

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, AUGUST 7, 1941

NO. 32

Suppose Russia Wins!

SUPPOSE Russia wins the war against Germany! Admittedly she has a poor chance but, for a moment, suppose she does. In our recent enthusiasm for Russia we have almost forgotten that she is communistic—anti-God, anti-capitalistic, anti-everything for which America stands. We may be sure that, should she win, her demands would be heavy. She could boast that, at terrific cost, she had defeated the greatest threat to world conquest we had ever known. And, for her efforts, Russia would demand plenty. Certainly she would expect to annex Poland for most of Poland belonged to Russia before 1914. What would Britain say to this? Did not Britain go to war to save Poland? What would the poor Poles think, remembering their 20 years of freedom if they were handed over to Russia? And Russia would probably demand Finland. Joseph Stalin would remember that the moment Hitler attacked Russia, Finland followed suit and Marshall Mannerheim led his Finnish army on Russian soil. Stalin would insist that his own security demanded the obliteration of Finland. What would be the attitude of England and America to this? And Russia would insist upon control of the Baltic states. Since these states have now been overrun by Germany victorious Russia would naturally expect to take over the spoils of her victim. This would give Russia control of the Dardanelles, for which she has long had an insatiable hunger. And, should Japan enter the war, Russia might be so bold as to ask for Manchuria. Her quarrel with Japan has been because of her inability to secure an adequate outlet to the Pacific and she would surely see to this in the event of victory.

Such would be the demands of a victorious Russia. And the picture is even less pleasing if Germany wins. It would probably be far better if neither side won—better if the war became such an intolerable burden that the people on both sides rebelled and refused to continue. But this would be too good to expect.

And now that we are aiding Britain and Britain has signed the co-belligerency pact with Russia where is the ideology for which England has been fighting? Fighting for democracy? How can communism make a world safe for democracy? What does Stalin care about freedom of speech, freedom to work as we choose, freedom of worship—he who has torn down thousands of churches and exiled tens of thousands of priests. And we find ourselves indirectly fighting against Finland. We remember that Finland was the only debtor country to the U. S. after the First war to pay her obligations in full. Indirectly fighting against honest, heroic, peace-loving Finland. It all sounds crazy, doesn't it? Well, it is. For this is the insanity of war. In more ways than one we lose our heads when we go to war.

So if we are expecting Russia to save democracy we had better not depend too strongly upon it. She is not interested in democracy—nor freedom of speech nor worship. She is interested in Russia—and communism. Of course we would like to see Russia partially win over Germany. But a smashing victory would be to let the leadership of Europe pass from the hands of the devil to the deep blue sea.

A Worm's-Eye View

THE world is suffering from a worms-eye view of man. Man has become so cheap in our day that the sacrifice of a few thousand young men to vindicate the honor of someone they never saw is commonplace. Communism thinks of man as a sort of intelligent beast—to be fed, but nothing more. It says that man can live by bread alone. Nazism says that man is important only as his bloodstream is Germanic. Fascism says that man is important only as he is important to the state. But God said that man is important because he is man—with the stamp of divinity upon him—with the sense of the eternal within him. The world will never return to sanity until the leaders in it get a God's-eye of man—until they see him as a child of God—sacred—little lower than the angels. Nations as well as individuals must remember the ten commandments which are written at the very center of the universe. "Thou shalt not kill" means reverence for human personality. "Thou shalt not steal" means reverence for personal property. "Thou shalt not commit adultery" means reverence for the sacredness of the individual. Until nations remember these commandments as the veritable voice of the God who made us the nations and the people in them will suffer. For we do not break the commandments of God. We simply break ourselves against them.

Beginning Next Week

IN ORDER to give the present editor of this journal a brief breathing spell and a short rest from his double duty as pastor and editor, the next five issues of the Arkansas Methodist will be edited by the following: Dr. C. M. Reves, issue of August 14; Rev. E. T. Wayland of Conway, issue of August 21; Rev. H. M. Fikes, issue of August 28; Dr. J. D. Hammons, issue of September 4; Dr. Warren Johnston, issue of September 11. We are deeply grateful to these men for lightening the load on our shoulders, even if for a time, and bespeak for them your loyal co-operation. The present editor will be back at the helm for the third issue of September, in which issue will be an announcement of far-reaching significance to the future of our state paper.

Sermonettes

YOU best find yourself by losing yourself in a cause bigger than yourself.

God can release through the keyboard of your life a divine melody—if you give Him the key.

Passing Of Harvey Couch

IN THE passing of Harvey Couch of Pine Bluff, Arkansas has lost one of her most distinguished citizens, Methodism has lost one of its most valued laymen and countless citizens have lost one of their best friends. The board chairman of the Kansas City Southern Railway Company and the president of the Arkansas Power and Light Company was, however, more than a powerful industrialist. His success could not be measured in terms of what he did or in the great industries he controlled—but rather in terms of what he was. Coming, as he did, from the ranks of obscurity he never lost his common touch with humanity. He was equally at home with Presidents of the U. S. and negroes at a Fourth of July picnic. Among the thousands of messages of condolence to his bereaved family were expressions of sympathy from President Roosevelt, former Postmaster General James Farley, and many other national figures. But among those who spoke at his funeral was the Rev. C. C. Neal, president of the Haygood Industrial Institute for colored at Pine Bluff. The humblest employee was made to feel that he had a friend in Mr. Couch. President Pat M. Neff, president of Baylor University, former governor of Texas and teacher of Mr. Couch in his boyhood said in his memorial address that he was "one of the finest men I have ever known." Bishop H. A. Boaz of Dallas, formerly resident Bishop of Little Rock, said, "In more ways than one he set a light in the dark places of Arkansas. With his mind, his diplomacy, his great soul and his executive ability, he was modest and unassuming. We should thank God for giving Arkansas Harvey Couch."

A loyal member of his home church, Lakeside Methodist, Pine Bluff, he was a liberal contributor to all worthy institutions. He always stood for the physical, financial, moral and spiritual development of the great southwest. Arkansas cannot forget Harvey Couch. Truly a great man has passed from our midst.

Let Them Speak

DICTATORS have a way of controlling the thinking of their subjects. If there are those who persist in thinking differently from the dictator there is a "blood purge" that does away with them or they are sent to a concentration camp. No dictator will tolerate an opinion contrary to his own. But while dictators decapitate their opposition real democracies dignify theirs. Freedom of thought is the lifeline of a democracy. Losing the freedom of independent thinking we lose freedom of speech and freedom of worship. Hitler has not only regimented the bodies of the men in Germany but their minds as well and, as a result, there regimented the bodies of the men in Germany. The same thing is true of Russia. The loyal Russian thinks like the communistic party wishes him to think—or he doesn't think at all. Precisely the same sort of mental regimentation is being tried in America today. There are those who say think like the administration—or don't think at all. They contend that any opinion contrary to that of the President or Congress is dangerous in such a time as this. Well if democracy is worth fighting for it is worth remembering that democracy guarantees the right of independent thinking. So let the Wheelers and the Lindberghs speak. They may be wrong but they have the right to prove it.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

GASTON FOOTE.....Editor
ANNIE WINBURNE.....Secretary
WARREN JOHNSTON.....Treasurer
OTIS E. WILLIAMS.....Business Manager

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS

Little Rock Conference	N. Arkansas Conference
James Thomas	H. F. McDonal
J. D. Hammons	J. G. Moore
C. M. Reves	W. F. Cooley
J. S. M. Cannon	W. H. Goodloe
Warren Johnston	E. T. Wayland
J. L. Hoover	C. D. Metcalf
J. L. Longino	J. A. Womack

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 2, 1897.

CHURCH CALENDAR

Aug. 4-15, Leadership School, Mt. Sequoyah.
Aug. 15-17, Church School Superintendent's
Conference, Mt. Sequoyah.
Aug. 15-17, Conference Council of Adult
Work, Mt. Sequoyah.
Aug. 19-30, Youth Conference, Mt. Sequoyah.

A PRAYER

Dear Lord, this day
Help me to gather all the aching hearts
That cross my way
And bring them close to Thee;
That Thou can'st soothe and give release
A while, then send them forth in peace.

Help me to bring
The eyes that shine steel bright,
That burn and sting
With unshed tears, to Thee,
That in Thy love their flow
Will wash away the pain and woe.

All these and more,
That bear their burdens day by day
So gallantly, nor
Murmur 'neath the heavy load;
Grant them the faith, that hour by hour
They feel Thy strength and ever-present power!

—K. Stevenson Shaffer.
in the Messenger.

YOUR CHANCE TO HELP SOMEONE

Invest a dollar in Christian Literature by
sending the Arkansas Methodist to THREE of
your friends from now until Jan. 1, 1942.

Enclosed find ONE DOLLAR for which you
will please send the Arkansas Methodist (until
Jan. 1, 1942) to the following:

Name

Address

Name

Address

Name

Address

My name

Address

ABOUT PEOPLE

REV. RAY L. McLESTER, pastor at Berryville,
has been assisting Rev. Wilson Shultz in a
meeting at Huntsville.

BORN to Rev. and Mrs. George G. Meyer of
England a daughter, Gwen, on July 30. Mrs.
Meyer and the baby are at St. Vincent's Infir-
mary.

REV. AND MRS. WILLIAM SHERMAN of
Ozark and their daughter, Mrs. D. D. Rick-
etts, of Little Rock, are having a vacation trip
in Canada.

REV. I. A. LOVE, pastor of Hawley Memorial
Church, Pine Bluff, is assisting Rev. Horald
Marsh in a meeting at Sulphur Springs Church
on the Pine Bluff Circuit.

REV. B. F. FITZHUGH, pastor of Twenty-
eighth Street Church, Little Rock, is assist-
ing Rev. W. W. Nelson, pastor at Des Arc, in a
meeting at New Bethel church.

DR O. E. GODDARD is assisting Rev. Chas. L.
Fry, pastor of the Viney Grove Circuit, in a
brush arbor meeting with Mrs. Fred McClesky
leading the singing in the evening services.

REV. J. A. WADE, pastor at Stamps, was the
preacher in a meeting at Hawley Memorial
Church, Pine Bluff, Rev. I. A. Love, pastor. The
meeting began on July 13 and ran eight days.

REV. E. B. WILLIAMS, pastor of First Church,
Blytheville, has been assisting Rev. W. C.
Smith in a meeting at the Half Moon church on
the Dell Circuit. Bro. Smith reports a fine meet-
ing.

THE sympathy of many friends goes out to the
family of Rev. H. D. Newell who died on
July 16 from injuries received in an automobile
accident. Bro. Newell was our pastor at Maga-
zine.

REV. L. E. N. HUNDLEY, pastor at Warren,
writes: "We had a fine service yesterday for
the youth of our church and community. Leav-
ing for vacation for two weeks. Things moving
splendidly and expecting to close the best year
of the six."

BISHOP CHARLES C. SELECMAN is steadily
recovering from a major operation at Baylor
Hospital in Dallas, Texas. As soon as he is suffi-
ciently recovered he and Mrs. Selecman will go
to Colorado where he will recuperate during
the summer.

REV. ROY E. BAGLEY, pastor of Washington
Avenue Church, North Little Rock, is doing
the preaching in a two weeks' meeting at Perry-
ville. Rev. V. F. Harris is pastor. There is a
great deal of interest and large crowds. The
meeting will close Sunday.

WE ARE in receipt of an invitation to the wed-
ding of Miss Myra Annette Wilkes and the
Rev. Jack Stauffer Wilkes at the Highland Park
Methodist Church in Dallas. The Rev. Mr.
Wilkes is the son of Rev. Rex B. Wilkes, our
pastor at Wilson, and Mrs. Wilkes.

JAMES MOORE, son of Rev. and Mrs. J. Z.
Moore, Methodist missionaries in Korea, has
recently graduated from Mount Union College
at Alliance, Ohio. He is the recipient of a \$500
scholarship from Drew Theological Seminary
awarded for proficiency in his work and is ex-
pecting to enter Drew this fall to prepare for
the Christian ministry and possibly for follow-
ing in the footsteps of his father in missionary
service.

AT THE close of the Missionary Conference at
Mt. Sequoyah, July 18, resolutions were
adopted expressing high appreciation for the
service rendered by the Board of Missions and
Church Extension representatives, Drs. W. F.
Quillian, A. R. Perkins, A. J. Walton and Jay S.
Stowell. The Findings Committee made recom-
mendations looking toward 100 per cent attend-
ance next summer and proposing larger plans
for the Conference.

DR. MARSHALL STEEL, pastor of Highland
Park Church, Dallas, will serve as one of
the advisers on activities of the Southwestern
Area of the National Conference of Christians
and Jews. His associates will be the Rev. S. L.
Lisewiki, president of St. Edwards University,
Catholic, Austin, Texas, and Dr. Julian Fiebel-
man, rabbi of Temple Sinai, New Orleans. The
appointment to the board was made by Dr.
Everett R. Clinchy, New York, president of the
National Conference of Christians and Jews.

THE Church of Christ in Japan, the new gov-
ernment-sponsored union of practically all
the Protestant churches and missions that have
been serving in that county, has been organized
with the election of Rev. Mitsuru Tomita, mod-
erator of the Church of Christ in Japan (Pres-
byterian) as the "Torisha" or head, according
to cable advices received by the International
Missionary Council from Dr. William Axling of
the Japan Christian Council. Dr. Michio Ko-
zaki, vice-chairman of the Japan Christian Coun-
cil was chosen associate Torisha and Bishop
Yoshimune Abe, of the Japan Methodist Church,
is the chairman of the organizing conference and
chairman of the executive committee of the new
Church.

THE Church and the Nation mourn the death
of Mr. Harvey C. Couch at his summer home,
Couchwood, near Hot Springs on July 30. One
of the leading lay members of the Methodist
Church, Mr. Couch was, in addition to numer-
ous other honors and activities, a member of
the Board of Trustees of Peabody College, Nash-
ville, Tenn., Hendrix College, Conway, and the
Southern Methodist University, Dallas, Texas.
He was a member of Lakeside Church, Pine
Bluff. The funeral was conducted on Thursday
at the church in Pine Bluff with Bishop H. A.
Boaz, Rev. R. B. Moore, pastor of the church,
Rev. F. G. Roebuck of Little Rock and Dr. J. M.
Workman of Carlisle in charge. Burial was in
Magnolia.

MORE than 300 Methodist ministers are serv-
ing as official chaplains attached to the
Navy, Army or Air Force in England. The pri-
mary work of the chaplain is to minister to the
spiritual needs of the troops under his care—
and this fact is never lost sight of. But in a
hundred different ways, chaplains are advanc-
ing the material welfare and comfort of the
men; acting as liaison officers between troops
stationed at long distances from home, and their
wives and other kinsfolk; writing letters, giving
lectures, organizing entertainments, obtaining
necessary comforts, solving ethical and moral
problems, helping the younger men to withstand
fierce temptations, to escape boredom, and to
realize that chaplains are willing to befriend all,
irrespective of rank or religion.

THE LITTLE TAPER DID IT

One night a man took a little taper out of a
drawer, lighted it, and began to ascend a long,
winding stair.

"Where are you going?" said the taper.

"Away up high," said the man; "higher than
the top of the house where we sleep."

"And what are you going to do there?" said
the taper.

"I am going to show the ships at sea where
the harbor is," said the man.

"Alas! no ship at sea could ever see my light,"
said the taper; "it's so very small."

"If your light is small," said the man, "keep
it burning bright, and leave the rest to me."

When the man got up to the top of the light-
house, he took the little taper, and with it lighted
the great lamps that stood ready there with pol-
ished reflectors behind them.

"Oh," said the taper, "if I had not kept my
light burning, the big lamps would not have
been lighted when you came up here. I'm so
glad I kept my light burning."

The lightkeeper smiled, and all he said was:
"Little tapers never know when they are going
to be needed. That is why they must keep their
lights bright and be ready to help when called
upon."—Sunshine.

THE CHURCH WORKSHOP

H. MELLE FIKES, Editor

"THE SUNSHINE ON OUR BABY'S CURLS"

During her youth Alice Freeman Palmer, once president of Wellesley, spent some time teaching a class of small girls recruited from a tenement district. One day the idea came to her to ask these children, pitifully dirty and unpromising, to find something beautiful in their dingy world and then the next week tell the rest of the class about it. When the next week came one small girl said slowly, "I ain't found nuthin' beautiful where I lives, 'cept the sunshine on our baby's curls."

Years later, long after Mrs. Palmer's untimely death, her husband was lecturing at a university in the west. His hostess that night could hardly wait to tell him that she had once been a member of a class of small girls taught by Mrs. Palmer. She said: "I can remember that your wife once asked all of us to find something lovely in the rather unpromising neighborhood where we lived. The next week I came saying that the only beautiful thing I had found was the glint of the sunlight on my little sister's curls. But that suggestion your wife made was the turning point in my life. Then and there I began to look for beauty and I have found it everywhere ever since." God's purpose for individual lives? Some of us are sure we see it there. We believe this young teacher was used of God to meet the need of those children.

The foregoing incident given by Gilkey in "The Certainty of God" illustrates how the providential use of human lives becomes evident only after long periods of time have elapsed. Fortunate are we if we can bring ourselves to believe that God is always striving to use us to help other people; and that God is also striving to bring us to the particular place and the particular career in which we can do most for others.

FOUNDATIONS OF OUR DEMOCRACY

1. The Bible:

Proclaim liberty throughout all the land, unto all the inhabitants thereof. Lev. 25: 10.—Inscribed on the Liberty Bell.

2. Liberal Statesmanship:

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.—From the Declaration of Independence.

3. Security:

Give me your tired, your poor, Your huddled masses yearning to breathe free

The wretched refuse of your teeming shore.

Send these, the homeless, tempest tossed to me,

I lift my lamp beside the golden door!—Inscription by Emma Lazarus, on the Statute of Liberty.

The man who is always waiting for something to turn up might start on his own sleeves.—Selected.

Nothing is so infectious as example.—Charles Kingsley.

For Work Well Done!

The Workshop editor, now resuming his very pleasant relation to this page, after some weeks away in school, wishes most sincerely to express his gratitude to Bro. Jefferson Sherman, Gardner Memorial Heights Church, North Little Rock, and to Bro. Fred R. Harrison, Pulaski Heights Church, Little Rock, for the very, very able and cooperative way in which they took over for him in the last two issues of the Methodist.

Bro. Sherman provided the materials for the July 24th issue, and Bro. Harrison edited the page for the issue of July 31st.

So acceptably did each of them edit the page that the returned editor wishes to nominate each and both of them for immediate and permanent occupancy of the chair he now so poorly and so temporarily fills!

Blessings upon these two busy brethren who are always so willing to lend of their time and talent!

The World Is One

*The World is one; we cannot live apart,
To earth's remotest races we are kin;
God made the generations of one blood;
Man's separation is a sign of sin.*

*What though we solve the secrets of the stars,
Or from the vibrant ether pluck a song,
Can this for all man's tyranny atone
While mercy weeps and waits and suffers long?*

*Put up the sword, its day of anguish past;
Disarm the forts, and then, the war-flags furled,
Forever keep the air without frontiers,
The great, free, friendly highway of the world.*

*So that at last to rapture man may come
And hear again the music of the spheres,
And stand erect, illumined, radiant, free,
The travail and the triumph of the years.*

—HINTON WHITE.

GOING AROUND IN CIRCLES

The following clipping from an essay which has recently come to hand is so strikingly applicable to our human behavior in these dark times of regimented unrighteousness that it seems well to pass it on: "Processionary caterpillars feed upon pine needles. They move through the trees in a long procession, one leading and the others following—each with his eyes half closed and his head snugly fitted against the rear extremity of his predecessor.

"Jean Henri Fabre, the great French naturalist, after patiently experimenting with a group of these caterpillars, finally enticed them to the rim of a large flower pot where he succeeded in getting the first one connected up with the last one, thus forming a complete circle which started moving around in a procession which had neither beginning nor end.

"The naturalist expected that after awhile they would catch on to the joke—get tired of their useless march and start off in some new direction. But not so. Through sheer force of habit, the living, creeping circle kept moving around the rim of the pot—around and around, keeping the same relentless pace for seven days and seven nights—and would doubtless have continued longer had it not been for sheer exhaustion and starvation.

"Incidentally, an ample supply of food was close at hand, and plainly visible, but it was outside the range of the circle so they continued along the beaten path. They were following instinct, habit, custom, tradition, precedent, past experience, standard practice, or whatever you may choose to call it, but they were fol-

A CHOIR DECALOGUE FOR MINISTERS

1. Thou shalt consider the choir as consisting of ministers of song who are thine assistants in the worship of God.
2. Thou shalt provide the choir director with thy sermon topics so that appropriate hymns and anthems may be selected and rehearsed in advance of the date on which they are to be used.
3. Thou shalt attend the choir rehearsals from time to time to assist in the study of hymnology and to help control the junior members.
4. Thou shalt offer a brief prayer for the choir just before the procession.
5. Thou shalt remember the choir occasionally in the pastoral prayer.
6. Thou shalt hold a choir consecration service once a year.
7. Thou shalt encourage the use of the better church music.
8. Thou shalt not doubt the latent ability of thy choir.
9. Thou shalt be sympathetic towards difficult personalities in the choir and tolerant of the director's deficiencies.
10. Thou shalt encourage the finance committee of thy church to include in the budget some money for choir music and some type of honorarium for the director and organist.

lowing it blindly. They mistook activity for accomplishment. They meant well, but they got no place."

He that doeth good is better than the good which he doeth; and he that doeth evil is worse than the evil which he doeth.—Plato.

AN UP-TO-DATE PREACHER

In a recent issue of the North Carolina Christian Advocate, the following editorial comment was given concerning the up-to-date preacher for our times:

"What in the estimation of quite a number of people both in the church and out of the church is the prime qualification for a present-day up-to-date preacher? Must he be a prophet, that is a man who can speak for God? Such was the prime qualification of Old Testament preachers and of the Apostolic preachers of New Testament times. But that is not the first qualification at the present hour. Must he be a man of prayer? Very little is ever said about that. Must he be a great scholar whose wisdom has been born of experience? No one ever insists upon any such qualification. What then is the first and essential thing? He must be a man of 'pep.' And what is 'pep'? 'Pep' is to the preacher what jazz is to music. And we all know what this is in this jazz age. The preacher must be able to pep up the Sunday school, pep up the Epworth League, pep up the prayer meeting, pep up the Sunday morning service, and he must fill the Sunday evening service so full of pep that the leading officials of the church will be moved to come out to church twice every Sunday. Pep! Pep! Pep! Any church can afford to pay a good price for pep."

METHODISTS ABLAZE!

Fire has always been a characteristic of the Methodists, says Dr. Dindale T. Young, the great London preacher. "There was a day when if a minister of another church preached without manuscript, and if he had a message to declare, instead of a philosophy to expound—the highest compliment which could be paid to him was to say, 'Sir, you preach like a Methodist preacher.' A cold, phlegmatic Methodist would never have won the victories that red-hot Methodism did in the past." What is the lesson here for preachers? It is this: Leave the manuscript in the study and enter the pulpit with a heart and mind saturated with a burning gospel message. But let no man think that the absence of a manuscript is the guarantee of a red-hot message. It may be only a guarantee of nothing but a lot of gospel peanut hulls which like the bones Ezekiel beheld in the valley, "are bone dry."

O thou invisible spirit of wine! If thou hast no name to be known by, let us call thee—devil. . . . O God! that men should put an enemy in their mouths to steal away their brains! that we should, with joy revel, pleasure, and applause transform ourselves into beasts!—William Shakespeare.

A good conscience is to the soul what health is to the body; it preserves constant ease and serenity within us, and more than counteracts all the calamities and afflictions which can befall us without.—Addison.

Half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

The Pastor And His Pastoral Work

By PAUL V. GALLOWAY

AMONG the favorite words of many are these, "For thou art with me; thy rod and thy staff they comfort me; . . . thou anointest my head with oil." Some will also add: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; For thou art with me." Along with those words of comfort people often say: "And our pastor was with us all the way through."

This is not merely a compliment to the pastor; it is a benediction and a revelation. People want their pastor with them in their joys and in their sorrows. They want them to attend a great family reunion, they want the pastor there when sickness comes, and when the flowers hang upon the door the presence of the pastor will bring strength.

Not every minister can make the preacher and priest that he ought to be, but all of us can be pastors to our people. It is the closest and most meaningful relationship that we have. I can think of a large number of ministers in Arkansas whose lives have meant much. And in every instance they are men who have been good pastors. Texts and sermon subjects may be forgotten, but homes will never forget when these men of God came and prayed. It is this relationship that more nearly finds us doing the work of the Master.

There are many phases of this part of the minister's work but we shall deal with only four divisions.

1. The Pastor and the Schools of the Church.

The Church School is the first field which opens to us wonderful opportunities. It is a pleasure to go about the departments and meet the children. "And what is your name, Son?" "Where do you live?" "That's fine; I'll be around to see you this week." The pastor's first duty is to recognize people and be interested in them. That young chap will remember that. He has "arrived" for the pastor has recognized him as an individual.

We may find out from the teachers what pupils have been absent. Some sad story may be behind that absence. We may meet new pupils. What a glorious opening! The follow through of going to the home and telling the parents about it and suggesting that more be done for the child's religious life will bring some everlasting results. It is using the opportunities of the Church School to do something for Christ and our homes. Here is a child who has not missed a Sunday for five years; is that not a fine time to visit that home and talk about what our Church Schools are trying to do?

Our Vacation Schools offer a large opportunity. We believe that every minister should have some formal part in the Vacation School. We do not like to have ours while The Pastors' School is in session. That is the best two weeks' period of the year to observe the child. We can also see what our Sunday School sessions have been doing. One child may make a fine booklet on the story of Ruth. Another may collect the sayings of the Master. Still another may make a scroll portraying the life of Abraham. Whatever the child does you may take that start

and go into the home with something definite to start from. This Vacation School gives you June and July to specialize in visiting homes to help with children. It also offers the chance of asking those Intermediates and Juniors to come by the study and see you. This year our Beginners went all over the church and in that tour they visited their Minister and his study. It may have been a pastor with a stinger going out, but he went thus: "Your little girl came to the Vacation School

and things that hold out rich rewards to ministers who will use them. Every superintendent in our schools will welcome us on that commencement night to congratulate and offer a word of praise to these fine boys and girls. Most of us will have had opportunity before to speak to an assembly of these students. These special occasions give us avenues into their hearts. We can follow through by attending Senior Night, and these occasions will pay dividends which will make us glad that

Christmas and she wants us to meet him. If only we would get the names and addresses of college students and then write them. It does not have to be a long letter. It may be only a note that we have met the mother and father and are looking forward to seeing him. We may invite them all to Church. What will happen? Some of them will come by to meet us and thank us for the letter. Nearly all others will attend services and thank us for the letter. Then an occasional letter will cause some young person to realize that the Church does love him.

Many of our people are leaving on vacations. A letter waiting for them at a hotel will help. You may suggest some Church or just enclose a bulletin of their church at home. "Our preacher is still thinking of us." This will bless students, vacationers, the sick, some one on a business trip, yes, anyone anywhere.

4 The Pastor and His Walk Through Town.

Most of us know that it is much easier to walk down town and loaf than it is to work in the study or to get some records off for the Superintendents or to prepare a sermon. But that does not mean that a walk through town can not be profitable. It does not mean that we must stop and take a fellow by the arm and say "Buddy, why don't you break down some day and come to Church?" Inviting in such a manner is not very religious nor worthwhile.

We may drop into the garage and go to the back and ask "Red" how his baby is. We may go to the back office and ask Mr. Reedy how his mother is. We may stop by the bank and tell Mr. Rodney that we missed him Sunday. We may use scores of contacts to show the Church's interest in people. We will sometimes find that this walk will sometimes link our arms into the arms of others and that some of these will feel that they have walked on the Road to Emmaus. It will also make some of us feel that we have been into the homes of Lazarus and his sisters.

All this shows that pastoral work does not merely consist of the visit to the home. That is not to be disregarded, but it may even be superseded and at least supplemented. A pastor's heart is always ready to reach out through every golden window. May God help us all to be better and more efficient pastors!

DIVINE GUIDANCE

In crossing the Atlantic a writer noticed a ship had two compasses, one halfway up a mast, the other at the wheel. The steeper compass was affected by the steel in the framework of the ship. The helmsman steered by the higher one when the compasses differed.

"So it is on the ship which plows the stormy sea of life," says Amos R. Wells. "There is the compass of feeling, affected by all the chances and changes of the world around us, all the whims and doubts and variations of our souls. This compass is unreliable; it sends us on the rocks, but we have a higher compass—that of faith. It points steadily to the one true Star."—Selected.



today and went over the church. She saw where your class meets each Sunday. She also saw where we worship each Sunday morning and evening. Then we heard her say, "Oh, I am going to tell my Mother and Daddy to come." "I also want to invite you this Sunday to come with your child. I know that you want her to grow into a sweet Christian character and I am confident that you want to have a greater part in helping her." It isn't any wonder that the young mother let a few tears drop. These Vacation Schools make a "natural" for the pastor who wants to lead them into green pastures and beside the still waters.

All ministers may use these Church Schools as means of doing pastoral work which will live through the years.

2. The Pastor and Special Occasions.

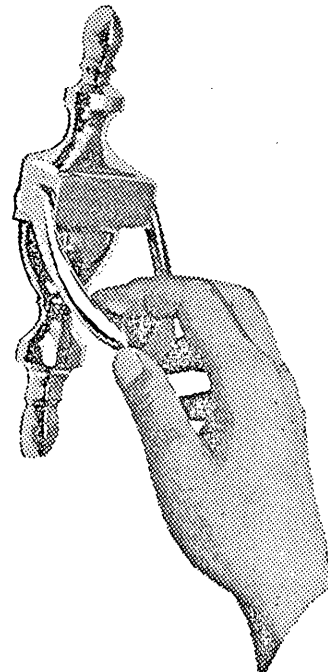
Some of us have gone to recitals for other motives than entertainment and enjoyment. Yet we have shown an interest in some children that opened a path straight into their lives. Some of our choristers and organists today are the ones our fathers encouraged twenty-five years ago.

There are weddings, graduation days, birthdays, and special meet-

ings that hold out rich rewards to ministers who will use them. Every superintendent in our schools will welcome us on that commencement night to congratulate and offer a word of praise to these fine boys and girls. Most of us will have had opportunity before to speak to an assembly of these students. These special occasions give us avenues into their hearts. We can follow through by attending Senior Night, and these occasions will pay dividends which will make us glad that

we went to the Tournament, the F. F. A. program, and the Band Jamboree.

We can also find out most of the birthdays of our folk. How would you like words such as these: "Just found that today is your birthday. I not only want to wish you a happy day and many more of these, but I want you to know that we are happy that your life has been so useful to our Church. We hope that you will always be so fine." Yes, how would you like that?



Our revivals are special occasions that afford us an opportunity to do some great pastoral work. We have a minister who used his meetings in such a great fashion that he was loved more and followed more, but best of all, God was made more real

because of his close pastoral relationship. He could have said, "This is a week just for prayer and preaching," but he did not. We followed him into scores of homes and his great pastor heart reached out and won many for Christ.

3. The Pastor and His Letters.

Everybody likes to get letters. One letter written will do much good. We go to a new work in November. We have some mother say that her son will be home

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

Make all you can honestly
Save all you can prudently
Give all you can possibly.
—John Wesley.

"There is no such thing as living right so long as one continues to think wrong."

Sir George Trevelyan in his history of the American Revolution says that: "The frankness and courtesy of the early settlers was due to the fact that they did not look up to one class of men or down to another."

The late Charles Schwab said in an address: "The happiest days of my life were when I had a modest income and lived with my good wife in a cottage with restful comfort. Now we have many homes (mansions); but we don't own them; they own us."

How can a lopsided Methodist layman interpret the all round Christian life?

John Fort Newton said of Dr. Hutton: "He carried a lighted candle into my soul."

Wrong can never win and right can never fail in God's world.

WHEN DEMONS FLEE

A. W. Beasley

Read Matthew 17:14-18

Out of the crowd that followed Jesus there steps forth a man. Look on his face, and you are drawn toward him. There is no self-consciousness there; he is not seeking publicity; he is no idle heckler. He is solemnly in earnest about something.

The man steps out and involuntarily he falls to his knees. Humbling himself is his privilege to speak to the Great Physician. His speech is in keeping with his posture, for his soul is on its knees. He utters a prayer—a prayer of utter love and distress. His problem was beyond human wisdom and human strength. "Lord, have mercy on my son. No one has been able to free him from his terrible ills." And the boy was healed!

The disciples were amazed and disturbed. "Why could we not cast it out?" Why, indeed! Jesus' answer seems so naive. "You lack faith in the power of God to deal with situations such as this. You do not really trust in divine power. You will not commit your all to anything that cannot be seen or heard or known by the senses. You will not courageously venture, with confidence in the invisible forces of the universe."

What would he say to us, his modern disciples, who stand impotent amid the demons that destroy those dearest to us. Most of the evil forces that destroy human personality are nurtured in hearts and minds that are out of harmony with the truths of living as revealed in Christ. Have faith in him; accept his way, and take his journey.

POEM OF THE WEEK

Under God's Wings

*There is a place for every lovely thing
Gay words from those who walk in rain,
A smile instead of tears from pain,
Soul-straining prayer for another's gain—
There is a place for every lovely thing.*

—Tom Carriger.

My Greatest Prayer Meeting

By A. E. ACEY

On a recent Sunday morning the writer was invited to speak before the Sunday school assembly of a large church. He made a plea for personal evangelism in the lives of his hearers. At the conclusion of his remarks the presiding officer made this statement: "Some twelve years ago a young minister came to a country church to conduct a revival. He spent much of his time in interviewing men and women, and boys and girls, in the interest of their soul's salvation. An outstanding example of this work was a visit to a farmer at work in the field. The minister asked him if he was a Christian. He replied that he wasn't, but that he had been thinking about it. The minister's reply was, 'Let us pray.' With bowed heads, the minister prayed that the man might then and there give his life to Christ. The prayer being concluded, the minister said, 'Are you willing to say now, 'I yield my life to Christ.' ' The man with tears in his eyes said, 'I do.' Now said the farmer, 'Won't you please go over there and talk to my three boys about becoming Christians.' The minister replied: 'They are your

boys. Now that you have given your heart to Christ, why not bring them with you?' The man hesitated a moment and then said, 'I'll do it. Will you pray for me?' Needless to say the minister promised to pray definitely that the boys might accept Christ. He spent much of that day in prayer for the man and his sons.

"Upon reaching the little church that evening, the minister was delighted to see the four seated on the front pew of the church. After the sermon, as the choir began to sing the first note of the invitation hymn, the man and his three fine sons arose, came forward, and knelt at the altar. There was every evidence of a definite conversion on the part of the four."

The presiding officer, having recounted the above story, concluded with this remark: "That man and his three sons are still active in this little church. The minister referred to was our speaker this morning."

The writer very vividly remembers this incident and has used it many times as an illustration of the power of prayer in leading men to Christ.

Except Ye Repent

As the Church of Christ faces a broken world, a world moved by racial and national hatreds humanity burdened by war, we cannot escape the fact that this is not such a world as our Lord would have. And when we ask what is the responsibility of the Church for this condition, we must confess that whatever other contributing causes there be, we who bear the name of Christ must carry some large share of the blame.

We are followers of the Prince of Peace, and our business has been to "speak peace" in His name. Too often we have joined with the crowd in saying war is inevitable, and thus have failed to proclaim the message of our Lord. Too often have we kept silent when movements and organizations born of human prejudices and hatreds have challenged the ideal and practice of Brotherhood.

And in every community are those who are without Christ. We have passed these by as though we cared not whether they perish. If the revival comes in power, the Church must first go before her

Lord in penitence and with confessions. Are we willing to pay this price that the revival come?

"I acknowledge my sin unto thee, and thine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." (Psalm 32:5).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9).

THE AWAKENING

As skilled fingers
Touch a golden harp,
So, O God, do you
Touch my waiting soul,
And my silence wakens
In liquid notes that pour forth
Like a fountain's silvered play
In a mountain garden
In a morning of spring.

—Tom Carriger.

The philosopher hath said: "Intelligence is a gift, moral conduct is an acquirement, but habit is the master of all things."—Talmud.

SENTENCE SERMONS

"It is that spirit of greed which Jesus said God hated more than any other. It is so diametrically opposite to the spirit of God. For God forever lavishes his gifts upon the good and bad alike, and finds all his joy in endless giving."—Frank C. Laubach in "Letters by a Modern Mystic."

"We should give as we would receive, cheerfully, quickly, and without hesitation; for there is no grace in a benefit that sticks to the fingers."—Seneca.

"There have been many who have called themselves Christians who have had no charity; and many men of charity who have not called themselves Christians. But charity is the very day-spring of Christian virtue."—J. Middleton Murry in "Heroes of Thought."

Let us acknowledge God's ownership of all things and our stewardship of what is entrusted to us by placing upon the altar a portion of our income for this week.—R. G.

I WONDER IF I COULD?

Mrs. J. W. Perry

"A Christian is both a witness and a herald." The Church is sorely in need of both. Sometimes we are bearing an effective witness when we are least conscious of it.

On one occasion when reporting an annual meeting of the Woman's Missionary Council the speaker described somewhat in detail the consecration service. She told of the fine group of young women who knelt at the altar to dedicate their lives to definite Christian service and to receive from the Bishop their commission to bear the Gospel message "to all the world." She spoke of how with glowing hearts and radiant faces they went out from that service to become heralds of the Glad News. A young woman was listening to this simple story and in her heart she said: "I wonder if I could ever be a participant in a service like that?" She determined then and there to offer herself to the service of her Master.

After some years spent in preparing herself she did stand at the altar as a member of another group of young women and from the Bishop received her commission. She has become one of the most faithful and efficient workers of the Missionary Council. The speaker was entirely unaware of what was taking place in that young woman's life that day when she described the consecration service and it was not until years after that she knew. The speaker was trying to bear witness to the power of God to transform lives and to impress the group with the joy to be found by young people in the surrender of self when the Master calls.

It is not HOW or WHERE you got religion that counts. What you are doing about it is all that really matters.

History Comes To Life

By FRANCES MORLAN SHORT

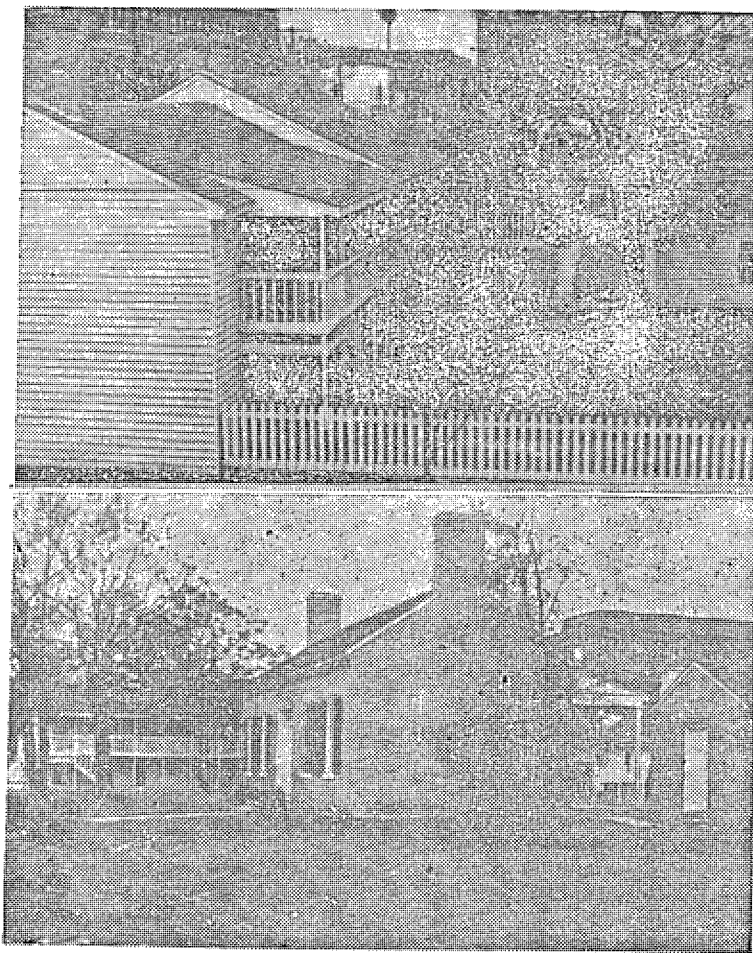
AFTER more than a hundred years of Arkansas history in which the state has grown and flourished, the buildings which represent the birthplace of this state have been restored.

For the past two years, the Territorial Capitol Commission has supervised the restoration of nine old buildings of significant importance to the history of the state. This includes the old Territorial Capitol building itself and the homes of the early citizens who contributed to the building of the state—Charles F. M. Noland, who carried the state Constitution to Washington by horseback, William E. Woodruff, founder of the Arkansas Gazette and Elias N. Conway, the fifth governor of Arkansas.

The first legislature in the territory of Arkansas convened at Arkansas Post in 1819. In 1821, the second General Assembly met in Little Rock, the House of Representatives in the Presbyterian meeting house and the Legislative Council in the old Baptist meeting house. Realizing the need of a building for these groups, the Henderliter house was selected and used for the last meeting of the Territorial Legislature in 1835. It was used for social and political meetings until the completion of the first State Capitol in 1839.

This old building has been restored and furnished as it was when used by the Territorial Legislature. It is made of hand-hewn logs and covered with handbeaded red cypress siding. The beams in the ceilings of the rooms on both floors are finished in the same way. It is a two-story building with a double-deck veranda with two outside staircases. In this building are the Governor's room, the Committee rooms, the meeting place of the House of Representatives and the Council or Senate room. In the Council room, the wall boards have been left off to show the construction of the building with huge, rough logs. It was here, in this little upstairs room that the constitution for the new state was drafted and thus Arkansas, as a state, came into being.

After the Constitution for the



Above: Territorial Capitol Building.
Below: Home of Lieut. Noland, official bearer of the State Constitution to Washington in 1836.

state of Arkansas had been completed, it was entrusted to Lieut. Charles F. M. Noland to carry to Washington in 1836. This was a perilous ride, made by horseback and by steamboat in three weeks, making as little as seven miles in twenty-two hours time. He was representative of the type of men who built the state and his home is among those that are restored. It is a Georgian brick house with a plain front and a pillared veranda at the back. In this house are the original windows, doors and mantels. Extending back on the right side of the house is Mr. Noland's office. Across the court is the out-

side kitchen and nearby is the original well, with a well house.

The oldest residence in the group is the Woodruff home, built in 1824. William E. Woodruff had published the Arkansas Gazette at Arkansas Post since 1819, but with the transfer of the Capital to Little Rock, he moved here with his press and built his home and office. The outside kitchen and separate brick office are connected with the house by the original brick wall, uncovered during the excavation work. In this house are several pieces of original Woodruff furniture, including Mr. Woodruff's baby crib and a table made of cedar from a tree that grew

on the little rock (Petit Roche) that gave the city its name.

Elias N. Conway, the state's only bachelor chief executive, served for a longer period of years than any other governor, 1852-1860, terms at that time being four years. He was a brother of James S. Conway, the first Governor of the state. His home, a well-built frame house, was put together with white oak pegs. The hand-carved mantels and doors, the beautifully turned tables, chairs, beds and mirrors are excellent examples of the early cabinet maker's art. The attached spring house and covered passageways are reminders of gracious plantation living.

Furniture throughout the buildings is strictly in keeping with the period of the early days of the state. Four-poster canopied beds, a sleigh bed, and an old trundle bed may be found here. Marble top dressers and long, old-fashioned settles are of additional interest. In the Woodruff home, is a piece of furniture known as the "mammy bench" where the mammy could rock the baby to sleep while she continued with other duties of the household. The three little outside kitchens with their array of homely utensils are of unusual interest. There are huge kettles and pots to be used over the open fire of a fireplace, candle-molds, coffee mills, sausage grinders and warming ovens. Bullet molds, candle-snuffers, a hominy pestle, tin lanterns lit by candles and a fluting iron are other relics of days of the past. Beautiful Audubon prints are found on the walls of these homes in which Audubon, Washington Irving, Sam Houston and Davy Crockett were entertained. Old china, glass, pewter, brass and silver articles are of unique interest.

This project is located between Second and Third on Cumberland Street in Little Rock and its present neat appearance is a marked contrast to the dilapidation of that place in former years. Here is a composite picture of the working and living quarters of the men who believed in building a union of states in America where the highest ideals of democracy could be the national ideal.

ATTENTION, CHURCH SCHOOL SUPERINTENDENTS, LITTLE ROCK CONFERENCE

The Little Rock Conference Board of Education is offering to pay all the expenses, except entertainment while there, for two car loads of superintendents from each district in the Little Rock Conference to the Superintendents' Conference to be held at Mt. Sequoyah, Fayetteville, beginning at 2:00 p. m., Friday, August 15, and closing at noon Sunday, August 17. I think this is going to be one of the most helpful conferences ever held for superintendents. We expect 300 or 400 superintendents from all over the South Central Jurisdiction. Our hope is that two superintendents who have cars in each district in the Little Rock Conference will find at least three of four other superintendents and take them with him to this meeting. We cannot pay the ex-

penses unless there are four superintendents in each car. We would like to have superintendents from small schools as well as larger schools. The only expense the individual superintendent would have would be about seventy cents for room for the two nights and whatever he would want to pay for his meals at the cafeteria. Three or four dollars should take care of all the superintendents' expense and many churches should pay this in order to get their superintendents to go. If you are interested please see your District Superintendent at once and write me at 723 Center Street, Little Rock and tell me you are going. —Clem Baker.

COLT CIRCUIT

We have just closed a very successful Vacation Bible School at Colt, taught by Mrs. Rena Armstrong, Mrs. Horace Gattin and Mrs. Artie Mullins, with 55 on roll and 52 credits.

Our revival is now in progress at Colt, led by Rev. Paul Galloway, who is doing some fine Gospel preaching. Our ladies have put a new range in the parsonage, new heater, new shades; had new flue and new porch built; also purchased paint for three coats on the parsonage, at a cost of \$150.00 in all.

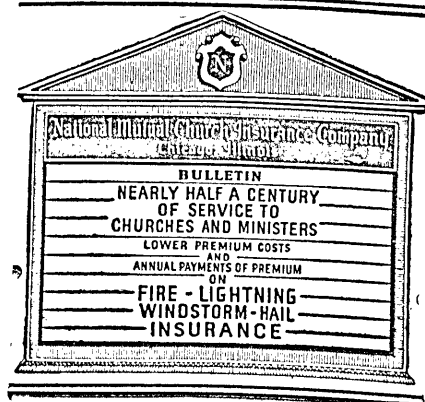
Our church at Forest Chapel has had an increase of more than two hundred percent, all brought about by starting a school bus. This bus starts five miles out and brings the people in and takes them back. Some of the happiest people on this charge are the men and women who have a chance again to go to church and Sunday school. So it goes without saying that the pastor is also happy, with the teachers and superintendent, in the fact that we have been able in a small way to help people come to the house of God. Pray for us.—J. C. Richey, Pastor.

Has your subscription expired?

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, sunburn, cuts, bruises, etc. 35c.

➔ GRAY'S OINTMENT



Preparing For A Revival

By O. E. GODDARD

Why all this ado about defense? Why not wait until a foreign foe invades our land, then go out next day and defend our country, home, and loved ones? The answer is so obvious that it would be superfluous to answer.

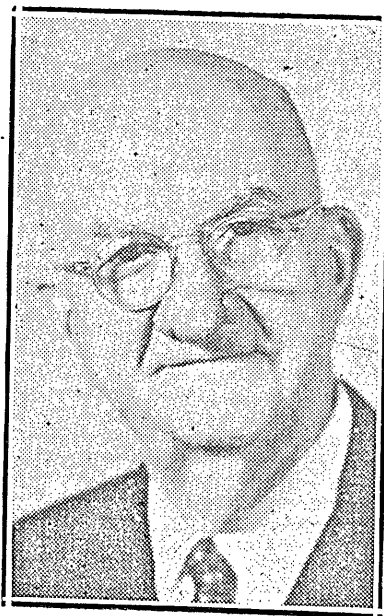
I have taught pastors evangelism in schools from Junaluska to Los Angeles. When we came to the lesson on preparation for a revival, I always asked, "What per cent of time, skill, energy, and tact should go into preparing for the meeting?" Also "What per cent into holding the meeting, and what per cent in taking care of the meeting?" of course there is no uniformity of opinion, but in the main the average class would agree that ten per cent preparation, eighty per cent in holding the meeting, and ten per cent on conservation. This table of percentages was placed on the blackboard and remained there until the close of the discussion. We sometimes got through in one period but more frequently it took two periods to get that matter of preparation adequately before the class. At the close of the discussion the figures were revised. Usually the revision showed that the class then thought at least one-third of the time, skill, and effort ought to go into preparation, and one-third into holding the meeting, and one-third to conservation. It is my opinion after having assisted pastors occasionally in revivals for more than fifty years, that the average Methodist pastor does not appreciate adequately the importance of preparation, or thorough-going preparation, for a revival meeting. It is also my opinion, based on more than half century's observation, that the average Methodist preacher is, himself, more efficient in holding the meeting than he is in preparation or conservation. In his own meetings he could do better if he would give more time and skill in preparing, and then in conserving the results. Much could be said on that matter but the major purpose of this article is to suggest how to make preparation.

In the first place the pastor himself should be prepared. Getting a helper does not mean lightening the pastor's work. All he can do, plus what the helper can do, will be needed. The pastor needs a new experience as a preparation for each meeting. He needs an "upper room" experience, "a heart-warming experience," a fresh baptism of Pentecostal power. How grievous to find a pastor more concerned about Conference politics or his appointment for the incoming year than a real revival. How disappointing it is to find him too economical in his muscular activities. Oh, ambassadors of Christ, prepare yourselves in head and heart for the conflict and spare no effort of mind or body to have a genuine revival!

The Official Board should be enlisted. (It is questionable if a pastor should ever engage a helper without the hearty endorsement of the Board.) The revival should be made a matter of serious conference and earnest prayer in the Board meeting. Every member of the Board should pledge himself to attend all services possible. During the revival a prayer with them

just before the evening service is profitable.

The church school officers and teachers ought to be the most efficient group in the meeting. What does all this ado about training schools, classes, credits, etc., mean if it does not fit the leaders to do efficient work in the revival? The absence of officers and teachers from the revival services is a reflection upon the whole program of religious education. The leaders of educational program must not take too much comfort from the fact that most of those joining the church are from the church school. I have held



Dr. O. E. Goddard

meetings out where there were no Sunday schools and most of those joining the church were children and young people. The major part of those joining the church today would be children of church school age if there were not a church school existence. Let Superintendents, officers and teachers show that their training is worth something by what they do in the revival effort. Challenge the church school to show their efficiency in the revival campaign.

You can depend upon the Woman's Society of Christian Service (if they live up to the reputation of the former Missionary Society) for the most loyal and faithful help in a revival meeting. About all the pastor needs to do with this group is to tell them what he wants them to do and they will do it satisfactorily.

Enlisting the whole church is a huge job, but it should be done. One cannot overdo publicity. The mere announcement of the fact that a revival meeting will begin on a certain date with or without a guest speaker is not much publicity. The announcement that Christmas will come December the 25th is not publicity. What

means all this display of trees, Santa Claus, holly berries, sleighs, snows, and gift displays in the shops? This is the means of creating atmosphere, attitude and spirit. The psychology of advertising is to create spirit, and attitude which makes Christmas, the circus, and special sales worth while. Advertise that way to evangelize. Make the advertisements so profuse, so omnipresent that they will create an atmosphere that gets people talking about the coming revival. Newspapers, show windows, all public services should be utilized to publicize the meeting. Use the public school if permissible.

A Revival does not come by bringing a wonderful speaker to a Church—Nor does it come from large and extensive advertising as important as that is—but a real revival comes from God. Before he can send us a spiritual awakening we must *repent and believe*—Jesus said to Tarry. We must spend much time in tarrying. Prayer meetings should be held in homes—offices—factories—jails and institutions several weeks before the date set for the public services and during the public services. At least three weeks before the meeting begins a house-to-house survey should be made. Seek to ascertain: 1. How many unidentified Methodists reside in the territory to be covered. (Unidentified Methodists mean Methodists living in the community but holding their church membership elsewhere.) 2. All non-church members for whom the Methodist church is responsible. These constitute the "Prospect list."

The pastor should send a warm letter to every family in his church urging their presence, prayers and co-operation in the meeting. He should enclose a pledge card as follows: I will endeavor by the help of God to attend every service possible while the meeting is in progress. (Please sign and return.)

Signed

The pastor should appoint an evangelistic committee and secure personal workers—weeks before the meeting begins. If possible meet them and instruct them at two points: 1. How to induce the unidentified Methodists to move their membership to the church where they live. 2. How to deal with non-Christians. The first week of the meeting this committee should give itself to working with the unidentified Methodists, until Friday night. Make Friday night, "Identification Night"—that is, the night to announce all transfers by letter. The second week should be given to work for the non-Christians.

The first Wednesday night of the meeting could be used as "Loyalty Night." The object of this would be to secure the largest possible number of the members present. Thursday is sometimes made "City" or "Community Night" when the preacher discusses the value of religion to the city or community.

This article should be studied carefully and adapted to the needs of the particular congregation. Never forget that preparation of the best kind is supremely important. Give at least one third of the total effort to get ready for the revival.

"HE MADE A CHRISTIAN OUT OF ME"

By WM. F. QUILLIAN

IT IS amazing to note the immediate results that are frequently secured by even indirect witnessing for Christ. If every Christian would avail himself of every opportunity for this type of service the work of the Church and of the Kingdom would go forward in a marvelous way. Jesus lived a normal, natural, wholesome life. However, he never missed an opportunity to touch others and influence them for the higher and better things in life.

Sometime ago, Kagawa, the Japanese leader, was to speak in the city of Nashville. The day before his engagement I happened to be in one of the banks of the city and incidentally urged a young bank clerk to hear Kagawa speak. He was quite indifferent and intimated that he did not have time to hear him. I still insisted that it was an unusual opportunity and that he ought not to miss it. Kagawa spoke to a packed house

and the people were thrilled by his message.

A few days later I chanced to be in the bank again and asked this young man if he had heard the Japanese Christian. With great emotion he said: "Yes, I did." Then said I, "What about it?" He replied, "He made a Christian out of me. If he can live as he does and serve the world by his life and message even under severe handicaps, I ought to live a better life and have determination to be true to Christ and the Church."

A PRAYER

A prayer that comes from China:

"Help each one of us, gracious Father, to live in such magnanimity and restraint that the Head of the church may never have cause to say to any one of us, This is my body, broken by you."

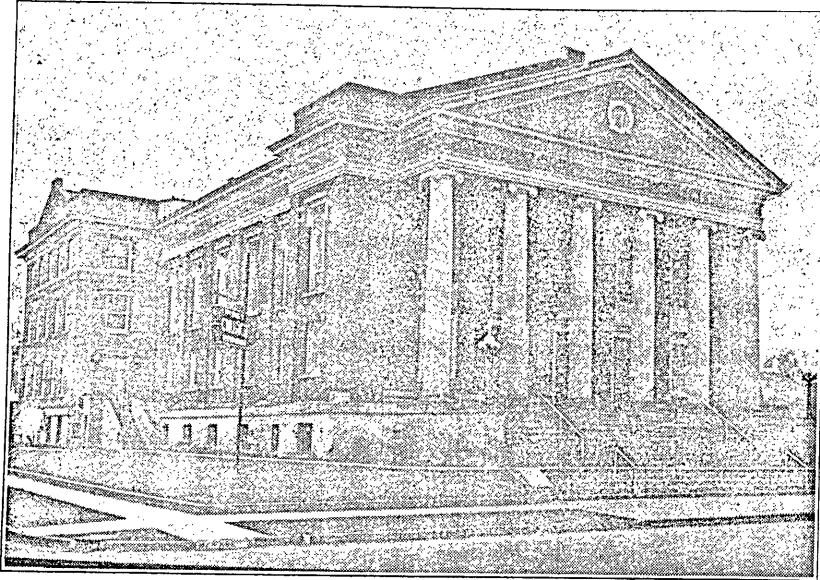
THE SAFE PATH

DR. WILLIAM M. THOMPSON, the well-known author, was one day climbing carefully a very steep mountain. He had nearly reached the top of the precipitous rocks when of a sudden he heard a faint voice below him:

"Take the safe path, father," called the voice, "I'm coming after you."

His heart almost stopped beating when he realized the peril of his precious boy. Let every father realize that his child is coming after him, and be sure to take the safe path. The little ones watch us far more carefully than we imagine. If we remain out of the Church, they will. If we drink or smoke, they will. If we frequent evil places, in time they will be found there. Let us take the safe path, for they are surely coming after us.—Christian Herald.

He that doeth good is better than the good which he doeth.—Plato.



FIRST METHODIST CHURCH, PINE BLUFF



REV. E. C. RULE, Pastor

Chairman Board of Stewards—
W. W. Taylor.
Vice Chairmen—Henry Trotter
and Hardin Stark.
Treasurer—L. F. Hutt.
Secretary—J. B. Bassett.
Superintendent Church School—
Carl Welch.
Chairman Board of Christian Ed-
ucation—Roy Custer.
President Woman's Society Chris-
tian Service—Mrs. W. R. Mc-
Alexander.

First Church marks the continu-
ation of the original stream of Meth-
odism in this city, which had its be-
ginning more than 100 years ago. It
is difficult to establish the date of
the actual beginning of Methodism in
Pine Bluff. The history of First
Church as an organization had its
definite beginning in 1832, when
William A. Boyce was appointed to
the Pine Bluff Circuit. This appoint-
ment was made from the Missouri
Conference.

A small log building near the river
was the first home of the church.
Then a small frame was built, and in
1857 a commodious and substantial frame building was erected on the
corner of Fourth and Main Streets. This house was somewhat damaged
during the War between the States, was repaired and used until 1888
when a fine brick structure was erected on Sixth and Main. Rev. John F.
Carr, beloved and honored by all people of Pine Bluff was pastor during
the building of this house.

When this building became inadequate for the growing Sunday
School, a site at Sixth and Pine was secured, and on May 17, 1920, the
building committee, Dr. A. C. Jordan, W. W. Taylor, F. O. McGehee, A.
W. Mills, J. R. Sanders, A. G. Wheeler and A. J. Gantt, Jr., let the con-
tract to A. J. Craig. September 4, 1920, Bishop Edwin D. Mouzon laid
the cornerstone. Erected during the eight-year pastorate of Dr. E. R.
Steel, it is a worthy monument of this highly honored pastor.

When a large bond issue was necessary, W. A. Taggart, Howard Coles
and W. W. Wood led a movement in which seventy thousand dollars was
raised by sales to local people and institutions. September 18, 1921, the
congregation worshipped in the new home for the first time.

The devoted men and women of First Church have kept the faith and
honor of the church clear through difficult days, and today the house
is at last free from debt, this great task having been completed last year.

Across the street is a large dwelling which was secured when the
(Continued on Last Column)

PINE BLUFF

City of Beautiful Churches and Fine Homes

That Pine Bluff is a religious city is evi-
dence in the fact that there are 24 churches for white people and 26 for
colored people. Every denomination is represented in
the city, and of which are stately in their age and others
though dignified appearance. The Pine Bluff
people are active in directing the city's religious plans.

PINE BLUFF METHODIST

Methodism in Pine Bluff is strong
and strategically located. First Church has
967; Carr Memorial has 446; and
for Rev. J. M. Hawley, who died while
when this church was projected, has 33.

The District parsonage is located in
the city.

Rev. W. Neill Hart is serving his
second year as Superintendent of the Pine Bluff district.

The Woman's Missionary Societies,
the Young People's Societies are all
active in Pine Bluff and throughout the district.

O.K. "Purity Maid" Ice Cream

Sold by Your Grocer or Delicatessen
Our Plant Twice Daily!

O. K. Ice Cream & Soda

Pine Bluff, Arkansas

Everything For Your Building
at the
Standard Lumber
WHOLESALE AND RETAIL
East 5th Street

When in Pine Bluff—Visit the CARL WELCH MOTOR COMPANY

Sales



Service

CITIES SERVICE PRODUCTS

PINE BLUFF, ARKANSAS

Main Office, 5th and Main

Phones: 960, 961, 370

Bonded Insured Local and Long Distance MOVING

STORAGE Merchandise Household

- Pool Car Distributors,
Licensed by ICC.
- Common Carrier Freight
Service to Memphis.
- Contract Carrier Com-
modities General in Ar-
kansas.

REDWINE TRANSFER
and
Storage Co.
Pine Bluff, Ark.
219 W. Barge Phone 2288

FF

• *The Religious and Educational Center of Southeast Arkansas*

es! A Delightful Place In Which to Live!

by the fact that there
d worshipers. Prac-
arious churches, some
ich present a modern,
sterial Alliance is ac-

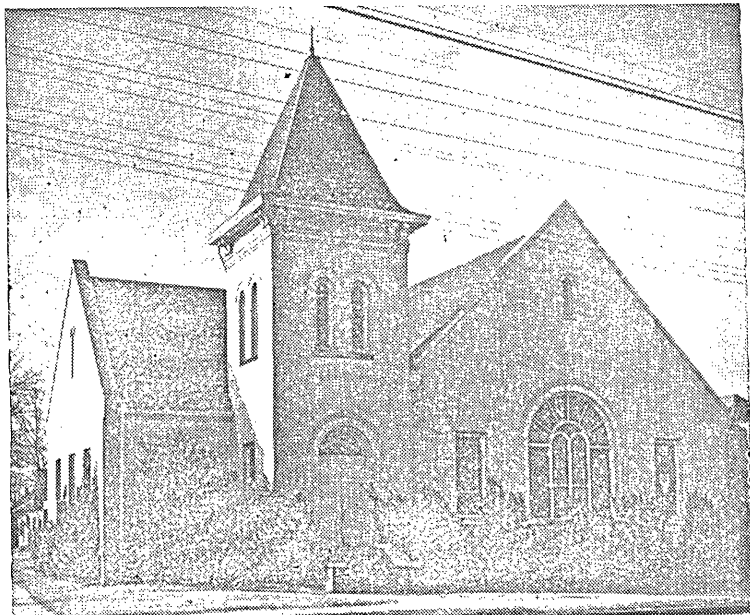
It is hardly necessary to recount that Pine Bluff is now surrounded by the best of newly constructed highways radiating in all directions and forming lines by which a wide territory is closely knitted together in what is practically a Greater Pine Bluff many square miles in extent. Call the city the "Industrial Hub of Southeast Arkansas," boast of its rank as a commercial center, a manufacturer of oak products, as a cotton mart, of the modernity of its mercantile establishments, of its fine educational and religious institutions, but the thing that stands out in the mind and affection of the resident is that "Pine Bluff is a delightful place in which to live."

ODISM

has four churches,
members; Lakeside
y Memorial, named
or of First Church

city near Lakeside
nd year as District

Sunday Schools and
and flourishing in



CARR MEMORIAL CHURCH, PINE BLUFF



Carr Memorial Methodist Church was organized in 1892 and was first known as the Riverside Methodist Church.

The name was changed to Carr Memorial in 1904 in honor of Rev. John F. Carr, who spent four years at First Church, four years at Lakeside Church and closed out his active ministry with three years at old Riverside Church.

Carr Memorial has meant much to the spiritual life of Pine Bluff.

Rev. D. T. Rowe is the present pastor.



REV. D. T. ROWE, Pastor

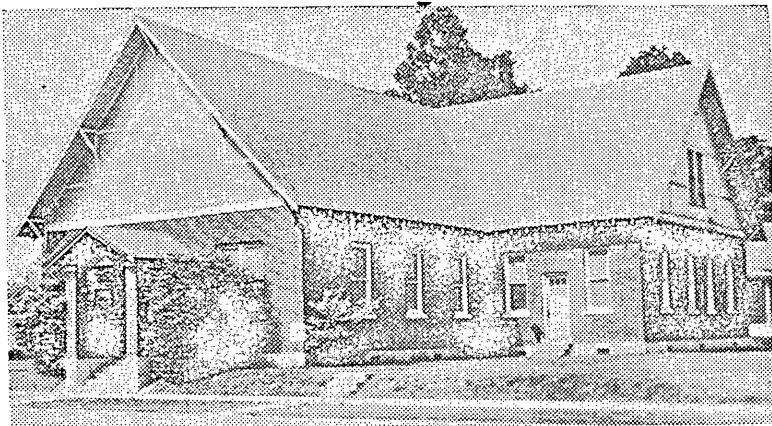
steurized
Safe

Direct from
one 104!

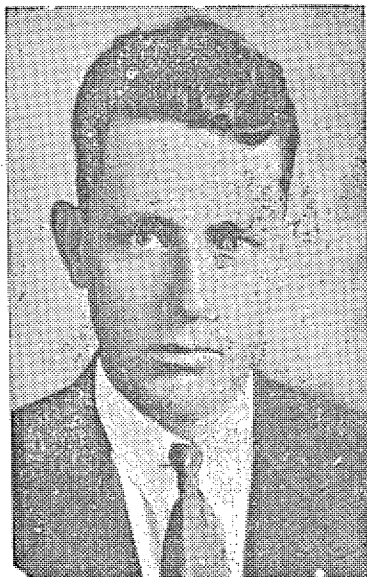
andy Co.

Needs
er Co.

Bluff, Arkansas



HAWLEY MEMORIAL CHURCH, PINE BLUFF



REV. I. A. LOVE, Pastor

Hawley Memorial Church grew out of series of cottage prayer meetings, begun in 1902. Services were first held in a rented store building.

In 1904, in the month of September, Bishop Joseph Scott Key laid the cornerstone of the first house of worship, a frame building, on the present site of Hawley, Eleventh and Cypress.

This church acquired the name it bears from the sympathetic and hearty co-operation of Rev. J. M. Hawley, who was pastor of the First Methodist Church. Consequently it was called HAWLEY MEMORIAL.

The present church building was erected in 1924 during the pastorate of Rev. B. F. Fitzhugh. It is a beautiful brick veneer, costing \$12,000. It stands as a

monument to the courage, determination and progress of this splendid congregation.

Rev. I. A. Love, the present pastor, reports: "We are having a fine year. Have taken into the church, 14 members, and we are now about to pay off the balance of the church debt."

The history of Hawley Memorial Church is colorful with struggle and hardship; but being the offspring of prayer, she has met and surmounted every difficulty by faith, prayer and effort.

FIRST METHODIST CHURCH

(Continued from 2nd Column)

church was removed and is now the parsonage.

This church has had among its pastors some of the leaders of Arkansas Methodism and among its laymen, men and women who have in many ways worthily represented Methodism in our state

Compliments of
W. J.
CONERY
of
CONERY'S
DRUG STORE
Pine Bluff,
Arkansas

Known Throughout the Mid-South

Fox Brothers
Hardware Co.

WHOLESALE

Pine Bluff, Arkansas

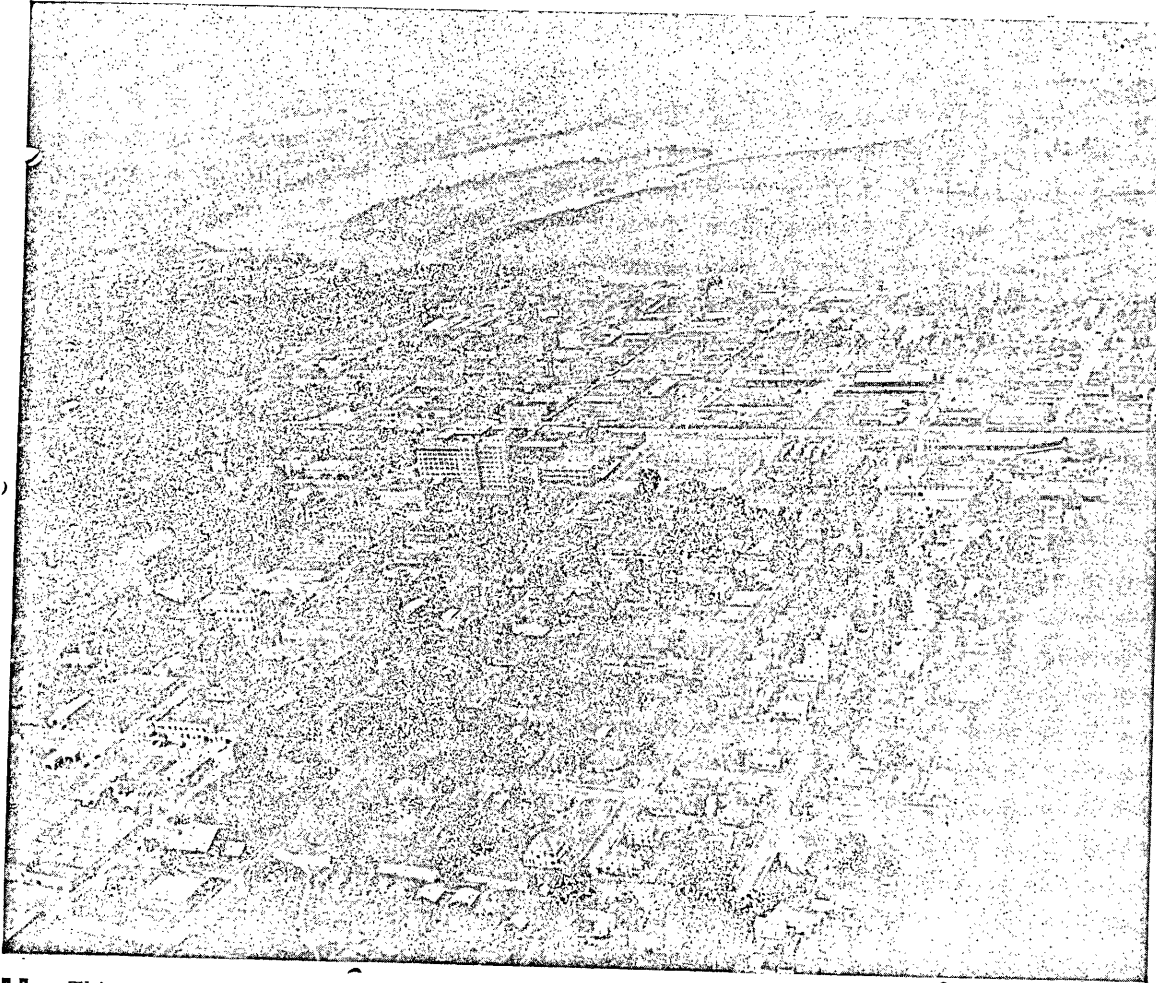
COMPLIMENTS OF

Ralph Robinson & Son
MORTUARY
"Since 1890"

218-20-22 Barraque

Pine Bluff, Ark.

PINE BLUFF *Industrial, Commercial and Financial Center of Southeast Arkansas!*



This airplane view of the business district of Pine Bluff shows the modern buildings and some of the residential district.

Population: 30,000 (1939).

Area: 4.83 square miles.

Assessed valuation: \$9,463,000.

Banks: 2, Resources, \$18,000,000.

Industries: 149.

Annual Payrolls: \$8,000,000.

Trade Area: Radius of 100 miles, embracing 300,000 people; served by good roads, highways.

Highways: U. S. 65, 79, 270; Arkansas 15, 13, 104.

Railroads: Main lines of Cotton Belt and Missouri Pacific, with through passenger, freight service.

Airport: Toney Field, with lights, field house, club house, hangar.

Visitors annually: 100,000

Power Supply: Electricity from 11,450 KWH Pine Bluff plant and other steam electric and hydro-electric plants in interconnected system of Arkansas Power and Light Company.

Natural Gas Supply: From the pipe-lines of the Arkansas Louisiana Gas Company, which are connected to all the major gas fields in North Louisiana, East Texas, and South Arkansas.

We Wish to Extend Our
SINCERE THANKS

for the Generous Patronage
of Pastors and Laymen of
Southeastern Arkansas

INSURED **MOVING** BONDED

"Across the Street or Across the Country"

**GATHRIGHT
VAN & TRANSIT COMPANY**

PINE BLUFF, ARKANSAS

Phone 777

Night Phone 2754

From Generation to Generation

The Simmons National Bank has been a familiar landmark in Pine Bluff for a great many years. It has occupied its present modern building since 1930.

The bank is no less steadfast in holding to the conservative policies which have meant financial security for generations of Arkansans—just as they do today.

The **SIMMONS**
NATIONAL BANK
OF PINE BLUFF



MEMBER
FEDERAL RESERVE
SYSTEM
CAPITAL ASSETS OVER \$1,400,000.00

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. J. R. HENDERSON, Editor

TEXARKANA FIRST CHURCH

Mrs. Has Owen presided at the fellowship meeting of the W. S. C. S. of the First Methodist church, Sixth and Laurel street, Monday morning.

The Spiritual Life group, led by Mrs. J. E. Gantt, opened with a brief period of meditation led by Mrs. Watson Jopling. Mrs. Marshall Smith gave the devotional which stressed unity in the church which has been the aim of all Christian leaders from the beginning.

The program subject presented a vivid picture of co-operative work being done by Methodist women all over the world. Mrs. Bertrand Hopkins was in charge of the program. Mrs. J. Alan Reid spoke for the Federation of Methodist Women which was organized in Pasadena, Calif., in 1939 with 29 counties represented. Talks were made by Mrs. Phil Huckabee and Mrs. D. F. McLaurine. Mrs. Hopkins voiced the closing prayer.

Following the program Mrs. Owen called a brief business session, and Mrs. Watson Jopling gave a secretarial report. Mrs. Lynn Smith gave a report of the society's quarterly work.

An interesting talk on the South Central Jurisdictional Council meeting which she attended at Mt. Sequoyah, was presented by Mrs. J. W. Mann. Mrs. W. H. Arnold announced the nature of the legislation being proposed in regard to liquor sales near army camps. Mrs. Arnold also announced that the British War Relief committee will collect bundles Tuesday and Wednesday.

After each circle met separately for business sessions, Mrs. C. D. Reasons, Mrs. J. E. Wilson and Mrs. D. L. Venable were hostesses to the entire society.

Mrs. Owen served punch from a lace-covered table centered with a crystal bowl of radiance roses.

WHY NOT HAVE AN ANNIVERSARY CELEBRATION

September marks the close of the first year of the Woman's Society of Christian Service. Mrs. E. D. Galloway, De Queen, writes that in their local W. S. C. S. they are planning an observance of this first anniversary. This will include a reading of the charter roll, moments of memory for friends who have gone on, special recognition for new members who have joined this first year, and a birthday cake with the one candle. Many of you have made similar plans, but you and others to whom this thought has not occurred will welcome these suggestions.

HELPFUL ARTICLE FOR SPIRITUAL LIFE GROUPS

Spiritual Life Group leaders will always find many helpful suggestions in all of our church publications. Eager to help their members in the devotional life, they should find interesting and helpful the article on page 11 of last week's Christian Advocate about the Rev. L. L. Dunnington of Duluth, Minnesota. The fine way in which this pastor has helped to strengthen the prayer life of his members might well be employed by others.

Letter To Status Of Women Chairmen, Little Rock Conference

Since I wrote you in the spring, I've been waiting to hear from Mrs. Poundston, our Jurisdiction Chairman of Status of Women, and her letter has just arrived.

As I told you before, the work of our committee this year is largely publicity. I hope each one of you will present, or have presented, this phase of our work at every Zone, District and Society meeting until the work and importance of the committee on Status of Women will be thoroughly understood by the entire church.

As a group we are more or less a study class. We have to become thoroughly informed ourselves on the opportunities for women in our church and community and study how to meet these opportunities. We want to study too, how best to present our work so that the young women, the timid women, the new members will see their responsibilities and accept them as such and discharge them as ably and willingly as they can.

My suggestion would be to have on this committee the most alert, enthusiastic and wide-awake members of the Society because this type of work can't be accomplished without study, effort and enthusiasm. As I see it, we work hand in hand with every phase of Christian Service and these other phases are more or less dependent upon the Status of Women and woman's attitude toward this status and the responsibilities involved therein.

The local chairman should give at each local society meeting, a short, snappy, enlightening report pertaining to Women's Status. Mrs. Poundston suggests, and I heartily agree with her, that the local chairman present the report of our National Chairman, Mrs. F. L. Lewis, to their local societies. This report will be found in our "First Annual

Report of the W. S. C. S." which can be secured at 420 Plum Street, Cincinnati, Ohio. This will cost 25c and the local treasury should take care of that expense as the whole society is benefited by it.

In our August number of "The Methodist Woman" Miss Florence Teed says, "The present status of American women holds no promise of security. How long it continues depends upon each one of us. What we contribute to or withhold from the upbuilding of the home, the church and state will determine whether we be slaves or free."

We do have a big job—more or less intangible—but such a wonderful one if right results can be secured. We should use all available literature for cutting out clippings concerning the Status of Women. It would be interesting and helpful to make a scrap book of these items to be used at different times.

I appreciate all you District Secretaries and Local Chairmen are doing in this line of work and would be glad to have any suggestions or reports of accomplishments at any time. We have to use all our initiative and ingenuity in projecting our work so that our membership will seek opportunities for service and accept and discharge their responsibilities in the Christian way. Cordially.—Mrs. Tom McLean, Little Rock, Ark.

A woman writing to a Nashville daily paper says that she has read that we are going to have to make sacrifices like we were called upon to do in World War One, and have flourless days, meatless days, sugarless days, etc., and she suggests that we begin by having liquorless days.

A good idea, and make the liquorless days 365 days in the year.—The Cumberland Presbyterian.

An Evening Meditation

On a recent July evening, following a refreshing rain, it seemed that the western sky was covered with one solid dark cloud. We knew that on that evening we would not get to see the sun as it sank below the western horizon. Sitting here on the side of the hill we were thinking of God's many precious gifts to us, of the recent rain which had brought new life, and of how these dark clouds had hidden the sun from our eyes. The earth looked as though the sun had already set, yet behind those clouds we knew the sun was still shining. The thought came then of how in our own lives, perhaps the dark clouds of doubt and fear had hidden the face of God from us so that these difficult days had become even more difficult, and we were finding ourselves weakening, even breaking under the strain. We thought of the young people we know, and adults too, who somehow are striving desperately to get through those clouds of doubt and despair. Just then it seemed as though some mighty hand slit the clouds and there in one tiny spot shining through the dark clouds was the glistening, bright ray of the sun. The earth that had been covered with an early darkness was brightened by that seemingly minute ray. Then those lines from Edna St. Vincent Millay's poem, *Renascence*, ran through our thoughts,

*"A soul can split the sky in two,
And let the face of God shine through."*

Just as though clouds had been split in two, allowing the sun to shine through, so a soul can be the means of bringing light to a darkened world. Jesus said of his followers, "Ye are the light of the world." Are we being the means of splitting in two the clouds of doubt, hate, selfishness, and greed that are darkening our world today? A lighted lamp glows more brightly as the daylight fades. Never could our light shine so brightly as it can today in a world of darkness. Does the "face of God shine through" you showing the way to those who may be stumbling?

ZONE MEETING, JONESBORO DISTRICT

Zone No. 2 of the Jonesboro District, met at Tyronza, July 24, 1941, with Mrs. Robert Bearden, District Secretary, and Mrs. C. W. Good, Zone Chairman in charge. After an organ prelude by Mrs. A. C. Tatum of Tyronza, Mrs. Carl Bird of Wilson conducted a devotional on "The Power of Prayer." Mrs. John Enochs of Wilson presented a reading from "The Espalier Plum Tree." Fifty-five representatives from Lepanto, Marion, Marked Tree, Turrell, Tyronza, Whitton and Wilson were present. Mrs. Bearden announced that the Study Leaders Training Day will be held in the new Huntington Avenue Church, Jonesboro, Tuesday, September 16, and that the Week of Prayer program will come in the latter part of October this year. A motion was carried asking the other zones of the district to cooperate in a period of intensive cultivation for the purpose of securing greater loyalty from inactive members and the enrollment of new members.

Rev. Rex B. Wilkes dismissed the morning session and Mrs. E. G. Kaetzel led in a program of getting everyone better acquainted. A delicious lunch was served in the church basement.

Rev. J. A. Womack, of Marked Tree, led the afternoon worship service.

Mrs. Bearden led a general discussion of different phases of the work, endeavoring to assist each society in working out its own problems.

The closing devotional on Christian cooperative prayer and praise was presented by the Marion group led by Mrs. Neeley, assisted by Mrs. B. W. Lewis, Mrs. J. F. Fogelman, and Mrs. Crawford. Everyone thoroughly enjoyed the gracious hospitality of the Tyronza group and their pastor in their newly re-furnished church.—Mrs. A. R. Sharon, Secretary.

SILAM SPRINGS SOCIETY

"Stewardship As Applied to Cooperation" was the title of the challenging study session when the W. S. C. S. met at the Methodist church Friday afternoon. Miss Harriet Waters was program leader. Mrs. Titus Chinn, Mrs. Byrd Miller and Mrs. J. W. Jewell participated. Mrs. Dale Robinson was accompanist for the musical portion of the program. Circle No. 2 was hostess, with Mrs. W. O. Burns in charge of arrangements for the one o'clock luncheon. Guests were Miss Geneva Thompson, Miss Davis and Mrs. Lichlyter. Mrs. A. L. Smith conducted the business meeting. Attention was drawn to the construction work which has been started in the church basement, which is one of the major local projects of the W. S. C. S. for the current year.

CHARTER CERTIFICATES

The Woman's Societies of Christian Service that failed to receive a Charter Certificate, may have one by writing me. I have a number on hand, and any group in either of the Arkansas Conferences may have them on request.—Mrs. W. T. Bacon, Booneville, Ark.

Eight Million Give Ninety Million

Thankful that the eight million Methodists of the new United Church had given more than \$90,000,000 for the support of all phases of religious work during the first fiscal year of union, which ended May 31, members of the World Service and Finance Commission, meeting in Chicago, July 9-10, made plans for carrying on a healthy growth in the financial program of the Church during the present year.

With Bishop Ernest Lynn Waldorf, of Chicago, presiding as president, the Commission heard the annual report of Treasurer O. W. Auman, which shows the total giving of the Church, for local, Conference, World Service and all other funds to be \$90,323,961. Of this sum, \$7,950,303 was applied to Disciplinary Benevolences, including World Service and the work of the Woman's Society of Christian Service.

Other amounts of the grand total were disbursed as follows: \$33,659,066 for ministerial support, \$24,965,098 for current expenses in the local churches, \$17,688,028 paid on buildings and indebtedness—these three figures represent the amount applied to the maintenance of the Church in its home parishes.

The remaining \$14,011,769 of the ninety million dollars, was applied to World Service benevolences as noted above; \$5,919,778 went for annual Conference benevolences and expenses and \$141,688 for general administration and jurisdictional Conference expense.

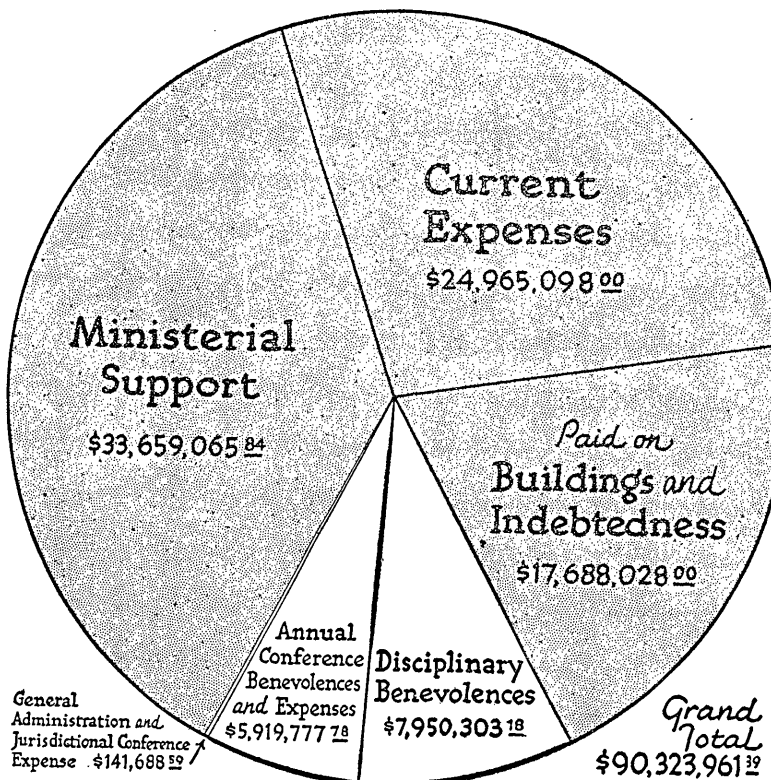
World Service funds totalling \$4,539,953 came from amounts received on apportionments by the treasurer and including special gifts received by the various Methodist Boards. This amount was divided among the eleven Methodist agencies and the American Bible Society on fixed rates established by the General Conference last year.

Another interesting item which the annual report shows is that of the 69 Annual Conferences which have adopted a ratio for the division of World Service benevolences and Annual Conference benevolences, 16 of them have voted that at least 75 per cent shall go to World Service. In the matter of the use of the name "World Service," the commission decided that the term shall designate the General Benevolences of the Church only.

The Commission approved plans

THE GIVING OF THE METHODIST CHURCH

(For all purposes)



According to the latest assembled statistics, The Methodist Church contributed last year \$90,323,961.39 for all purposes. The chart presented above shows the proportions applied to the several purposes of the Church. The three shaded sectors represent the amounts applied to the maintenance of the Church in its home parishes. The white sectors represent the amounts applied to benevolences. The total for Disciplinary Benevolences includes the amounts raised for the General Benevolences and the work of the Woman's Society of Christian Service.

The important question before the Church is the allocation of the proper proportion of the resources of the Church to its world-wide obligations. One Annual Conference reports a reduction of approximately \$10,000 in its budget for Conference Benevolences for next year in order to release a corresponding amount for missions and the general program of the Church. Perhaps other Annual Conferences will be inspired to take similar action. This spirit should carry through to every local church.

A devout consecration to Kingdom purposes must characterize the life and work of every Christian, church and conference.

for the survey, requested by the General Conference, of the total benevolence giving of the Church, "the causes, agencies and institutions receiving support from World Service, Annual Conference and other benevolences; and all other data necessary for formulating a practical benevolence program for the Church and a plan for equitable distribution of these funds."

One of the charts in the annual

report of Dr. Auman shows the peaks and valleys in the curve of monthly receipts of World Service funds. It was pointed out to the Commission that regular monthly forwarding by the Conference Treasurer of all World Service monies to the Chicago office would eliminate the necessity of borrowing funds, caused now by most of the receipts coming in the months of September, October, April and May.

The annual report made on the Episcopal Fund, which gives support to our bishops and their Council of Bishops, shows that receipts for the year amounted to \$895,402. The General Administration Fund received a total of \$125,999, which went to the support of General Conference expenses, the Federal Council of Churches, the World Council of Churches and the Commission on Public Information.

Bishop Clare Purcell, head of the Charlotte, North Carolina Area, was the inspirational speaker at a luncheon of the Commission on the second day. He pled for a strong Methodist voice that would be heard through the newspapers and the radio among the masses of people who are not cultivated in Christian thought.

"I suggest the establishment of a national radio minister of The Methodist Church who would devote his full time to directing the finest religious broadcasts. Through this program, we might be able to reach the millions in the world who are not being reached today by any of our regular church programs."

On the first day of the meeting, Rev. Ralph E. Diffendorfer, of New York, executive secretary of the Foreign division of the Board of Missions and Church Extension, challenged the Commission members and invited guests, including several bishops not members of the Commission and members of the Chicago Methodist Social Union, with these words:

"In a world in which the Church has carried on missionary efforts for many years, we still find that one-half of the people of the world go to bed hungry every night; one-half are beyond ordinary medical assistance, and one-half are still illiterate.

"We must, as Christians, make a better integration of people and things in this day of world-revolution."

At the closing session, Bishop Raymond J. Wade, head of the Detroit Area, inspired the Commission members by stating that "The light of Christianity is not going out and still shines in the dark places of the world." He told of the efforts being made in North-central Europe, over which he has Episcopal jurisdiction, to keep the Methodists together and true to Christian principles.

ARKANSAS METHODIST ORPHANAGE

Many things happen in the ongoing of the Home for Children of the Methodist Church that I wish I could pass on to everyone who feels interested in child welfare.

A little story I want to pass on to you that is very interesting is this,—a few years ago, we took two brothers into the Home where they remained for several years and finished their experience at the Home for Children. They are now in California, both of them have done well. One is drawing a salary of \$300.00, and better and the other one is drawing approximately \$185.00 per month, with prospects bright for reaching finally the top. They are very valuable young men. If we never do anything else, it would be worth all we have ever put into the Orphanage to have these young

men to turn out as they have. In addition to their financial success, I understand they are Christian young men.

The brethren all seem to be happy. Friday night, on invitation of Dr. Reves, I attended his picnic at Boyle Park composed of the preachers and their wives of the Little Rock District, together with a few other invited guests, including some chaplains. It was a grand occasion. We all feel happy under the leadership of Brother Reves. He is a brotherly man and so far as I know, he loves his brethren.

We had a hard rain while we were in session at Boyle Park and it is still raining this morning. I hope all things will come out right. With much love for all, I am—Your brother, James Thomas, Executive Secretary.

L.L.B. DEGREE IN TWO YEARS

... AT ...

Cumberland University

The Law School of Achievement

Plan of instruction causes student to work diligently and insures closest application. Daily lessons assigned, research work and moot court. A larger percentage of the former Law students of Cumberland University have achieved success than the students of any other college or university large or small of this day or generation. The graduates of the Cumberland University School of Law for nearly 100 years have attained positions of eminence in government, in state and nation, and have made great contributions to the building of a better society. It is known nationally and internationally because of its instruction given by trained lawyers and judges. The same privileges and opportunities are offered to you.

School of Law and College of Liberal Arts and Science. Rates low in proportion to opportunity offered.

Address Registrar, Cumberland University, Lebanon, Tennessee.

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

ARE YOU HONEST WITH GOD?

Few of us like to be faced with such a pointed, personal question. "Where your treasure is, there will your heart be also", said Jesus Christ. If your treasure is not being invested regularly and in amounts great enough to represent real sacrifice on your part, in "The Kingdom Come" you are guilty before God of a terrible dishonesty. You are asking for that for which you have no heart interest. It certainly cannot be considered honest to be asking God to do something about the Kingdom and then shirk our responsibilities.

Stewardship Is The Issue

No one can possibly be honest with God who is failing to make an honest acknowledgement of God's sovereignty. Stewardship is something bigger than tithing. It is bigger than proportionate giving. The acknowledgement of our stewardship to God is a fundamental necessity for common honesty. This acknowledgement requires as its material expression the setting apart, as an act of worship, of a separated portion of our income. When a person says, either by word or deed, "I don't believe in this business of tithing or paying a definite proportion of my income to God's work," he is simply giving voice to the fact that his religion has not reached his purse, neither has it reached his heart. Others say: "All I have is the Lord's, there is no use to worry about what part I shall give." This is plain, downright dishonesty. A sharecropper cannot practice such accounting with the landlord from whom he rents. He knows full well that a very definite proportion of the crop must be turned over to the owner. Anything less is rank dishonesty.

How Does God Look At It

What must God think about the variety of honesty we show when we "rant" in revival meeting-time about our love of Him, and then fail to "cut" Him in on the distribution of our incomes? Systematic, proportionate giving to the causes represented by the Church of Jesus Christ, God's agency among men for the redemption of a lost world, is proof of honesty and sincerity. When we say "everything belongs to God", but account to Him for nothing, we may fool ourselves but certainly we are not fooling God into believing that we feel that He is owner and we are stewards. Can God be satisfied with slipshod accounting such as would land us in jail if practiced in our relationships with men?

Does Christ Expect Less Than The Law?

The Old Testament enjoined tithing upon the Jews. It was not a matter of free will. They were legally bound to pay the tithe. As Christians we are not under the law. But the law as St. Paul says, is "a schoolmaster to bring us to Christ." How can we practice the stewardship of all possessions, until we have learned to deal scrupulously with God in the tenth of them?

If Christ abolished the law of the tithe, is there no principle of the tithe that remains? Yes, there is. The changes from the Old Testa-

ment privileges in every case are changes from the lesser to the greater. The Passover with its paschal lamb was replaced by the Lord's Supper with the Lamb of God. Temple worship with its symbolism was replaced with the Church with Christ as its head. This is the nature of all changes from the Old Testament to the New. Then why should the tithe be replaced by anything less? The answer is obvious. It was not. No more than the Jew of Old Testament days could be honest with God and fail to tithe, can we be honest with Christ and do less.

We must conclude that if the law of the tithe has been abolished it was because it was not large enough. Certainly God has not retrogressed in His ideas of what is sufficient. Are we to presume that God will be satisfied with us living under the Gospel doing less than He required of those who lived under law. If honest acknowledgment of the sovereignty of God and man's stewardship of earthly possessions was ever dependent upon the paying of a tithe, who dares to presume that the principles does not hold good, even though the law may be repealed? God is still the sovereign owner of the world; we are but stewards. Let us make an honest accounting with Him for all that is His. That is HONESTY.

IS LIFE LOSING ITS MEANING?

The ARKANSAS GAZETTE this morning (Monday) carried the story of a young soldier and his sweetheart who yesterday committed suicide together in one of the hotels of the city of Little Rock. Both were in their early twenties. It might well be said they were just entering the larger chamber of life. At that point they refused to go further. For some reason or other, none was given, they suddenly decided to terminate the journey. Apparently they decided that there was nothing worth while ahead. Life, for them, had lost its meaning. Or perhaps, life's meaning for them had grown terrifying. They decided to end it all.

We, as Christians, cannot shrug our shoulders with careless indifference to such happenings. What have we been doing that the young people of our day can have such attitudes toward life. Jesus said: "I am come that ye might have LIFE." The Church exists to help people find life and to give life a meaningful interpretation. Yet, here we find young people who certainly have "rubbed elbows" with those who claim to know the "Way of Life" who say—"life, we don't want it!"

Suicide is not to be condoned. These two young people and all others who have or may do likewise are sadly in error. But before we go too far in judgment upon their rash deed, we need to listen to a still small voice speaking across the centuries to us of the church—"Ye are the salt of the earth. But if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing." There is something wrong with the "salt" when young people no longer care to live.

MORE ABOUT METHODIST "C. O.'s."

In reply to the article of recent weeks in these columns concerning Methodism's responsibility for the young men who in response to the teachings of this church have renounced war and registered as conscientious objectors, comes the following appeal from Mr. B. T. Bell, Educational Director of Camp Magnolia, Magnolia, Arkansas.

"I should like to take this opportunity to appeal to the one hundred and sixty thousand Methodists in Arkansas not to forget the conscientious objectors of their own denomination right here in this State. Here at Camp Magnolia, now, there are several Methodist boys.

"We do not as yet have a library here at camp and, of course, there is a great need for worthwhile reading material. This is an appeal to which every Methodist in the State might respond by sending unused books and magazines. We are in need of good biography, history, religious books, fiction, and current affairs. It is not necessary at all to send large collections. Single books will be most welcome. Simply address to B. Tartt Bell, Box 338, Magnolia, Arkansas."

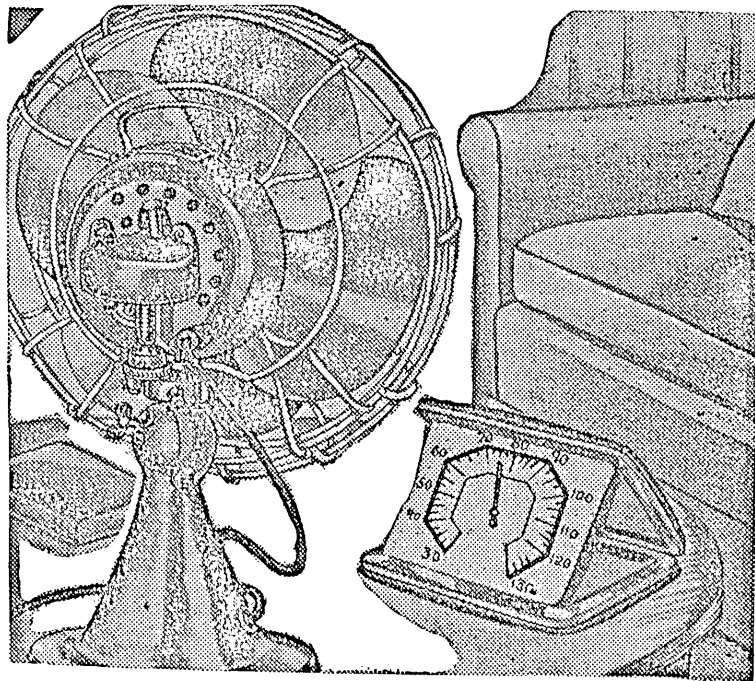
If you believe that a man must live by his conscience, you owe something to these boys. In the words of the Master, they are being "persecuted for righteousness' sake". It is all right for them to be in work

camps corresponding to army camps, and thereby be deprived of their liberty, if it is all right for a boy in an army camp to be deprived of his liberty. But to make them work for the Government and then pay for their keep out of their own money amounts to nothing less than persecution. It is persecution at its worst and lowest—persecution because of conscience.

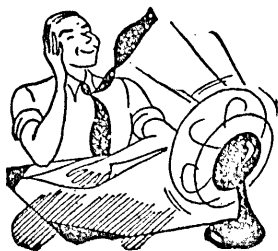
Show your concern for these boys by going to your book shelves and selecting the choice volume (not the trash) and mailing it to the above address.—A. J. S.

RE-CREATION VERSUS WRECK-CREATION

We are witnessing the rapid expansion of the week-end holiday jaunt as a regular part of the American way of life. The week-end, especially Sunday is becoming a time to seek the frivolous in quest of "recreation" as we call it. True recreation "re-creates". That is the root meaning of the word. It is that which adds to one's well being. Can one really add to his well being who follows consistently, week by week, a policy that keeps him away from the House of The Lord, from public worship, and fellowship with the church? If these latter things are necessary for one's highest and best development, then America is not "recreation" minded. We are the "wreck-creators".



COOL OFF



with a brisk breeze from a quiet electric fan. Moving air is cooler than still air—well placed fans make all the difference between comfort and discomfort. Have a fan for every room; they are not expensive to buy, and run about eight hours for a penny's worth of current.



ARKANSAS POWER & LIGHT CO.
HELPING BUILD ARKANSAS

BUY APPLIANCES FROM YOUR LOCAL DEALER



CHILDREN'S STORYLAND

MRS. KATHLEEN STOREY, Editor



FUN IN THE FOREST

A frisky, risky squirrel
Scampered up a walnut tree,
He stopped and curled his bushy tail,
And looked right down at me.

He rubbed one tiny little paw
Upon his nose, in thought,
Should he let me know his hiding-place?
Should he, or should he not?

I wanted so to talk to him—
To say, "You little elf,
You know I wouldn't harm you,
Or rob you of your pelf."

In fact, I softly said, "Chee, chee,"
And "Chitter, chitter, chat!"
He really seemed to cock his ear,
As if to say, "What's that?"

But then he turned and quickly climbed
Till I couldn't see him more,
Perhaps he popped into his home
And closed its tiny door.

Oh, I'd love to be a squirrel,
And hide my tiny store
Of butternuts and hickory nuts
And the chestnuts by the score.
—Our Dumb Animals.

WOLFGANG MOZART'S PRAYER

Many years ago, in the town of Salzburg, Austria, two little children lived in a cottage surrounded by vines, near a pleasant river. They both loved music, and when only six years of age Frederica could play well on a harpsichord. But from her little brother such strains of melody would resound through the humble cottage as were never before heard from so young a child. Their father was a teacher of music,

and his own children were his pupils.

There came times so hard that these children had scarcely enough to eat, but they loved each other, and were happy in the simple enjoyments that fell to their lot.

One pleasant day they said, "Let us take a walk in the woods. How sweetly the birds sing and the sound of the river as it flows is like music."

So they went. As they were sitting in the shadow of a tree, the boy said, thoughtfully:

"Sister, what a beautiful place this would be to pray!"

Frederica asked, wonderingly: "What shall we pray for?"

"Why, for father and mother," said her brother. "You see how sad they look. Poor mother hardly ever smiles now, and I know it must be because she has not enough bread for us. Let us pray to God to help us."

"Yes," said Frederica, "we will."

So these two sweet children knelt down and prayed, asking the Heavenly Father to bless their parents and make them a help to them.

"But how can we help?" asked Frederica.

"Why, don't you know?" replied Wolfgang. "My soul is full of music, and by-and-by I shall play before great people, and they will give me plenty of money, and I will give it to our dear parents, and we'll live in a fine house and be happy."

At this a loud laugh astonished

the boy, who did not know that anyone was near them. Turning, he saw a gentleman who had just come from the woods. He made inquiries, which the little girl answered, telling him:

"Wolfgang means to be a great musician; he thinks that he can earn money so that we shall no longer be poor."

"He may do that when he has learned to play well enough," replied the stranger.

Frederica answered:

"He is only six years old, but plays beautifully, and can compose pieces."

"That cannot be," replied the gentleman.

"Come and see us," said the boy, "and I will play for you."

"I will do that this evening," answered the stranger.

The children went home and told their story to their parents, who seemed much pleased and astonished.

Soon a loud knock was heard at the door, and on opening it the little family was surprised to see men bringing in baskets of richly cooked food in variety and abundance. They had a real feast that evening.

Thus God answered the children's prayer. Soon after, while Wolfgang was playing a sonata, which he had composed, the stranger entered, and stood astonished at the wondrous melody. The father recognized in his guest Francis I, the Emperor of Austria.

Not long afterward the family was invited by the Emperor to Vienna, where Wolfgang astonished the royal family by his wonderful powers.

At the age of fifteen years Wolfgang Mozart was acknowledged by all eminent composers as a master.

Mozart was a Christian, as well as a musician. The simple trust in God which he learned in childhood, he never forgot.—Selected.

BOOK REVIEW

I Hear America Singing. Collected by Ruth A. Barnes, Junior Literary Guild. Price \$2.00.

In this volume we have our native ballads. It is an eminent collection of American dialect verse. Every section of America is represented. There are cowboy verses of the west; miner's ditties; trail ballads of the Sante Fe. The south contributes mountain ballads and cotton pickers' verse. From the lumber section there are songs of the lumberjacks.

Miss Barnes, who is a professor at Michigan State College, has been collecting these poems over a period of years from among favorites of boys and girls in all parts of the United States.

There is an introduction by Carl Van Doren and the book is well illustrated by Robert Lawson. This volume is good for special programs and some English courses.—Blanche Chenault Junkin.

"Navavidhan," the official organ of the Brahmo Samaj, the reformed sect of Hindus of India, recently gave praise to the work of the Christian church for its contribution to human betterment in India: "When India was steeped in superstition and ignorance and was drifting toward the worst forms of idolatry and bigotry, the Christian missions came to this country under God's command with messages of love and peace and with the torch of education and enlightenment for the salvation of the benighted people. . . . The humanitarian movements in India were pioneered by Christ's messengers. Divorced from the Christian crumble, these movements would crumble to pieces."

Chiefly in the southern states of the Union, there are two and a half million "sharecroppers" who own no land, and mechanized farming is making their situation constantly more precarious, according to the Home Missions Council of North America. During the past five years, according to the same authority, 500,000 tenant-farmer and sharecropper families have been dispossessed; while the reduction of cotton acreage has meant eviction and unemployment. Of the sharecroppers, 56% are white people, the remainder Negroes. The Council is assisting ministers of various denominations in planning programs for service to these workers, and it is associated with agencies attempting to protect the workers and to secure their rights as citizens—including the rehabilitation of many who have

been evicted or who have lost out because of the tractor or the crop-reduction program.

The All-India Woman's Conference, under the Presidency of Begum Hamid Ali, composed largely of high-caste Hindu women, but also having many Mohammedan and Christian members, is strongly opposed to polygamy. In a recent resolution they said: "This Conference is of the opinion that no man should marry more than one woman at a time; and that women should not marry, nor parents consent to give their daughters in marriage to, any man who already has a wife living. This Conference therefore supports the bill for legislation against polygamy in India and to compel those men who already have more than one wife to provide alimony, sufficient and adequate to their social status, to their previous wife or wives."

Bishop Herbert Welch, of New York, chairman of the Methodist Committee on Overseas Relief, reports that for the twelve months just closed his organization has re-

ceived from Methodist contributors a total of \$572,000. This includes \$450,000 allocated from the "Day of Compassion" funds raised throughout Methodism in March of this year. Of the total received, the Committee has set aside about one-third for relief in the Far East, principally China; one-third for relief in a number of countries of Europe and through interdenominational agencies there; and one-sixth to the relief of "orphaned missionaries," mostly in Africa and India—missionaries left without support from the sending countries of Scandinavia principally.

"Each successive extension and intensification of the war increases our awareness of the unpurged depths of bestiality within the heart of man," says Dr. Robert W. Searle, of the Greater New York Federation of Churches. "It ought to do more than that. It ought to cause us to see how treacherously false have been the values of our western civilization and consequently how viciously distorted have been our standards and patterns. Within the last century the word 'success' has come to be accepted as the goal of individual and collective life. Un-

der the influence of a crass materialism 'success' has been defined in quantitative terms—in monetary terms. Morality has degenerated into a mere matter of expediency. So deep an evil demands a drastic purging! All things must be made new—not only our international order. And not only industrial life—but political, professional, educational, ecclesiastical life as well. All of this must begin with personal life . . . There is no hope unless we substitute 'service' for 'success.'"

USED FOR 50 YEARS

When you use Dr. Bond's Pills you do so with the knowledge that no more dependable laxative is made, for the simple ailments due to constipation and such symptoms as dizziness, sick headaches, biliousness and that tired, worn out feeling. Dr. Bond's Pills have been depended upon by thousands of the best families in the South for 50 years. They cost 25c at all drug stores. —Advertisement.

HEADACHE

When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 60c.

LIQUID CAPUDINE

MORE "DATES"

for girls who hasten healing of externally caused pimples by relieving irritation with

RESINOL

INTERNATIONAL SUNDAY SCHOOL LESSON

Lesson for August 10

JAMES TEACHES CONSISTENT CHRISTIAN LIVING

LESSON TEXT: James 1:17-22; 2:14-17; 4:13-17; 5:12.
GOLDEN TEXT—Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1:27.

Spiritually minded but very practical was James, an outstanding leader in the Church (Gal. 2:9; Acts 15) and the brother of our Lord. His epistle speaks little about Christ, but it reflects more of His teachings than any of the other epistles. It parallels the sermon on the mount and in that way, as well as other ways, greatly resembles the teachings of Jesus. It is a straightforward discussion of practical Christian living.

There is so much inconsistency among Christians in their daily walk that nothing could be more needed than a careful study of the exhortations of James.

I. Be Doers of the Word—Not Hearers Only (1:17-22).

Knowing God's will is important, but it amounts to little except to bring condemnation upon us, unless we do it. It is good to hear with swift apprehension, but there is no point in talking about what we have heard unless we practice it.

God is the "giver of every good and perfect gift" (that's literally and wonderfully true). He has not withheld one blessing, even to the giving of His Son, who was sent down from heaven to redeem us.

His very goodness should prompt us to lay aside everything which dishonors His name. (Wrath (v. 20) all uncleanness of speech or thought, pride (v. 21)—all these must go, and will go, as we permit the Word to take root (be "engrafted") in our hearts and lives. Note that it is not enough to read the Word, or even to memorize it. It must take root and grow in our life.

II. Believe—But Do Not Forget to Work (2:14-17).

Saved by faith? Yes, we are, and in no other way; but the man who says he has faith in Christ will inevitably show the results of that faith in his life.

James is not in any way contradicting the teaching of Paul's epistles regarding justification by faith, but is clearly stating what must be true, "that a faith which does not result in works, i. e., in a manifestation of a true Christian life, externally and visibly, is not the kind of faith commanded by God, and constantly revealed in the New Testament as the only instrument for the appropriation of the redemption that is in Jesus Christ our Lord. There is no such thing as real, genuine, vital, living, Christian faith, except it has its fruits in the works of faith" (Wilbur M. Smith).

How that faith will show itself in the practical dealings of daily life is graphically presented in verses 15 and 16. Pious talk has always been very cheap, and it certainly accomplishes nothing. Real Christianity works.

III. Trust—But Do Not Boast of Tomorrow (4:13-17).

There is a strange religious atti-

tude which talks about faith as though it were something of which to boast, which encourages people not only to believe, but actually to presume. There is a radical difference between faith and presumption.

All Christians are subject to the temptation of talking about being "strangers and pilgrims" (Heb. 11:13) in this earth, and then planning their lives and their business as though everything will continue as it is through all eternity. It is right to plan, but every day we should plan subject to God's will, always realizing that this may be called into His presence to give an account of the deeds done in the flesh.

Every hour of life should find us ready to meet the Lord, and with all in readiness, so that our going may leave behind a clear testimony of faith in God, and of consistent Christian living.

IV. Be Honest—Without the Need of an Oath (5:12).

A Christian should never need to give an oath in the ordinary affairs of daily life. His life should be so transparently honest and consistently aboveboard that his word ("yea, yea, or nay, nay") will be "as good as his bond."

The Jews were accustomed to use formulas for oaths such as those mentioned in Matthew 5:33-37. They would have felt much at home in our day when there is so much dishonesty that people are constantly calling on God to witness to their truthfulness. Those who have least to do with Him and the worst records for dishonesty are most prone to thus seek to bolster their word.

What a striking contrast is the simple "yes" or "no" of the true Christian. Let us make our word always good, because it is the expression of the integrity of our lives.

It is well enough to have a good opinion of yourself, provided you live up to it.—G. Herbert.

A man should keep his friendships in constant repair.—Dr. Johnson.

REVIVAL AT CENTRAL CHURCH, HEBER SPRINGS

Central Methodist Church of Heber Springs closed a very successful two weeks' revival Sunday night, July 27, with twenty additions to the church. Rev. H. D. Tucker of Columbia, Mo., was the evangelist. Bro. Tucker is a strong gospel preacher and brought some very inspiring messages which were greatly enjoyed and appreciated by people of all the churches in Heber Springs. Rev. J. H. Smith is pastor, serving his eighth year at Central Church in Heber Springs.—Mrs. Lorene Houston, Sec'y.

THE WORK AT WATSON

On July 9, we moved into the parsonage that Watson Church bought. This church has been a station once before, but for the past few years it has been a half-time work. They bought a house already built. It has five rooms and two porches. We are indeed grateful for the work that was done by pastors who have had a part in helping to work out this situation. Certainly we are grateful to the Watson community as a whole for their loyalty in doing this work for God. Watson has raised salary along with this move.—Eldred Blakely.

The best sort of bravery is the courage to do right.—Louisa M. Alcott.

TO CHECK

MALARIA IN 7 DAYS
take **666**

EYE COMFORT

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

"Rendering a Service of Sincerity Since 1881"

Service!

At DRUMMOND'S you will find a Personal and Impartial Service one of sympathy and beauty at moderate cost. Our many years (since 1881) helping people in time of need qualifies us to handle complete arrangements if you so desire. Let us explain our pre-arranged funeral service.



BERNIE HOFF,
Secretary-Treasurer



BOYCE A. DRUMMOND,
Vice President
General Manager

PHONE

4-0251

For Day or Night Ambulance or Funeral Service

WE HAVE A BURIAL PLAN FOR EVERY MEMBER OF THE FAMILY

Air-Cooled, Completely Equipped

R. F. Drummond & Co.

FUNERAL DIRECTORS

1014 Main Street

ARKANSAS METHODIST ORPHANAGE

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

Mrs. B. F. Adams, Pine Bluff	\$50.00
Mr. and Mrs. O. G. Robinson, Des Arc, Rt. 1	1.00
Mrs. M. A. Turner, Casa, Ark., Rt. 1	2.00
Mr. A. C. Rogers, Magnolia	1.00
Susana Wesley Bible Class, First Church, Texarkana	5.00
—James Thomas, Supt.	

Cash and Carry
Does the Trick
At HOWARD'S

No Wait! No Bother!
No Misunderstanding!
Your LAUNDRY and
CLEANING is READY
ON TIME!

HOWARD'S Exclusive
BAG-O-WASH
LAUNDRY

The Biggest Laundry Value In Town!



The Entire Weekly Wash For Only—
\$1.39
BAG FULL

★ This Week's ★
Cleaning Special

MEN'S Wool SUITS **29¢**

Cleaning and Pressing

WOMEN'S Plain GARMENTS **39¢**

Cleaned and Pressed

Phone 7153 for Information

HOWARD'S

Laundry & Cleaners

Main Office and Plant

Broadway at 10th St.

Little Rock, Arkansas

WINFIELD MEMORIAL

OUR NEW MEMEBRS

Miss Dorothy Lillard, 2820 Izard, by letter.
Miss Predeta Webb, 3120 High, by letter.

OUR SYMPATHY

The sincere sympathy of the members of Winfield Church is extended to Mr. Lester Lowrey, one of our Stewards, whose father, John R. Lowrey, passed away August 1. Also to Mrs. Aubrey Woods and Mrs. Kenneth England, whose father, Mr. J. DeJoy, passed away on August 4.

OUR KNOWN SICK

Mrs. F. C. Faust, 105 Ridgeway.

CONGRATULATIONS

Mr. Thomas V. Harris and Miss Lola Mae Burt were married at the church Saturday, August 2, with Brother Foote performing the ceremony. They will make their home at 5314 "U" Stret.

Our congratulations and best wishes to them.

MRS. STEED RETURNS

Mrs. I. J. Steed, our Minister of Music, returned last week from Evanston, Illinois, where she attended the National Directors' Convention and Institute of Church and Choral Music at Northwestern University, July 20-25. She announces that the next choir practice will be the latter part of this month.

YOUNG WOMEN OF WINFIELD TO MEET

The members of the Young Women of Winfield will meet at the church next Monday night, August 11, at 7 o'clock to go to Boyle Park for their regular monthly meeting. A vesper service will be presented with Miss Eugenia Florian in charge and afterwards watermelon will be served. A short business session will be presided over by Mrs. Peyton Goden, Chairman.

WESLEYAN SERVICE GUILD

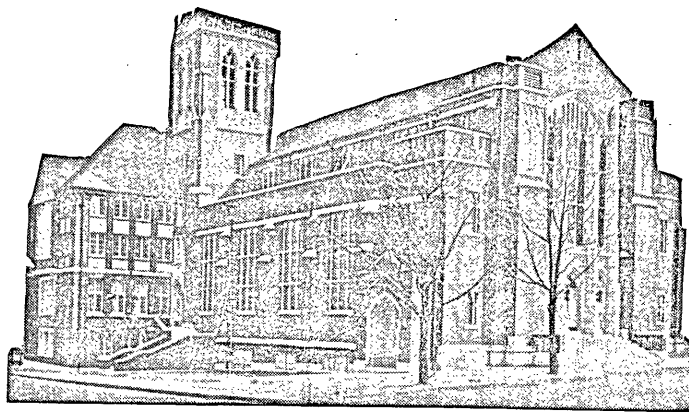
The Wesleyan Service Guild will have a vesper service and supper at Boyle Park next Tuesday evening, August 12. Members are to meet at the church at 6 o'clock and transportation will be provided. Miss Lila Ashby will be in charge of the vesper and Mrs. Ethel G. Wilson is in charge of arrangements. All business women of the church are invited.

HINTON CLASS LED ATTENDANCE

With 53 in attendance last Sunday, the Hinton Class led the Adult Classes in attendance. The Men's Class came second and members of this class are determined that they shall lead next Sunday. Four other classes that are doing a fine job in keeping up attendance during the summer are: The Wedding Ring, Fidelity, and Jenkins; all these are to be commended for their good work.

Let's keep at the job of "Beating the Summer Let-Down."

Your Church School needs your attendance during August. Let's reach the 600 mark next Sunday.



Sixteenth and Louisiana, Little Rock

"Where Old-Fashioned Friendliness Survives"

GASTON FOOTE

Minister

HAL H. PINNELL

Associate Minister

J. R. HENDERSON

Supt. Church School



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—NO SUMMER SLUMP UNLESS YOU SLUMP

11:00 A. M. MORNING WORSHIP—Sermon by the Pastor

6:30 P. M. Junior High, Senior, Young People' Leagues and the Young Adult Fellowship

THE SANCTUARY IS AIR-COOLED.

THE PASTOR'S MESSAGE

By GASTON FOOTE

The sixteenth chapter of Acts contains an arresting narrative. The writer, prior to the tenth verse, speaks of the people in the narrative as "they." Then suddenly he says "we." Heretofore he had written in the third person—now he writes in the first person.

There are three types of people—determined by the pronoun they use. There is the "I" type, self-assertive, bragging, boastful. There is the "They" type. With a sort of stand-offishness they say THEY run the government and THEY run the city and THEY run the church. Then there is the "We" type. They are the people who take their part of the responsibility, carry their load, share with their fellowmen in all the human enterprises about them.

The "we" type person is needed in a healthy democracy. This is my country. I have a responsibility to it. I am responsible for the good and for the evil (to some extent) that exists in my country. I ought to vote in its elections. I ought to make my opinions known. It is my country because I am a part of it.

The "we" type person is essential to the home. A real home is built upon co-operation—the co-operation of the father, the mother, the son, the daughter. In a real sense it is "our" home.

The "we" type person is essential to the church. Too many church members stand off and let other people do the work. They speak of "those people that run the church" and "they that fix the budget" and "they that run the Sunday school." The true churchman speaks of "our" church—"we" must pledge the budget—"we" must build the church. For the church is a fellowship and every fellow counts—or should.

METHODIST CHURCH

Christian Education
By HAL H. PINNELL

Church School Attendance

Last Sunday 588
A Year Ago 536

Department Reports

	Pres.	On Time	Cont.	Stay Ch.
Jr. Hi	42	38	20	35
Sr. Hi	55	46	47	43
Y. P.	56	45	15	35

Adult Report

	New Mem.	Att.
Hinton Class	0	53
Men's Class	0	47
Fidelity Class	0	40
Jenkins Class	0	34
Wedding Ring Class	4	34
Couples Class	0	33
Ashby Class	0	21
Friendship Class	0	18
Bullington Class	0	6
Young Men's Class	0	4
Adult Officers	0	7

Total..... 297

Fellowship Reports

Junior High	17
Senior High	29
Young People	30
Young Adult	46

YOUTH FELLOWSHIP PROGRAMS, AUG. 10—6:30 P. M.

Junior High Department: Leader, Miss Helen Dillahunt; subject, "Boy and Girl Relationships."

Senior High Department: Leader, Mr. L. H. Caldwell; subject, "Translations of the Bible."

Young People's Department: A book review, "A Voice In the Wilderness," Roy L. Smith; given by Mrs. Gaston Foote.

YOUNG ADULT FELLOWSHIP 6:30 P. M.

The Young Adult Fellowship program will be given at the Fourche Methodist Church Sunday evening. Mr. Norman Suggs will lead the vesper service and the subject is: "The Temple of the Out-of-Doors." The recreation and fellowship period will be directed by Mr. Dan Keeley. Refreshments will be served by the Fourche Church. Bro. Pinnell will preach at eight o'clock; his subject, "Lost In the Crowd."

You will want to see the newly completed and beautiful chapel, one of Winfield's mission projects.

SENIOR AND YOUNG PEOPLE SKATING PARTY

The Senior and Young People's Departments have been given the use of the El-Co-Nel Skating Rink, Thursday evening of this week. Mr. and Mrs. H. R. Coffman are paying for the use of the rink and they want every youth of Winfield to enjoy a full evening of recreation Thursday evening, 10:30 to 12.

Time is lent us to be laid out in God's service, and we cannot be too diligent in it, if we consider that time is precious, short, passing, uncertain, irrevocable when gone, and that for which we must be accountable.—Cowley.