

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 14, 1941

NO. 33

Let's Remember And Give Thanks

EVERY evening about nine o'clock down in an air raid shelter where six hundred people are huddled together for protection against falling bombs in London, one may hear this prayer read: "Under the shadow of Thy protecting love, O God our Father, we compose ourselves for sleep. Above us and around us are dangers, but Thou art nearer than all dangers, and we are not afraid. Thou art our Shelter and in Thee we find our rest . . . Give Thy divine protection to all the homes of London tonight. Be thou a home to those whose homes have been destroyed. Save all little children from harm and fear. Fold our loved ones in Thy sheltering love. Be with the brave men who are fighting for us on land and on sea and in the air, and with those who risk their lives for us in rescue and fire service. Preserve them even in the midst of danger, and save them in every time of temptation. Grant victory to righteousness and truth, we beseech Thee, and speedily end this and all wars. Till then, Our Father, give us loyalty, courage, understanding and love. Through Jesus Christ our Lord."

Here is a fact of present-day life that should call forth two very definite feelings in the heart of all Methodists in America—the feeling of sympathy and the feeling of gratitude. Our Methodist brethren in England have already lost more than 500 of their church houses, and there is no way of knowing how many of their homes have been destroyed by bombs. Surely it becomes us to have the very tenderest sympathy for those who are suffering these great losses. And then with our sympathy for our English brethren in their suffering should go a deeper feeling of gratitude to Almighty God that our own homes are still safe from air raids.

These Also Deserve Thanks

WE HAVE not given credit to all to whom credit is due for the success of the Arkansas Methodist when we have spoken our appreciation of the editor. Of course it would have been utterly impossible for Dr. Foote to do all the writing for the paper and at the same time take care of his pastorate. He manifested his ability as a leader when he gathered about him a capable staff of assistants who have been responsible for special pages each week. The names of these are well known to our readers but we list them here to recognize them for the fine work which they have done. They are: Rev. Mellen Fikes, Rev. Roy Bagley, Rev. Alton J. Shirey, Rev. Clem Baker, Rev. Ira Brumley, Mrs. J. R. Henderson, and Mrs. Kathleen Storey. As a labor of love these have worked faithfully and efficiently with Dr. Foote on every issue of the Methodist, and they are due no small measure of credit for the record which has been made. We would have them know that we appreciate their contribution and the fine spirit in which they have served. And this is a good place and a good time to say that the sacrificial and co-operative spirit which has enabled us to do so well this year with our church paper must be manifested by all of us in the days ahead if we expect to keep the Methodist going. We have demonstrated to ourselves that we can have a good paper and we have discovered the price at which such a paper can be had. It remains to be seen whether or not we will pay this price and thus keep the paper we all want.

In Appreciation

WITH this issue of the Methodist our readers will become fully aware of the fact that Dr. Gaston Foote is beginning a well deserved vacation which will take him away from editorial work for five weeks. The substitute editor for the first week feels that he can find no better subject for an editorial than Dr. Foote and his work, and so he is spreading on the front page some words of appreciation which could not appear here but for the Editor's absence.



DR. GASTON FOOTE, Editor
(on vacation till September 18)

With the going of Dr. A. C. Millar last fall Dr. Foote graciously offered to assume the editorship of the Methodist until an editor could be found. He was to take on this work in addition to his pastorate at Winfield Church and was to receive no salary for his services. More than eight months have passed since he began his labors as editor, and every Methodist in Arkansas by this time proclaims the Arkansas Methodist the best conference organ in our Church. How has this come about? What accounts for the marvelous success which the paper has had in these months? Of course Dr. Foote has had more to do with it than anybody else, and we are glad to recognize him as the secret of our success and as the inspiration of our achievement. The editorials with which he has covered the front page of the paper each week have always been interesting and helpful and, at times, have been deeply discerning and truly brilliant. They have been editorials worthy of any church paper. And then he has been able to secure excellent feature articles which have served the double purpose of giving variety and interest to the pages of the Methodist and of furnishing an outlet for the journalistic abilities of our preachers and laymen.

Methodist Giving In Arkansas

THE recent report of the treasurer of the General Commission on World Service of the Methodist Church for this fiscal year, which ended on May 31, had in it some interesting facts for every Methodist. For one thing, it showed that we Methodists in Arkansas gave 35 cents per member last year to General Benevolences. This means that we contributed 35 cents per member to all of the following great causes: Foreign Missions, Home Missions, Christian Education, Theological Schools, Administrative Fund, Church Extension, Temperance, Lay Activities, American Bible Society, Summer Assemblies and Federal Council of Churches. In some sections of the church the average is lower than this, and in other sections it is higher, the average for America being 53 cents per member.

We Methodists in Arkansas need to face two facts with regard to our per capita giving for Benevolences. In the first place, 35 cents per member is far too little for us to be giving. This does not represent our ability to give. While we are not the richest Methodists in the world, we are able to give far more than 35 cents per member to the causes which are represented in World Service. In the second place, our average per member is not worthy of nor adequate for the causes which World Service represents. We can never do the things expected of us as Methodists, we can never discharge our obligations and make the most of our opportunities so long as we give only 35 cents apiece each year to the greatest causes for which the Church stands. In these days God is giving to us the material substance with which to do big things, and "a great door and effectual is opened unto us" for service. Can we be satisfied in such a situation to give no more than 35 cents per member to World Service?

And So What?

IN RECENT issues of the daily papers of Arkansas there appeared rather showy advertisements under the heading—BEER PAYS ARKANSAS \$1,020,222.71 TAX FOR FISCAL YEAR. The advertisements went on to name the following public institutions which beer taxes help to support: Arkansas Service Bureaus, Arkansas Children's Home and Hospital, University of Arkansas Medical School, University Extension Service, Public Schools, Tuberculosis Sanatorium, Old Age Pensions, University Branch Agricultural Experiment Stations, Confederate Pensions, County Health Units, County Tuberculosis Fund, And State Board of Health. And then, lest somebody might fail to see the point in it, the advertisement added: "Beer Industry Lightens Burden of Arkansas Taxpayers."

And so what? Well, of course the brewers and the beer distributors have the feeling that such advertising will strengthen their cause by calling attention to the fine uses to which beer taxes are being put in Arkansas and by making the tax payers see that beer taxes make lighter other taxes. But, granting that such advertising is true to fact, granting that beer does bring in annually \$1,020,222.71 and that this amount goes to the support of the institutions named, does it have only the effect which the beer makers and beer distributors desire? One wonders just how many of the readers of these ad-

(Continued on Page Two)

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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

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Dr. C. M. Reves.

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OUR CHANCE TO HELP SOMEONE

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Christian Literature by
Methodist to THREE of
until Jan. 1, 1942.
DOLLAR for which you
Arkansas Methodist (until
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ABOUT PEOPLE

REV. EARL DuBOIS, pastor at Imboden, is doing the preaching in a meeting at Black Rock.

REV. J. M. TALKINGTON is doing the preaching in a series of services at his church at Quitman.

BISHOP JOHN C. BROOMFIELD of St. Louis spoke twice Sunday at the Leadership School at Mt. Sequoyah.

REV. JOHN F. TAYLOR has been assisting the pastor, Rev. Roy W. Bevan, in a meeting at Ingalls on the Hermitage Circuit.

DR. WARREN JOHNSTON, pastor of First Church, Little Rock, and Mrs. Johnston will leave Saturday for a vacation trip in Colorado.

REV. AND MRS. ARTHUR TERRY of Nashville, Ark., are rejoicing over the birth of a daughter, Elizabeth Ann, who arrived on Aug. 7.

CHAPLAIN WM. F. OVERHULSER filled the pulpit at Douglasville Sunday morning and at Geyer Springs in the evening for the pastor, Rev. Curtis Williams.

REV. J. L. PRUITT, pastor at Levy, Mrs. Pruitt, their daughter, Mrs. Nell Herman and Miss Ruth Pruitt, have returned from a vacation trip to El Paso, Texas, and Old Mexico.

REV. W. D. GOLDEN, pastor of the Goodfaith-Faith Charge, Pine Bluff District, called Saturday. He is enjoying the work on his charge and things are moving along in fine shape.

MR. JOHN SUMMERS, minister of music at Summer First Church, Little Rock, is spending the summer in New York City, and is working toward his Master's Degree in Music at Columbia University.

REV. J. L. LEONARD has been busy preaching in and around Little Rock for pastors who are on vacation. He is now in position to assist in revival work and may be reached at 2123 Valmar, Little Rock.

CHAPLAIN JESSE L. PITTARD was guest speaker at the Pulaski Heights Church Sunday morning and Chaplain Joe A. Gray will fill the pulpit Sunday, August 17. Rev. Fred R. Harrison, pastor, is on his vacation.

REV. R. S. HAYDEN, pastor at Conway, has been granted a month's vacation by his church and will spend it with his family at their summer cabins near Mountain View. Dr. J. M. Williams, Dr. J. D. Hammons and Mr. J. J. Harrison will fill the pulpit during his absence.

WRITING from Dallas in his own hand to Dr. C. M. Reves, under date of August 8, Bishop Charles C. Selesman said "We came to my daughter's home yesterday . . . We plan to go to Colorado after a brief stop in Oklahoma City. . . . I am weak but gaining in strength and appetite."

REV. AND MRS. JOHN B. COBB, missionaries of the Methodist Church, temporarily returned from Japan, are now in charge of the Japanese Methodist Church in Spokane, Wash., the only organized religious project among the city's Japanese population of between 300 and 400 residents. This is the first time that an American pastor has served this church.

SYRACUSE-IN-CHINA, the missionary educational and medical project conducted in Chungking, West China, by the faculty, students and graduates of Syracuse University, still carries on despite the serious recent bombing of the Chungking Methodist Hospital and the Chungking Methodist Boys' High School building, the seat of that missionary enterprise. The staff of Syracuse-in-China is directed by Rev. William A. McCurdy, of Two Harbors, Minn., and Rev. Chester B. Rappe of Evanston, Ill. Syracuse University first began its service in China in 1905 in conjunction with the missionary agencies of the Methodist Church.

REV. DAVID CONYERS, a graduate of Hendrix College, closed a three days' course for young people last week at the Lake Street Methodist Church with twelve credits, six from Lake Street and six from Yarbro-Promised Land churches. The school was sponsored by Yarbro-Promised Land churches.

MR. RUSSELL COLGATE, president of the International Council of Religious Education, died suddenly on July 31 from a heart attack. He was one of the outstanding Christian laymen of the present generation in his devotion to the cause of Christian education. As well as being president and a trustee of the International Council of Religious Education, he was president of the International Association of Presbyterians, president of the Board of Trustees and member of the finance committee of the New Jersey Council of Religious Education, president and trustee of the Religious Education Foundation, a Trustee of Colgate University and vice-president and a trustee of the Colgate-Rochester Divinity School. He was also superintendent of the Sunday school in his home church, the North Orange Baptist Church of Orange, New Jersey. He was a director in the Colgate-Palmolive Peet Co.

WE ARE in receipt of a copy of the Christian Enterprise from Miss Nellie Dyer which is published by the Philippine Federation of Evangelical Churches. This number is the Methodist number and is the third in a series dedicated to the life and progress of the various Evangelical groups in the Philippines. The editor says: "Two important considerations prompted us to issue these special numbers. One is information. Forty years have already elapsed since Protestantism came to this country. Much of that which happened forty years ago in various parts of the Philippines is surely unknown to the present generation of younger church people. Hence there is need of informing them about the background of their faith. It is our purpose therefore to meet that need in the issuance of these special numbers." There is an article by Bishop Edwin F. Lee, bishop in charge of that area, and articles by other Methodist leaders giving information on the church and its work.

THE CHURCH OF OUR DREAMS

What kind of church do we want ours to be? Let's all be determined with the help of God to make it "The church of the warm heart," of the "open mind," of the "adventurous spirit," the church that cares, that heals hurt lives, that comforts old people, that challenges youth, that knows no division of culture or class, geographical, social or political; the church that inquires as well as affirms, that looks forward as well as backward; the church of the Master, the church of the people; the high church, the broad church, the low church, the high as the ideals of Jesus, broad as the love of God, low as the humblest human; a working church, a worshipping church, a winsome church; a church that interprets the truth in terms of its times, and challenges its own times in terms of the truth; a church that inspires courage for the present life and hope for the life to come; a church of all good men, the church of the "Living God." If this is the church of our dreams let's do our best to make, our dreams come true. God bless our church.—Don J. Horton in North Carolina Christian Advocate.

A PRAYER

O God our Father, to whom the darkness and the light are both alike, we thank Thee for Thy guardian care in the watches of the night and Thy loving guidance day by day. Because the night is dark and we are far from home, we need the comfort of Thy presence. Keep us from dangers seen and unseen; protect us from enemies known and unknown. By Thy grace may we never be found wanting in any hour of crisis because Thou hast promised never to leave or forsake us. We ask it in the Name of Jesus Amen.—The Messenger.

THE CHURCH WORKSHOP

H. MELLE FIKES, Editor

BROADCAST FROM LONDON

Daphne du Maurier, the writer, who in private life is the wife of Brigadier-General Frederick A. M. Browning, in a recent broadcast from London said these significant things:

"The extraordinary thing is that we don't regret the past. We don't hanker after things that are gone; and in spite of much suffering and sorrow everywhere, separation and breaking up of homes, I believe this to be the spirit of everybody here in Britain. We've done with the past, it's closed forever. We look to the future.

"You see, with houses collapsing around us every day like packs of cards, we begin to see that for years we've put a false value on possessions. These things can go, but we ourselves are not destroyed. Food may be scarce, but we enjoy our meals more. Life for every one of us is becoming an adventure again. Day by day we make discoveries. Strange and terrible though the thought may be, it has taken a war to do this for us. We are neighborly now, when once we were snobbish and cold. We live in one another's houses, share each other's lives. Greater destruction in out-towns has wrought deeper sympathy and understanding between men and women in these towns. A spirit of comradeship has been born between us, a desire to help, to share and to bear one another's burdens. We're forgetting our shyness, our pride and our reserve. We're learning to give instead of to get. War, in fact, is becoming more and more a personal challenge to us all."

SO NEAR

Thou art so near, O Christ,
That I must push Thee aside
Or follow close after.

So near
That Thou dost know each thought of mine,

Dost hear unuttered prayers of mine,
Dost know my every need,
Dost see my every deed,

So near
That Thou art part of me,
And I must look to Thee
In life for breath;

For life in death!—Mrs. W. O. Carlson,
in Religious Telescope.

WE WOULD SEE JESUS

I have proclaimed of
Emancipation that the
shading brought out
the strong of Abraham
Lincoln. Every thought, argument
and illustration from the opening
sentence to the closing peroration
should bring out the secret face of
Jesus Christ.—United Presbyterian.

ARTICLES YOU MUST NOT MISS

In the Pastor for August:
"Using Direct Mail," by the
Rev. Henry G. Budd, Rochester,
New York; "Keeping Them in
the Fold," by Dr. H. Hughes
Wagner, Springfield, Massa-
chusetts; "Pioneering in Exten-
sion Work," by the Rev. J. A.
Gatlin, Morrilton, Arkansas;
"Unified Budget System on a
Charge," by the Rev. W. Q.
Grigg, Catawba, N. Carolina.

I Know Him

Years ago lived the wise teacher Bengel whose beautiful life was a marvel to his students. Some of them resolved to know the secret of it; so one of their number hid in the study where the old professor spent his evenings.

It was late when the teacher came in. He was very tired, but he sat down and spent an hour with his Bible. Then he bowed his head in a secret prayer and finally closing the Book of books, he said,

"Well, Lord Jesus, we're on the same old terms."

To know him is life's highest attainment; and at all costs, every Christian should strive to be "on the same old terms with him."

The reality of Jesus comes as a result of secret prayer, and a personal study of the Bible that is devotional and sympathetic. Christ becomes more real to the one who persists in the cultivation of his presence.

Comfort Amid Bomb And Blackout In London

(This paraphrased rendition of the famous "Lead Kindly Light" has been sung nightly in a bomb shelter in London, 150 feet below the surface.)

Lead Kindly Light amid encircling gloom

Lead Thou me on.

The night is dark and I am far from home

Lead Thou me on.

The Light I know, refuses now to shine

Reach forth Thy hand and I will give Thee mine.

Lead Kindly Light—amid destruction's dust

Lead Thou me on.

Light of the world, in Thee alone I trust

Lead Thou me on.

The garish fires that drop from war-cursed skies

Increase the dark amid the victim's cries.

Lead Kindly Light—when all the world is black

Lead Thou me on.

One step of Light—my faith will never slack

Lead Thou me on.

Not Light alone for Thou art by my side;

Thy steps are Light, in them I will abide.

Lead Kindly Light—what'er may be my fate

Lead Thou me on.

The bomb may crash, but I will never hate

Lead Thou me on.

One thing I know, to love is true;

I'll pray, forgive, they know not what they do.

GROWTH OF A DYNAMIC CHRISTIAN LIFE

1. Pray.
2. Think.
3. Talk to wise people but do not regard their decision as final.
4. Beware of the bias of your own will but do not be too much afraid of it. God never unnecessarily thwarts a man's nature and likings, and it is a mistake to think that His will is in line of the disagreeable.
5. In the meantime do the next thing (for doing God's will in small things is the best preparation for knowing it in great).
6. When decision and action are necessary, go ahead.
7. Never reconsider the decision when it is finally acted upon.
8. You will probably not find out until afterward, perhaps long afterward, that you have been led at all.—Henry Drummond, from the Methodist Layman.

A POET'S VISION

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face."

—William Cowper.

PERSONAL WORK

Thomas Bone says that doing personal work is like threading a needle:

1. Take one in hand at a time.
2. Look straight in the eye and see that it is open.
3. Take a thread adapted to the eye. Let the thread of your discourse suit the eye of the understanding.
4. Make the thread very pointed.
5. Bring it into personal contact.
6. See that it is fully entered.
7. Draw it gently, and finish with a knot in the thread—a text of Scripture.—From The Methodist Layman.

SOME HARD THINGS TO DO

To apologize,
To begin again,
To admit error,
To be unselfish,
To face a sneer,
To be considerate,
To endure success,
To keep on trying
To profit by mistakes,
To forgive and forget,
To think and then act,
To keep out of the rut,
To make the best of little,
To shoulder deserved blame,
To subdue an ugly temper,
To maintain a high standard,
To recognize the silver lining,
—but it always pays in the end.

—Selected.

"AWAKE THOU THAT SLEEPEST"

"It is incredible, yet it is an appalling fact nevertheless that in America, land of churches, fifteen million of our youth are growing up without any religious training whatever."—Dr. Roy G. Ross in the Pastor, for August.

LIVING MUSIC—LIVING CHURCH

"Hymns should be chosen that the congregation really can sing and will enjoy singing. Then with the choir setting an inspiring tempo and instilling a spirit of enthusiasm into the music, the audience will want to join. It will be found that the singing congregation is the living congregation. When a church dies you may be sure that it was its music which died first."—Carl Hjortsvang, in The Amateur Choir Director.

THE UNITY OF ALL THINGS

"Complete logical consistency on a large scale is a rare achievement—and, judged by results, may not even be altogether desirable. Yet something very deep in the mind is satisfied when we find ourselves at a standpoint which permits us to become, if not 'speculators of all time and existence,' at least aware of the fact that there is unity to things. It is something to see that there is a Great Design, even although many of the details of the design escape us. It both inspires me and awes me to realize that a design so inconceivably vast has a place for a life even so seemingly insignificant as mine."—Dr. Edwin Lewis, in A New Heaven and a New Earth.

FIELD OF SERVICE

Twenty years ago, Christian missionaries of various denominations in Mexico were practically compelled to cease their religious work because of what seemed to be communistic influences in the government. The trend seems to observers to be changed today, and various national religious groups are asking for well-trained missionaries from the United States to work with soldiers, students, and in the churches. The Presbyterian Church recently sent a deputation to Mexico at the request of Mexican Presbyterians and they report that "the opportunity for missionary work in Mexico is now the greatest since the field was entered seventy years ago."

RETROSPECT!

My grandpa notes the world's
worn cogs
And says we're going to the
dogs.
His grandpa in his house of
logs
Said things were going to the
dogs.
His grandpa in the Flemish
bogs
Said things were going to the
dogs.
His grandpa in his hairy togs
Said things were going to the
dogs.
But this is what I wish to state:
The dogs have had an awful
wait!—Ex.

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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

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Syracuse-in-China is directed by Rev. William
A. McCurdy, of Two Harbors, Minn., and Rev.
Chester B. Rappe of Evanston, Ill. Syracuse
University first began its service in China in
1905 in conjunction with the missionary agencies
of the Methodist Church.

REV. DAVID CONYERS, a graduate of Hend-
rix College, closed a three days' course for
young people last week at the Lake Street
Methodist Church with twelve credits, six from
Lake Street and six from Yarbrow-Promised Land
churches. The school was sponsored by Yar-
bro-Promised Land churches.

MR. RUSSELL COLGATE, president of the
International Council of Religious Educa-
tion, died suddenly on July 31 from a heart at-
tack. He was one of the outstanding Christian
laymen of the present generation in his devotion
to the cause of Christian education. As well as
being president and a trustee of the Interna-
tional Council of Religious Education, he was
president of the International Association of
Daily Vacation Bible Schools, Chairman of the
Board of Trustees and member of the finance
committee of the New Jersey Council of Re-
ligious Education, president and trustee of the
Religious Education Foundation, a Trustee of
Colgate University and vice-president and a
trustee of the Colgate-Rochester Divinity School.
He was also superintendent of the Sunday school
in his home church, the North Orange Baptist
Church of Orange, New Jersey. He was a direc-
tor in the Colgate-Palmolive Peet Co.

WE ARE in receipt of a copy of the Christian
Enterprise from Miss Nellie Dyer which is
published by the Philippine Federation of Evan-
gelical Churches. This number is the Methodist
number and is the third in a series dedicated
to the life and progress of the various Evangeli-
cal groups in the Philippines. The editor says:
"Two important considerations prompted us to
issue these special numbers. One is information.
Forty years have already elapsed since Protes-
tantism came to this country. Much of that which
happened forty years ago in various parts of the
Philippines is surely unknown to the present
generation of younger church people. Hence
there is need of informing them about the back-
ground of their faith. It is our purpose there-
fore to meet that need in the issuance of these
special numbers." There is an article by Bishop
Edwin F. Lee, bishop in charge of that area, and
articles by other Methodist leaders giving in-
formation on the church and its work.

THE CHURCH OF OUR DREAMS

What kind of church do we want ours to be?
Let's all be determined with the help of God to
make it "The church of the warm heart," of the
"open mind," of the "adventurous spirit," the
church that cares, that heals hurt lives, that
comforts old people, that challenges youth, that
knows no division of culture or class, geographi-
cal, social or political; the church that inquires
as well as affirms, that looks forward as well as
backward; the church of the Master, the church
of the people; the high church, the broad church,
the low church, high as the ideals of Jesus, broad
as the love of God, low as the humblest human;
a working church, a worshiping church, a win-
some church; a church that interprets the truth
in terms of its times, and challenges its own
times in terms of the truth; a church that in-
spires courage for the present life and hope for
the life to come; a church of all good men, the
church of the "Living God." If this is the church
of our dreams let's do our best to make, our
dreams come true. God bless our church.—Don
J. Horton in North Carolina Christian Advocate.

A PRAYER

O God our Father, to whom the darkness and
the light are both alike, we thank Thee for Thy
guardian care in the watches of the night and
Thy loving guidance day by day. Because the
night is dark and we are far from home, we need
the comfort of Thy presence. Keep us from
dangers seen and unseen; protect us from ene-
mies known and unknown. By Thy grace may
we never be found wanting in any hour of crisis,
because Thou hast promised never to leave us
or forsake us. We ask it in the Name of Jesus.
Amen.—The Messenger.

THE CHURCH WORKSHOP

H. MELLE FIKES, Editor

BROADCAST FROM LONDON

Daphne du Maurier, the writer, who in private life is the wife of Brigadier-General Frederick A. M. Browning, in a recent broadcast from London said these significant things:

"The extraordinary thing is that we don't regret the past. We don't hanker after things that are gone; and in spite of much suffering and sorrow everywhere, separation and breaking up of homes, I believe this to be the spirit of everybody here in Britain. We've done with the past, it's closed forever. We look to the future.

"You see, with houses collapsing around us every day like packs of cards, we begin to see that for years we've put a false value on possessions. These things can go, but we ourselves are not destroyed. Food may be scarce, but we enjoy our meals more. Life for every one of us is becoming an adventure again. Day by day we make discoveries. Strange and terrible though the thought may be, it has taken a war to do this for us. We are neighborly now, when once we were snobbish and cold. We live in one another's houses, share each other's lives. Greater destruction in out-towns has wrought deeper sympathy and understanding between men and women in these towns. A spirit of comradeship has been born between us, a desire to help, to share and to bear one another's burdens. We're forgetting our shyness, our pride and our reserve. We're learning to give instead of to get. War, in fact, is becoming more and more a personal challenge to us all."

SO NEAR

Thou art so near, O Christ,
That I must push Thee aside
Or follow close after.
So near
That Thou dost know each thought of mine,
Dost hear unuttered prayers of mine,
Dost know my every need,
Dost see my every deed,
So near
That Thou art part of me,
And I must look to Thee
In life for breath;
For life in death!—Mrs. W. O. Carlson,
in Religious Telescope.

WE WOULD SEE JESUS

I have seen the Proclamation of Emancipation so written that the shading of the letters brought out the strong, sad face of Abraham Lincoln. Every thought, argument and illustration from the opening sentence to the closing peroration should bring out the secret face of Jesus Christ.—United Presbyterian.

ARTICLES YOU MUST NOT MISS

In the Pastor for August: "Using Direct Mail," by the Rev. Henry G. Budd, Rochester, New York; "Keeping Them in the Fold," by Dr. H. Hughes Wagner, Springfield, Massachusetts; "Pioneering in Extension Work," by the Rev. J. A. Gatlin, Morrilton, Arkansas; "Unified Budget System on a Charge," by the Rev. W. Q. Grigg, Catawba, N. Carolina.

I Know Him

Years ago lived the wise teacher Bengel whose beautiful life was a marvel to his students. Some of them resolved to know the secret of it; so one of their number hid in the study where the old professor spent his evenings.

It was late when the teacher came in. He was very tired, but he sat down and spent an hour with his Bible. Then he bowed his head in a secret prayer and finally closing the Book of books, he said,

"Well, Lord Jesus, we're on the same old terms."

To know him is life's highest attainment; and at all costs, every Christian should strive to be "on the same old terms with him."

The reality of Jesus comes as a result of secret prayer, and a personal study of the Bible that is devotional and sympathetic. Christ becomes more real to the one who persists in the cultivation of his presence.

Comfort Amid Bomb And Blackout In London

(This paraphrased rendition of the famous "Lead Kindly Light" has been sung nightly in a bomb shelter in London, 150 feet below the surface.)

Lead Kindly Light amid encircling gloom

Lead Thou me on.

The night is dark and I am far from home

Lead Thou me on.

The Light I know, refuses now to shine

Reach forth Thy hand and I will give Thee mine.

Lead Kindly Light—amid destruction's dust

Lead Thou me on.

Light of the world, in Thee alone I trust

Lead Thou me on.

The garish fires that drop from war-cursed skies

Increase the dark amid the victim's cries.

Lead Kindly Light—when all the world is black

Lead Thou me on.

One step of Light—my faith will never slack

Lead Thou me on.

Not Light alone for Thou art by my side;

Thy steps are Light, in them I will abide.

Lead Kindly Light—whate'er may be my fate

Lead Thou me on.

The bomb may crash, but I will never hate

Lead Thou me on.

One thing I know, to love is true;

I'll pray, forgive, they know not what they do.

GROWTH OF A DYNAMIC CHRISTIAN LIFE

1. Pray.
2. Think.
3. Talk to wise people but do not regard their decision as final.
4. Beware of the bias of your own will but do not be too much afraid of it. God never unnecessarily thwarts a man's nature and likings, and it is a mistake to think that His will is in line of the disagreeable.
5. In the meantime do the next thing (for doing God's will in small things is the best preparation for knowing it in great).
6. When decision and action are necessary, go ahead.
7. Never reconsider the decision when it is finally acted upon.
8. You will probably not find out until afterward, perhaps long afterward, that you have been led at all.—Henry Drummond, from the Methodist Layman.

A POET'S VISION

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face."

—William Cowper.

PERSONAL WORK

Thomas Bone says that doing personal work is like threading a needle:

1. Take one in hand at a time.
2. Look straight in the eye and see that it is open.
3. Take a thread adapted to the eye. Let the thread of your discourse suit the eye of the understanding.
4. Make the thread very pointed.
5. Bring it into personal contact.
6. See that it is fully entered.
7. Draw it gently, and finish with a knot in the thread—a text of Scripture.—From The Methodist Layman.

SOME HARD THINGS TO DO

To apologize,
To begin again,
To admit error,
To be unselfish,
To face a sneer,
To be considerate,
To endure success,
To keep on trying
To profit by mistakes,
To forgive and forget,
To think and then act,
To keep out of the rut,
To make the best of little,
To shoulder deserved blame,
To subdue an ugly temper,
To maintain a high standard,
To recognize the silver lining,
—but it always pays in the end.

—Selected.

"AWAKE THOU THAT SLEEPEST"

"It is incredible, yet it is an appalling fact nevertheless that in America, land of churches, fifteen million of our youth are growing up without any religious training whatever."—Dr. Roy G. Ross in the Pastor, for August.

LIVING MUSIC—LIVING CHURCH

"Hymns should be chosen that the congregation really can sing and will enjoy singing. Then with the choir setting an inspiring tempo and instilling a spirit of enthusiasm into the music, the audience will want to join. It will be found that the singing congregation is the living congregation. When a church dies you may be sure that it was its music which died first."—Carl Hjortsvang, in The Amateur Choir Director.

THE UNITY OF ALL THINGS

"Complete logical consistency on a large scale is a rare achievement—and, judged by results, may not even be altogether desirable. Yet something very deep in the mind is satisfied when we find ourselves at a standpoint which permits us to become, if not 'speculators of all time and existence,' at least aware of the fact that there is unity to things. It is something to see that there is a Great Design, even although many of the details of the design escape us. It both inspires me and awes me to realize that a design so inconceivably vast has a place for a life even so seemingly insignificant as mine."—Dr. Edwin Lewis, in A New Heaven and a New Earth.

FIELD OF SERVICE

Twenty years ago, Christian missionaries of various denominations in Mexico were practically compelled to cease their religious work because of what seemed to be communistic influences in the government. The trend seems to observers to be changed today, and various national religious groups are asking for well-trained missionaries from the United States to work with soldiers, students, and in the churches. The Presbyterian Church recently sent a deputation to Mexico at the request of Mexican Presbyterians and they report that "the opportunity for missionary work in Mexico is now the greatest since the field was entered seventy years ago."

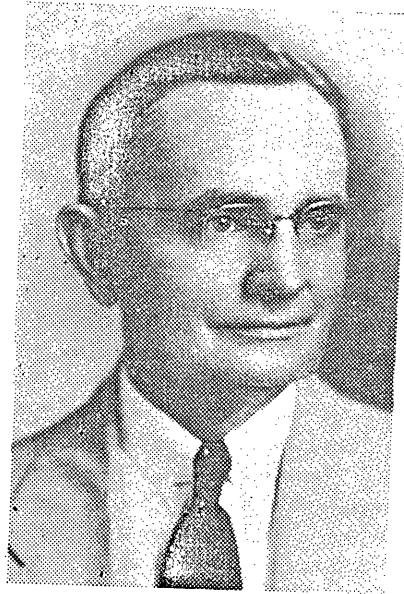
RETROSPECT!

My grandpa notes the world's worn cogs
And says we're going to the dogs.
His grandpa in his house of logs
Said things were going to the dogs.
His grandpa in the Flemish bogs
Said things were going to the dogs.
His grandpa in his hairy togs
Said things were going to the dogs.
But this is what I wish to state:
The dogs have had an awful wait!—Ex.

A Trip To Mexico By Auto

By CLEM BAKER

IF ONE sees Old Mexico as it has been for the last 400 years he should make the trip down there as soon as possible. Mexico City and all the towns along the highway are rapidly becoming modernized. There will be plenty of Old Mexico left for another 100 years but one would have to find it on foot or burrow rather than by auto on modern highways.



REV. CLEM BAKER,
Executive Secretary, Board of Education,
Little Rock Conference

Leaving Fayetteville on July 8th and driving through Muskogee and Dallas, Mrs. Baker and I spent the first night at Waco and the second night at Laredo, Texas. The distance from Little Rock to Laredo is 745 miles and it is only a few miles further from Fayetteville. At Laredo we picked up our Aunt Leona (Mrs. W. T. Cone of Laferia, Texas). Mrs. Cone had made this same trip by auto four years ago and rather insisted upon paying for a guide to drive until we returned to Laredo. I insisted that I could drive a car through the mountains as well as any Mexican and persuaded her to wait until we got to Mexico City. Imagine my chagrin a few hours later when I ran into a ditch and tore the metal binder off my right running board while trying to inspect a flock of Mexican sheep and negotiate a mountain curve at the same time. Being in the "dog house" after that I kept my eyes on the road and let the women do the looking so that we had no further accidents on the entire trip.

It took us about an hour Thursday and \$1.50 to get past the custom officers on both sides of the international bridge. I found that the only credential necessary was the yellow receipt card they give you at home when you purchase your automobile license. Thursday morning we drove the 146 miles from Laredo to Monterey. One can make this drive as quickly as any similar road in the states in spite of ascending some 500 feet at Laredo to 2,000 feet elevation at Monterey. We spent Thursday afternoon seeing the sights of Monterey and driving twenty-five miles to Horse Tail Falls where the last mile up the mountain had to be negotiated on a Mexican burrow. You should have seen Mrs. Baker riding a little donkey.

Friday morning we were up early only to find there was not a drop of gasoline for sale in Monterey with 250 miles behind us since we had purchased any and 80 miles ahead of us to the next filling station. This seemed unusual since Monterey has a population of 175,000 and is a modern city. Many tourists stayed over waiting for a new supply of gasoline, but we rather fearfully started out and by coasting down the hills reached the first station safely and purchased all our tank would hold. Our destination for Friday night was Vallez, 322 miles from Monterey. The road was good and

only a few mountains to climb, but since we were to cross the Tropic of Cancer into the Torrid Zone and to pass through banana fields, see tens of thousands of dollars worth of orchids growing beside the road, watch the parrots as they flew screaming across the highway and many other things of interest we took our time. We arrived at Vallez at 6:00. This little city is in the Torrid Zone and has an elevation of only 300 feet. I expected it to be almost unbearably hot; however, it was the coolest night we had since leaving Fayetteville, explained by the fact that a cooling rain came in about dark and the breezes came in from the Gulf of Mexico just eighty miles away.

Our night in Vallez was made more pleasant by meeting a number of other delegates en route to the World's Convention. Among those were Forest Dudley and party, including Dr. E. Stanley Jones, and Rev. Horace Williams and family, representing our General Board at Nashville. Saturday morning we were up early and ready for the most thrilling part of our trip, which is a 300 mile stretch from Vallez to Mexico City and includes a five-mile drive in which one reaches an elevation of 8,400 feet and negotiates 3,111 reverse curves. I had driven over the Rockies where we had reverse curves, but out there we go right on over the mountains. In Mexico you go with the mountains, hence, a longer stretch of mountain driving. We found this mountain road in perfect shape and missing the fogs and mountain slides which sometimes hold up traffic, we came out on the central plains of Mexico about 100 miles before we reached the city and sailed along at 60 miles an hour until we reached the city. We had taken three days to drive the 765 miles from Lorado to Mexico City, but upon our return trip we easily made the same trip in two days without any night driving. The Mexican Government deserves great praise for the condition in which they keep this highway. I know of no 765 mile stretch of road in the states any better kept. All through the mountains the Government has soldier barracks spaced about 20 miles apart. Between these barracks, soldiers on foot patrol the road every day and every two hours other soldiers go over the road on motorcycles. The road is patrolled, not to protect tourists from highway robberies because I discovered that at the present time one is safer from this trouble there than in the United States. The purpose of the soldiers is to watch for rocks falling on the highway and to help tourists in case they should be in trouble.

As we entered the outskirts of Mexico City we were halted by a splendid Mexico officer who gave us a guide free to drive us to any part of the city we wanted to go for the night. This is just one feature of the many courtesies the Mexican people are extending to tourists. This guide proved so intelligent and courteous that Mrs. Cone employed him to drive us the remainder of the time we were in Mexico City and surrounding towns.

We arrived in Mexico City Saturday afternoon, July 12, and left Monday morning, July 21st. Four days of this time was spent at the Convention. The rest was spent seeing the sights. We spent two days on the trip down to Cuernavaca and Taxco, 100 miles southwest of Mexico City. These are two of the most interesting towns in Mexico. Another day and a half we spent on a trip to Puebla, the city of tiles. The rest of our time was spent in seeing the sights of Mexico City and surrounding country, including the floating gardens, the pyramids, public markets, Chapultepec Park and Castle and scores of great Catholic cathedrals. We missed the "bull fight" which they say in Mexico is supported largely by American patronage. We left Mexico City July 21st. Monday night we spent again at Vallez, Tuesday night at Laredo, Wednesday night we drove the 150 miles from Laredo down in the valley where we spent the afternoon and night with Mrs. Cone and Thursday and Friday we drove the 300 miles from Laferia to Little Rock. In another article we will

give an account of the Convention which was the real purpose of our going to Mexico.

Some Side Lights On Our Trip

The sentiment in Mexico is with the American people in the present world crisis. I have not been so courteously treated on any trip as I was while there.

If one has only a few days to spend in Mexico City it is well worth the \$4.00 which a guide charges for his service. The guides are under the supervision of the government and well versed in the history of Mexico, know all the interesting sights, are expert mechanics and are excellent drivers.

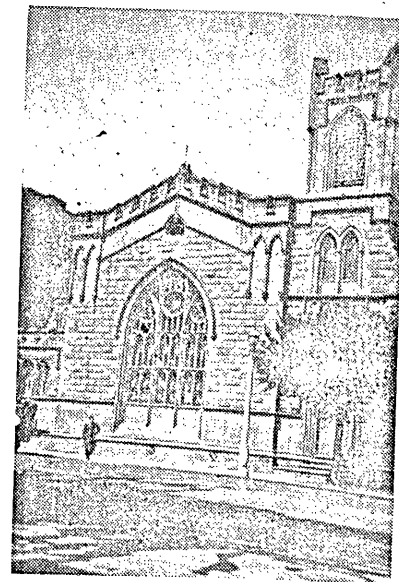
On the whole, Mexico is the most interesting and beautiful country I have seen. In and around Mexico City the weather, even in July, was practically perfect. It rained but little while we were there. We wore our coats through the day and slept under blankets every night.

Most of the plowing is still done by a yoke of oxen pulling a crooked stick. With the assistance of my guide, I persuaded an Indian farmer to let me plow a row of corn. I held on to the stick while he drove the oxen. I succeeded in covering up most of his corn but he was doing about the same thing. It didn't make much difference since his wife and flock of children were always following him uncovering the corn.

The American dollar this summer was worth \$4.85 in Mexico money. It made one feel rather prosperous to have so many dollars in his pocket but then it took more dollars to pay for things purchased, hence, I found it cost about the same to travel in Mexico as it does in the States if one secures the same type of accommodation.

In Mexico City I found an old schoolmate of Vanderbilt days in Dr. Milton C. Davis, who has been a missionary for a number of years and is now director of the Union Theological Seminary in Mexico City. He was one of the chief interpreters for the World Convention.

In Vuernavaca I was entertained in the home of Dr. W. A. Ross, who for thirty-five years has been a Presbyterian Missionary and is now a teacher in the Presbyterian Seminary. Dr. Ross is an Arkansas man and was my teacher in Beauvoir College in Wilmar, Arkansas forty years ago. I had not seen him in these forty



Bolderas Street Methodist Church, Mexico City,
(where sessions of the World's Sunday
School Convention were held).

years but picked him out of a crowd of 300 seated in the dining room in the modern Chuna Vista Hotel in Cuernavaca. Few men have made such a great contribution to Evangelical Christianity. Out of his modest salary of \$65.00 per month he has purchased his own home in Cuernavaca where he plans to spend the remainder of his life after he retires in two years.

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

Idleness is a constant sin, and labor is a duty. Idleness is the devil's home for temptation and for unprofitable musings; while labor profiteth others and ourselves.—Baxter.

Ideas go booming through the world louder than cannons. Thoughts are mightier than armies. Principles have achieved more victories than horseman or chariots.—Pavton.

Meditation is the life of the soul; action is the soul of meditation; honor is the reward of action; so meditate, that thou mayest do; so do, that thou mayest purchase honor; for which purchase, give God the glory.—Quarles.

Meekness is love at school, at the school of Christ. It is the disciple learning to know and fear, and distrust himself, and learning of him who is meek and lowly in heart, and so finding rest to his soul.—J. Hamilton.

If you cannot pray over a thing, and cannot ask God to bless you in it, don't do that thing. A secret that you would keep from God is a secret that you should keep from your own heart.

THE SIGN

By GEO. A. FREEMAN

A young Roman Christian knocked quietly on the door of a low house at the end of a dark alley in the ancient city of Rome. Across the city the golden palace of Nero was ablaze with lights; but here it was very dark, and only a little crack of light by the door showed that anyone was within. The doorkeeper knew Marcus and admitted him, and then the door was shut again and barred. Because of the intense feeling against the Christians, and the severe persecution through which they were passing, it was necessary that no one be admitted to the forbidden meetings but those who belonged there.

"We must have a symbol, a password," thought Marcus. "Some word or sign known to us alone." What could it be? The cross had been suggested but that was too well known. As they sat down to the meal which they ate together, Marcus saw that the center dish was a baked fish. The words of the Master, familiar to them all, came to his mind: "Follow me, and I will make you fishers of men." As he thought the letters of the Greek word for fish took shape before his mind—I, ch, th, u, s—and as he saw them the letters became words, plain and clear—"Iesus Christes, theou vios, Soteriss."

He started up with a cry, "That is it," he said, "that shall be our password and our sign—Ichthus—Jesus Christ, Son of God, Saviour."

May that not be the reason why there have been found drawn on the walls of the places where those early "followers of the way" met, the pictured outlines of a fish—the sign that became their symbol, their challenge and their inspiration?

POEM OF THE WEEK

The Larger Prayer

At first I prayed for Light:
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day.

And next I prayed for Strength:
That I might tread the road
With firm unfaltering feet and win
The heaven's serene abode.

And then I asked for Faith:
Could I but trust my God,
I'd live unfolded in His peace,
Though foes were all abroad.

But now I pray for Love:
Deep love to God and man,
A living love that will not fail,
However dark his plan.

And Light and Strength, and Faith
Are opening everywhere:
God only waited for me, till
I prayed the larger prayer.

MRS. E. D. CHENEY.

Where We Found Jesus

By H. H. HUNT

Zaccheus climbed up into a sycamore tree to see Jesus. This sycamore tree represented the church. We go to church that we might see Jesus and to talk with him, and He with us. You ask how do we see Jesus at church?

1. If the minister is filled with the spirit of Christ, his only desire is the salvation of the lost and the upbuilding of the church, and the Father's will is the minister's will, in that kind of a preacher we see Jesus.

2. We see Jesus in the consecrated Sunday school teacher as she pours her consecrated life into the life of her pupils.

3. We see Jesus in the faithful laymen as they loyally support the church in every way they can.

4. We see Jesus in the testimonies of the faithful Christians as they tell what the Lord has done for them.

5. We see Jesus in the consecrated choir as they lift their soul to God in the sweet songs of Zion.

6. We see Jesus when a penitent sinner falls at the altar and surrenders his life to God, sins repented of and forgiven, he rises to walk in newness of life, old things having passed away and all things have become new.

"There is a legend of Zaccheus, who found Christ by getting into a sycamore tree. It says that in his old age that Zaccheus still dwelt at Jericho, humble and pious before God and man. Every morning at sunrise he would go out to the fields for a walk. After these walks he would always come back with a quiet, happy mind, to begin his day's work. His wife noticed his unvarying habit, and became curious to know where he had been and

what he did. One day she secretly followed him. He went straight to the tree from which he first saw the Lord. Hiding herself from his view, she watched him. He took a pitcher and poured water upon the roots of the tree, which were getting dry in the sultry heat. Then he pulled up a few weeds he found growing there. After this, he looked up long and lovingly at the branches where he had sat that blessed day, when he first saw Jesus. At last, with a patient, grateful smile upon his face he returned home. Is there no suggestion in this for members of the church? Was it not in the church you first saw Christ. Is not the place sacred to your heart? Should you not do for the church what Zaccheus did for the tree? Should you not daily water its roots by your prayers and tears and toils? Should you not seek to keep the weeds away from about it, at least as far as your own life is concerned? Should you not do all you can in some way to cherish it and make it prosperous, a place of blessing to many more, as it has been to you. Your labor will not be in vain in the Lord."

Of nothing may we be more sure than this: that, if we cannot sanctify our present lot, we could sanctify no other. Our heaven and our almighty Father are there or nowhere. The obstructions of that lot are given for us to heave away by the concurrent touch of a holy spirit and labour of strenuous will: its bloom for us to tint with some celestial light, its mysteries are for our worship, its sorrows for our trust, its perils for our courage, its temptations for our faith.—Dr. J. Martineau.

SENTENCE SERMONS

A coat of mail cannot protect you from sin, for sin is on the inside.

Wickedness has a habit of running past the red sign before it stops.

If trouble drives you to prayer, prayer will drive away trouble.

You help a man in proportion as you strengthen his faith; you injure him in proportion as you weaken it.

No life is hopeless unless Christ is ruled out.

Human values are not determined by income received, but by the service rendered.

The realization of God's greatness ought to increase our confidence.

Our dearest pets are our prejudices.

The things we do are our loud speakers.

NO MIDDLE GROUND

By CHARLES C. SELECMAN

Read Mark 10:17-22

This interview opens hopefully and ends disappointingly. A young man with office, wealth, morality and noble desires hastened to Jesus and kneeled to him. The question upon his lips was the utterance of humanity's age-long yearning for eternal life. Could we propound a more important one if the Master were here today? Death has so stunned and mocked us along the entire sad march of history. It has broken our hearts and homes and left us to turn sadly from open graves to march on down toward the close of the day. "Eternal life." Oh! Master tell us the secret.

Jesus looked at him and loved him (Moffatt). This fair young man captured Jesus' love. But he lacked something. Life was not full and free and satisfying. The Master's keen pure eye discovered an idol in his heart. He trusted riches—a false and lying god. "Go sell out." That idol must be cast down. "No other gods before me."

Events grimly vindicated the Master's diagnosis. He was sad. The price was too great. He hugged his gold but lost the pearl of great price—happiness, usefulness and eternal life. He went away sorrowful.

Jesus does not compromise. "If any man will be my disciple let him deny himself and take up his cross." No middle ground. Jesus demands much but he offers much—life, peace, liberty, usefulness eternally.

O young man, turn not away, for it is dark and lonely down life's road when Christ is left out. Sell out and follow on!

Some people talk because they have something to say, and some talk because the tongue has no governor attached to it.—The Cumberland Presbyterian.

CHRISTIAN EDUCATION

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

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

PHILANDER SMITH COLLEGE SHARES IN GIFT

A gift of a million dollars for strengthening the educational institutions of the Church would be a great and glorious gift any day. At no time could such a gift be more opportune nor of more vital service than in this present year of 1941. A gift somewhat in excess of this amount is now being directed to the Board of Education of our Church by the Trustees of the Henry Pfeiffer estate. Since the will of Mr. Pfeiffer, written some years ago, named the Board of Education of the Methodist Episcopal Church as the recipient of this benefaction, the gift is being received and allocations made through this corporation. The scope of interest includes junior colleges, four-year colleges and theological schools, some of which are specifically for the Negro race. This bequest grows out of a continuing interest throughout Mr. Pfeiffer's life and is the culmination of his concern for the Christian education of the youth of our land. While other interests of the Church were also interested in Mr. Pfeiffer's will, the field of Christian Higher Education is receiving an especially significant portion of the estate. Mr. Pfeiffer's public relations were characterized by leadership in two fields. He was a highly successful business man and he was a devout member and truly great layman of the Church.

Mr. Pfeiffer was born in Lewis-ton, Pennsylvania, March 3, 1857, the first of ten children. He moved as a young boy with his parents to Cedar Falls, Iowa, which became the permanent home of the family. His education was secured in the public schools of Cedar Falls and at North Central College, Naperville, Illinois. The sincere faith and simple piety of his home provided a foundation for character and religious interest which characterized his entire life.

His business career began as a clerk in a drug store in Cedar Falls. His salary as an apprentice was \$100 for the first year, \$200 for the second year and \$300 for the third year, then he entered the retail drug business for himself, later moving into the manufacturing and wholesale field. Eventually his interests took him to St. Louis, then to Philadelphia and finally to New York where he came to a place of leadership and high regard in the manufacturing of drugs, pharmaceuticals and chemicals used in the drug trade. While he was devoting great energy to the development of important business interests, he was studying with equal care his administration of his growing fortune in behalf of the welfare of others, making the Church the chief channel of his benefaction. This life-long policy of his is clearly indicated in the provisions of his will which again makes the Church the chief channel for the final allocation of his estate.

At the age of 25, Mr. Pfeiffer married Miss Annie Merner of Cedar Falls, who, like her husband, grew up in a Christian home. Their life together was one of beautiful



Mr. and Mrs. Henry Pfeiffer

partnership, particularly in the task of using their resources for the good of others. It was customary for them to consider together the task of directing their gifts and most of their contributions to the important work of the Church were joint gifts of husband and wife. They "gave themselves to the stewardship of wealth as a vocation from God."

The assets coming to the Board of Education from the estate of Henry Pfeiffer are entirely at the disposal of the Board of Education for institutions related to it. As a matter of procedure, the Board has sought and is following closely the advice of Mrs. Pfeiffer in allocating these amounts to particular institutions since she is so abundantly able to interpret the long-time plans and purposes that she and her husband shared. In every case the funds are directed to the various institutions in the hope and with the purpose that their receipt may inspire and elicit gifts from the schools' constituencies. A minor portion of the total is assigned to current budget needs. Otherwise these allocations are for capital fund purposes and will be used for defraying the cost of new buildings or for endowment, thus strengthening these schools of the Church for larger responsibilities in the future.

The list of schools benefiting from this estate and the amounts as planned by the Board of Education are as follows:

Baldwin-Wallace College (Berea, Ohio)	\$ 100,000
Baxter Seminary (Baxter, Tenn.)	77,500
Bennett College (Greensboro, N. C.)	100,000
Bethune-Cookman College (Daytona Beach, Fla.)	50,000
Clark College (Atlanta, Ga.)	100,000
Dakota Wesleyan Univ. (Mitchell, S. D.)	50,000
Gammon Theo. Seminary (Atlanta, Ga.)	50,000
Garrett Biblical Institute (Evanston, Ill.)	100,000
Illinois Wesleyan Univ. (Bloomington, Ill.)	55,000
Ohio Wesleyan University (Delaware, Ohio)	30,000
Philander Smith College (Little Rock, Ark.)	50,000

Snead Junior College (Boaz, Ala.)	150,000
Tennessee Wesleyan Col. (Athens, Tenn.)	75,000
Union College (Barbourville, Ky.)	100,000
Total	\$1,087,500

WORLD'S SUNDAY SCHOOL CONVENTION IN MEXICO CITY

By CLEM BAKER

The World's Sunday School Association is a federation of national and international bodies concerned with Christian Religious Education. Practically all Protestant religious bodies throughout the world are members of this federation. The work of the association is directed by the World Council of which Dr. Luther A. Weigle of Yale University is chairman. For convenience the work is administered by two committees, the British committee, responsible for work in Europe, Madagascar, Northern Africa and the North American committee, responsible for work in the Western hemisphere Asia, Africa (except the northern part) and jointly with the British committee for work in Bible lands. Dr. William A. Shimer and Dr. Forest L. Knapp, both of New York are chairman and executive secretary respectively of the North American Committee. It was originally planned to hold the thirteenth World's Convention in Durbin, South Africa, in 1940. The outbreak of the war in Europe was responsible for changing the place and date to Mexico City, July 16-20, 1941.

From the outset it was realized that this convention could not be world-wide in terms of countries, but it could be international. Hence, the chief effort was made to secure attendance of delegates from those countries to which the North American Committee is related and instead of calling it a World Convention, the name chosen for the meeting was "The International Congress on Christian Education." Of the approximately 1,000 delegates registered, by far the greater number were from Canada, the United States, Mexico and republics of Central and South America. Nearly every province in Canada, every state in the United States and every republic in the Latin Americas was represented. There were small groups of delegates from Cuba, Porto Rico, the Philippine Islands, India, Africa and two or three each from Poland, China, and other countries across the seas. From a Methodist viewpoint, it reminded me of a joint meeting of our National Missionary and Education Councils. Most of the registered delegates had some official connection with either the Boards of Missions or the Boards of Education of their respective churches, although there was a fair representation of delegates from local churches and a goodly number of "visitors." Practically all the Protestant denominations that we know in the states were represented, including the denominations of the Colored Church. Methodists and Presbyterians seemed to be in the majority. The Meth-

odist Church in the heart of the city was headquarters for the Congress but since this church could seat only about 1,200, simultaneous sessions here held throughout the week in two additional churches, all of which were crowded to the limit.

The Purpose of This Session

The purpose of this Congress was four-fold:

1. To study the ongoing programs of Religious Education in the countries represented.
2. To discover the problems facing Religious Educators in these countries.
3. To work out ways and means whereby the North American Committee can be of more assistance in promoting the program in what we have known as our Mission fields.
4. Renewed inspiration to teach the Christian Religion in such a way as this. (Continued next week.)

MOUNTAIN HOME LEAGUE UNION

The Mountain Home League Union made up of the Epworth Leagues of Salem, Coter, Mel-bourne, Mountain Home, Calico Rock, Norfolk, Viola, and Yellville, met at Coter, Sunday afternoon, August 3, from 2:30 to 9:00 p. m. All the Leagues were represented with the exception of Melbourn and Norfolk.

A splendid program was rendered by leaders in youth work, including Miss Clara McGill of Batesville, Dr. H. W. Jinske, professor in Arkansas College, Batesville, Rev. Ira A. Brumley, Executive Secretary of the Board of Education of North Arkansas Conference, and others.

From 4:50 to 7:00 o'clock a picnic on White river, including a "pot-luck" supper was enjoyed.

The next meeting will be at Viola. All young people are invited to attend.—Helen Patterson, Pub. Supt.

LEAGUE UNION MEETS

The Rice Belt League Union No. 2 met Thursday, July 24, at the Arkansas Post State Park with an all-day pot-luck picnic.

A very interesting program was given by Gillett which was followed by the business session and then a swim in the Park Lake.

After lunch many races and games were enjoyed by all, this included a softball game.

Four Leagues were represented with a total of 105 present and Camp Shed took home the banner.—Billie Jean Perkins.

INDIGESTION

may affect the Heart

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

NEURALGIA

Capudine acts fast because it's liquid, relieving pains of neuralgia quickly, pleasantly. Soothes upset nerves. Follow directions on label. All druggists. 10c, 30c, 60c bottles.

Liquid CAPUDINE

A Faith Valid For Today

By E. C. RULE, First Church, Pine Bluff

TO FRIEND and to critic Paul offered one credential for the reality of his faith. That was his experience of Christ. He had met Christ on the Damascus road, through him had come into trusting fellowship with God, and was finding in him a continually life changing power. To the Galatians he says "It pleased God—to reveal His Son in me," and years later to the Phillipians he says, "to me to live is Christ."

In its best days the Church refuses to argue with the unbelieving. We go back to primary facts of our experience of God in action. God does something in Hebrew life and we have a record in the Old Testament. God does something in Jesus and we have the gospels. God does something in the early Church and we have the Acts and letters. God does something in our lives and we have the confidence of a valid witness.

We Methodists come in that living stream of a faith that rests its right to be heard on what God does in the lives of believers. Our message today will bear conviction and bring blessing in proportion to the certainty and clarity of our confession of what God in Christ does for us and with us. We must have an experience of reality to confess.

God In Action

In our creed we say, "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son our Lord." That is, we believe the Sovereign and Creator expresses His character in Jesus of Nazareth. How can we honestly believe that?

In the first chapter of John we find him beginning with "In the beginning was the Word—and the Word was God," and his whole theme is that this Eternal Word became flesh in the life of Jesus. What right does he have to say that? He finds justification in what Jesus does. He does the work of God, for "as many as received him, to them gave he power to become." Those who trust him are brought into living fellowship with God.

And there is something about him and about his works that can only be ascribed to God. We talk about "the simple human Jesus," and his humanity is real, but when one faces honestly the work he does it is not so simple a human being one sees. What he did for the spirits of trusting ones is not the thing that one of us can do. He gives light and renewal and pardon and peace and hope and love and he gives them not as the world gives.

It is not strange to find so much of the New Testament is written in terms of confession. The blind man had the heart of the matter when he said, "Jesus made clay and anointed mine eyes—and I went and washed and came seeing." Then to his critics he made this unanswerable statement, "Why herein is a marvelous thing, that ye know not from whence he is, yet he hath opened mine eyes."

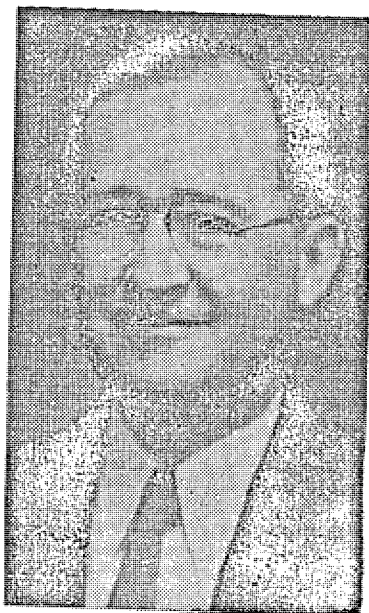
The New Testament is the record of a real human life. But it is of a human life in which God was working mightily. And what God does for men through that life is such that the limitations of humanity do not explain him. He is

proclaimed as Saviour and Lord because of what he has done and is still doing.

Action Today

Our Methodist Church began as a movement. It did not minimize the place of right thinking. But neither did it conceive its mission to be the emphasis of any divisive doctrine. Its purpose was to spread scriptural holiness, which is the faith that commits all to Christ and his way. It professed no credential but the ability to testify to the work of this Christ in a believing life. It confidently said "we speak that we do know and testify that we have seen."

The only valid appeal we can make to this generation is a practical one. We must be able to say, "Come and see," to challenge living men and women with the word to put this faith to the honest test of living and judge it by the re-



REV. E. C. RULE

sult. Jesus Christ is the Saviour today because he does save men and women who faithfully try him and his way.

And let it be known, too, that much of the moral confusion we suffer today comes because many in our generation are refusing to think in terms of practical results. They will not face the realities of life. The experiments being carried on by some of "rebels" are as old as time. The idea one may do as he pleases without discipline, without intelligent direction, without responsibility breaks down in the reality of life.

Jesus was supremely practical. His principles must be translated into practices that work and promote human good. If a practice constricts life, hampers growth, brings useless burden then that practice ought to go out.

Let it be said again that our word for this day must be in terms of a confession or a witness of the what God in Christ does now for men who trust themselves to Him. It must be given with confidence that wherever one will meet the condition of faith God will vindicate the faith in what He does in that life.

of nature in regard to my own health and physical development. Mentally, because it will guide my reading and study and keep me in proper relation to my school work. Socially, for it helps me to respect my parents and to love my home and to form friendships which endure. Also, it enables me to be a truer friend than I would otherwise be.

And, then, it gives to me that religious training which is so necessary for larger usefulness out in the years to come. It gives me a love for my church and a desire to take an active part in its work.

All in all, the Jesus way of living is the greatest asset possible to any boy or girl, and is a mighty challenge to the young people of the world to live cleaner and better Christian lives.—Zoe F. Wilson in The Watchword.

The Church Answers

Where we of the Church have an experience of the Living Christ the church answers her critics with an affirmative conviction today.

Will the scripture and the church survive the changes of this day and have a real place in the life of tomorrow? We answer, yes. These came into being because they were means used of God to help men know, accept and grow in Christian life and work. They still do that. There is no substitute for them.

Will Christian moral ideals survive the changes of this day? The Christian moral ideal is that we are all children of one God who is our Father, and that being all sons and daughters we ought to live so in good will. If some one says that is not practical then we appeal to experience and ask what could be more utterly, insanely impractical than the world we are in now? We do not want to be arrogant, but we have a deep confidence that Christian good-will is the only practical basis of a good life for individuals or for a race.

Of course all this comes at last to the question of whether we do or do not have a valid faith. We will not convince the questioner by quoting texts or appealing to old authorities. We may open the way to conviction by a confession of what faith does for us or for others. The only real solution of the question will come when we persuade men to accept Christ and His way and to give him an honest test in daily life. Jesus is quoted by John as saying, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." That must be our challenge today.

Living Witnesses

Jesus said, "Ye are my witnesses," and in the same spirit another said to converts "Ye are our epistle written in our hearts, known and read of all men."

Our living may cast doubt upon the validity of our faith. The disloyalty of self-centered living expressed in low standards of relation with other folks, in meagerness of giving to Christian causes, in smallness of service, in unconcern for good, in absence from the place of worship, in habits that defile is a betrayal of our trust. The profession that bears little, cares little, ill meets prosperity or adversity misrepresents the faith.

A group of young people discussed the right attitude toward war. As they went out one young man said, "Brother Rule, don't you think we ought to fight for our Christianity?" That was a noble sentiment. But you can only fight for your faith by living it faithfully every day. To cast one's whole fortune on Christ, to trust sincerely, to serve devotedly, to live completely for Christ is the only way we can fight for our faith.

Jesus Christ is "the light of the world." Our challenge is to a new and utter commitment. The half-hearted commitment is a way of fears and heaviness and shadow. But the surrendered way is a walk in the light. We like to say in the spirit of Paul's confession in another day to those of our day:

"Thick shadows lie across our world,
In 'Christ' alone is light."

VERY GOOD

Once the famous artist Sargent visited in a home in which he had never before been. As an artist he was interested in the paintings on the wall. One of them especially attracted his attention. He examined it carefully.

"That is a very good piece of work. Who was the artist?"

To his surprise and pleasure he learned that the painting was his own which he had done as a youth and had long since forgotten.

When asked for his secret of success, one of the world's most successful business men answered that it was largely due to the fact that he tried to give every problem of his the best he had, so that he could review each day with no regrets.—Albert A. Rand, in Young People's Weekly.

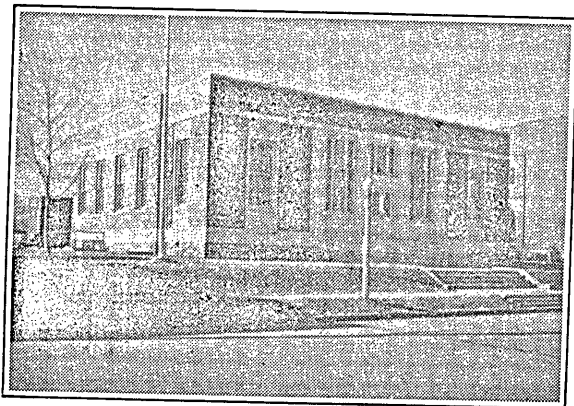
HELPS IN MAKING CHOICES

There is much joy and pleasure in this world, but the joy that enriches our lives and abides with us is that which is experienced only by the Jesus way of living.

Life is made up of choices. We are continually being called upon to make decisions. We are forever asking ourselves the question, "Shall I go here or there? Shall I do this or that?" Every act we perform calls for decision on our part. The Jesus way of living helps me in making these decisions, and thus guides my life in the right way.

The Jesus way of living aids me in the four-fold development of my life. It helps me in playing fair at a game and in keeping the laws

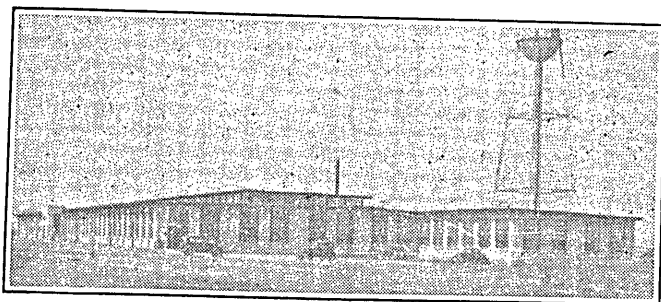
MORRILTON



MORRILTON CITY HALL



ONE OF MORRILTON'S FINE HOMES

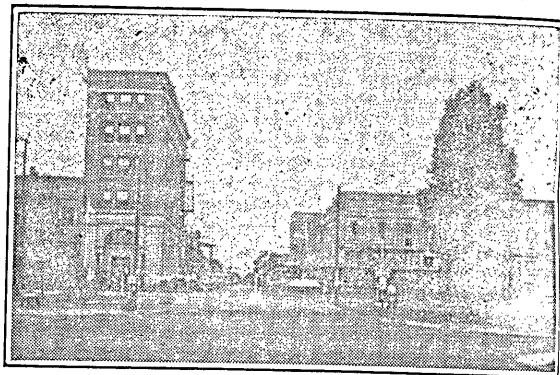


MORRILTON COTTON MILLS

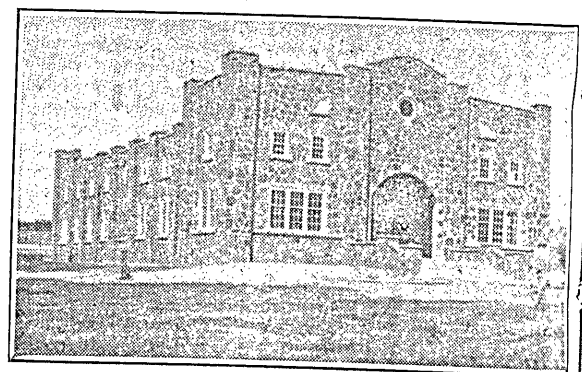
MORRILTON, located at the intersection of U. S. Highway 64 and Highway 9, in the center of Arkansas—the county seat of Conway county—is a thriving community of 4,608 citizens (1940 census, a gain of 14 per cent over 1940). Morrilton is on the main line of the Missouri Pacific Railroad, Central Division, between New Orleans and Kansas City.

Morrilton is a most delightful place in which to live and rear a family. Situated in the foothills of the Ozarks amid flowers and beautiful trees with the mountains and river, Morrilton presents an inspiring sight. A glimpse of the caliber of Morrilton's superb citizenship: Senior and Junior Chambers of Commerce with almost 300 members carry on active programs without salaried secretaries, while the City Park and Carnegie Library are maintained through voluntary taxes.

Morrilton offers all modern utility conveniences, paved streets, modern hospital, public library, city park, splendid public school system, Catholic elementary and high schools, theatres, civic and literary clubs, country club, swimming pool and other community assets.

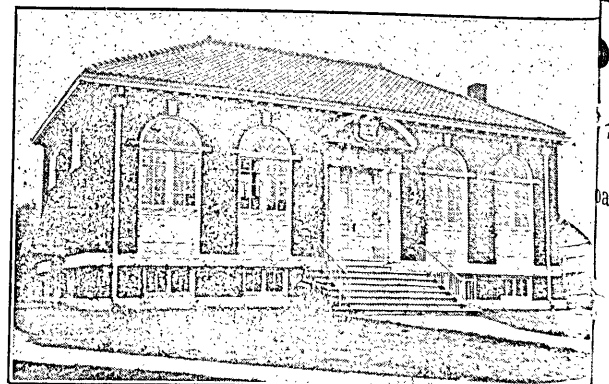


Scene in Morrilton's business district—looking down North Moose street where approximately 25,000 bales of cotton are sold each fall and winter.



MUNICIPAL AUDITORIUM

This building, with a seating capacity of 1,500, is located in the center of Morrilton's commodious City Park. The park also has lighted athletic field, swimming pool, Legion hut, tennis courts, cub Scout hut and picnic grounds.



MORRILTON'S CARNEGIE LIBRARY

Morrilton has the largest library in a town under 5,000 in the state—and the institution is maintained by a voluntary millage tax paid by Morrilton citizens.



JUDGE MOORE

Chairman of Board of Stewards
at Morrilton

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THROUGH THE MEDIUM
OF OUR SERVICES



We always try to make families feel serene, confident and at peace with the world. We accomplish this through exceptionally skillful and understanding direction of every funeral service.

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MORRILTON, ARKANSAS

The City With Diversified Activity . . . With Charming Homes . . . Splendid Churches . . . Excellent Schools and Thriving Industries . . . Offers Many Advantages!

While Morrilton is in the center of an area which is primarily agriculture, it is fast developing in industrial lines, which work hand in hand with the consumption locally of products grown in this area.

The Federal Compress and Warehouse Company—bonded warehouse with Compress facilities—storage capacity of 30,000 bales of cotton.

Morrilton Packing Company—employs 17 people—spends over \$150,000 annually local—cattle and hogs used in the manufacture of high grade meat products distributed throughout Central Arkansas.

Lumber is still an important industry in this territory. There are numerous small saw mills scattered throughout this territory. Morrilton has two large planing mills which ship large quantities of finished lumber throughout the Southwest. Their payrolls are important factors in our prosperity.

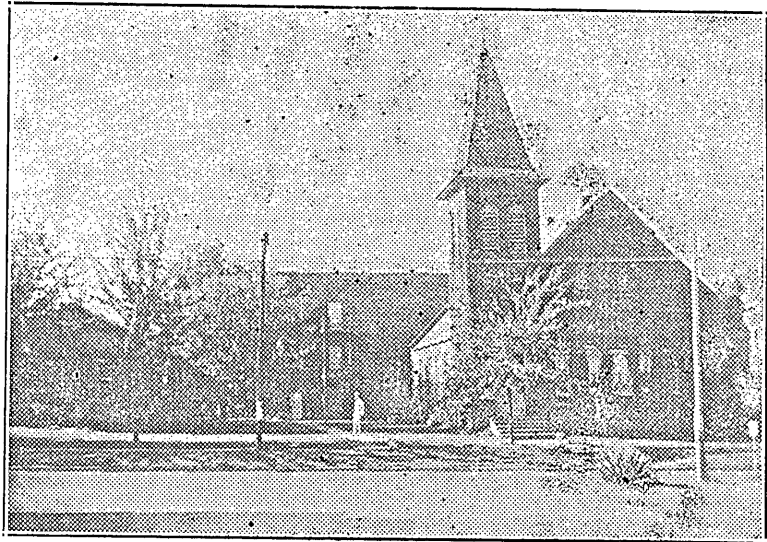


REV. E. T. WAYLAND
Supt. Conway District

Morrilton is fortunate in having a modern machine shop and foundry, steam laundry, ice and cold storage plant, monument works, cabinet plants, stave mill and other small industries.



- Four Wholesale Groceries.
- 40 Retail establishments.
- 52 miles west of Little Rock.
- 69 miles north Hot Springs.
- Consolidated school system.
- Bank resources over one million dollars.



MORRILTON FIRST METHODIST CHURCH

The Morrilton Methodist Church is well organized and is not only carrying on the usual church departmental work, but has just about completed a splendid new Educational Building and is now carrying on an ambitious and exceedingly helpful Rural Church program.

Full details of these forward movements will be published in a later issue.

The present membership of this church is more than 830.

The Methodist Church has wielded an influence for good in Morrilton since its foundation, and today, more than ever, is a vital factor in the life of this progressive city.



Following is a fairly complete list of pastors of the Morrilton First Methodist Church (not in order of service): Abel C. Ray, T. F. Brewer, R. M. Tidings, Jerome Haralson, Burton Williams, J. Loving, John W. Boswell, B. H. Greathouse, V. V. Harlan, G. W. Hill, James M. Hawley, W. H. W. Burns, J. L. Massey, J. F. Bagwell, J. B. Stevenson, W. M. Hayes, James A. Anderson, O. E. Goddard, J. W. Keathley, J. M. Hughey, M. N. Waldrip, S. M. Yancey, J. J. Galloway, J. B. Evans, C. W. Lester, E. W. Faulkner, H. M. Lewis, J. Albert Gatlin.



A. ALBERT GATLIN,
Pastor



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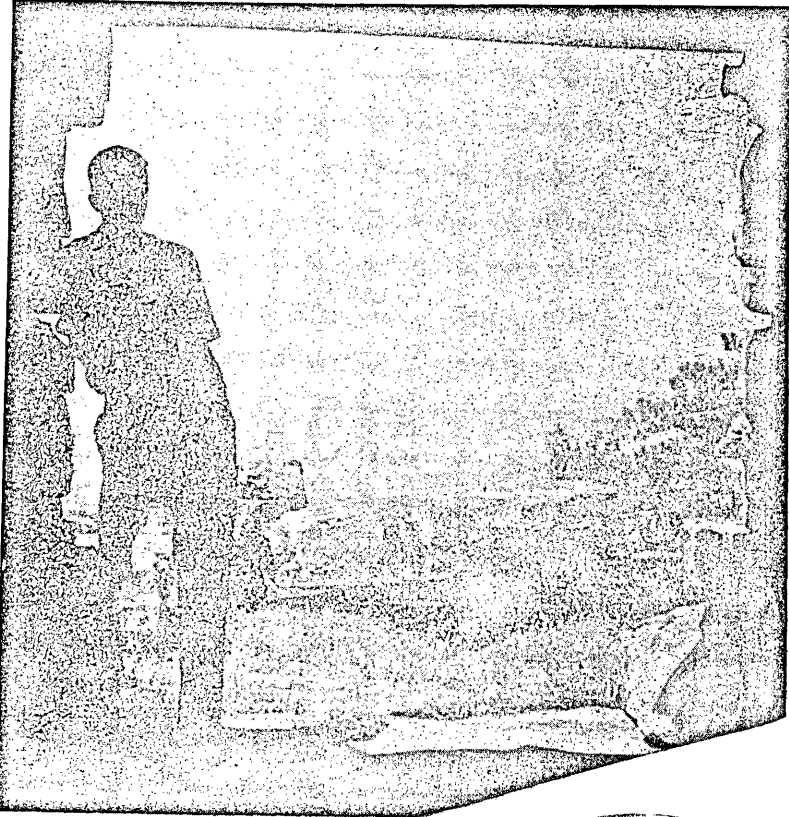
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A Nation-wide Business Institution
grown out of Honest, Dependable
Merchandising Principles



MORRILTON, ARKANSAS

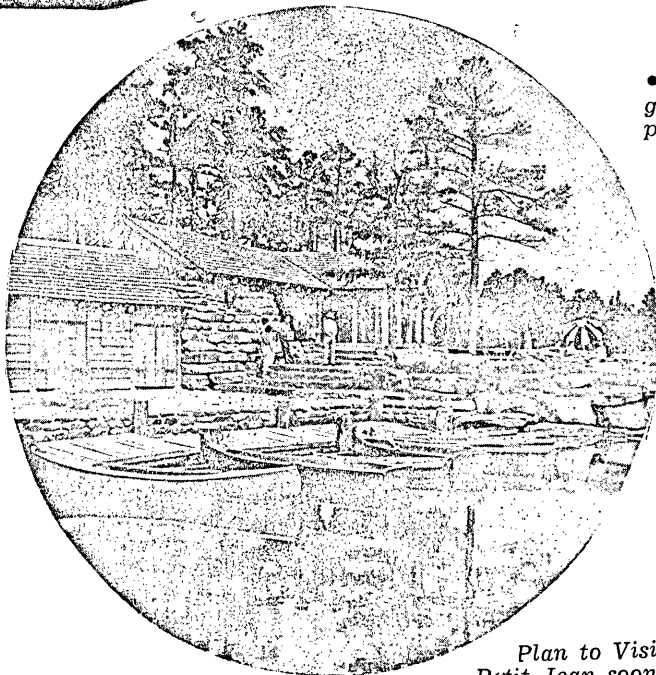
Visit Petit Jean State Park



Overlooking the Petit Jean Valley from Red Bluff—a most restful scene.

The National Park Service, with the aid of a CCC camp, has used more than a million dollars of federal government funds to make the many beauties of nature in the park accessible by the construction of roads and trails, a lodge, cottages with modern conveniences, two lakes covering an area of more than one hundred acres.

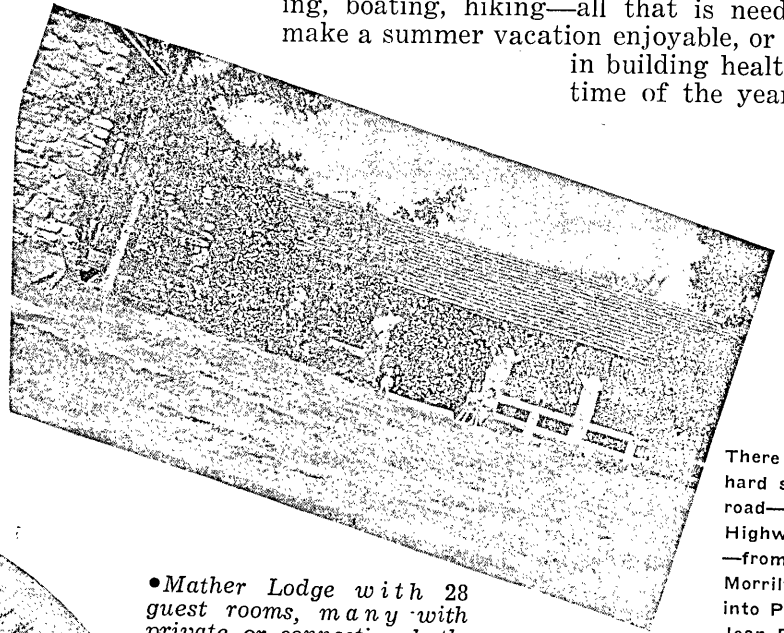
•Boathouse on Lake Bailey.



Plan to Visit Petit Jean soon!

Arkansas' Largest Park . . . on the Summit of Petit Jean Mountain . . . 17 Miles South of Morrilton . . . an ideal place for Vacation and Recreation!

PETIT JEAN is an area of unsurpassed beauty—a region of remarkable interest—an ideal place for health and recreation. Springs of pure, invigorating waters, friendly foliaged hills, swimming, fishing, horseback riding, boating, hiking—all that is needed to make a summer vacation enjoyable, or to aid in building health any time of the year.



•Mather Lodge with 28 guest rooms, many with private or connecting bath.

There is a hard surface road—State Highway 154—from Morrilton into Petit Jean Park.

In Morrilton, It's the
Young Lumber Co.

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*Lumber, Windows, Doors,
"Asphalt" Shingles,
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Theatre*

**PETIT JEAN
THEATRE**

"Service Impartially Rendered"

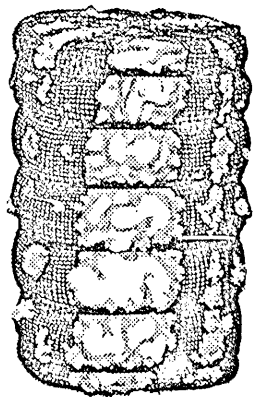
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. J. R. HENDERSON, Editor

N. ARKANSAS CONFERENCE FINANCIAL REPORT, 2ND QUARTER

RECEIPTS

Pledge	\$3,944.02
Scarritt	110.50
Edith Martin	194.73
Wesleyan Guild	198.73
Bible Women (4)	150.00
Scholarships (5)	100.00
Baby Life (5)	25.00
Adult Life (1)	25.50
Young Women and Girls	17.05
Lenten Offering	24.37
Charter Offering	101.10
Girls' Home, Africa	2.50
Baby Special	17.72
Total	\$4,911.33

EXPENDITURES

To Council—	
Pledge	\$1,049.89
Scarritt	110.50
Wesleyan Guild	198.73
Bible Women (4)	150.00
Scholarships (5)	100.00
Baby Special	17.72
Baby Life (5)	25.00
Adult Life (2)	50.00
Young Women and Girls	17.05
Lenten Offering	24.37
Charter Offering	101.10
Girls' Home, Africa	2.50
Missionaries (3)	1,450.00
Deaconesses (2)	1,200.00
Total	\$4,497.46
Supplies	\$229.23
Total to Council	\$4,726.69
Expense—	
Officers	\$158.23
Secretaries	99.21
Conference Guests	24.25
Rural Worker	125.00
Mem. Dormitory, Scarritt	150.00
Annual Minutes	300.45
Stationery	23.75
Pastors' School	25.00
Total	\$900.49
Supplies—	
From Conference Secretary	\$122.67
From Conference	150.00
From Auxiliaries	312.63
Total	\$585.30
Disbursed—	
Ministerial Aid	\$30.00
Widow of Minister	25.00
Mem. Dormitory, Scarritt	150.00
To Council	229.23
Total	\$424.23
Supply Balance	\$150.47
Conference Balance	\$1,136.89

LIFE MEMBERSHIPS

Adult: Mrs. Peter Kittel, by North Arkansas Conference; Mrs. Annie R. Mayo, Holly Grove. Baby: Paul Michael Downs, Jr., Minnie Webb Forrest Zone, Conway District; J. Kenneth Shamblyn, Atkins; Anna Katherine Whitman, First Church, Fort Smith; Name Later, Booneville; Bobby Griggs, Antioch Circuit.
—Mrs. W. T. Bacon, Treasurer.

ZONE MEETING JONESBORO DISTRICT

Zone No. 3 of the Jonesboro District met at Gosnell, July 30, with Zone leader, Mrs. E. R. Bogan, of Luxora, presiding. The devotional was given by the Osceola group. A roll call showed nine societies represented and fifty present.

Mrs. Robt. Bearden, District Secretary, announced the Study Leaders' meeting, September 16, at Huntington Avenue Church, Jonesboro. The group voted to observe birthday celebrations of the charter meetings.

At the afternoon session Mrs. Bearden spoke to us of world conditions and what we can do through our Societies to make a better world. She also gave instructions on different branches of our work.

Blytheville, First Church, had charge of the prayer hour, led by Mrs. Raines Hill, who gave a very interesting talk on "The Christian Woman." After sentence prayers, Rev. W. J. Spicer closed the hour

Training School For Negro Christian Workers

A number of you have asked for information regarding the Negro School for Christian Workers which is sponsored annually by the Colored Methodist Episcopal Church. Many of our Societies cooperate in this by paying the expenses of at least one Negro woman. The school this year is to be held at Philander Smith College, Little Rock, beginning Monday, August 25, and lasting through Saturday, August 30. The registration fee is \$1.00 and board for the six days is \$5.00.

Among the courses to be offered are: How to Administer the Vacation Church School, Helping Leaders Improve Their Work, and The Woman's Society In Relation to the Total Program of the Church. The State Youth Conference will be

held in connection with the school, with late afternoons and evenings reserved for youth activities.

Miss Lila Ashby, Little Rock Conference Secretary of Christian Social Relations and Local Church Activities, has been named Counselor for the school and further information may be secured by writing her at 1919 Gaines, Little Rock. This is an excellent opportunity for us to assist in the training program of Christian workers of the C. M. E. Church. Many of our Societies have sent workers from their own cities and communities to attend these schools in the past and because it is centrally located this year perhaps others will take advantage of this opportunity. Certainly we could not make a better investment of \$6.00.

Is Your Society Guilty?

Recently a young matron who had attended a program meeting of a certain Society was heard to remark, "Oh, I was bored to death! Three or four members read something about some people in India or Africa, I don't know which. Go again? I should say not!" Of course, we who long have been actively interested in missionary activities would say that the person who finds the news of such activities dull might be a bit backward and behind times herself. But even the most interested and best listener does not find such a program interesting. As Christian women we should be ashamed of the mediocre programs presented in too many societies. Surely we should take far more pride in preparing these programs for our Societies than we do in preparing those for our clubs. But do we? Too often the program chairman merely cuts the material out of the book and sends it to Mrs. So-and-So, who sends a "part" on to anyone whom she can get, and the result is an unattractive, uninteresting program which interests few and challenges no one. If Mrs. So-and-So apologizes for the poor program she usually blames it on the very poor material. Mrs. Helen Bourne, in one of the discussion groups at Mt. Sequoyah, reminded us that if you find the material dry,

do not forget who found it dry. A book of materials is useless except in the hands of a "living" person. The materials in our program books are merely suggestions for presenting the chosen topic. Though they are of the very best they must of necessity be brief and need to be enriched by additional material, and must be adapted to the needs to the local group. But this adaptation and enrichment cannot be done in a hurried hap-hazard manner by the chairman of the program committee acting alone.

Do you know that our Constitution and By-Laws make provision for a real program committee? If the local Secretary of Missionary Education and Service is filled with a missionary zeal which should be hers, if the Secretary of the Christian Social Relations and Local Church Activities is alive to her responsibilities in the local church and community, and if the Secretary of Literature and Publications knows the materials recommended by the Woman's Division, then your programs are certain to be alive and teeming with interest if you are using these women on your program committee as the Constitution provides that you shall.

How about a campaign for better programs?

with prayer. Charles Ed Jones entertained with several piano selections. A pagant, "Women In a Changing World", given by the Luxora women, was enjoyed by all.

Rev. Mr. Smith, pastor of the Gosnell church, dismissed the meeting with prayer.—Mrs. Albert Hillingsworth, Secretary of Zone.

Sometime ago in the Christian Advocate, a writer told of the seamstress who consulted an oculist when she felt that her eyes were failing. Said the oculist, "You keep your eyes fastened too closely upon the needle. Stop frequently and go to the door and look across the horizon to the hills far away. This will rest your eyes and give you better

vision." Have not many of us kept our eyes too close upon our own Societies, our own churches? Should we not lift our eyes to the far horizons. This will give us a better vision of what we are doing at home and open our eyes to fields of service both at home and abroad.

Blessed is the day whose morning is sanctified. Successful is the day whose first victory was won by prayer. Holy is the day whose dawn finds thee on the top of the mount! Health is established in the morning. Wealth is won in the morning. The light is brightest in the morning. "Awake psalter and harp; I myself will awake early."—Joseph Parker.

LITTLE ROCK SOCIETY IS ACTIVE IN CHRISTIAN SOCIAL RELATIONS

Mrs. E. J. Rauschkolb, president of the Woman's Society of Christian Service of the First Methodist Church, Little Rock, reports an active program for the past quarter in spite of vacations and the summer heat.

The programs for the monthly meetings have emphasized the Christian Social Relations Department. As chairman of the committees on Christian Home and citizenship, Mrs. Alexander Weir brought some excellent speakers to our business sessions. Sheriff Gus Caple of Pulaski County and Mrs. Bee Cotton Thomas, Girls' Advisor of Little Rock High School, presented some local problems to be faced by church members. Mrs. Maxwell Lyons, Production Chairman for the Pulaski County American Red Cross, made an interesting presentation of the work and the need for more volunteers for the American Red Cross program. Mrs. Alan Cazort, chairman of International Relations and World Peace, gave talks and programs in the various departments of our church and Sunday school on China Relief and the Missionary work in Japan. Her committees sponsored a Chinese Tea for China Aid and made \$600 in Chinese currency. She also wrote letters to our congressmen and senators in regard to the prohibition of the sale of alcoholic drinks in camp areas. The Society is contributing \$6.00 quarterly to China Relief. On the recommendation of Mrs. Guy Cazort, Race Relations Chairman, some books and a subscription to Harper's Magazine were contributed to the Philander Smith College in Little Rock. Mrs. H. B. Allis, another member of this committee, assisted the young people in the successful promotion of the Youth Crusade at our church.

Some other activities in addition to the regular work of the Society includes the making of a book in Brail for the blind, payment of \$3.25 quarterly for Migrant Relief, contribution of \$80.00 to the supply work through the Chairmanship of Mrs. A. E. Sparling, and active participation in the work of the local Mission Board in Little Rock.

Mrs. Robert Weir, Mrs. G. M. Hale and Mrs. J. C. Carroll, Jr., were our representatives at Mount Sequoyah for the recent conference. —Mrs. Hugh Wicker, Pub. Chr.

SCARRITT ASSOCIATES

The following have recently contributed \$1.00 each to the Scarritt Scholarship Fund: Stamps W. S. C. S., by Mrs. L. C. Wilbur; Portland W. S. C. S., by Mrs. Hilliard Machen; Altheimer (Swan Lake Church) by Mrs. L. R. Sparks.

Let me urge the large societies to send more than one dollar as I fear, unless more contribute as individuals, we will not reach our quota. Yours in His name.—Mrs. W. S. Anderson.

A wish for friendship is formed quickly, but not friendship.—Aristotle.

BROTHERHOOD MEETING

The Little Rock District Brotherhood met at Boyle Park Friday, August 1, at four p. m. with Dr. C. M. Reves, District Superintendent, presiding. Dr. Reves conducted devotional services, and Dr. James Thomas and Dr. J. M. Workman led in prayer, praying especially for revival meetings in progress, and for Bishop Selegman, who has just recently undergone an operation.

Special guests were: Chaplain Jesse Leo Pittard and Mrs. Pittard; Chaplain W. L. Overhulser and Mrs. Overhulser; Chaplain J. A. Gray and Mrs. Gray; Mr. Edward H. Tuttle and Mrs. Tuttle and Miss Helen Smith; also James Thomas, nephew of Rev. Clem Baker, and the pastors' wives.

Chaplain Pittard and Overhulser and Mr. Tuttle were presented and spoke words of appreciation for the splendid cooperation of Little Rock Methodism in working with the soldiers at Camp Robinson, and at the Soldiers' Service Center.

Rev. Harold Eggenberger announced the Youth Program at First Church, beginning Sunday, August 3, and invited all churches to send representatives to participate in the program, stating that a fine set-up of classes, with exceptional leadership, had been provided.

Rev. Clem Baker spoke about the Church School Superintendents' Conference to be held at Mt. Sequoyah, August 15, and urged that at least two cars go from the Little Rock District. Rev. Hal Pinnell announced that Mr. J. R. Henderson, Superintendent of the Winfield Church School was going and would be glad to carry a car load with him. Bro. Baker stated that arrangements had been made whereby the Conference Board of Education would finance the car expense for two cars from each District, and urged that special efforts be made to have at least eight superintendents from the District attend.

At this point Jupiter Pluvius took charge and we had to retreat to the pavilion for the conclusion of our business meeting.

Dr. Reves gave some instructions relative to the fourth round and urged that every charge be ready to finish their year's work when their conference session was held so that ample time might be left to make up the District report to the Annual Conference.

Congratulations of the group were extended Rev. and Mrs. Geo. G. Meyer over the arrival of a fine daughter in the parsonage at Eng-land.

The group instructed the District Superintendent and Secretary to send words of sympathy and best wishes to Bishop Selegman.

While this Methodist meeting was held under water conditions ample for a Baptist meeting, nevertheless it was one of the most profitable and enjoyable that has been held by the Brotherhood during this Conference Year, and all left for home greatly refreshed as a result of forethought on the part of our genial District Superintendent and his capable wife. To Mrs. Reves and the ladies who assisted her in providing and serving a most delicious and enjoyable picnic lunch, the Brotherhood says "Thank you ladies," come again.

The next meeting of the Brotherhood was left to the discretion of the District Superintendent and he will announce the time and places. —Claude R. Roy, Brotherhood Sec.

With The Churches

QUARTERLY CONFERENCE AT VANTREASE

The third Quarterly Conference for the Junction City, Strong, Centennial, Norphlet and Vantrease charges was held at Vantrease, July 30. Supper was served in the basement of the church for fifty lay members and seven ministers. The preachers present were: Rev. Leland Clegg, District Superintendent; Dr. Albea Godbold, First Church, El Dorado; Rev. Edward Dunlap, assistant First Church, El Dorado; Rev. Owen Beck, Junction City; Rev. P. D. Alston, Centennial; Rev. Jeff Perdue of the Junction City charge and the pastor host, Rev. W. R. Burks. There was a spirit of fellowship among the brethren and a demonstration of appreciation for the faithful work and untiring efforts of the District Superintendent, Rev. Leland Clegg. The reports show progress in every charge represented. The church at Vantrease reported the painting of woodwork outside and re-decoration of the auditorium, and the church debt paid. The Junction City charge reported two churches consolidated and a new building erected. The Strong charge reported a successful training school in which 34 credits were received. The Norphlet church reported a successful revival in which many members were added to the church.—Reporter.

GOOD MEETING AT SPARKMAN

Rev. H. O. Bolin has just completed a revival meeting for us here in Sparkman that was of the highest type. He preached night and day to really good crowds and did a great work for our church and community. We were all benefited immensely, and numbers were converted, placing their memberships with the local churches. Bro. Bolin gave of himself unselfishly in this task that was his and we have all come to hold him in the highest esteem for the good he has done us.

We feel that the church took a definite step forward when we had a ventilating system installed in the church building, and are quite sure that there is no other building in the town that is as comfortable as our church during these hot days and nights. The installation was completed just before the start of the meeting and proved to be a blessing during the heat wave that made itself so felt about the time of the meeting.—R. F. Sorrells, Pastor.

REVIVAL AT HALF MOON

We have just closed a fine revival at Half-moon Church, Bro. E. B. Williams, Pastor of First Church, Blytheville, closing the preaching. He is a great evangelist and such fine messages did he bring. Four men and women were converted, and took the vows, two by letters; 6 additions. The church has been greatly revived.

Rev. David Conyers taught a short course, on "Adults Working in Small Churches". Sixteen were enrolled, 10 receiving credits, thanks to Bro. Conyers for his fine work. He is a very efficient teacher.—W. C. Smith, Pastor.

RURAL LIFE MEETING ON COLT CIRCUIT

We had a meeting at Wesley's Chapel, Colt Circuit, July 25th., under the auspices of the Commission on Town and Country Life, directed by Rev. Grover C. Johnson. Rev. J. C. Richey is the popular pastor of this charge.

The program was designed to correlate all community interests with the Church and to remove as far as possible the line of demarcation separating the Church from everyday activities. Following the devotions led by the writer, Bro. Johnson outlined some of the objectives of the Commission and was followed by Dr. A. H. Rapping, who brought a very helpful message wrought out of his own experiences in rural pastorates. He endeavored to show that man's every day life should be correlated with his Church life, the two should become one. He appealed to the Church to bring a message that could be applied to work in the field and in the store. He would tie up the work of farm agents, home demonstration agents, and the public school with the program of the Church and see to it that the influence of the Church touched every phase of activity within the community. He urged that successful Christian men and women become the idols for child hero worship. Following Dr. Rapping, Mr. J. M. Thomason, County Agent, spoke about the work his office was doing and said he had been longing for the time when the Church would more fully cooperate in his program. This brought us to the lunch hour and may I say that one would have to be present at Wesley's Chapel at lunch time to be able to appreciate the dinner which was served.

In the afternoon Miss Esther Tennyson, Home Demonstration agent for St. Francis County, W. V. Armstrong, County Supt. of Public Schools, brought messages relating their work with the church. Mrs. Esther G. Kramer of Little Rock gave a review of the work of the Woman's Club work as it is related to the life of the Church. Governor Homer Adkins told us what the Church had meant to him when he was a country boy, and lamented the fact that we are letting so many country churches go down. He thinks the only way to save America is for the Church to help build character that will stand squarely for the right principles in the life of our nation. He mentioned some things that infest the highways and communities for which Christians should feel some responsibility for, things about which many seem unconcerned. Dr. Rapping closed the discussion in appealing for thoroughly prepared citizenship to deal with the issues of tomorrow in our American life, and to off-set the inroad attempting to destroy our way of life.

Jesus came that we might have abundant life and this sort of program will help the Gospel to reach its destined goal.—J. L. Dedman.

It is not that there is more bad than good in the world; the bad just gets on the front page.—Cumberland Presbyterian.

ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

I believe we have an atmosphere of prayer at our Home—not only the little children but the grown-ups as well.

I do not remember, of course, when I was taught to pray but I know I was taught to pray because from my earliest memory I have prayed—around the family altar, in the Sunday school, in the church and in my private devotions. Prayer has been a part of my life. I have leaned upon my Lord and He has answered my prayers.

This has been a red-letter year with us at the Home. The improvements are completed that we set out to do and all the children are happy and getting along well.

We want to teach our children to ask God's blessings upon the friends who make it possible for them to have the Home to live in. In return, we ask each reader to pray for us and if every Methodist will do this, we will always have enough to meet our needs. I beg the preachers and our constituency to begin to think of us and help us. The time for the Christmas offering will soon be here and I prophesy that not a single church will fail to give more than it has ever given.

Praying God's blessings upon the Methodism of our state and especially upon our Home for fatherless and motherless children, I am, your servant.—James Thomas.

QUARTERLY CONFERENCE ARKADELPHIA DISTRICT

FOURTH ROUND

Aug. 31, Oaklawn, Hot Springs, 11 a. m.
Aug. 31, Arkadelphia Station, 8 p. m.
Sept. 7, First Church, Hot Springs, 11 a. m.
Sept. 7, Pullman Heights, Hot Springs, 8 p. m.
Sept. 14, Sparkman-Sardis, 11 a. m.
Sept. 14, Dalark Ct., at Manning, 8 p. m.
Sept. 21, Friendship Ct., at Friendship, 11 a. m.
Sept. 21, Malvern Station, 8 p. m.
Sept. 24, Malvern Station (Business session), 8 p. m.
Sept. 28, Arkadelphia Ct., at Mt. Pisgah, 11 a. m.
Sept. 28, Tigert Memorial, Hot Springs, 8 p. m.
Oct. 4, Holly Springs, 11 a. m., 3 p. m.
Oct. 5, Traskwood Ct. at Lonsdale, 11 a. m.
Oct. 5, Benton Station, 8 p. m.
Oct. 12, Princeton Ct., at Waverly, 11 a. m.
Oct. 12, Carthage-Tulip, 3 p. m. and 8 p. m.
Oct. 19, Hot Springs Ct. at Mt. Pine, 11 a. m.
Oct. 19, Percy Ct., at Friendship, 3 p. m.
Oct. 19, Grand Ave., Hot Springs, 8 p. m.
Oct. 26, Leola Ct.
Nov. 2, Caddo Ct.
Nov. 7, Malvern Ct.—J. E. Cooper, D. S.

TEXARKANA DISTRICT

FOURTH ROUND

Ashdown, 11:00 a. m., Sept. 7.
Fairview, Sept. 7.
Richmond Ct., at Richmond, 11, Sept. 14.
Doddridge Ct., at Olive Branch, 7:30, Sept. 14.
Foulke Ct., at Silverina, 11:00, Sept. 21.
Texarkana Ct., at Rondo, 7:30, Sept. 21.
Lewisville-Bradley, at Lewisville, 11:00, Sept. 28.
Stamps-Garland City, at Stamps, 7:30, Sept. 28.
DeQueen, 7:30, Oct. 5.
Cherry Hill Ct., at Cherry Hill, 11:00, Oct. 12.
Mena, 7:30, Oct. 12.
Horatio Ct., at Horatio, 11:00, Oct. 19.
Foreman Station, 7:30, Oct. 19.
Lockesburg Ct., at Lockesburg, 11:00, Oct. 26.
First Church, 7:30, Oct. 26.
Winthrop Ct., at Winthrop, 11:00, Nov. 2.
Dierks-Green Chapel, at Dierks, 7:30, No. 2.
Hatfield Ct., at Hatfield, 11:00, Nov. 9.
College Hill, 7:30, Nov. 9.
—J. W. Mann, Dist. Supt.

Conscience warns us as a friend before it punishes us as a judge.—Stanislaus.

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

BLOW YE THE TRUMPET IN ZION, AND CRY ALOUD "BEHOLD OUR GOD"

Something like the above might well be a text for what one layman has to say concerning the kind of preaching we need today:

Editor of the Layman's Page: Far be it from me to try to dictate to the ministry of the Methodist Church what they shall say in their pulpits. But I do reserve the right to point out some of the reasons for some of the morbid indifference and open hostility that we see in the church from day to day.

Somehow the younger set of preachers seem to think that they have met all the requirements of this lawless day when they have enough college education to enable them to "pitter-patter" about "personality" and "psychology," words that the ordinary layman knows little about (and cares a whole lot less). Such preachers are "clouds without water," regardless of their loud thunderings.

"Sir, We Would See Jesus"

I would whisper to these poor, underpaid boys—"Get down on your knees and stay there until God clears away your mental densities and makes you see Jesus, whose law will quiet the trouble of the whole world—make us love our neighbor as ourselves; make all men honest, so that we will do unto our neighbors as we would have them do unto us."

When you do that, I'll be there with the rest of the big congregation to see you, radiant because of the new joy in your soul. And will listen and heed when you preach about Him who said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." Yea, tell us about Him who heals the hopeless leper, cleanses the sinful Mary, and the invalid who had waited so long at Bethesda.

Tell us again and again of Him who still gives us the water of life that we may drink to our eternal salvation.—W. H. Raney, Benton.

Editor's Note: Brother Raney has sounded a note that must swell into a mighty crescendo if Methodism is not to degenerate into a formalistic sect, baptizing its babies and later receiving them into church membership, never reaching the lost and never making anyone conscious of sin and guilt, or the need of a Savior. When the other denomination of Protestantism that is next in size to Methodism wins nearly three times as many people on profession of faith per year as we are winning, it is high time we asked ourselves the heart-searching question: "Has Methodism lost her passion for Jesus Christ and the proclamation of His redeeming love to a lost humanity, because she has become too engrossed in the things of this world?"

Education is the knowledge of how to use the whole of oneself. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purpose.—H. W. Beecher.

MORE ABOUT THE STATUS OF CONSCIENTIOUS OBJECTORS

The following letter comes from Rev. Charles F. Boss, Jr., Executive Secretary of the Commission on World Peace of the Methodist Church, with headquarters at 740 Rush Street, Chicago.

"For the first time in history, the United States Government has legally established 'alternative service' under civilian direction for conscientious objectors. Reports to date, show that in the classification of conscientious objectors, METHODISTS STAND THIRD, higher than the American Society of Friends. Only the Mennonites and the Church of the Brethren have a larger number of conscientious objectors classified as IV-E.

The religious bodies have AN UNSURPASSED OPPORTUNITY to give five or ten thousand of our most idealistic and devoted Christian young men, an education and training in a new way of life. The value of this heaven to society is inestimable.

What Does It Mean To You?

"NO GREAT CHRISTIAN PROJECT HAS EVER SUCCEEDED WITHOUT SACRIFICE. Nor can this one! Young men are giving up a year of their lives—giving up school, home, professional training—in order to witness to their conscientious conviction in the wrongness of war and the reality of a more powerful way of life than is represented in violence. Many cannot carry alone the financial burden of the \$35.00 per month required in the Civilian Public Service Camps.

"Could not each of us who is registered as a conscientious objector with the Commission on World Peace, and others also who are interested in the preservation of the freedom of conscience, make some sacrificial gift, weekly or monthly, toward this important cause? THIS PROGRAM IS FACING A CRISIS. We need immediate replies from thousands of conscientious objectors with as large a financial response as is possible. Let those of us who have not been, nor will be called, share this burden with the 148 Methodist conscientious objectors now in our camps and with others who are being assigned to this Civilian Public Service. Here is a method of making practical and effective our pronouncements and resolutions concerning the preservation of freedom of conscience."

Editor's Note: The Commission on World Peace puts out a pamphlet, "AN INVESTMENT TO PRESERVE FREEDOM OF RELIGIOUS CONSCIENCE," which contains methods by which individuals and local churches may raise funds to help Methodist conscientious objectors. The pamphlet is free. Write to the above address for the number of copies you can use.

War—an institution which nobody wants, from which nobody derives any benefit, and for which nobody is willing to take responsibility, is not inevitable.—Perkins.

If God's love lifted you—use it lifting other souls to higher ground.—Selected.

"ONWARD CHRISTIAN SOLDIERS"

This is the way THE SATURDAY EVENING POST tells the story of the life of the conscientious objector in the camps where they are being kept.

Just as war is different today than it was in 1917, so is the lot of the conscientious objector.

The Saturday Evening Post in an article, "Onward, Christian Soldiers!" today points out that in contrast to the World War, when 503 conscientious objectors were sentenced to hard labor for long terms in Leavenworth Prison Camp and 17 were sentenced to death, the first humane, non-military camp in history for conscientious objectors has been opened near Elkridge, Maryland, to be followed by 24 others which by 1942 will contain 7,000 young Americans.

"There are no uniforms and nobody orders anybody else around," the Post article says describing the camp, which Gen. Lewis B. Hershey, Acting Director of Selective Service has termed "an experiment such as no nation has ever made before."

There are wild flowers on the table and anyone who gets hungry between meals can raid the ice box.

"Pay day is when the campers pay the camp \$35 a month and you could live there a week and never hear a curse or a voice raised in anger," the article says.

There is no conscientious objector type, according to the article. There are boys from the Social Register and boys from factories and farms. Camp life begins at 5:30 a. m. Following breakfast there is meditation until 6:50 and then the work-day starts on projects the government has assigned the camp, such as building stable, bathhouse, dwelling, outdoor museum, shelters, repairing park buildings, installing highway guard rails, map making, fighting forest fires or surveying. They work until 4:30 p. m. After dinner some work for an hour or two and some attend classes—all voluntarily. The official bedtime is 9:30. It need not be observed, but usually is.

"Except that their convictions make them more serious-minded, the objectors are a pretty normal group of clerks, chemists, news-

paper reporters, teachers and preachers," the Post article says.

The creeds range from Jehovah's Witnesses to one who said he had no religion. There are boys who read the Bible one hour a day and boys who never read it. Some of them are volunteering to go overseas to do special work of non-military nature because, they say, they want to show they are not afraid, but really believe what they say about wanting to help people, instead of killing them.

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

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CHILDREN'S STORYLAND

MRS. KATHLEEN STOREY, Editor



WHEN A FELLOW'S MOTHER KNOWS

Maybe grown-ups have their troubles,
But I'm very sure a boy
Has his worries and vexations
This his peace of mind destroy.

But there's one thing I have noticed
That whatever be his woes,
Somehow, some way, they all vanish
When a fellow's mother knows!

Sometimes, when the things that vex you
Seem just more than you can bear,
When you feel no friends are left you,
And you really do not care—

Then, with such a load of trouble
How can any one suppose
They would vanish into nothing
When a fellow's mother knows?
—Christian Guardian.

GENE'S MENAGERIE

By VINCENT EDWARDS

About 80 years ago a little boy named Eugene Field, but commonly called Gene, lived in Amherst, Mass. His home was with his Aunt Mary and his little brother, Roswell, whom everybody called "Rosy," and his cousin, Mary.

He couldn't have been very old when he first showed his love for

pets. First, it was a snapping-turtle he brought home when he went on a stroll for wild flowers with Cousin Mary. "Gene" had never seen anything more curious, he thought.

Then he felt sorry for a poor stray cat and gave it a home in the loft of his aunt's barn. But it wasn't long before the cat had a family of three lively kittens, so Gene had more animals on his hands.

When Aunt Mary's good friend, the Deacon, gave her nephew six baby chicks, Gene decided to bring them up properly. He gave each one a name, and a queerer lot you never heard — "Finniken," "Minniken," "Winniken," "Dump," "Foog" and "Boog." Their master even taught them to answer to certain whistles, and soon they responded to their own special calls.

More pets came soon. In a hollow oak stump another boy showed Gene two baby squirrels—tiny orphans, for their mother was dead. But when Gene wanted to bring them home, Cousin Mary wouldn't hear to it. But this boy loved them so much he hid them in his room. One morning Cousin Mary told Aunt Mary she was sure she had

heard mice in the house but Aunt Mary said it couldn't be. After that Gene left his window open and in no time at all the little squirrels had grown to be big squirrels and had run off without even saying goodbye to their young friend.

A week later a kind man made Gene a present of a mole. The boy put this in his bureau drawer and liked to watch it feel its way around with its funny little nose. It must have had a "sweet tooth," for it seemed to like honey.

Gene had so many pets now that people began to speak of his "menagerie." A proud addition was "Dooley," a stray dog who looked so grimy and dusty when Gene found him that he had taken soap and water and given him an even harder scrubbing than he gave himself Saturday nights. Then, to make the dog attractive to Aunt Mary, Gene sprinkled plenty of his aunt's perfume over its furry coat. Aunt Mary couldn't resist a dog like that, the boy was sure, and when she found out how much Gene loved him, she let him stay.

After a while, Gene was sent away to school. When he grew up,

he became a famous writer. He worked on newspapers in St. Louis, Denver and Chicago. But wherever he lived, he always had pets about, and his heart went out to stray cats and dogs.

One time, when he was running his famous column, "Sharps and Flats," in a Chicago paper, Eugene Field wrote of how lonely his home had become since his little fox terrier, "Jessie," had run away. He was sure Jessie was an educated dog, for he wrote, "We have tried our poems on Jessie, and she always wagged her tail approvingly."

Almost all children today have read some of Eugene Field's lovely poems. "Wynken, Blynken and Nod," "The Sugar Plum Tree," "The Night Wind" and "Little Boy Blue"—these and many more are familiar to little people and grown-ups alike. A fine statue of this beloved writer stands in a Chicago park. The pennies of thousands of children helped to build it. It is a lovely memorial to the man who found a place in his heart for so many children and homeless animals.—Our Dumb Animals.

THE MISUSE OF "REVEREND"

The use of "Reverend Jones" to designate a minister of that name, a widespread and seemingly ineradicable practice that is the subject of a protest in the New York Times, is indefensible on grammatical grounds and is besides marked by a certain uncouthness.

The chairman of a meeting will bring the gathering to order with the announcement that Reverend Jones will offer prayer. A newspaper may even tell its readers that Rev. Jones conducted religious services.

The correct usage in speaking of a clergyman is of course Reverend John Jones or Reverend Mr. Jones. In print or writing, as in addressing a letter, abbreviation is permissible—Rev. John Jones or Rev. Mr. Jones. Some precisians like to preserve older forms by saying the Reverend So-and-So, just as some like to speak of the Congress (of the United States), instead of just Congress.

Most titles are proper nouns—Doctor, Colonel, Judge, Senator, Representative and the like. It is grammatically correct to say Doctor Jones or Senator Jones for the same reason that it is correct to say John Jones. But Reverend is not a noun. It is an adjective—a titular adjective, to give it specific description.

Another titular adjective is Honorable. If you have contracted the Rev. Jones habit and want to break it off, just remember that you wouldn't say Honorable Jones or Hon. Jones, unless perhaps you were deliberately imitating a fictional Japanese schoolboy.—The Arkansas Gazette.

SALESMEN WANTED—MAKE MORE MONEY. One of the oldest and largest Monument Manufacturers. Leisure or full time. No experience necessary. Write today for our liberal offer.—ROBERTS MARBLE CO., Dept. R, Ball Ground, Ga.

Subscriptions Received From Pastors

23—Emmett, Chas. B. Wyatt.
11—Jonesboro District, F. M. Sweet.
5—Hartford, Raymond L. Franks.
Cabot, S. O. Patty.
4—Clinton, Lester Weaver.
Princeton Ct., W. E. West.
Centerton Ct., J. C. Gibbons.
3—Keo, Mark Vaught.
Alzheimer, L. R. Sparks.
Marked Tree, J. A. Womack.
Dermott, John L. Tucker.
Viney Grove Ct., Chas L. Fry.

2—Holly Springs, Chas. V. Mashburn.
Viola Ct., Luther Love.
Hampton, L. O. Lee.
1—Colt Ct., J. C. Ritchey.
Stephens, J. H. Cummins.
Arkadelphia, Forest E. Dudley.
Mammoth Spring, D. G. Hindman.
Warren, L. E. N. Hundley.
Pangburn, W. A. Patty.
Wilson, Rex B. Wilkes.
Springfield Ct., Noel Cross.
Marion, Glenn F. Sanford.
Quitman, J. M. Talkington.

MEETING AT YARBRO

Our revival meeting at Yarbrow closed last Sunday with fifteen conversions and eight additions to the Church, seven on profession of faith and one by letter. Many of the people said it was the best meeting they had had in several years. The pastor did the preaching, assisted by Rev. Hawthorne Sales, who will be a Senior in Hendrix College next year. Brother Sales did a good piece of work with the young people and directed the song services.—Reporter.

Have you renewed your subscription?

J. C. ADAMS

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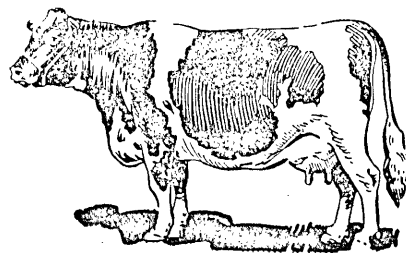
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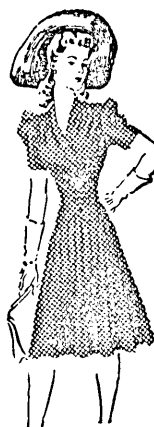


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INTERNATIONAL SUNDAY SCHOOL LESSON

Lesson for August 17

PETER ENCOURAGES SUFFERING CHRISTIANS

LESSON TEXT—I Peter 4:12-19; 5:6-11.
GOLDEN TEXT—If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.—I Peter 4:16.

"Sweet are the uses of adversity"—so says the poet, and it is true that God is able to make even the sufferings of man a source of blessing and an occasion for joy, "if a man suffer as a Christian" (I Pet. 4:16). In a world where sorrow and suffering have been heaped high by man's inhumanity to man, it is indeed appropriate that we think of the encouragement which God's Word gives to those who are in distress.

There are many helpful Scripture passages on this point, those before us today being from the writings of Peter to the Jews of the dispersion. Scattered abroad and no more under the guiding and protecting hand of Paul, Luke and the others, they were undergoing severe persecution for Christ's sake. Some were apparently disturbed by their trials, and Peter tells them that persecution should bring

I. No Surprise (4:12).

We ought to expect trials in this world; yes, severe fiery trials. Such things are common to all mankind, and the Christian should not expect to escape. To them, such trials are real tests of their faith, an opportunity to show to the unbelieving world that God is able to deliver those who put their trust in Him!

To be forewarned is to be forearmed. "Think it not strange concerning the fiery trial."

II. No Shame (4:13-16).

There are two senses in which the Christian is to be unashamed in the midst of suffering. In the first instance, he is not to be ashamed of the trial itself if he bears it for Christ's sake, for he is thus sharing Christ's sufferings. We cannot share in his substitutionary and sacrificial suffering on Calvary, but we can stand with Him who was indeed "a man of sorrows, and acquainted with grief" (Isa. 53:3). In the second place, he is not to do anything which would justify others in making him suffer. It is a disgrace, a shame which injures the cause of Christ, when a believer has to suffer because he has broken the law, or because he is "a busybody (R. V. "meddler") in other men's matters." If you pry into others' affairs, expect to have your fingers stepped on, and don't expect God to deliver you out of it or honor you in that kind of suffering.

III. No Escape (4:17-19).

If the righteous find the difficulties and temptations in their way to be like fiery trials, if those who have the blessed presence of Christ to cheer and to guide them find it difficult at times to make their way through sorrow and sadness, what will the unbeliever do? Does he think that he shall escape? Surely not—and there is yet that day ahead when the believer shall enter into eternal peace, where sorrow and suffering shall be no more. Where will the unbeliever be in that day?

IV. No Worry (5:6, 7).

"Put care into Christ's bag," said

BENEVOLENCE REPORTS

As treasurer of the Little Rock Conference, I am making a report of remittances received during the month of July (July 1st-July 31st).—C. E. Hayes.

BISHOP'S FUND	
Arkadelphia District	
Leola Ct.	\$ 9.00
Sparkman-Sardis	15.19
Total	\$ 24.19
Previously reported	\$209.84
Grand Total	\$234.03
Camden District	
Chidester Ct.	\$ 6.00
First Church, El Dorado	25.00
Fairview	8.00
First Church, Magnolia	25.00
Parker's Chapel-Fredonia	8.30
Stephens-Mt. Prospect	7.25
Total	\$ 79.55
Previously reported	\$308.99
Grand Total	\$388.50
Little Rock District	
Austin Ct.	\$ 4.12
Bauxite-Sardis	7.20
Carlisle Ct.	2.71
England	5.00
Primrose Chapel	8.00
Total	\$ 27.03
Previously reported	\$642.65
Grand Total	\$669.68
Monticello District	
Dumas	\$ 3.94
Eudora	1.25
Tillar-Winchester	2.62
Watson	2.51
Wilmar Ct.	2.96
Total	\$ 13.28
Previously reported	\$237.30
Grand Total	\$250.58
Pine Bluff District	
Rison	\$ 7.02
Sheridan Ct.	6.87
Grand Avenue, Stuttgart	8.00
Total	\$ 21.90
Previously reported	\$330.99
Grand Total	\$352.89
Prescott District	
Amity	\$ 1.87
Blevins Ct.	.50
Emmett-Bierne	2.48
Hope	6.18
Mt. Ida Ct.	4.49
Nashville	9.00

George Herbert. "Treat your cares as you treat your sins. Hand them over to Jesus one by one as they occur, commit them to Him" (F. B. Meyer). He really cares about you—believe it and act upon it.

The cure for all worry is right there, but even as it is true that the meek shall "inherit the earth" (Matt. 5:5), so it is true that only the humble are ready to cast their cares on the Lord. "God resisteth the proud, but giveth grace unto the humble. . . . Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:6, 10).

V. No Wavering (5:8-11).

"Steady, perfected and established in Christ, strengthened by His grace, sure of the eternal call, and with the eye of faith on the glory to come such is the man who is able and ready to successfully meet the devil when, like a roaring lion, he seeks to disturb and devour God's people.

Satan is busy in our day. Dr. Wilbur M. Smith says: "It is admitted everywhere by outstanding Christian leaders, in every sphere of life today, that there has never been a time, at least in our generation, when the temptations of Satan have been so fierce, so frequent, so constant, as just now. What Satan wants to do is to destroy the testimony of God's people, to take them out of places of power and influence for the gospel, to rob them of that joy, and victory, and power, by which, through their labors, others will be brought to confess the Lord Jesus Christ. Christian people today who are conscious of being fiercely assailed by evil ought not to be alarmed, but should realize that this experience of theirs is general, everywhere, of true believers, and that there is sufficient grace for every need in such dreadful times as these."

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REPHAN'S

6 BIG BUSY DEPARTMENT STORES

LITTLE ROCK
MORRILTON

N. LITTLE ROCK
PARIS
CAMDEN
CONWAY

Waterloo	1.50
Total	\$ 26.02
Previously reported	\$284.25
Grand Total	\$310.27
Texarkana District	
Cherry Hill Ct.	\$ 1.87
Fouke Ct.	2.58
Horatio Ct.	2.00
Lewisville-Bradley	1.63
Stamps-Garland City	7.88
College Hill-Texarkana	2.25
Total	\$ 18.26
Previously reported	\$244.23
Grand Total	\$262.49
Grand Total received for Bishop's Fund through July 31	\$2,468.44


CONFERENCE CLAIMANTS FUND

Arkadelphia District	
Arkadelphia Ct.	\$ 5.06
Malvern Station	17.00
Sparkman-Sardis	33.75
Total	\$ 55.81
Previously reported	\$590.46
Grand Total	\$646.27
Camden District	
Camden Station	\$ 25.00
Chidester Ct.	13.25
Fairview	17.50
Fordyce	35.00
First Church, Magnolia	50.00
Jackson Street, Magnolia	30.00
Parker's Chapel, Fredonia	22.55
Stephens-Mt. Prospect	16.25
Total	\$209.55
Previously reported	\$877.18
Grand Total	\$1,086.73
Little Rock District	
Austin Ct.	\$ 8.23
Bauxite-Sardis	43.40
Carlisle Ct.	4.40
England	15.00
Primrose Chapel	12.00
Total	\$ 82.03
Previously reported	\$1,855.23
Grand Total	\$1,938.26
Monticello District	
Dumas	\$ 12.25
Eudora	5.00
McGehee	54.00
Tillar-Winchester	5.80
Watson	4.48
Wilmar Ct.	5.39
Total	\$ 86.92
Previously reported	\$629.79
Grand Total	\$716.71

Pine Bluff District	
Grady-Gould	\$ 10.00
Rison	15.62
Sheridan Ct.	9.09
Grand Avenue-Stuttgart	31.00
Total	\$ 65.71
Previously reported	\$707.66
Grand Total	\$773.37
Prescott District	
Blevins Ct.	\$ 1.17
Emmett-Bierne	5.69
Hope	24.75
Mt. Ida Ct.	7.92
Nashville	28.00
Waterloo	1.50
Total	\$ 69.03
Previously reported	\$748.97
Grand Total	\$818.00
Texarkana District	
Cherry Hill Ct.	\$ 2.49
Fouke Ct.	3.40
Horatio Ct.	1.00
Lewisville-Bradley	2.25
Stamps-Garland City	18.50
College Hill-Texarkana	5.00
Total	\$ 32.64
Previously reported	\$588.94
Grand Total	\$621.58

Grand Total received for Conference Claimants Fund through July 31st—\$6,600.92

(Continued Next Week)



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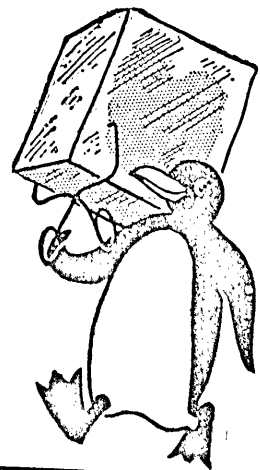
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Next Paid-To-Date List To Be Published At End Of August

WINFIELD MEMORIAL

"PAID TO DATE" LIST

Write your name here if you are one of the 136 members who have already paid in full through August.

Name

OUR NEW MEMBERS

Mr. Jack Goad, 1717 Gaines, letter. . . Mrs. Jack Goad, 1717 Gaines, letter. . . John Robert Goad, 1717 Gaines, letter. . . Mrs. George Miller, 1606 Commerce, baptism.

Affiliate Members: Major Harry S. Bronson, 322 West 21st. . . Mrs. Harry S. Bronson, 322 West 21st. . . Miss Betty Bronson, 322 West 21st.

OUR SYMPATHY

The sincere sympathy of the congregation is extended to Mrs. L. A. Tapp, 1305, Commerce, whose father, Mr. J. S. Perry, passed away July 31.

To Mr. C. T. Wells, 2015 Center, whose mother, Mrs. Lenah T. Wells, passed away August 9.

OUR KNOWN SICK

Miss Margaret Easley, 1325 Hanger.

CIRCLES TO MEET MONDAY

No. 1—Mrs. C. C. Arnold, Chairman, with Mrs. G. K. Swaim, 2422 Scott, 10 o'clock meeting.

No. 2—No meeting this month.

No. 3—Mrs. Ray Scott, Chairman, with Mrs. Ralph Lehman, 2920 Gaines, 10 o'clock meeting. Mrs. P. J. Ballard, co-hostess.

No. 4—No meeting this month.

No. 5—Mrs. A. S. Ross, Chairman, 10 o'clock meeting at Boyle Park and a picnic following.

No. 6—Mrs. W. P. Ivy, Chairman, with Miss Lillian Howland, 1701 Dennison, 10 o'clock meeting. Mrs. C. D. Seymour, co-hostess.

No. 7—Have already met this month.

No. 8—Mrs. L. M. Wilson, Chairman, will meet at the church for a 10 o'clock meeting.

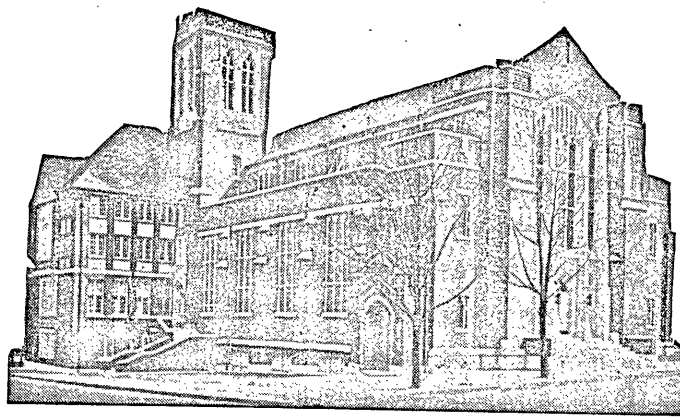
No. 9—Mrs. Earl Kimm, Chairman, with Mrs. Crawford Greene, 601 N. Monroe, 10:30 meeting followed by a luncheon.

No. 10—Mrs. H. C. Graham, Chairman, no meeting this month.

Young Matrons' Circle—Mrs. Harvey Shipp, Chairman, with Mrs. N. B. Goatcher, 2500 Grove Circle, 10:30 a. m.

YOUNG ADULT FELLOWSHIP 6:30 P. M.

Sunday evening the young adults begin a study of Labor, using as a basis for their study the book, "Here Comes Labor," by Chester M. Wright. The first study will consist of three questions: (1) Who Is Labor?; (2) What Does Labor Want?; (3) What Does Labor Need? Leader, Mr. Curtis Meeks.



Sixteenth and Louisiana, Little Rock

"Where Old-Fashioned Friendliness Survives"

Next Sunday At Winfield

10:00 A. M. CHURCH SCHOOL—Show your Loyalty here.

11:00 A. M. "DEBTORS TO THE COLORED RACE"

—Dr. C. M. Reves.

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

THE PASTOR'S MESSAGE

By GASTON FOOTE

Maintain The Fellowship

In these days of stress and strain when opinions vary and criticism is easy it is well to remember that the Church stands for Christian fellowship. This does not mean that all in the Church should think alike—Christianity has never meant intellectual regimentation. But it should mean that all in the Church should love alike—for the Church is primarily a fellowship of people seeking to know the mind and spirit of the Christ.

"My little children, love one another" is the admonition of James. This ought to be the program of the Christ. Are there those in the Church who are lonely, discouraged, weak? Let the members of the Church encourage each other. Amid all the drives put on in the average Church why not have a drive to deepen the bonds of fellowship among the people of the Church? We ought to know each other better. We ought to love each other more. We ought to have a greater concern for every member of the Church family.

There should be a deepening of fellowship among the men of the Church. Let each man on the Board of Stewards be responsible for twelve other men . . . let him know them personally . . . be a friend to them. There should be a deepened fellowship among the women of the church. Let each circle chairman of the W. S. C. S. make a special effort to cultivate an intimate acquaintance with those in her group whom she knows the least. Let the adult classes promote fellowship. Make an effort to strengthen the ties of friendship with those most irregular in attendance.

Every Sabbath day affords an opportunity to strengthen the fellowship. Welcome the strangers and visitors . . . welcome the new members into the church . . . this is the responsibility of EVERY member. Let's maintain the fellowship in the Church.

Dr. Reves Preaches Sunday

Our District Superintendent, Dr. C. M. Reves, will preach for us Sunday. This is the first time Dr. Reves has been with us at a morning service in a year and you will want to hear him. The Pastor will be preaching at the Jurisdictional Superintendents' conference at Mt. Sequoyah at this hour but will return next Monday.

Our Sanctuary Is Air Cooled

METHODIST CHURCH

Christian Education

By HAL H. PINNELL

Church School Attendance

Last Sunday 521
A Year Ago 539

Department Reports

	Pres.	On Time	Cont.	Stay
Jr. Hi	47	40	24	35
Sr. Hi	44	40	36	35
Y. P.	52	47	12	30

Adult Report

Wedding Ring Class	39
Men's Class	39
Hinton Class	38
Fidelity Class	37
Jenkins Class	24
Couples Class	19
Friendship Class	19
Ashby Class	16
Bullington Memorial Class	11
Young Men's Class	3
Adult Officers	7

Total 252

Fellowship Reports

Junior High	21
Senior High	28
Young People	33
Young Adult	32

YOUTH FELLOWSHIP PROGRAMS

August 17—6:30 P. M.

Junior High Department: Leader, Edna Grace Lore; subject, "Our Church Membership Vows."

Senior High and Young People's Departments, vespers service at Inspiration Point, White City. Leader, Rev. Hal H. Pinnell; subject, "The Discipline of Christian Living."

Members of the two departments will meet at the church, 5:45 p. m. and leave for Inspiration Point at 6:00 p. m. Mr. John Crouse and Miss Virginia Arnold are in charge of the special features of the program.

ADULT COUNCIL MEETING

The Adult Council, officers and teachers of adult classes, will meet Wednesday evening at the church. The time, 7:30 p. m., the place, Hinton Class room. The Council will study a new leaflet, "Adult Classes—Why?" by Miss Doris P. Dennison. Attend this meeting.

PERSONAL INTEREST

A number of classes in our Adult Division are maintaining a good attendance average for the summer. Could it be that these classes are taking a more personal interest in the class membership? Certainly a personal interest in each member of a class on the part of the president and teacher will help greatly to keep that member coming, and when that personal interest is expanded to include every member in each class the results are in evidence through increased attendance. Consistent urging of attendance by the teacher and president of a class indicates interest in each member.

\$4,927.52 Needed In August To Balance The Budget!