian Education program, reports were made by the various district officers and their associates. Miss Theda Belle Finley spoke in the interest of the Young People's Work. Miss Beth Wilson gave a demonstration

of the value of the recreational program of the Young People's Division. Mrs. W. Neill Hart spoke as director of Children's Work, with special reference to the Children's Workers' Camp at Ferncliffe. Rev. Clem Baker made an interesting report of the work in the Christian Education field.

Dr. Gaston Foote, editor of the *Arkansas Methodist*, spoke and paid high tribute to the late Dr. A. C. Millar and his associates for the work done on the *Arkansas Methodist*. Dr. Foote's talk was most inspirational, his theme being the need for wider reading of Christian literature. He appealed for a greater support for all the Church's periodicals and particularly the conference organ, the *Arkansas Methodist*.

Bro. Hart read a letter from Rev. Doyle Wilcox, former pastor in the district, who is now retired on account of physical disability. Several reports were made by pastors concerning his former work and upon invitation of Bro. Hart, a free-will offering was taken for Bro. Wilcox.

Dr. J. D. Hammons, vice-president, and Mr. E. W. Martin, business manager, were introduced and

spoke in the interest of Hendrix College. Rev. Ben Musser, student in Hendrix, who is also serving as pastor of one of the charges in the Pine Bluff District, spoke on "What Hendrix Means to Me." Mr. Martin presented a male quartet from the college who sang several numbers. Rev. D. T. Rowe led the noon devotional and Rev. R. B. Moore preached an inspirational sermon. Rev. E. C. Rule pronounced the benediction.

Rev. R. H. Cannon led in prayer at the afternoon session. Dr. J. M. Workman, Carlisle, spoke in the interest of the Retired Ministers' Fund. Rev. R. B. Moore made the report of the Committee on Accepted Supply Pastors, Local Preachers, Licenses and Orders and it was adopted.

The pastors' reports showed that the present status of the work is ahead of the work at the same time last year. Bro. Hart spoke in the interest of Church School Day and Sustentation Funds, and urged all charges to immediately send in to the respective treasurers all funds collected on the Church School Day offering and 50% of the year's Sustentation Fund.

Following invitation by the Grand

Avenue Church, Stuttgart, it was voted to meet there next year.

The following reports of Committees were made and adopted: Woman's Society of Christian Service, made by Mrs. T. S. Lovett, district secretary; Christian Education, made by Mrs. Neill Hart; Evangelism and Spiritual State of the Church by Rev. Virgil Keeley; Missions by Rev. D. T. Rowe; Quarterly Conference Journals, by Rev. A. J. Christie; Hospitals and Homes, by Rev. Van W. Harrell. This report was amended to include a recommendation for the election of a Golden Cross treasurer. Rev. D. T. Rowe was elected for this position; Nominating Committee for Lay Leaders reported and the following were elected by acclamation: Fred Moore, district lay leader, C. L. McNutt, associate and J. T. McAllister, associate; Lay Work by C. L. McNutt; Report of District Treasurer on Financial Status of District, by Secretary.

The Committee on Resolutions and Courtesies read their report and expressed thanks for the entertainment by the Roe church.

The benediction was pronounced by Rev. A. J. Christie.—J. T. McAllister, Secretary.

# Is Anybody There?

A Sermon

By W. GALLOWAY TYSON\*

## I. The Human Quest.

In the poem of Walter de la Mare, entitled, "The Listeners," the author furnishes us with a picture of people traveling through the world, pausing here and there, knocking on doors and beating on walls, listening, and asking the question, "Is anybody there?"

This poem symbolizes the common practice of the human race. Man finds himself in a vast, complicated universe and, as he attempts to relate and adjust himself to the world and to circumstances, he frequently becomes baffled and confused, wonders whether life has any meaning, whether behind the universe in which he lives there is purpose, whether or not this world is a mere massive machine set up and operated by blind force, or whether somewhere there is a Creator, a Person, with an intelligent, beneficent, purposeful plan and direction for life. So in every generation, men traveling through the world, facing life's experiences, pause here and there, knock on doors, beat on walls, listen and call with curious, anxious voice, "Is anybody there?" In short, man normally and instinctively yearns for a knowledge of God and craves fellowship with Him.

When Job, that fascinating character in the Old Testament, traveling through the world of his day, facing the experiences that came to him, found life too much for him, he began knocking on doors, listening, and from the depths of his troubled soul came the agonizing cry: "Oh that I knew where I might find him!" That yearning of Job has been echoed and re-echoed throughout the ages.

Young people, eager for self-realization, knock at the doors of their world, asking, "Is anybody there?" They want to know whether they can be sure that this universe is on the side of goodness, righteousness, love, and truth, and whether behind it there is a living, loving, all-wise and all-powerful God.

Aged people, facing the sunset of their lives, raise their worn and wrinkled hands and rap on the doors of their world and intently listen, eager to know whether there is anything beyond or anyone who can assure them of eternal life.

Likewise, those who find life hard, who struggle daily for a mere existence, those who have been wronged, those who have suffered defeat and disappointment, those afflicted, the sorrowing—all these, in desperation, knock on the doors and beat on the walls of their world and cry aloud, "Is anybody there?"

Aware of the terrible tragedy of our times, the devastated cities, the mangled and murdered men, women and children in the war zones, the starving multitudes, those once free now enslaved, the dispossessed, the victims of violence, of injustice and inequality—what person listening in has not joined with the despairing peoples of the world in frantically knocking on the doors, beating on the walls, listening, and in agonizing tones cried out, "Is anybody there? Is there a God, if so, what is He doing?" Yes, all of us sometime, somewhere, under some circumstances, pound on the doors of our world and wait for an answer. This is really our search for God—our natures and our needs demand Him. We just can't help searching for and listening for God.

Now what has been the result of man's search for God? Has it brought him assurance and satisfaction, or, after knocking and pounding on the walls and inquiring, has any answer reached him save that of the cruel echo of his own cry? Well, the testimony of innumerable souls through the years has been that Somebody is there—Somebody able, ready, and eager to make Himself known to all who truly seek Him. Listen to some of the testimonies: "I cried unto the Lord and He heard me." Another, "I sought the Lord and He heard me." Still another, "This poor man cried and the Lord heard him and saved him out of all his troubles."

In the hour of desperate need men have dis-

covered that God was near them. Nebuchadnezzar, the King, sat down one day to watch with cruel interest, the three Hebrews whom he had condemned to the fiery furnace—suddenly he cried out, "Did we not cast three men bound in the midst of the fire? Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God."

Shackleton and his companions were fighting their way across the frozen lands of the north, facing what they believed was sure death, they walked on in silence but, afterward, each of them acknowledge that "Someone else was there more than we could see."

The glory of life is not in escaping trouble but in receiving power to handle trouble successfully and triumphantly.

The finest example for our encouragement



"Behold I stand at the door and knock."  
—Rev. 3:20

to search for and to trust in God is the Person of Jesus. He never attempted to prove the existence of God. For, "The proof of God's existence is a matter of experience and not of argument." Jesus lived as though God was His Father. He talked with Him, loved Him, and obeyed Him. He taught not only that God is but that He cares; that every person means something to Him, that every life is precious in His sight. "Are not two sparrows sold for a farthing?" asked Jesus, and then He goes on to say, "and one of them shall not fall on the ground without your Father, Fear ye not, therefore, ye are of more value than many sparrows." Upon another occasion our Lord said to his followers: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

We can depend upon God's response to our quest for Him. He fits into our lives, in a real sense life is abnormal without Him. Is not much of the dissatisfaction and restlessness prevalent among so many today, an unconscious homesickness for God? Augustine cried out, "O God, Thou didst make our hearts for Thee, and they are restless till they rest in Thee."

Happily, one does not need to rely solely upon the testimony of others relative to divine response to the human search for God. Christianity is experimental and therefore scientific.

As has been said, "There is no law so scientific as the law that if with all our hearts we truly seek God along the ways that are accessible to us, we shall ever surely find Him." We can test the reality of God for ourselves. "The tremendous assertions of religion," says Dr. Arthur Gos- sip, "are open to the test of everyone. Anyone can pray and discover for himself whether it really works. Anyone who dares can trust in God and so determine by personal experiment whether he is better for it."

*"Speak to Him, Thou for He hears,  
And Spirit with Spirit can meet;  
Closer is He than breathing,  
And nearer than hands and foot."*

## II. The Divine Quest.

However, man's search for God is but one-half of the story. There is something more than the picture of men going through life knocking on doors, listening, and asking, "Is anybody there?" The significant fact is that God is seeking man, He is on the outside of the doors of human life, knocking, listening for a word of welcome and admission. That search of God for man is epitomized in the words of the scripture, "Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him." (Rev. 3:20).

This means that man does not need to blast his way through to God, or take long pilgrimages to ancient Meccas in order to find Him. God is not far off. He is not evasive or elusive, rather, He takes the initiative in approaching man. He walks right up to the doors of life and knocks and waits for admission. All we need to do is to respond to the knock and to open the door.

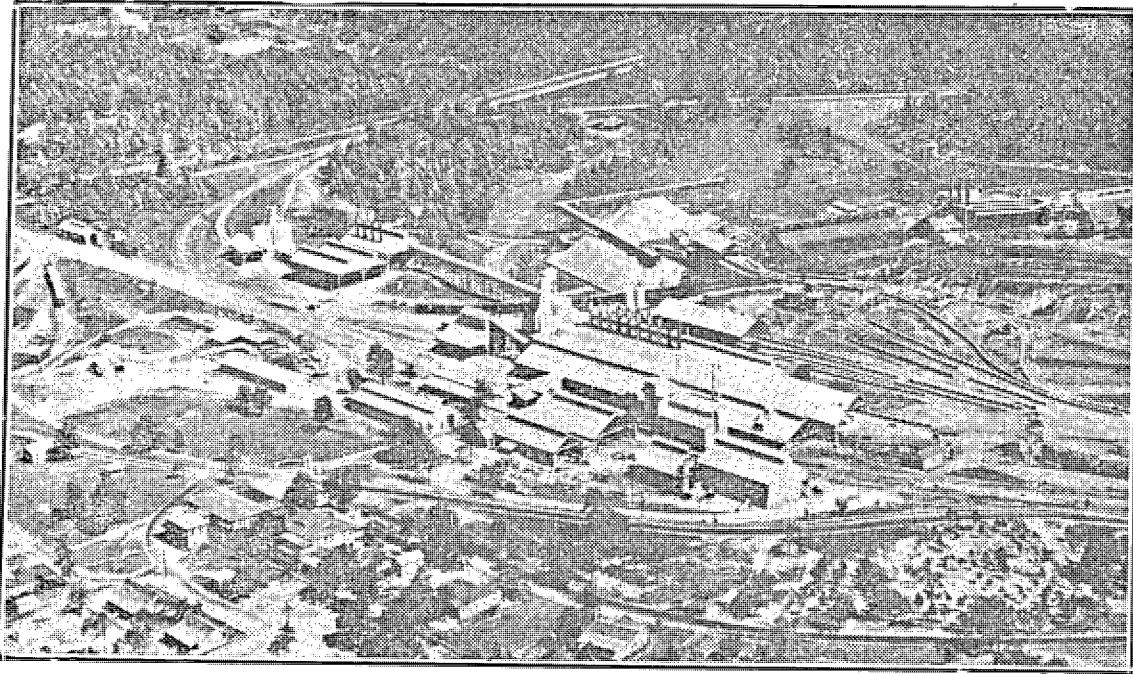
This is the glory of Christianity. Other religions talk of man's search for God but Christianity pictures God searching for man. In the very opening words of the Bible God is portrayed walking in the garden searching for Adam, calling to him, "Where art thou?" What more beautiful and meaningful stories can be found in all literature than those of the Lost Sheep and the Lost Son. What Jesus was saying to men in those parables was: "God is like that, He searches for everyone who has lost his way, He goes out to meet anyone who tries to find his way back to the Father's house. We cannot escape God even if we desired. Listen to the words of the Psalmist (139:7-10), "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." The picture given us by Francis Thompson in "The Hound of Heaven" is most significant. Verily, God is on our track pursuing us.

All structures built by man are furnished with doors and entrances. This great God and Father of us all, finds his way to every one of these doors, and stands, and knocks, if anyone will hear His voice, and open the door, He will come in.

Somewhat more than a score of years ago the representatives of the nations gathered at Versailles to draw up a treaty. After they had taken their seats and the door was shut, Somebody who represented the Kingdoms of all the world, stood at the door and knocked. But, there was so much confusion among men who were selfish, shortsighted, vindictive; there was so much animosity and hatred expressing itself that they never heard the knock at the door. Most of us wish, do we not, that they had heard that knock and opened the door and allowed Him to have His say? One of these days a group of representatives of some of the nations will meet to discuss another treaty, to determine upon a new order, to deal with minorities, to discuss empires and colonies, raw materials and natural resources, government and economics, and to announce rewards and penalties. We may be sure

(Continued on Page Ten)

\* Dr. Tyson is superintendent of the West District of the Philadelphia Conference.



## ***BAUXITE is Now a Key City In the National Defense Program!***

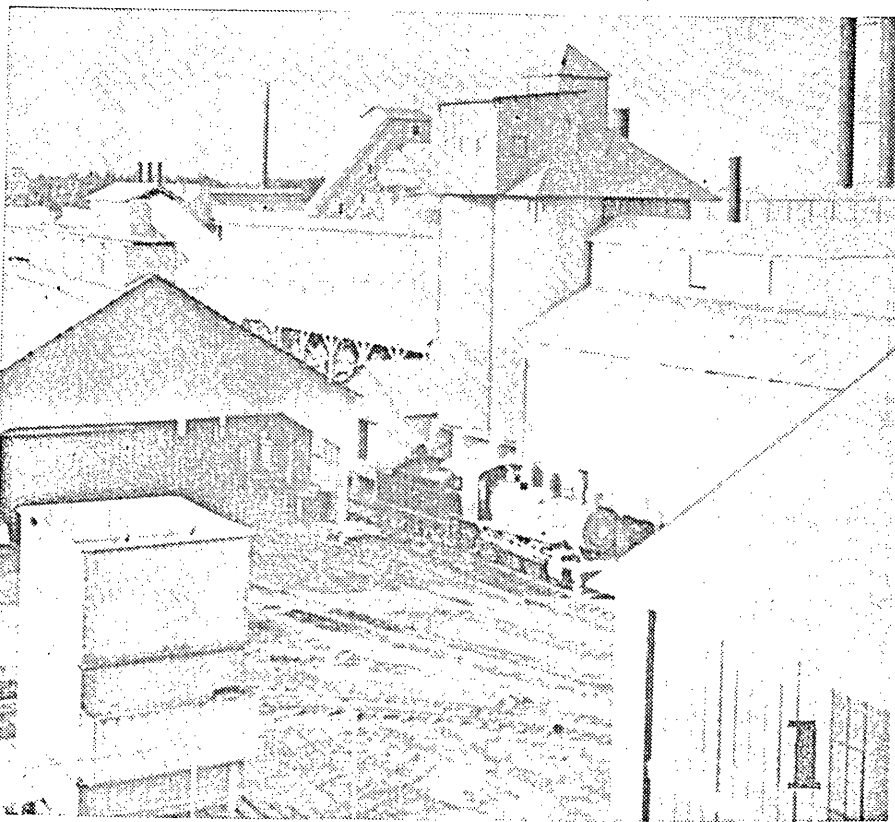
**... Arkansas at Present Furnishes Between 90 and 95 Per Cent of All the Bauxite Mined in This Country!**

Bauxite mining took root and grew in the mechanized Twentieth century, when an insatiable world was steadily demanding more and more aluminum and other products derived from bauxite. Now a mechanized war, laying hold of three continents and jolting the United States into heavy rearmament, presages fulfillment of Arkansas bauxite's half-century-old promise. To protect itself, this country must have airplanes, engines, ships, trucks and a hundred-and-one other defense items which are made wholly or in part from aluminum and its alloys. Arkansas's accepted role in this program is to help furnish the ore from which raw aluminum can be extracted. In addition it is hoped that Arkansas may become the site of reduction plants as well as mines.

All concerned are agreed that there is no dearth of bauxite in the world. Arkansas at present furnishes between ninety and ninety-five per cent of the bauxite mined in this coun-

try, and because home-mined ore is supplemented by imports from Dutch and British Guiana the supply seems safe from exhaustion for a good many years to come. But scooping the crude ore from the earth and reducing it to aluminum is only the beginning. The basic metal next must be combined with an alloy, then shaped into tubing for airplane wings, landing gear and rudders and into countless other sheets, castings and forgings before the manufacturers of airplanes and other aluminum products can begin their job.

Now that plans are in the making to harness Arkansas's rivers in a power development project similar to the Tennessee Valley Authority, it is possible that soon there will be available from nearby sources the vast reservoir of cheap electrical energy necessary for the processing of bauxite. With this encouragement, the hope for an Arkansas aluminum production industry, with its great potentialities for local business stimulation, may yet be realized.



★ ★  
**ILLUSTRATED  
AT UPPER  
LEFT—**

• Airplane view of the Republic Mining and Mfg. Co., at Bauxite, Ark.

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**ILLUSTRATED  
AT LOWER  
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• View of drying units of a bauxite plant at Bauxite.

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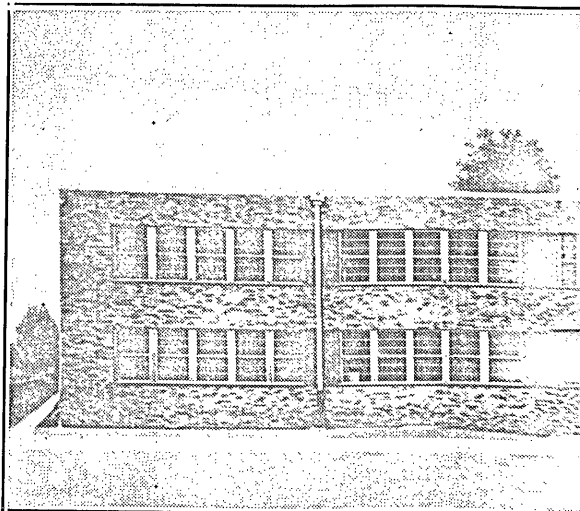
# **BAUXITE**

A great economist, James Anthony Froude, ideal working arrangement would obtain if the ideal not only an adequate wage system, but considered it a responsibility to see that employment, that they were provided for in sickness shelter, that they were properly educated, and that their conditions conducive to happiness and growth. A visit to Bauxite would convince that much progress had been made.

When operations were started at Bauxite in 1911, nothing but a wilderness with a few scattered farms and land which comprises most of the territory is poor worthless for farming. The Rock Island, which had not been built; roads were poor and at times impassable. The nearest town was Benton, the county seat of Benton County, with a population at that time of less than 1,500 people.

## **THE BAUXITE COMMUNITY**

Each employee of The Republic Mining and Manufacturing Company is a member of a local hospital association, known as the Bauxite Hospital. The monthly contributions of the employees help the cost of the hospital and medical service. The company toward this association over the years has contributed \$48,437.48. All members and their families are entitled to a doctor without charge and are entitled to hospital at \$1.00 per day. This hospital service includes nursing, dressing, bed, meals, and medicines. Non-member families of Benton County are admitted to the hospital at \$2.00 per day, twice as many non-members use the hospital as



## **BAUXITE SCHOOLS**

Some high school work was done in the Bauxite area prior to 1911, but Mr. John M. Paul, a Bauxite man, was instrumental in making the high school a real three year high school in 1911. Mr. Paul headed the school system from 1911-12 to 1912-13, succeeded by Mr. Elmore Perry, a Valparaiso man, in 1912-13. Mr. Perry turned in 1914-15 and 1915-16. This time he was followed by E. Sheffield, University of Arkansas man, who headed the school for two years. He was followed by J. E. Webb, University of Indiana, for two years, who in turn was followed by G. W. Bond, a University of Arkansas man, who headed the Bauxite schools, from 1920-21 to 1921-22. The school department was organized under his leadership. Mr. Bond was the first to graduate a four year class and six young women in the spring of 1922. The school was founded and built conservatively one of the best systems in Arkansas. A. C. Reagan succeeded Mr. Bond and has served as superintendent to date. Another has contributed largely to the success of the Bauxite schools, unquestioned loyalty of the teachers and the Republic Manufacturing Company which, in turn, has been inducing the same spirit among the people of Bauxite.

It is the policy of the Republic Mining and Manufacturing Company to retain their employees for as long as they can, and the board is made up, in a large part, of company men who

# TE Spiritually and Physically One of the Cleanest Towns In Arkansas!

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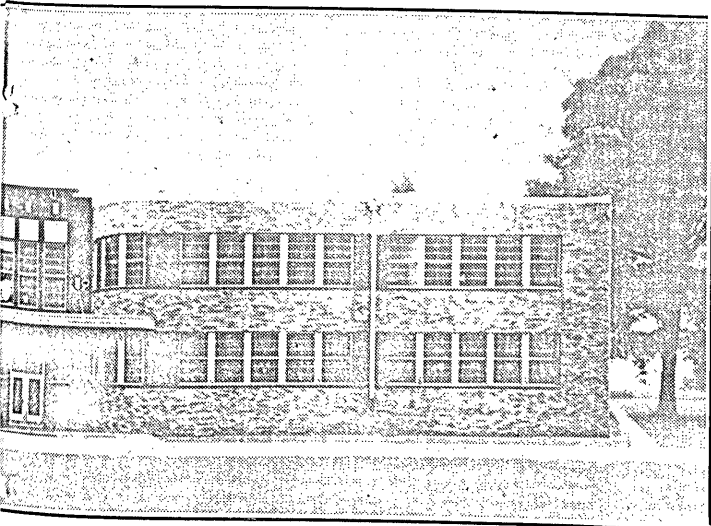
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It was necessary for the mining company to provide houses for its employees, and a fully equipped, self-contained town with facilities to provide for the necessities and the wants of a modern community. The town of Bauxite, which is now considered one of the outstanding model communities of Arkansas, and by many of the entire United States, resulted. Here will be found houses and living-quarters to suit the standards of all classes of people and within the range of every pocket book.

All houses and buildings are owned and operated by the company. Each house has ample garden space, air and light. Practically all the houses have electric lights, natural gas, sleeping porches, bathes, etc. All houses have running water without charge.

## THE BAUXITE RECREATION CENTER

Recreation in a community such as Bauxite is of vital importance, especially in this period of short working weeks. When a person works 40 hours a week he has left for his own disposal 128 hours or approximately  $\frac{3}{4}$  of the time. To meet this need the company has always maintained ball grounds, tennis courts, etc. In 1926 it built and equipped a community center costing \$40,000.00. The building provides a public library, card rooms, lodge rooms, separate rooms for Girl Scouts and Boy Scouts, a well equipped kitchen and basket ball court. Almost from the beginning to the close of each school term the building is used nightly for basket ball games of the various schools in Saline County and adjoining counties. No rental or charge of any kind is made for such use—the company furnishing janitor service, heat and lights. The company's contribution to recreation over the 10 year period just closed was \$35,998.11.



BAUXITE  
MODERN  
HIGH  
SCHOOL

## ENJOY HIGH SCHOLASTIC SYSTEM

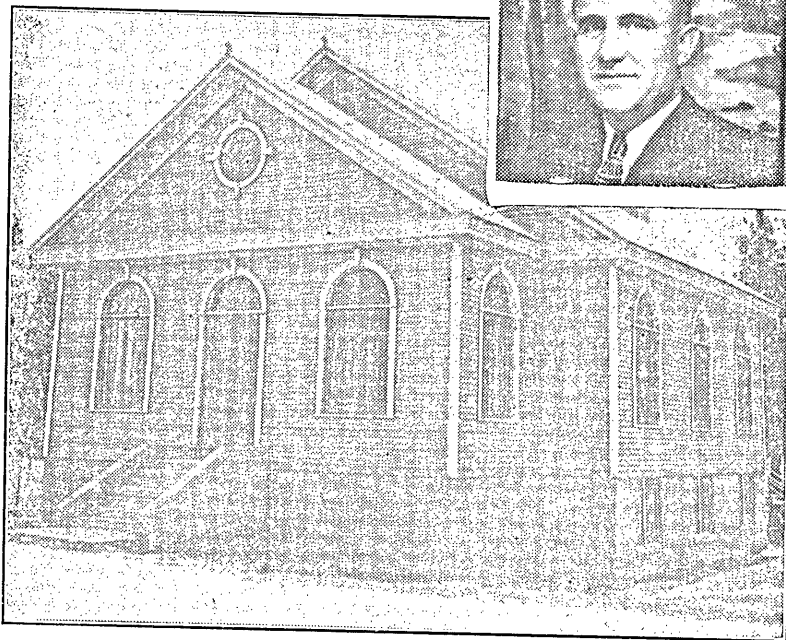
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panies do, that it is good policy to keep their teachers indefinitely. More than sixty percent of the teachers have been teaching in the schools fifteen years or longer.

The high school has had a Class "A" rating since 1924. 14 percent of our graduates have graduated from standard four year colleges and universities, 27 percent have done two to three years of college work, 17 percent have done one full year of college work and 14 percent have taken business or other training. Since 1931, there have been 169 boys and 171 girls graduated from this school.

The Bauxite High School takes a very active part in athletics. Under the leadership of such men as M. T. Terrell, F. B. Wright, T. J. Robinson, "Bevo" Beavers, W. C. (Bill) Brasher, E. Mac Trimble and Walter Higgins, such stars in football as Jeff Rucker, George Cole, Paul Rucker, Alfred Harris, Edward Hopkins and many others have made football and track history in Arkansas.

The high school department has shown a steady increase since being organized as a standard four-year high school. The superintendent and school board realized in 1936 that the old building was no longer adequate, hence plans were made to erect a new school building which was completed in 1937 on the site chosen by Col. J. R. Gibbons many years ago. The new building has sixteen class rooms, a library, a study hall, a laboratory and an auditorium. A very unique feature of the building is that the double front doors, window sash, window facings, chalk troughs and frames for public Mining and Manufacturing Company. Through the cooperation of the Republic Mining and Manufacturing Company we expect to have a home economics cottage ready for the 1941-42 term of school. The cottage will be one of the best in the state. It will be fitted out with new equipment in every department. The construction is being done by the National Youth Administration and the material for building and furnishing is being donated by the Company.



Bauxite Methodist Church and Pastor, Rev. J. F. Walker, who is in his second year as pastor. Before coming to Bauxite he served as pastor at Taylor, Louann and Emmet

## HISTORY OF BAUXITE METHODIST CHURCH

From the foundation of the town, in 1900, the Methodist Church has been a growing institution. It has been made by the hearty cooperation and fine support in every way of The American Bauxite Company and the Norton Company. Our Church here was built by and has been kept in repair by The American Bauxite Company, although it is the property of The Methodist Church, having been dedicated by Bishop Hoss in the summer of 1904. Before being made a station, in 1919, the Church here was a part of the Bryant Circuit and was for a long period of years served by such leaders of Methodism in Arkansas as Dr. Andrew Hunter, Rev. J. M. Cline, Rev. E. N. Watson, Rev. J. J. Mellard, Rev. J. H. McKelvy, Rev. S. T. Powell, Rev. T. O. Rorie, Rev. B. F. Musser, Rev. Wayne Mann, Rev. J. J. Menefec, Rev. Jesse Galloway, and Rev. J. W. Nethercutt. After becoming a station charge our church here has been served by Revs. J. T. Rodgers, A. J. Christie, T. O. Owen, R. L. Long, M. T. Steel, J. L. Tucker, Coy Whitten, S. K. Burnett, as well as the present pastor, J. F. Walker.

## PRESENT PROGRESS AND FUTURE EVENTS

Methodism is well represented in Bauxite with its 340 members, beautiful building and well-organized Church, carrying on the work of the Master. The fine cooperative spirit of the community is also found in the Church—so that the Church is able to minister to the spiritual needs of the community.

In the past few months a new roof has been put on the building, new pews in the Auditorium and a good deal of work done in the basement. This is all paid for.

We are looking forward to two outstanding events in the near future for our Church and community. First, Brother K. L. Spore of Hope is coming to lead us in a revival campaign, beginning Sunday, June 23rd and lasting until July 2nd. Then July 19th to 26th, we are to have a Youth's Caravan. We are looking forward to both of these events.

## Bauxite, the City with a Soul!

Bauxite, Arkansas, is known all over the State as one of the most beautiful and cleanest little towns to be found anywhere, not only physically but also morally and spiritually. Our people here are in constant search of the highest and best in life. They love the church and respect and honor the ministry. About ninety per cent of our people here are members of the Methodist and Baptist Churches.



# CHILDREN'S STORYLAND

MISS KATHLEEN SHEARER, Editor



## DEEP-SEA FISHING

Peter was beside himself with joy. Daddy and a group of his friends were going deep-sea fishing off the mouth of the jetties. And Peter was going with them. Two of the other men were taking their sons too. Mom was a bit sceptical because Peter was so young but Daddy assured her it would be all right.

The old alarm clock had started off a half an hour of hurry and haste. Mom teased them about their efficiency when they were getting off for fishing. "Now if you were going to school and to the plant," she said, "it would be a different story." Peter was so excited that he couldn't eat his breakfast so Mom tumbled a few oranges in to a paper bag for him. They were on their way in record time.

The ride to Mayport was uneventful. "Daddy, what if we had a flat tire? Would we miss the boat?" Peter fearfully asked.

"No they'd wait on us I think," Daddy said reassuringly. "But don't cross bridges 'til you come to them. After we blow out a tire is soon enough to start worrying about missing the boat."

"Well, my teacher says that the man who gets ahead is the man who plans for the future."

"That's right, Peter," Daddy agreed. "But there's a difference between planning and worrying. You can make your life miserable if you think about all the unpleasant things that could happen to you. You do your part, shoulder your own responsibilities, and don't borrow trouble, as the saying goes."

"Well, it's a funny thing, Daddy, but I never worry about things like flat tires unless I'm going some place I want to go. We're always tickled when the school bus breaks down."

Daddy laughed, "A lot of us are that way, Peter."

They were among the last arrivals. Shortly after they got there the lines were cast off and the little boat moved out into the channel of the St. Johns River. Peter and the other two boys were scrambling around examining the boat. There was a cabin amidships with a small galley and two bunks. Between the bunks a square box-like structure covered the engine.

It was pounding away now making a grand fury of sound in the little cabin and filling it with the acrid smell of burning gasoline.

"Before you came," one of the boys said, "the Captain had it open and it looks just like a car engine, only bigger."

"I hope he opens it again," Peter said, "so I can see it."

"Come on," the other boy said, "let's go up to the wheel house. The Captain said he would show us how to steer by the compass."

When they came out into the sun, Peter stopped to stare at the jetties. He hadn't realized the rocks were piled so high. He had seen them lots of times from the land, had climbed all over them. They seemed bigger to him now that he stood on the deck of a little boat in the middle of the river.

The Captain was a jolly fellow and made great jokes with the three boys. But when they asked about the steering lessons he said, "I can't let you take the wheel yet, my lads, but as soon as we've passed the bar you shall each have a try. This old St. Johns is a bit of tricky water and running on them rocks wouldn't be so good."

The water was getting rougher and the motion of the boat increased. As they slid past the end of the jetties waves rose up to meet them, bowing and curtseying to the little boat. Peter was looking out over the broad expanse of water and the horizon climbed and fell before his eyes.

"It's a lot rougher than the river," Peter observed. "It's a different color too, greener."

"Well it's not a calm day, lad," the Captain agreed, "but it isn't rough. When we get past the bar we'll just have rollers."

"But rollers make the motion of the boat worse, don't they, Captain?" One of the other boys asked.

"I never notice, matey. But there are those who say swells or rollers make the stomach worse than the crashing waves of heavy seas."

"Oh, I hope I don't get seasick," Peter said.

"Well, let me tell you something, my fine one." The Captain wagged his finger at him seriously. "Them that worries always ends up on a bunk back yonder wishing they was dead. Watch the gulls, lad, or go back with my second and see him

rig tackle. But don't borrow trouble."

Twice that day Peter had heard those same words but he paid them no heed. He continued to watch the horizon and to worry about the state of his stomach. Leaving the two older boys to their steering lesson he went aft to find his father. "Daddy, I didn't eat much breakfast. Do you think I'd feel better if I ate something?"

"What's the matter, Peter?" Daddy asked. "Feeling the motion of the boat?"

"Yes, a little. The horizon won't stay still."

"Well don't watch it. Here are those oranges your mother put up for you. Try sucking one of them. Any fresh fruit is supposed to be good for seasickness. You will be all right when we get to fishing."

But Peter got steadily worse. He stuck it out on deck until the boat was anchored. Riding on the anchor chain the wallowing increased; before the little boat had plowed through the waves, now it bobbed like a cork subject to every whim of the water. Peter looked longingly toward land. How long, he wondered, before they would be going back. Then he realized that the fishing lines had just gone over the sides. The prospect of the long day ahead brought forth a moan as he stumbled back to the cabin. Lying down made him feel no better. The stuffy air and the stale smell of gasoline soon drove him back on deck.

There he saw that he had company in his misery. One of the men on the party had that green look around his mouth. Peter went up to him and offered him an orange. "My Daddy says they are good for seasickness."

The man thanked him and ate it eagerly but the green look remained. Soon he asked Peter to help him to the cabin since the other members of the party were oblivious to him and his plight. They didn't mean to be rude and unthinking; the enjoyment of the sport crowded other thoughts from their minds. Daddy, however, slipped down occasionally to see how they were getting along. The man fared much worse than Peter. So the little boy waited on him, held his head, brought him drinks of water. When

lunch time came they had to leave the cabin: the odor of frying sausage was unbearable. Daddy helped them fix a back rest up against the wheel house with a couple of big cork life preservers,

Soon after they got settled the anchor was hauled up and the Captain went in search of better fishing grounds. The boat in motion under its own power seemed almost steady after the bouncing it had done at anchor. Peter sensed a feeling of well-being flood through him. If we would just keep moving, he thought, I'd be all right. But the anchor went down soon again. About the same time the man decided he wanted a bite of bread. So Peter went to get it for him. Then he had to find something to make the back rest softer. The man was discovering that the life belts made very poor beds. Peter borrowed a leather jacket or two which the men had discarded under the summery January sun. Just as Peter finished adjusting the make-shift pillows he wanted another drink of water.

As the little boy walked back from the cabin carefully balancing the paper cup, he stopped suddenly. "I'm not seasick any more!" he exclaimed. Several of the men heard his remark and spoke their encouragement. Daddy said, "Come back here, Peter, after you take the water. I'll have a line ready for you."

The rest of the day Peter had a wonderful time. He caught as many fish as Daddy and on the way in the old Captain sent for him and gave him a steering lesson too. Telling Mom about it all that night Peter was still full of wonder over the way the nausea had disappeared. "I think maybe it was the steadiness of the boat in motion even for just that little while."

"Probably," Mom agreed. "Helping that man and getting your mind off yourself had a lot to do with it, too."

"The best part about it, Mom," Daddy said, "was that he never complained, or whined, or suggested that we stop and go home. He acted like a man."—Selected

There is a window in every life, if we can only open it.—Joseph Fort Newton.

## Is Anybody There?

(A Sermon)

(Continued from Page Seven)

that again, after every representative has been seated, and the door is shut, He who hath made of one blood all the nations of the earth will be standing at the door knocking. Will He be admitted? And if not, what will the future hold?

In some of the structures we have built, the doors are too narrow to admit God. Even some of our churches have built their entrances upon too small a scale. Surely our denominational doors will need to be enlarged; sectarian entrances will need to be remodeled in the light of the knowledge and the spirit of Jesus. We must have churches with doors big enough to admit God.

But where are the greatest number of doors to be found? Are they not the doors of our homes, where we live—the doors that shut us

away from the world and shut us in to our private and family life? At the door of every home and apartment, whether modest or luxurious, whether in city, town or country, anywhere that two lovers enter to begin life together, He stands at the door and knocks, seeking admission, eager to help build a happy home based upon love, understanding, cooperation and mutual respect. And, wherever two happy hearts stand side by side and look down upon the face of their sleeping baby, while they are filled with wonder and awe at the glorious creation in which they have had a part, He who called all life into being, stands at the door and knocks.

Also, at the door where trouble, disappointment, discouragement, defeat, misunderstanding, anxiety, suffering and sorrow have come; wherever love is subjected to a severe strain; wherever life seems to be going to pieces, there is a friendly hand knocking at the door. He longs to save life from disintegrating and to rescue love from turning into bitterness, to help gather up the broken pieces and weld them to-

gether into something fine and beautiful; to bring forgiveness; to furnish a new spirit, to make possible a new start.

Yes, and there is the door to every individual life, the door that no one can open or close—the sacred citadel, the personality, the self with whom one must live—made up, as it is, of good and evil, strength and weakness, joy and sorrow, health and pain, frustrations and hopes, high and low moments—the door that leads into our personal life is controlled only by us—the latch is on the inside, our side—and, if we are quiet, if we intently listen, we can hear a sound—it is the sound of God standing at the door, knocking. He loves us with an everlasting love, He is able to do exceeding, abundantly above all that we ask or think, He brings life and life more abundant. He comes laden with the gifts of forgiveness, courage, faith, love and understanding, with healing for all our ills, with grace for all our needs. Behold, He stands at the door—your door—and knocks. If any man will hear His voice and will open the door, He will come in.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. J. R. HENDERSON, Editor

## SAYS CHINESE WOMEN NEARLY STARVE IN OC- CUPIED CITIES

Something of the plight of poverty-stricken women and children in Japan-controlled sections of China may be gleaned from a pen-picture of conditions in Chinkiang, industrial city of Kutien Province, written by the Rev. Lyman L. Hale, Methodist missionary resident there. Says Mr. Hale:

"Thousands of women are making match boxes for the Japanese and only get about one cent for making 1000 boxes which they can do by working hard all day. They have to furnish their own paste. In the match factory other women put the matches in the boxes and get a little better pay. The match boxes are made in the homes where the mothers can still look after their households, but, alas, children are pressed into this work and so have no chance for play and schooling. Young children may toil all day making these boxes to help keep the family alive. This is the main industry in Chinkiang for women and children. Many women do not have a chance to do even this work and wish they did.

"One of our church women makes cloth soles for cloth shoes. A young widow knits sweaters to earn a meager living for herself and two children. She told me that she only had this work in cold weather and she wished the season were longer. During the hot summers people certainly do not care to have sweaters made. Another widow with four girls is utterly without relatives and she has pawned or sold everything she had. With tears she told me of having given her oldest girl in Nanking with the doubtful hope that she may some day be married. Two other children have been received into the Christian Orphanage here in Chinkiang where the capacity is limited. It costs so much now to feed even a child! She still has the youngest child and has recently secured a place to teach. If this teaching work continues she can perhaps manage for herself and child. She recently joined our church.

"So our church has much more to do than simply preach the Gospel! I can hardly preach to folk who are half-starving and freezing. Yet they do need the Gospel, too, for their condition is often the result of weakness, sin and folly. Opium addicts are especially helpless and hopeless and yet official protection and encouragement is given to those who sell the drug, that more money may go into the pockets of the powers that be. Some take to this drug as an escape from pain, misery, sorrow and discouragement. It affords temporary relief and transports them into the land of dreams. Hunger, cold and rags are forgotten for a time. Victims of this drug are the most pitiable and disgusting human beings I have ever seen. Before the present struggle China was making a strong and successful effort to rid herself of this curse. It is now worse here than it has ever been. The problem is a serious one.

"So our mission work has many

## Growth Through Silence

*"The Lord is in His holy temple;  
Let all the earth keep silence before Him."*

We have long heard the old saying, "Silence is golden," and though all silence may not be golden, certainly there are many golden moments of silence that we miss in this world of hurry and confusion. One of those moments is the hush of evening time when the trees and mountains make a colorful silhouette against the sky brilliant with the many colors of the setting sun. These summer evenings bring to mind the lines,

*"It is a beautiful evening, calm and free,  
The holy time is quiet as a nun,  
Breathless with adoration; the broad sun  
Is sinking in its tranquillity.  
The gentleness of heaven broods over the land."*

What a perfect time of day for pausing a few moments to be still! The Psalmist urged us in Psalm 4 to commune with our hearts and be still, and again in Psalm 46 to be still and know that God is God. Many of us would do well to cultivate the art of stillness. The thousands of cars on our highways, the thousand of moving picture houses, in fact the millions of houses that sell amusement, are filled with people who do not know the art of stillness. Women who say that they cannot sit down without something to do with their hands usually lack that repose and calmness that comes from practicing this silence we are talking about. Cultivating the art of stillness will develop habits of prayer which ultimately result in increased Christian growth. Someone told once about a party of tourists of all types and classes, who were being guided through Sequoia National Forest. At the first stop beneath the earth's largest trees a chatterer soul remarked, "Now what on earth made them so big?" to which the guide replied, "They just stood still and grew tall." Now more than ever before, we need to be still and know that God is God, and surely in that stillness He will speak to us as He spoke to those of old. We can grow tall, even as the trees, through golden moments of silence. With the poet Whittier we pray again,

*"Drop thy still dews of quietness  
Till all our strivings cease;  
Take from our souls the strain and stress  
And let our ordered lives confess  
The beauty of Thy peace."*

## DYESS SOCIETY

The Woman's Society of Christian Service of Dyess Methodist Church, held the April meeting at the home of Mrs. Sidney Doster. Fifteen members were present.

Mrs. J. W. Dorman, the new Secretary of Missionary Education and Service was in charge of the Mission Study on "Dangerous Opportunity." The study was held on Thursday afternoons for three weeks and each meeting was followed with a potluck supper at the community house.

The May meeting was held at the house of Mrs. J. Massengill. Mrs. J. R. Echols, a former President of the Society, who is leaving Dyess, was presented with a gift in token of appreciation for her services to the Society.—Mrs. R. L. Kersey, Cor. Sec.

Affability, mildness, tenderness, and a word which I would fain bring back to its original significance of virtue—I mean good nature—are of daily use; they are the bread of mankind and the staff of life.—Dryden.

sides and angles. We must not neglect either the bodies or souls of men. Any work that does not reach deep enough to change the heart is inadequate. While doing all we can in the way of help and relief we are also faithfully presenting the Gospel message. We want to follow Wesley's rule and "Do all the good we can, By all the means we can, To all the people we can, In all the ways we can, And as long as ever we can."

## PEARL McCAIN ZONE MEETING

About 50 members of the Woman's Societies of the Methodist Churches of the Pearl McCain Zone of the Batesville District met May 29 at Evening Shade. Mrs. Allen Hix, Zone Chairman, was in charge of the meeting. Rev. Robert E. Lee, pastor of the Evening Shade church, led the opening devotional, and Bro. Hindman of Mammoth Spring led in prayer. Miss Jane Watson welcomed the visitors. Mrs. D. G. Hindman, Conference Chairman of Spiritual Life brought a very helpful and inspiring message. The highlights of the Conference President's address were given in an interesting manner by Mrs. I. N. Barnett, Sr. The Use of the World Outlook and The Methodist Woman was discussed by Mrs. L. E. Massey, and Mrs. W. P. Jones talked on Christian Social Relations and Local Church Activities. Following the luncheon hour the first part of the afternoon session was devoted to the work of the Spiritual Life Group with Mrs. Cledice Jones leading and assisted by Mrs. Edgar Baker and Miss Edna Simpson. Children's Work and the importance of Vacation Bible Schools were presented by Mrs. M. E. Moore. Questions and Answers on Foreign Missions were presented by Mrs. Brewer and Mrs. S. E. Wells.—Mrs. Geo. E. Pace, Sec.

More knowledge is comparatively worthless unless digested into practical wisdom and common sense as applied to the affairs of life.—Tryon Edwards.

## ZONE MEETING AT PIGGOTT

A zone meeting of the Paragould District was held in the Methodist Church of Piggott, Thursday, June 5th with Mrs. J. L. Bartlett presiding. Mrs. James Pollock gave a welcome to the visitors and Rev. J. J. Decker led the opening devotional. The following discussed the various department of work; Mrs. Charles Galleghy of Corning, Christian Social Relations; Mrs. Millie Gogue of Rector, Children's Work; Miss Delois Vowel of Rock Springs, Young People's Work. Mrs. Ella Mowery told of the United Service Organization. The morning session was dismissed with prayer by Bro. Cook of Rock Springs and Fourth St., Church of Rector. During the lunch hour an offering of \$6.07 was made for Miss Edith Martin.

The afternoon session opened with quiet music by Mrs. Lelah Gilbert and Miss Carrie Mowery was heard in a special number. The Spiritual Life work was presented in a beautiful way by Mrs. Louis Winn of Rector Fourth St. Church. Mrs. Ben DeVoll, the District Secretary, told of her work. She stressed Children's Work, the study of the Conference minutes, the Efficiency Aims and Student Work. Five Societies answered roll call with sixty members present. The banner was awarded to Rock Springs. Mrs. J. J. Decker closed the meeting with prayer.

## NEW SOCIETY AT OAK GROVE

A group of women of Oak Grove, a former Methodist Protestant Church, interested in the Woman's Society met at the church on June 4, at 2:30 p. m. with Mrs. Rachel O. Jordan, President of the Prescott District, and organized a Woman's Society of Christian Service. The following officers were elected: President, Mrs. Earl Ross; Vice-President, Mrs. J. T. Cumbie; Recording and Corresponding Secretary, Mrs. Annie Erwin; Treasurer, Mrs. Roy Mullins; Secretary of Missionary Education and Service, Mrs. Cecil Woodall; Secretary of Christian Social Relations and Local Church Activities, Mrs. Preston Puttman; Spiritual Life Chairman, Mrs. Erie Ross. Following the election, Mrs. Jordan led in a very helpful devotional, and the work was thoroughly explained. The regular meeting will be held the first Wednesday of each month.—Mrs. Annie Erwin, Sec.

## NEW SOCIETY AT BRYANT

Under the direction of the pastor, Rev. Richard Perry, the young women of Bryant Methodist Church met Monday, May 26 for the purpose of organizing a Woman's Society of Christian Service. The following officers were elected: President, Miss Clorice Rich; Vice-President, Miss Irma Winters; Secretary and Treasurer, Mrs. Genieve Bennett; Publicity Chairman, Miss Nelle Rose Banks. The Society voted to meet the third Tuesday of each month at the church.—Nelle R. Banks, Pub. Chm.

Education has for its object the formation of character.—Spencer.

### LONOKE METHODIST CHURCH

Our church at Lonoke is moving on in a fine way. At the beginning of the year the Board of Stewards made some resolutions and expressed the hope that we might do some needed repair on our building.

The pastor, early in the year, presented a "program of work" which was adopted by the Board and has been followed month by month. The program included the following: Mission School in February, A Training School in March, Benevolences paid Easter Sunday, A revival meeting in May, Youth's Caravan in June, Repairing church building in July and August. We are just about up to date on this program.

Our chief concern immediately before us is the work on the church. The order has been given for new pews with 25 percent of the cost price paid. The contractor has been employed and work will actually begin about July 10th. The building committee has been doing some fine work. It is composed of George Bailey, Chairman; Mrs. W. H. Bransford, Secretary; R. G. Kirk, Treasurer; D. A. Hutchinson; R. L. Young, Jr.; Harry Hinson and England Benton. The chairman of the Board of Stewards, Mr. Chas. G. Miller, is attending the meetings of the committee and is lending his every support to the cause.

We began a new schedule, June 1st for our service Sunday morning. The pastor preaches at 9:30 A. M. and immediately the congregation goes to their respective Church School classes for the class discussion, which closes at 11:00 A. M. Much interest is being shown in this arrangement. The children and young people are present throughout the hour and a half and are enthusiastic over the program for the summer. Attendance is on the increase.

Lonoke Methodism marches on.—Reporter.

### ARKANSAS METHODIST ORPHANAGE

Twenty years ago the financial condition of our Home was poor but by reason of the liberality of our people and the fine management of Colonel Thornburgh and the Board, we were gradually relieved of this embarrassment and to-day our Home is looking forward to extensive improvements and enlarged conditions. The last ten years have been years of consistent improvement in the financial condition, and at last we have reached the place where our brethren, without exception, are ready to pull together to keep us going. Our small towns and rural sections, manned by as noble a set of preachers as ever lived, always meet their allocations, most of them plus.

I am writing this because I think our people ought to know. I wish it were possible for all of our people to visit us and see just what a beautiful home you have, see the happy condition of the children and the scientific and faithful work of our helpers.

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

### WONDERS OF GOD

God moves in a mysterious way  
He wonders to perform;  
He plants His footstep in the sea  
And rides upon the storm.  
—William Cowper.

## With The Churches

### GOOD WORK AT HUNTINGTON

Huntington has in her midst a thoroughly consecrated pastor, Rev. J. L. Buck who desires to turn all things to the glory of God. We are proud of him, our improvements, and our financial status.

New improvements on our parsonage property consist of new beaver-board ceiling and painting of kitchen, built-in cabinet with new sink, a new gas cook stove, and a garage for the pastor's car. This was at a total expenditure of approximately \$170. This was taken care of by the Pathfinder's Class with a small sum from the regular treasury.

We are planning to begin improvements on our church very soon which will consist of new pews, new floor, and a new pulpit and rostrum arrangement, with an estimated expenditure of \$300, with almost \$100 of this amount already in hand.

Though we are very proud of our financial gains and material improvements, yet these do not equal in importance our spiritual gains. We have had a very substantial in-

crease in Church School enrollment and regular attendance. Our worship services both morning and evening are extraordinary well attended by deeply interested groups. We have had 5 additions by vows and 7 by letter.

We are working ahead toward a mass revival in the church with hopes of still a greater increase or ingathering. We covet the prayers of fellow churches that as we go forward through the remaining months of this conference year, the Kingdom of God may be built in the lives of our people.—Mrs. Anna Wilkinson, recording secretary; Mrs. G. Ray Holbrook, treasurer; Mrs. C. M. Anderton, reporter.

### LETTER FROM REV. A. B. HALTOM

I am a retired Methodist preacher of the St. Louis Conference, having had forty years in the ministry and eleven years retirement. I had fifteen years in Arkansas pastorates and fourteen in Missouri. My support from church checks was insufficient to meet necessary living expenses during my years of superan-

## A Church Editor's Creed

*I BELIEVE IN GOD, and in His revelation of Himself to the world through Jesus Christ and through the Church, which is the Body of Christ.*

*I BELIEVE in my fellow-man, and in his ability to respond to that revelation and to find in Christ the Way, the Truth, and the Life.*

*I BELIEVE in the ministry of the religious press, and in its power to "publish glad tidings" as a part of that revelation, and of man's response to it.*

*I BELIEVE that I have a specific vocation to this ministry of the religious press, as definitely as does any man to any ministry; for "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"—and some editors and publishers.*

*I BELIEVE that I am called (within the limits of my ability) to interpret the work to the Church, by the evaluation of current events in terms of Christian ideals, and by seeking to show the Purpose of God underlying the cross-purposes of men.*

*I BELIEVE that I am called to interpret the Church to the world, by expressing the Christian attitude toward current problems, and by seeking to show the moral and social implications of the Christian religion in the world of today.*

*I BELIEVE that it is my duty and my privilege, with charity toward all and malice toward none, to give constructive leadership in the applications of the timeless precepts of the Catholic Faith to the ever-changing conditions of a Church, a nation, a social order, and a world in the throes of basic transitions, and to endeavor, so far as in me lies, to re-orient man and society toward God.*

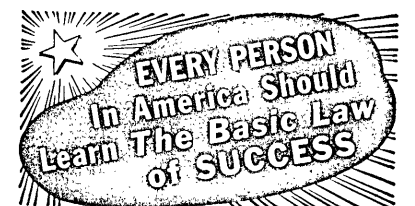
*TO THAT END, I will be constant in prayer, seeking the guidance of the Holy Spirit and never writing anything without a silent petition that it may be to the glory of God and the building of His Kingdom; I will be tolerant of criticism, realizing that I cannot always be right and that it is not my will but God's that I am seeking to express; bold to proclaim what I know to be true, without fear or favor; frank to admit my failures and shortcomings; quick to praise, without fawning; constructive in criticism, without fault-finding; slow to anger, without forgetting that righteous indignation is a part of man's God-given conscience.*

*I WILL SEEK the spread of Christ's Kingdom throughout the world; the unity of His Church on the solid foundation of the Catholic Faith; and the building of a Christian society; that His will may be done on earth as it is in heaven.—Amen.*

uation so I made gardens and Mrs. Haltom took piano pupils to supplement our income. We are yet so employed. We spent our first autumn and winter in Biloxi, Miss., where weather conditions, outdoor exercises and fishing in the Gulf of Mexico were good. Six years were spent in Jonesboro, Ark., where I had been in the pastorate. Jonesboro Methodists were very kindly disposed toward the retired preachers. We had two years in Lepanto, Ark., where we were both ill and it was necessary for me to spend some time in the Methodist Hospital in Memphis; having two major operations.

We are located in Henderson, Tennessee, near my birthplace, where I was at one time pastor. The church edifice is valued at \$35,000. The pastor frequently asks me to offer the morning prayer before sermon. I like to fish and hunt quail and have a well trained Llewellyn dog. I have had four outings on the Tennessee River in a good motor boat and caught the limit of crappies and other game fish.

Mrs. Haltom and I read and appreciate the Arkansas Methodist. It is one of the best church papers I know anything about. I have been reading it since I entered Hendrix College fifty years ago. Mrs. Haltom joins me in best wishes.



To be successful you must know the rules that govern success.

#### NO OTHER WAY

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### GRAY'S OINTMENT

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

### FOR MINOR BURNS

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### RESINOL

# THE LAYMAN'S PAGE

A. J. SHIREY, Editor

## THE VOICE OF THE BREWERS

The following are excerpts from an editorial in the "Brewers Digest," of May, 1941:

"One of the finest things that could have happened to the Brewing Industry was the insistence by high ranking army officers to make beer available at army camps." . . .

"The opportunity presented to the Brewing Industry by this measure is so obvious that it is superfluous to go into detail" . . .

"Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer consuming section of our population."

The above quotations show that the Brewers of America intend capitalizing to the fullest their privilege of selling beer to the conscripted army now in the camps. Many citizens do not know that at present under War Department rulings beer is allowed to be sold in the canteens on army reservations within territory voted dry by local option elections. If people who are opposed to the damning effects of beverage alcohol and the political corruption that always accompanies liquor dominance of our national life do not arouse themselves from the lethargy of the present hour, the octopus-like tentacles of the liquor trade will so engulf the fine young men now in our army camps that they will return home when the war is over, not the fine young men who marched proudly forth at their country's call; but slaves wearing the chains of alcohol. The present situation with regard to the aims and purposes of the liquor crowd (manufacturers and sellers) promises to be more deadly in its effects on our national life than all the armies of Hitler.

Life in an army camp at best is a very unnatural existence. It is boring. Men seek release from its sameness. Under such circumstances men easily fall prey to temptations which under normal life would be easily overcome. That is where the liquor crowd get their deadly opportunity. They make drinking seem "the thing to do." Their advertisements are by far the best written, best illustrated and most strategically located of any to be found advertising any product in America. THEY ARE SPENDING MILLIONS EACH MONTH TRYING TO MAKE DRUNKARDS OUT OF OUR SOLDIER BOYS. And they are getting results.

This writer has talked with numbers of boys at Camp Robinson who say they never drank until they came here; who say they now never pass up an opportunity to "get tight." They find a release for their pent-up resentment and unexpressed or unrealized ambitions in this manner. The liquor interests of America are fostering this type of "release." If the liquor manufacturers make gains as a result of this war corresponding to the gains made by the cigarette manufacturers during World War No. 1, it is foolish for us to be arming to defend ourselves against a foreign foe. We bid fair to wind up such a bunch of drunken sots that our national existence will not matter.

## Dripping Wets In High Places

Secretary of the Navy, Knox; Secretary of War, Stimson, and President Roosevelt are the wet crowd's FIRST LINE OF DEFENSE. The two former have already expressed themselves as unalterably opposed to any measures designed to restrict the sale of intoxicants to the soldiers and sailors of our forces. The wets believe if such legislation were passed the President would veto it. They are probably correct in their assumptions. But that is no reason to back down from the fight. Let us force the issue and make them declare themselves.

## "Let's Fight Back!"

Those are the words of the headlines of the editorial column of the BEVERAGE RETAIL WEEKLY of May 26. The editorial expresses delight with Secretary Stimson's stand and egotistically prods its readers on with the challenge:

"SECRETARY STIMSON'S LETTER (to the Senate Military Affairs Committee) opposing the Sheppard Bill putting the liquor industry in the same class with prostitution as a public menace IS THE MOST ENCOURAGING SIGN WE HAVE HAD IN YEARS. . . .

"If it is true that we are in a class with prostitutes, if it's true that we are a menace to the nation's defense, if it's true that we are a danger to the youth of the nation, if we are all that these restrictive regulations imply we are and the dregs brazenly say we are, then it's time for us to get out."

"But we aren't! WE'RE MEMBERS OF AN IMPORTANT AND HIGHLY ESSENTIAL INDUSTRY THAT HAS MADE POSSIBLE NATIONAL DEFENSE, an industry whose very existence is a monument to the victory of democracy over bigotry!"

From these words it is easy to see the Liquor Industry is preparing for a fight against any encroachment against its life.

## This Is a Layman's Time to Fight

Preachers can't win this fight against liquor. The Laymen must take up the fight if anything worthwhile is to be accomplished. HERE IS WHAT YOU CAN DO: Write your Senators (Mrs. Hattie Caraway and Lloyd Spencer) asking them to vote and work for the passage of the Sheppard Bill (H. R. 2475 as revised). This Bill (H. R. 2475) includes the Sheppard Bill. It has passed the House of Representatives and is now pending before the Senate. The wets under the leadership of LaFollette of Wisconsin are mustering their strength to defeat the measure by amendments which would emasculate it, or legislative technicalities to kill it. FLOOD OUR SENATORS WITH LETTERS DEMANDING THAT THEY GET IN THE FIGHT TO PASS THIS MEASURE. TOMORROW MAY BE TOO LATE!

The person who spends all his time seeing the faults of the preacher and the other church members has missed seeing the greatest failure in the community—himself.

Duty and today are ours, results and futurity belong to God.—Horace Greeley.

## THE CHURCH IN A DAY OF STORM

We are living in "times that try men's souls." Many have lost their moorings and are tossed on the stormy seas with no anchorage. It is a FINE TIME for those of us who still love and appreciate the Church to call other people's attention to WHAT THE CHURCH IS AND WHAT SHE HAS TO OFFER. The following is a fine statement concerning the Church:

## Born In a Day of Storm

"The Church was born in a day of danger, a day of storm. She was conceived when the universe was rocking. She emerged when all the philosophies and schemes of man were faltering, when dynasties were tottering. She came into existence when it seemed that the very heavens themselves would be dissolved and the stars fall like untimely figs. It was God's time for a new era to begin.

"Even today also is God's hour. The Church of Jesus is at home in a storm. This is the hour for men to go to church. Worship melts the hearts of men together. It does a mighty work. When men worship it does something for them. When men worship something happens in the community and in the world. The church is a promoter of righteousness.

"This does not mean that the Church should champion favorite political candidates, or defend party platforms, or advocate partisan programs. It does mean that the Church should kindle a fire for social justice, intensify the hunger for civic righteousness, and make men daring in the establishment of a government in which it is hard to do wrong and easy to do right.

"A storm is now sweeping over the earth but the Church should be at home in the storm. And the winds that blow and the thunders which roll will not take it far from its course. It was founded upon a rock stronger than Gibraltar and can withstand greater shock of shot and shell. It has had a part in shaping the behavior of men for twenty centuries and when the recurring storms were past over, it rebuilt that which was left, better than it was before."—Alabama Baptist.

## DEMOCRACY—A SYMBOL OF BROTHERHOOD

By JAMES R. BERRY

We are inclined to agree with Joseph P. Kennedy when in his recent address before the Oglethorpe University he stated that democracy cannot be forced on any people. It must grow on them. We have been taught "united we stand, divided we fall," and "all men are created equal." Democracy is a symbol of brotherhood of the whole nation. It should include the world. And if democracy is to spread over the world it must first be proven that it can be made to work as we want it to work here at home. Then, with the perfection of our beliefs in the form of democracy we will have something definite as an example to give others for following.

A week later this same man in appearing before the Notre Dame

graduation class remarked that "the real tests of democratic process comes with the stress and strain of crisis. The democratic way is the hard way, because essentially it is based upon the spiritual side of man." When we mention spiritual side of man we naturally think of his religion.

It couldn't have been a coincidence when Brig. Gen. James A. Ulio, an officer in the Army, stated during the same week, that all the armament is useless unless the men in the Army have something else—a spiritual fire. These are thinking men expressing their opinions with the hope of clarifying doubts in the minds of others. "Armament is essential," states the General, "but it is of no avail without spiritual life of the men; and if this is true of the military forces it is equally true of the other 99% of us. The spiritual fire of the whole people is the final measure of the safety of America."

Both these men, in different capacities of work, who state between the lines of their speeches that brotherhood is not something you learn and talk about in Sunday School classes and forget about the rest of the week, but that the real brotherhood of man must be practiced and lived by each individual every day. When the other fellow has done something or caused you unnecessary hurt or worry you are under a strain and stress—a testing of your ideals, if you please. But if the feeling of brotherhood is deep enough you will conquer that test.

Democracy is therefore something spiritual. Like Love, Hope, Truth, Faith, Cheerfulness, you can't place your finger on it. It must grow upon one. It must grow upon the world.

We wish to thank these men, through the use of their rights of freedom of speech for doing their share in promoting the safety of America, for we believe that when you talk about democracy, brotherhood and spiritual fire of individuals, things you can't definitely touch—you are drawn by an Unseen Force, to the real Ruler, not of just this small world, but of the Universe. In Him lies safety for Democracy, individuals and nations.

## ORGANIZATION FUNDS Quickly, Easily Earned

Our cooperative plan is now being used with remarkable success by thousands of women's church societies, clubs and other organizations. Unusually big profits can be earned quickly, easily, pleasantly by filling orders for Gottschalk's Metal Sponges, which are regularly used in millions of homes. Nearly every call means a sale. Let us tell you how we have been helping church workers for 20 years. Write today for full particulars regarding special offer. METAL SPONGE SALES CORP., Lehigh Ave. & Mascher St., Phila., Pa.

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—Advertisement.

## Benevolence Reports

### REPORT OF LITTLE ROCK CONFERENCE TREASURER

As Treasurer of the Little Rock Conference, I am making a report of remittances received during the month of May 1-May 31.

#### BISHOP'S FUND

Arkadelphia District	
Arkadelphia Station	\$ 20.00
Friendship Ct.	5.14
Hot Springs Ct.	5.00
Grand Avenue	15.00
Pullman Heights	6.99
Oaklawn	27.00
Leola Ct.	6.18
Malvern Ct.	2.29
Traskwood Ct.	2.02
Total	\$ 99.62
Previously reported	80.30
Grand Total	\$179.92

Camden District	
Buckner Ct.	\$ 4.20
Chidester Ct.	3.75
Vantrease Memorial	3.25
Huttig	16.50
Kingsland Ct.	18.00
First Church, Magnolia	27.50
Norphlet	5.00
Previously reported	\$222.19
Grand Total	\$300.39

Little Rock District	
Bryant Ct.	\$ .38
Carlisle Station	5.00
Douglasville-Geyer Springs	17.50
England	10.00
Capitol View	20.00
Hunter Memorial	15.00
First Church	8.74
Pulaski Heights	6.75
Scott Street	8.00
Primrose Chapel	6.00
Roland Ct.	5.00
Total	\$102.37
Previously reported	\$438.72
Grand Total	\$541.09

Monticello District	
Dumas	\$ 3.94
Fountain Hill Ct.	3.13
McGehee	24.75
Monticello	15.25
Montrose-Snyder	5.69
Portland-Parkdale	14.25
Tillar-Winchester	7.45
Watson	2.53
Total	\$ 76.99
Previously reported	\$146.12
Grand Total	\$223.11

Pine Bluff District	
Almyra	\$ 7.87
Bayou Meto Ct.	1.50
DeWitt	22.50
Good Faith Ct.	3.62
Hawley Memorial	7.00
First Church	22.50
Lakeside Church	74.25
Sheridan-New Hope	9.45
Grand Avenue-Stuttgart	9.00
Gillett	18.20
Total	\$175.90
Previously reported	146.26
Grand Total	\$322.16

Prescott District	
Amity Ct.	\$ 4.60
Blevins Ct.	2.00
Emmett-Bierne	2.56
Glenwood Ct.	9.37
Hope	6.18
Murfreesboro-Delight	6.56
Nashville	4.50
Prescott	13.50
Saline Ct.	.45
Waterloo Ct.	2.00
Total	\$ 51.72
Previously reported	\$206.99
Grand Total	\$258.71

Texarkana District	
Dierks-Green Chapel	\$ 4.00
Foreman Station	1.92
Lockesburg Ct.	7.94
Mena	10.25
Stamps-G. City	4.73
College Hill	2.25
Fairview	10.00
Total	\$ 41.09
Previously reported	\$154.97
Grand Total	\$196.06

Grand Total Received for Bishop's Fund through May 31, \$2,021.44

#### CONFERENCE CLAIMANTS FUND

Arkadelphia District	
Arkadelphia Station	\$ 55.00
Arkadelphia Circuit	1.00
Carthage-Tulip	11.25
Friendship Ct.	6.81
Holly Springs Ct.	4.92
Hot Springs Ct.	16.67
Pullman Heights	15.62
Oaklawn	60.00
Leola Ct.	11.00
Malvern Station	17.00
Malvern Ct.	4.02
Traskwood Ct.	2.68
Total	\$205.97
Previously reported	\$363.41
Grand Total	\$569.38

Camden District	
Buckner Ct.	\$ 1.30
Chidester Ct.	8.25
Vantrease Memorial	7.00
Huttig	33.00
Kingsland Ct.	20.00
First Church, Magnolia	60.00
Norphlet	30.00
Thornton Ct.	10.00
Total	\$169.55
Previously reported	\$642.51
Grand Total	\$812.06

Little Rock District	
Bryant Ct.	\$ .68
Carlisle Station	6.51
Douglasville-Geyer Springs	31.25
England	20.00
Capitol View	62.00
Henderson	1.00
Hunter Memorial	19.51
Pulaski Heights	27.00
Scott Street	24.00
Asbury	100.00
Primrose Chapel	8.00
Roland Ct.	8.20
Total	\$308.15
Previously reported	\$1,369.39
Grand Total	\$1,677.54

Monticello District	
Dumas	\$ 12.25
Fountain Hill Ct.	5.55
Monticello	54.00
Montrose-Snyder	10.11
Portland-Parkdale	37.00
Tillar-Winchester	16.20
Watson	4.59
Total	\$139.70
Previously reported	\$442.84
Grand Total	\$582.54

Pine Bluff District	
Almyra	\$ 14.00
Bayou Meto	3.00
DeWitt	70.00
Good Faith	7.25
Hawley	15.00
First Church	100.00
Sheridan-New Hope	22.50
St. Charles Ct.	4.00
Grand Avenue, Stuttgart	25.00
Gillett	60.00
Total	\$320.75
Previously reported	\$384.41
Grand Total	\$705.16

Prescott District	
Amity	\$ 10.88
Blevins Ct.	4.42
Emmett-Bierne	5.64
Glenwood Ct.	10.00
Hope	24.75
Murfreesboro-Delight	14.57
Nashville	14.00
Prescott Station	42.00
Waterloo Ct.	3.00
Total	\$129.26
Previously reported	\$555.10
Grand Total	\$684.36

Texarkana District	
Dierks-Green Chapel	\$ 7.25
Foreman Station	4.25
Lockesburg Ct.	17.64
Stamps-Garland City	10.50
College Hill-Texarkana	5.00
Fairview Church, Texarkana	25.00
Total	\$ 69.64
Previously reported	\$365.00
Grand Total	\$434.64

Grand Total received for Conference Claimants through May 31st \$5,465.68

#### MINISTERIAL SUSTENTATION FUND

Arkadelphia District	
Arkadelphia Station	\$ 15.00
Grand Avenue, Hot Springs	8.00
Pullman Heights, Hot Springs	6.00
C. D. Meux, Hot Springs	6.00
J. E. Cooper	15.00
Total	\$ 50.00
Previously reported	\$ 58.25
Grand Total	\$108.25

Camden District	
Chidester Church	\$ 1.75
O. C. Birdwell, Magnolia	5.00
Parker's Chapel	3.00
Total	\$ 9.75
Previously reported	17.95
Grand Total	\$ 27.70

Little Rock District	
George G. Meyer, England	\$ 5.00
Capitol View Church	20.00
Warren Johnston	20.00
First Church, Little Rock	30.00
Henderson Church	8.00
H. H. McGuyre	8.00
Hunter Memorial Church	12.00
A. J. Shirley	12.00
Pulaski Heights Church	18.00
C. M. Reeves	30.00
Total	\$173.00
Previously reported	\$139.00
Grand Total	\$312.00

Monticello District	
Dumas	\$ 1.75
McGehee	11.00
J. B. Hefley	5.00
Monticello	6.75
Tillar-Church	1.80
Fred Schwendmann	6.00
Total	\$ 32.30
Previously reported	\$ 50.30
Grand Total	\$ 82.60

Pine Bluff District	
DeWitt	\$ 12.00
A. J. Christie	12.00
R. H. Cannon	5.00
Hawley Memorial, Pine Bluff	6.00
First Church, Pine Bluff	20.00
E. C. Rule	20.00
Sheridan Church	3.60
B. F. Roebuck	10.00
Star City Church	5.50
Grand Avenue, Stuttgart	5.00
Roland Darrow, Stuttgart	10.00
Neil Hart	24.00
Total	\$133.10
Previously reported	31.70
Grand Total	\$164.80

Prescott District	
Amity Church	\$ 2.50
Murfreesboro Church	3.40
Delight Church	2.50
Total	\$ 8.40
Previously reported	\$ 59.60
Grand Total	\$ 68.00

Texarkana District	
Stamps, Garland City	\$ 2.15
College Hill	1.00
Fairview	5.00
First Church, Texarkana	90.00
Total	\$ 98.15
Previously reported	\$ 11.50
Grand Total	\$109.65

Grand Total received on Ministerial Sustentation through May 31 \$873.00

#### GENERAL ADMINISTRATION AND JURISDICTIONAL CONFERENCE EXPENSE FUND

Arkadelphia District	
Carthage-Tulip	\$ 10.00
Friendship Ct.	4.00
Hot Springs Ct.	3.00
Grand Avenue, Hot Springs	5.00
Oaklawn Church, Hot Springs	9.00
Total	\$ 31.00
Previously reported	\$ 10.12
Grand Total	\$ 41.12

Camden District	
Kingsland Circuit	\$ 6.00
Parker's Chapel	2.50
Total	\$ 8.50
Previously reported	\$ 4.50
Grand Total	\$ 13.00

Little Rock District	
Bryant Ct.	\$ .40
Keo-Tamberlin	2.50
First Church	30.00
Hutner Memorial Church	12.00
Total	\$ 44.90
Previously reported	\$ 118.55
Grand Total	\$ 163.45

Monticello District	
Dumas	\$ 1.25
Lake Village	5.00
McGehee	15.00
Monticello	6.25
Portland-Parkdale	6.00
Total	\$ 33.50
Previously reported	\$ 39.50
Grand Total	\$ 73.00

Pine Bluff District	
Good Fair	5.00
Hawley Memorial	5.00
Total	\$ 10.00
Previously reported	\$ 14.25
Grand Total	\$ 24.25

Prescott District	
Amity	\$ .50
Murfreesboro-Delight	2.25
Saline Circuit	.85
Total	\$ 3.60
Previously reported	\$ 42.36
Grand Total	\$ 45.96

Texarkana District	
Dierks-Green Chapel	\$ 2.50
Stamps-Garland City	2.00
College Hill	.83
Fairview	3.75
Total	\$ 9.08
Previously reported	\$ 91.07
Grand Total	\$ 100.15

Grand Total received for this fund through May 31, \$460.93

#### BENEVOLENCES

Arkadelphia District	
Arkadelphia Station	\$ 100.00
Carthage-Tulip	1.50
Dalark Ct.	20.50
Friendship Ct.	21.50
Hot Springs Ct.	28.48
First Church, Hot Springs	128.00
Oaklawn Church, Hot Springs	80.00
Leola Ct.	16.44
Sparkman-Sardis	25.00
Traskwood Ct.	5.94
Malvern Station	100.00
Total	\$ 527.36
Previously reported	\$1,435.74
Grand Total	\$1,963.10

Camden District	
Bearden	\$ 5.61
Buckner Ct.	43.72
Camden Station	350.00
Chidester Ct.	20.00
Chidester Ct.	70.50
El Dorado, First Church	9.30
Vantrease, El Dorado	200.00
Centennial, El Dorado	18.00
Emerson Ct.	15.42
Fordyce	16.50
Total	\$ 50.00

## INDIGESTION

may affect the Heart

Gas trapped in the stomach or gullet may act like a hair-trigger on the heart. At the first sign of distress smart men and women depend on Bell's Tablets to set gas free. No laxative but made of the fastest-acting medicines known for acid indigestion. If the FIRST DOSE doesn't prove Bell's better, return bottle to us and receive DOUBLE Money Back, 25c.

Huttig	57.00
Junction City Ct.	20.00
Kingsland Ct.	19.00
Norphlet	60.00
Smackover	100.00
Thornton Ct.	5.00
Total	\$1,060.06
Previously reported	\$1,865.80
Grand Total	\$2,925.86

Little Rock District	
Austin Ct.	\$ 20.75
Bryant Ct.	40.78
Carlisle Ct.	84.00
Des Arc-DeVallis Bluff	69.90
Douglasville-Geyer Springs	58.00
Hazen	60.00
Hickory Plains Ct.	55.70
Keo-Tamberlin	38.00
Capitol View, Little Rock	475.00
First Church, Little Rock	750.00
Forest Park	7.00
Henderson	5.00
Highland	175.00
Pulaski Heights	212.48
Scott Street	72.00
Winfield Memorial	2,212.50
Lonoke	260.00
Mabelvale	32.50
Primrose Chapel	16.00
Roland Ct.	15.00
Total	\$4,659.61
Previously reported	\$4,651.23
Grand Total	\$9,310.84

Monticello District	
Dermott	\$ 75.00
Dumas	13.67
Monticello	125.00
Portland-Parkdale	25.00
Wilmar Ct.	31.63
Total	\$ 270.30
Previously reported	\$ 365.15
Grand Total	\$ 635.45

Pine Bluff District	
Almyra	\$ 6.75
Bayou Meto	7.50
DeWitt	196.17
Good Faith	25.00
Little Prairie Ct.	25.00
Hawley Memorial	12.00
First Church, Pine Bluff	600.00
Lakeside Church, Pine Bluff	44.64
Rison	5.00
Roe Ct.	20.00
Rowell Ct.	28.00
Sheridan-New Hope	53.25
Sheridan Ct.	10.60
St. Charles Ct.	51.50
Grand Avenue, Stuttgart	21.00
Prairie Union-DeLuce	40.00
Total	\$1,146.41
Previously reported	\$ 737.60
Grand Total	\$1,884.01

To correct error, 78.20

Actual amount received, \$1,805.81

Prescott District	
Amity	\$ 18.02
Mienral Springs	21.08
Murfreesboro-Delight	60.18
Nashville	150.00
Prescott Station	57.00
Prescott Ct.	8.41
Saline Ct.	3.45
Waterloo	1.09
Total	\$ 319.15
Previously reported	\$ 767.13
Grand Total	\$1,086.

Malvern Ct.	1.21
Princeton Ct.	1.00
Sparkman-Sardis	6.00
Traskwood Ct.	.82
Total	28.10
Previously reported	211.01
Grand Total	239.11

## Camden District

Buckner Ct.	1.00
Camden Station	15.00
Camden Ct.	.52
Chidester Ct.	4.00
Ebenezer Ct.	4.38
First Church, El Dorado	27.38
Vantrease, El Dorado	2.80
Emerson Charge	.80
Fairview Charge	2.00
Fordyce	7.62
Hampton Ct.	14.84
Huttig	2.00
Junction City Ct.	2.00
Louann Ct.	12.00
McNeil Ct.	1.33
Norphlet	6.00
Parker's Chapel	6.70
Stephens-Mt. Prospect	15.20
Taylor Ct.	5.02
Thornton Ct.	8.50
Total	140.09
Previously reported	458.28
Grand Total	598.37

## Little Rock District

Austin Ct.	5.37
Bauxite-Sardis	1.00
Bryant Ct.	9.00
Douglasville-G. Springs	1.00
England	15.00
Hickory Plains Ct.	4.34
Keo-Tomberlin	3.00
Capitol View	25.00
Hunter Memorial	11.39
Scott Street	5.00
Asbury	30.00
Roland Ct.	6.50
Eagle Church	1.00
Total	117.60
Previously reported	555.09
Grand Total	672.69

## Monticello District

Dermott	1.00
Dumas	3.00
Hamburg	12.50
Hermitage Ct.	.43
Lake Village	2.50
New Edinburg Ct.	1.48
Tillar-Winchester	2.00
Total	22.91
Previously reported	120.79
Grand Total	143.70

## Pine Bluff District

Bayou Meto Ct.	6.86
DeWitt	5.00
Grady-Gould	6.98
Good Faith	1.00
Humphrey	4.63
Carr Memorial	2.32
Hawley Memorial	1.00
First Church, Pine Bluff	46.16
Roe Ct.	9.55
Rowell Ct.	2.00
Sheridan-New Hope	4.00
Sheridan Ct.	4.75
Sherill-Tucker	5.00
St. Charles Ct.	1.00
Grand Avenue, Stuttgart	34.00
Swan Lake Ct.	2.35
Prairie Union-DeDuxe	1.24
Total	137.94
Previously reported	358.65
Grand Total	496.59

## Prescott District

Amity Ct.	10.00
Bingen Ct.	1.00
Emmett-Bierne	3.00
Glenwood Ct.	6.25
Mineral Springs Ct.	2.25
Murfreesboro-Delight	1.25
Nashville	5.50
Prescott Station	15.00
Prescott Ct.	1.00
Saline Ct.	.65
Washington-Ozan	4.00
Springhill Ct.	1.77
Waterloo Ct.	1.50
Total	53.17
Previously reported	136.44
Grand Total	189.61

## Texarkana District

Ashdown	2.00
Doddridge Ct.	2.00
Stamps-Garland City	5.50
Total	9.50
Previously reported	227.80
Grand Total	237.30
Grand Total of Benevolences received through May 31	\$2,577.37

## GOLDEN CROSS

Blevins Circuit	\$6.00
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## RECAPITULATION

Bishops' Fund	\$ 2,021.44
Conference Chalmers	5,465.68
General and Conf. Benevolences	19,480.56
General Adm. and Jurisdictional	
Conference Expense Fund	460.93
World Service Sunday (4th Sunday)	2,577.37
Ministerial Sustentation Fund	872.00
Golden Cross	6.00
Race Relations	97.10
League Missions	1.50
Grand Total, 5-31-41	\$30,983.58

-C. E. Hayes, Treas.

## INTERNATIONAL SUNDAY SCHOOL LESSON

Lesson for June 22

## FIRST JERUSALEM CONFERENCE ON WORLD MISSIONS

LESSON TEXT—Acts 15:6-21.

GOLDEN TEXT—But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts 15:11.

The conference on missions in Jerusalem was not the result of an appeal to a ruling church organization for a decision, but rather a gathering of the believers from Antioch with those in Jerusalem to confer regarding a serious difference of opinion. The earliest converts to Christianity were Jews, who had come by the way of Judaism into their new faith in Christ. But now, through the preaching of Paul and Barnabas, certain Gentiles had believed in Christ. Their newfound joy was soon clouded by a theological problem. Certain teachers from Judea (Acts 15:1) declared that the Gentiles were not saved unless they came into the Christian faith the way of the fulfillment of the Jewish law. Paul and Barnabas at once realized that this was

## I. The Vital Question—Is Salvation by Grace or Works? (vv. 7-11; see also vv. 1-5).

Paul and his fellow workers had rightly apprehended God's plan of salvation apart from works of the law. Paul realized that the entire future of the gospel ministry was in a sense dependent on the solution of this problem. Christianity is the only religious faith in the world that presents justification by grace as the way of redemption; all others follow (more or less) the path of salvation by works.

The question now was: Shall works of the law be mingled with grace—can Jesus Christ alone save men, or is salvation through Jesus Christ plus something else?

How was such a serious question to be settled? Should argument and strife be permitted to go on until the stronger party prevailed? Better judgment indicated the desirability of a friendly discussion and a joint decision with the believers at Jerusalem. This was

## II. The Christian Solution—Council Rather Than Controversy (vv. 6, 7, 12-18).

There may be times when it becomes the duty of the Christian worker to take an uncompromising stand for the truth of God and refuse to be moved, come what may. But certainly there should be no such spirit in dealing with differing interpretations of Scripture on the part of sincere and earnest Christian brethren. How much would be gained in the Church today if, instead of magnifying differences and permitting personal desires and ambitions to intervene, men were willing to sit down in the spirit of Christ around the tables of Christian council and brotherhood, presided over and directed by the Holy Spirit (see Acts 15:28).

Observe the full measure of liberty in discussion, the attentive listening to the messages of the brethren. Note also that there were no secret sessions of a "steering committee" and no "steamroller" tactics.

The whole question was honestly and carefully considered by the

council at Jerusalem, with the result that there was a vindication of the preachers of God's grace.

James finally spoke, giving the conclusion to which the Holy Spirit had led the conference (see v. 28). Here for all the future we have


## III. The God-Given Answer—Salvation Is by Grace (vv. 19-21; see also vv. 22-35).

In this epistle to the Ephesians (Eph. 2:8, 9), Paul succinctly states this truth: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." The teaching of Scripture is very plain on this point, and we do well to receive it in all its beauty and grace.

Let us observe, however, that the decision in Jerusalem, while it laid no further burden on these Gentile believers (v. 28), did quite properly require of them that, as those who had been saved by grace, they must "walk in newness of life" (Rom. 6:4) which they had in Christ. Paul had the same thought in mind when he supplemented Ephesians 2:8 and 9 with verse 10, declaring that God has ordained that we should walk "in good works."

Don't part with your illusions. When they are gone you may still exist, but you have ceased to live.—Mark Twain.

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## WINFIELD MEMORIAL

### OUR NEW MEMBER

Miss Mary Ann Wells, 510 West 17th, Apt. 4, letter.

### OUR KNOWN SICK

Mrs. H. P. Hadfield, 5224 "I" Street.

Mrs. Gus Ginocchio, St. Vincent's Hospital.

### BOARD OF EDUCATION MEETS

Wednesday evening, 7:30 p. m. in the Young People's Parlors. Every member of the Board is asked to be present.

### SENIOR ASSEMBLY—CONWAY

Early Monday morning four of our young people from the Senior High Department were rushing around getting ready to leave for Conway. Mr. T. H. Hollimon loaded his car with paraphernalia necessary to the occasion and started on his way—Ray Scott, Ambrose Walker, Alice Hollimon and Billie Louise Wilson were his passengers. We feel sure these young people will bring back much inspiration to their department.

### CHRISTIAN ADVENTURE CAMP

Camp Ferncliffe next week will be turned over to boys and girls, ages 12-14 for the Christian Adventure Camp. Those from Winfield who are planning to attend are: Martin Caldwell, George Rice, Jackie Smith, Sherry Rumrill, Dorothy Mabrey, Jean Johnson, Mary Beth Raines, Patsy Malone, Rosemary Davidson, Peggy Jean Key, Juanita Ingram and Dan Nix.

Mrs. Hal Pinnell will lead the Dramatics Guild; Mr. J. R. Henderson will teach a class in Church Membership and lead the "Fun With Nature" Guild; Rev. Hal Pinnell is Director of Recreation.

The camp offers a fine opportunity for all boys and girls—parents can do no finer thing for their children than to send them to Camp Ferncliffe next week. Call Mrs. Pinnell for information and suggestions.

### FELLOWSHIP PROGRAMS

6:30 p. m.

Junior High Department: Subject, "Adventures In Christian Living"; leader, Dorothy Mabrey.

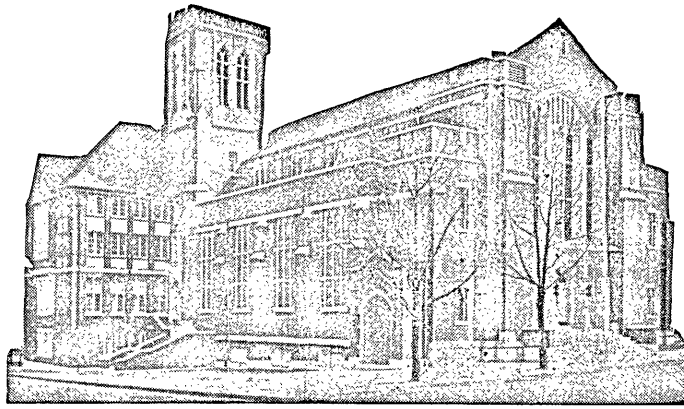
Senior High Department: Subject, "The Man Who Reclaimed Men"; leader, Miss Margaret Welch.

Young People's Department: Subject, "What Can We Do?"; leader, Mr. Robert McNeely.

### THANK YOU, VACATION SCHOOL WORKERS

We are sincerely grateful to the 12 workers who gave faithful service in our Vacation Church School. 61 pupils were enrolled in the two departments of the school.

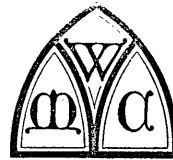
Enjoy Our Air-Conditioned Sanctuary  
Attend Both Services Sunday  
11 a. m.—8 p. m.



Sixteenth and Louisiana, Little Rock

*"Where Old-Fashioned Friendliness Survives"*

GASTON FOOTE  
Minister  
HAL H. PINNELL  
Associate Minister  
KERMYT ROEBUCK  
Student Minister  
J. R. HENDERSON  
Supt. Church School



J. H. BOWEN  
Chairman of Stewards  
MRS. I. J. STEED  
Minister of Music  
MISS KATE BOSSINGER  
Organist  
MARGUERITE GOLDEN  
Church Secretary

### Next Sunday At Winfield

10:00 A. M. CHURCH SCHOOL—Not an obligation but an OPPORTUNITY.  
11:00 A. M. MORNING WORSHIP—Sermon by Pastor.  
6:30 P. M. Jr-High, Senior, Young People's Leagues and Young Adult Fellowship (Sunday Evening Club).  
8:00 P. M. "TEN RULES FOR DAUGHTERS"—Sermon by Pastor.  
(Letter from local young men will be read)

### THE PASTOR'S MESSAGE

By GASTON FOOTE

### NOT GOOD IF DETACHED

The phrase "Not Good If Detached" usually applies to tickets but it is equally applicable to church members. A detached church member is one who lives in one community but retains his church membership in the community from which he came. Obviously these people have some sort of excuse for not moving their membership to a local church—but excuse only, not a reason.

Excuse No. 1. "The church where I hold my membership is small and needs my contribution to keep it alive." The answer is, "God did not make us to keep churches alive but he made the church to keep us spiritually alive. Anyway, the local church is perhaps regularly helping the small church through home missions."

Excuse No. 2. "I am not sure how long we will be here." Answer: "None of us are sure how long we will be here. If you are here only three months it's better to move your membership and keep it up to date. Your church membership is easier to move than your hat."

Excuse No. 3. "My people are all members of my home church." Answer: "If you can stand to sever your physical relationship with them for material comfort, surely you can afford to break this falsely sentimental tie for your soul's welfare. The best way to backslide is to separate yourself from a local church."

Excuse No. 4. "My parents are buried there." Answer: "Your parents were members of their local church until their death. And it would make them sad to know that you were robbing yourself of the comfort and courage you could get from the local church. Anyway the church is not a cemetery but a Kingdom Building enterprise."

Excuse No. 5. "I would not be worth anything to the local church." Answer: "The church is not a gold digger. It seeks men. The church can help you to be worth something to the Kingdom. You are worth more in the church than out."

Excuse No. 6. "I can do as much good out of the church as if I were in it." Answer: "If this is true, Christ made a mistake when, through the apostle Peter, He founded His church. Can you match your judgment against His?"

SOME LOCAL CHURCH NEEDS YOU!

## METHODIST CHURCH

### Christian Education

By HAL H. PINNELL

"Beat the Summer Let-Down."

### Church School Attendance

Last Sunday ..... 641  
A Year Ago ..... 604

### Department Reports

	Pres.	On Time	Cont.	Stay Ch.
Jr. Hi	57	45	37	40
Sr. Hi	56	35	35	29
Y. P.	64	56	22	35

### Fellowship Reports

Jr. Hi	6:30—24	Church 20
Sr. Hi	6:30—31	Church 22
Y. P.	6:30—35	Church 29
Young Adult	6:30—25	Church 18

### Adult Report

Men's Class	52
Jenkins Class	44
Hinton Class	39
Couples Class	36
Fidelity Class	33
Wedding Ring Class	24
Ashby Class	20
Friendship Class	20
Bullington Memorial Class	13
Young Men's Class	8
Adult Officers	9

Total.....298

### EXTRA! EXTRA! EXTRA!

Attention, Adult Classes! The Men's Class is out to "Beat the Summer Let-Down." Last Sunday this class led in attendance and the men are determined to keep the lead. Mr. C. E. Mashburn and Mr. Dewey Glasscock are Team Leaders and they are anxious to contact all the men who are not now in a class; call either of these men and they will do the rest.

COME ON, ADULT CLASSES, ACCEPT THE CHALLENGE FOR GREATER ATTENDANCE! KEEP IT UP, MEN!

### YOUNG ADULT FELLOWSHIP

6:30 p. m.

"WHICH WAY AMERICA, COMMUNISM? FASCISM? DEMOCRACY?"

A Panel Discussion—Leader, Mr. L. L. Witten; panel: Messieurs H. W. Percival, W. F. Overhulser, D. B. Keeley, H. W. Margrave.

Young Adults, you must not miss this up-to-the-minute discussion. Open House! Open Discussion! Fellowship! Recreation! Refreshments! COME! and Sound Off Your Ideas.

### WEDDING

Miss Kathleen Shearer, daughter of Mr. and Mrs. J. D. Shearer, and William A. Storey, were married Sunday afternoon, June 15, in the Young People's Chapel with Dr. Foote performing the ceremony.

Our congratulations and best wishes to these young people.

Sunday Evening, 8 p. m.  
"Ten Rules For Daughters"  
Young People's Department  
Special Guests