

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. LXI

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NO. 19

Three Encouraging Speeches

THE past week the world heard speeches from both sides of the opposing camps in the war. Strange to say the three speeches were all very encouraging to the United Nations. Hitler took time out, from adjusting his hard-pressed armies on the Russian front, to address the Third Reich. Hitler's speeches once left his enemies gasping for breath and sometimes expecting that his next blow would complete the enslavement of the world. His confession of near disaster on the Russian front last winter; his tacit confession that there may be another winter in Russia at war; his evident uneasiness about internal conditions in Germany all were in striking contrast to his strident, blatant boastings of a few months ago. The speech had all of the earmarks of the wailing of a victim caught in his own trap. A speech made for the purpose of encouraging the Axis instead encouraged the United Nations.

Another encouraging speech, of a few days ago, came from the usually silent Stalin. With cold logic and a clear analysis of facts, he took Hitler and his satellites apart and gave the world a close-up of what makes the wheels go round in the plans of these would-be rulers of the world. There was also a defiant pledge to continue the fight, in union with the other United Nations, until Germany is defeated. There was another very significant statement in Stalin's speech. He stated that Russia, like all other of the United Nations, is fighting a defensive warfare, and has no extra-territorial ambitions. Stalin's speech added strength to strength in the War of Survival.

From the capitol of our own nation, the fire-side chat of President Roosevelt was heard around the world. Today the words of Roosevelt carry further than those of any other living man. He is, in the larger sense, the voice of the cause of the United Nations. His speech was encouraging, not that it promised early, easy victory, but because, in the sacrifices it called for on the part of the people of our nation, it gave evidence of the fact that America is beginning to be awake to the dangers that threaten us. These speeches were all encouraging, but the fact remains that we are now so low that we can stand some encouragement without getting cocky.

We Must Not Hate

IF A mad dog is loose we do anything necessary to keep it from harming people, but we would not hate the dog. If a gangster is running wild in civilian life, a menace to innocent, law-abiding people, we are of one accord in thinking something should be done to protect society. We should pity, rather than hate the gangster, when he is killed or imprisoned. Yet there is a feeling of general relief when his career is ended.

There is in the hearts of many, today, a hatred for our warring enemies. If that happens, war has unnecessarily hurt us, because the feeling of hatred hurts ourselves more than others. In the present situation, many Christian people feel that something must be done to protect our nation, our homes. Whatever that something is that we do, it should not be to harbor hatred in our hearts for others. "Whom the gods would destroy they first make mad" is quite applicable to our present situation. Our chances for victory will be better on the field of battle and in our own souls, if we do not hate.

Making Mother's Day Meaningful

A SPECIAL day in a national or international calendar, to continue to live, must have individuality and meaning. It must furnish a channel through which a feeling, common to the masses, can be expressed. Such a day is Easter, Thanksgiving and Christmas. Mother's Day, because it gives opportunity for the expression of a universal sentiment, is rapidly taking its place beside these older special days.

Mother's Day, as can be said also of other meaningful special days, is not a matter of a date on a calendar. That is to say we cannot suddenly enter into the real spirit of Mother's Day simply because the sun has risen on the second Sunday in May. We have not really observed Mother's Day because we have pinned on us a flower of a certain color and have attended a special church service. It means more than the giving of



candy or flowers or the sending of telegrams and beautiful cards. There are likely occasions when these unusual attentions on the one day of the year but make more noticeable the lack of appreciation and attention on the other three hundred and sixty-four days. Under such conditions we but add the sin of hypocrisy to our sin of neglect.

Easter, with its glorious message of a risen Christ, is largely meaningless to a person who tries to express his faith in the resurrection only on Easter. Thanksgiving day has little meaning to one who tries to be thankful only on a day set apart by the President for Thanksgiving. These are days for the fuller expression of an inner faith or emotion which lives in our soul throughout the year. Mother's Day is a day fixed for an unreserved expression of appreciation and love for the mother who gave us birth. The day, for mothers, has been enriched by letters, cards, telegrams, flowers and various gifts. All of these, however, should be but a special form of expressing the deeper feelings of our heart that are a part of our lives the year around.

For mothers this special day is not merely a very high tribute; it is a day of challenge as well. It is a challenge to mothers to really embody in their lives all of the higher, finer virtues ascribed to them by their children on this high day for mothers.

What Is New About the "New Order?"

WE HAVE heard much, through Axis propaganda, of the "New Order" that is being established or that the Axis would like to establish in Europe as a result of the war. Just what is new about the proposed "New Order" is difficult to discover.

It is not that Hitler has assumed the power of life and death over every citizen of Germany; a power that he has held for some time over the citizens of conquered nations. That assumption of power is not new. It is but the revival of political rulership in its worst form; a form that has been outlawed among civilized nations for centuries. The "New Order" is not found in the desire to conquer and rule the world; that has been the unholy ambition of strutting egotists as far back as authentic history carries us. It is not the philosophy that "might makes right;" that theory has been a part of the thought of every would-be conqueror across the centuries. It is not the theory that the state is supreme and the individual but a pawn to be played for the best interests of the state; that idea in the minds of absolute rulers is older than any existing nation of today. It is not in the Axis plan of indiscriminate warfare against women and children and non-combatants; practically all early warfare followed the same merciless tactics of extermination. It is not in the brutal, cowardly action of over-running weaker people and nations; armed bullies have been guilty of such despicable tactics long before there was a Germany. The "New Order" certainly is not new in its purpose to exploit conquered people for the benefit of the conquerors; Egypt and Babylon were artists in such tactics. It could not consist of the treacherous, surprise attacks on unsuspecting nations, without a declaration of war; such action but harks back to the days when there was no such thing as international law. Surely the "New Order" could not consist of a group of conquered nations with a deathless desire to be free; that story is as old as human history. The persecution of the Jews does not constitute a new situation; since the slave drivers of Egypt cracked their whips across the backs of God's chosen people, there has been, periodically, persecution of this remarkable people. The suffering, disease, starvation and death broadcast in Europe today is nothing new in the trail of heartless conquerors.

What is new in the "New Order?" Nothing, unless it is the attempt to combine in one government the worst features of every tyrannical government of the ages past.

"We Are Not Divided"

SO WE sing in the great marching hymn of the church "We are not divided." The fact remains, however, that we are badly divided in this crisis in world history when the church needs the united forces of all people who believe in God. Without doubt the church has been weakened by its divisions.

In the United States, with reference to religion, our people are divided into two great groups—the religious and the non-religious. Among religious people there are two major divisions—the Jew and the Christian. Among the Christian forces there are two major groups—the Catholic and the Protestant. The Protestant movement is further divided into its various

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CHURCH CALENDAR

District Conferences:

North Arkansas Conference—

May 12, Batesville District, at Cotter.

May 14-15, Searcy District Conference, at Heber Springs.

May 26-27, Paragould District, Fourth Street Church, Rector.

Little Rock Conference—

May 13, Arkadelphia District, Manchester.

May 14, Camden at Hampton.

May 15, Monticello District at McGehee.

May 19, Pine Bluff at Stuttgart, Grand Ave.

May 20, Prescott District, at Blevins.

May 21, Texarkana District, at Wilton.

May 22, Little Rock District at Mabelvale.

June 1-12, Arkansas Methodist Pastors' School.

June 22-26, Little Rock Conference Young People's Assembly, Hendrix College.

IN GOD'S HOUSE

THE following greeting appears in the porch of the cathedral church at Chester, England. "Friends, you have come to this church; leave it not without a prayer. No man entering a house ignores him who dwells in it. This is the House of God, and He is here. Pray then to Him who loves you and bids you welcome and awaits your greeting. Give thanks for those who in the past ages built this place to His glory and for those who, dying that we might live, have preserved for us our heritage. Praise God for His gifts of beauty in painting and architecture, handicraft and music. Ask that we who now live may build the spiritual fabric of the nation in Truth, Beauty and Goodness and that as we draw near to the one Father through our Lord and Savior Jesus Christ we may draw nearer to one another in perfect brotherhood. The Lord preserve thy going out and thy coming in."—Religious Telescope.

HOW TO GET RID OF SATAN

A LITTLE Christian was once asked if Satan did not tempt her, and how she kept from doing wrong. Her answer was, "Yes, I know that Satan wants to get me; but when he knocks at the door of my heart, I just say, 'Jesus, won't you go to the door?' and when Satan sees Jesus he runs away."—Heidelberg Teacher.

Methodist Broadcast Hour

Rev. Fred R. Harrison, pastor of Pulaski Heights Methodist Church, will be the preacher on the Methodist Hour over KTHS, Hot Springs, next Sunday, May 10th at 4:00 P. M. The program will be sponsored by Pulaski Heights Church.

ABOUT PEOPLE

REV. J. M. HARRISON, pastor at Waldron, will preach the commencement sermon for the Parks High School, Sunday, May 17.

REV. H. C. MINNIS, pastor at Weiner, underwent an appendicitis operation at the Methodist Hospital in Memphis on April 24.

BORN to Rev. and Mrs. C. Everett Patton of Lake City, on April 24, at the Methodist Hospital in Memphis, a daughter, Barbara Elizabeth.

REV. JESSE L. JOHNSON, pastor at Salem, has been invited to deliver the commencement sermon to the Mammoth Spring graduating class on Sunday morning, May 17.

DR. JAMES THOMAS of Little Rock, Rev. B. F. Roebuck of Fordyce and Rev. J. H. Cummins of Stephens attended the meeting on April 29 at Louisville, Ky., of the Department of Church Extension of the Board of Missions and Church Extension.

REV. W. E. WEST, pastor of Holly Springs Charge, writes: "Our work is getting along fine. We expect to have Benevolences paid by District Conference. The Church School Day offering is paid in full and the salary is up to date."

MISS RUTH HYNEMAN, a missionary of the Methodist Church in the Lucknow Conference, India, since 1915, died in Lucknow on April 23. During recent years she had been connected with Dr. E. Stanley Jones' ashrams in Lucknow and at Sat Tal, travelling out from these centers to carry on evangelistic work in the surrounding villages. Miss Hyneman was born in Princeton, India, and was educated at Asbury College.

REV. J. E. COOPER, district superintendent of the Arkadelphia District, announces that his district conference will meet at 9:30 a. m. on Wednesday, May 13, at Manchester Church on the Dalark Charge. Rev. Hal H. Pinnell, pastor of Pullman Heights, Hot Springs, will give the devotional and Dr. Homer T. Fort of First Church, Hot Springs, will preach the sermon at 11 o'clock.

MR. M. J. RUSSELL, former headmaster of the old Hendrix Academy and for a number of years head of the Valley Springs Training School, died at his home in Conway on April 28. The funeral was held in the Conway Methodist Church by Rev. R. S. Hayden and Rev. Cecil R. Culver. Burial was in Little Rock. He is survived by his wife.

REV. J. D. BAKER, district superintendent of the Prescott District, announces that his district conference will meet at Blevins, May 20, at 9:15 a. m. Rev. Kenneth L. Spore of Hope will preach at 11 a. m. and Rev. J. W. Mann of Nashville will preach at 3:30 and close with an inspirational service. Blevins is preparing for a great crowd. All delegates and members of the district conference as well as others are urged to attend.

THE SYMPATHY of many friends goes out to the family of Mrs. Anna Martin Lewis who died suddenly at the home of her sister, Mrs. O. W. Petway in Warren on Monday, May 3. Mrs. Lewis was the wife of Rev. H. M. Lewis, pastor of First Church, Batesville, and the daughter of Rev. and Mrs. W. T. Martin of Conway. She is also survived by a daughter, Anna Martin Lewis, and three sisters and two brothers. Funeral services were held Tuesday at Batesville.

REV. J. L. DEDMAN, district superintendent of the Helena District, announces the change in appointment of Rev. L. F. LaFavers from Aubrey to Widener-Madison-Round Pond Charge. Brother LaFavers was serving his fourth year at Aubrey and had made a very fine record there. Rev. Lyman T. Barger, who has been serving Widener-Madison-Round Pond

Charge, has been appointed chaplain in the armed forces of the United States and Bishop Charles C. Selecman made the appointment of Bro. LaFavers this week.

THE CHURCH Committee for China Relief, which is sponsored by most of the major Protestant denominations in the United States, is using some of its funds for two important relief projects connected with hospitals in China. Its "Quinine Fund" is purchasing elsewhere in the Orient large quantities of quinine that is distributed to mission hospitals to fight malaria that has arisen in epidemic proportions in many parts of China due to the war; and through the International Red Cross for Central China it is distributing drugs and medical supplies to some 96 civilian hospitals in Free (West) China, as well as to dispensaries, refugee camps, and orphanages.

REV. J. B. STEWART, pastor of Moorefield-Sulphur Rock Charge, writes: "Our work is moving along nicely with the splendid co-operation of a loyal, faithful people. A fine Church School, League and W. S. C. S. are at each place. Easter week was a great time with us, preaching services each evening and work with the children and young people in the afternoon. On Thursday evening the sacrament of the Lord's supper was administered under the illuminated cross. Brother Hughes of Newark was with us on that evening, preaching and assisting in the communion service. The early sunrise prayer meeting was attended by a large crowd. A great Easter service was held at 11 o'clock with a large congregation and eight received into the church on profession of faith."

INCREASED giving to World Service from Methodists in every part of the country will be necessary by the end of the fiscal year, May 31, if contributions are to equal the \$4,166,262 paid last year, it is indicated by the March report of Rev. O. W. Auman, treasurer of the General Commission on World Service and Finance. For the first ten months of the present fiscal year, ended March 31, World Service giving amounted to \$2,613,879, a decrease of \$71,532 or 2.66 per cent, from the same period of last year the report shows. March contributions were \$238,602, a drop of \$5,671 from the same month of last year. "Whatever the cause of the slight decrease in March," Dr. Auman states in the monthly report, "it is quite apparent that we shall have to make a supreme effort all over the Church if we are to close the year without a deficit. We can bring the income up to last year if we work hard enough, but to do so we will have to bring in \$71,532 more than was paid to World Service in these same two months last year." Fifteen areas reported gains in contributions for the first ten months of the fiscal year over the same months of last year."

"WE ARE NOT DIVIDED"

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denominations. Each of the major denominations is further divided into different churches carrying something of the same name and character of doctrine, with minor differences in doctrine or church polity. Occasionally we find the individual church somewhat divided.

Only the fact that God is in the church could have saved the church from fatal hurt by its divisions. As it is, despite its minor doctrinal differences and its denominational divisions the church stands as the one imperishable, indestructible force in the world's life.

As the present world emergency has brought nations together in a common cause that differ widely in their philosophies, their political life and their religion so the emergencies that now face the church and the greater emergencies that will likely face it in the future may bring us together in strength for the common cause of making this world Christian. Let us work and pray for that blessed day.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

THE STORY OF THE APRON STRING

By Laura Richards

There was once a little boy who had just learned to walk. He was not very steady upon his feet, so his mother tied her apron string around his waist, and said, "There, little man, when you stumble you can pull yourself up by that, and you will not fall." And the child did as she said, and all went well, and the mother sang as she went about her work.

Day by day the child grew taller, until his head came above the window sill, and often he stood there looking at the green grass, and the yellow flowers, and the trees with their waving branches, and the meadow beyond and the river singing and shining in the sun, and far in the distance, the purple mountains piled against the sky. When he saw them he said, "Mother, untie your apron string, and let me go." But the mother said, "Not yet, little man. Only yesterday you stumbled and would have fallen but for this. Wait until you are stronger." And the child did as she said, and all went well, and the mother sang as she went about her work.

Day by day the child grew stronger and taller, and more and more he left the playthings at the hearth, and stood at the window. One morning in the springtime the door stood open, and as he stood at the threshold and looked out again, he saw the green trees, and the yellow flowers, and now the trees seemed to beckon with their branches, and he heard the voice of the river as it called, "Come, come, come," and he started so quickly that the apron string snapped, and he ran down the steps with the end dangling behind. "Ho, ho," he said. "I never knew my mother's apron string was so weak."

The mother gathered her end of the broken apron string and hid it in her bosom; and she turned again to her work, but sang no longer. The boy ran on, under the trees, over the grass and the meadow, to the river's bank, and then on along the bank toward the purple mountains that were piled up against the sky. Sometimes the path was smooth, and he would run. Sometimes it was steep and rocky, and he had to climb on hands and knees. Once it turned suddenly, and came out again upon the river's bank, just where it dashed over a great precipice. He made a mis-step, but just as he slipped over the bank of the abyss, something caught upon the point of a rock and held him dangling over the precipice. He put out his hand to see what it was, and found it was the broken string still tied to his waist. "Ho, ho," he said, "I never knew how strong my mother's apron string was." And he pulled himself up by it, and set his feet firmly upon the rock, and went on toward the purple mountains that were piled against the sky.

Christ outlasted the empire which crucified Him nineteen centuries ago. He will outlast the dictators who defy Him now.—R. W. Sockman.

WHERE WOMAN IS QUEEN

One time, being exiled, God's people
In a strange land were forced to abide
And one of their maidens named Esther
Was crowned as the monarch's fair bride.
But Haman, the king's vilest subject,
Determined their homage to gain,
And bade them to bow in his honor
Or by cruel hands to be slain.
They fasted and prayed for deliverance;
God showed them the path to pursue;
They came to the queen for assistance
In saving the life of the Jew.
She stood in the breach for her people,
Although her own life was at stake;
The king raised the scepter of mercy
And saved them from death for her sake.

Today in our beautiful country,
Where Woman is honored as queen,
God's people again live in peril
Of a foe with malicious demean;
Like Haman of old, the Drink Demon
Walks stealthily throughout our land
And calls everyone in the nation
To bow at his haughty command.
Great souls unto God now are crying;
He speaks—Will our queen take her place
And stand in the breach for her people,
This deep-intrenched wrong to efface?

Brave queen, see, the scepter has risen!
Haste, make your demand of the throne.
It is yours to the half of the kingdom
For the people you claim as your own.
Awake to the terrible danger!
And hold not your peace at this time.
Men, women and children must perish
If you close your eyes to this crime.
Give your choice, and your vote, till our nation
Has vanquished this dark artifice.
Who knows but you've come to the Kingdom
For just such a crisis as this!

—SADIE LOUISE MILLER.

MOTHER'S ENDURING LOVE

By O. A. Newlin

It is said that an angel strolled out of heaven one beautiful day and found his way to this old world. He roamed through field and city beholding the varied scenes of nature and art, and just at sunset he plumed his golden wings and said: "I must return to the world of light; shall I not take with me some mementoes of my visit here? How beautiful and fragrant those flowers are! I will pluck of them a choice bouquet." Passing a country home where he saw through the open door a rosy-cheeked baby, smiling up from the little crib into its mother's face, he said: "The smile of that baby is prettier than these roses; I will take that, too." Just then he looked beyond the cradle and saw a devout mother pouring out her love like the gush of a perpetual fountain, as she stopped to kiss "Good-night" her precious baby. "Oh," said he, "that mother's love is the prettiest thing I have seen in all the world; I will take that, too." With these treasures he winged his way toward the pearly gates, but just before entering he decided to examine his mementoes, and to his astonishment the flowers had withered until they were no longer things of beauty, the baby's smile had changed into

a frown, but the mother's love retained all its pristine beauty and fragrance. He threw aside the withered roses and the departed smile, and, passing through the gates, was welcome by the host of heaven that gathered about him to see what he had brought from his long journey. "Here," said he, "is the only thing I found on earth that would retain its fragrance and beauty all the way to heaven. The sweetest thing in all the world is a mother's love."

ROLE OF THE FAMILY

A true family is a cultural unit; it must make its own culture, with songs in which all can join, stories all can enjoy, games all can play; without its own social life the role of the family degenerates into something sub-human. . . . The Christian family exists for the perfection of each of its members, as an individual soul rejoicing in the freedom of the sons of God; if it is anything less, it is to some degree a failure.
—H. L. Binsee, in Commonweal.

WORRY IS IRRELIGIOUS

Worry and anxiety are not only futile and unreasonable but actually irreligious. As we take our part in the struggle for the ultimate triumph of good in the world, let us be content to take each day as it comes, consciously living it as perfectly as we can.—Advance.

MAY OUR ANCHOR HOLD

By H. H. Hunt

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Hebrews 12:1-2.

1. The greatest witness that compassed us about (compassed about: surrounded even as were the competitors in the Grecian games) is the Lord of Sabaoth, which is spoken of only twice in the Bible. It is not synonymous with Sabbath, but means a great company of hosts, neither is there any creature that is not manifested in His sight, but all things are opened unto the eyes of Him with whom we have to do.

2. There are the witnesses of the children of God, on earth and in Heaven. Their eyes are upon us. How they would be grieved to see us make shipwrecks of our Faith. "For on earth or in Heaven to true hearts are given one quiet abode, one mighty arm guards them, and blessings reward them. The presence of God. The stars in declining fail not of their shining through daylight's increase. They who pass on before us leave breaking dawn o'er us, lightning up through Death's grating our chamber of waiting—our chamber called peace!"

3. There are our relatives and loved ones that surround us. On the walls of my room hang the pictures of my brothers and sisters, my boys and my girls, and my friends. My father and mother who are in Heaven, surrounded by those dear witnesses, as I look at them I look to Jesus and pray, Lord help me never to disappoint them by making shipwreck of my faith. But if we remain faithful to our God, our Savior and our loved ones, we must trust implicitly in Christ to hold us fast, and He will.

"When I fear my faith will fail
Christ will hold me fast,
When the tempter would prevail,
He can hold me fast.
I could never keep my hold,
He must hold me fast.
For my love is often cold,
He must hold me fast."

A PRAYER

O God, thou art holy, like snow upon Mt. Everest that climbers never reach—I can begin to reflect thy shining purity.

O God, thou art strong, like a mountain river moving irresistibly to the sea—I can let some of thy strength flow through me.

O God, thou art lovely, like clouds at sunset transfiguring the sky with unspeakable glory—I can be irradiated with color, too.

O God, thou art true, like the stars never waver from their course—I can hold firm and unyielding to what is real.

O God, thou art friendly, like the sun that ever warms the green and singing earth—I can be friendly to the soul of man.

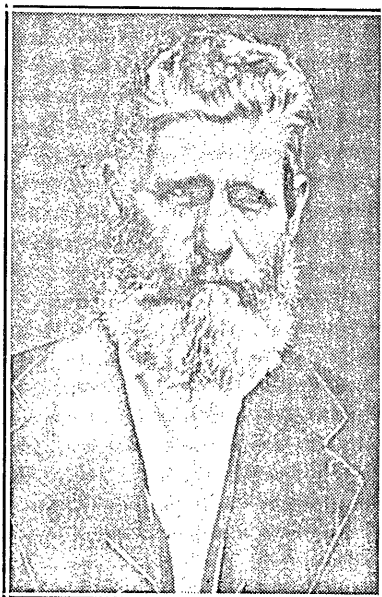
O God, thou art compassionate, like the blood within our veins always removing poison, always healing cruel wounds—I also can bring reconciliation into the world. Amen.—Allan A. Hunter.

The Father of Salem Campground

CAREER OF REV. PATRICK SCOTT

By J. S. UTLEY

THE Saline county ancestor of the subject of this article was William Milton Scott, who was born in South Carolina in 1794, moved to Alabama about the year 1818 and resided there until 1833, when he came to Saline county, Arkansas, and settled about ten miles north of the present town of Benton, on the North Fork of Saline river. The community in which he settled is now known as the Congo neighborhood. The Fletcher family and others that came with them from Kentucky had al-



REV. PATRICK SCOTT

ready established themselves over the surrounding country, the Fletchers being close to where William Milton Scott established his home.

William Milton Scott resided in that vicinity until about the close of 1835 or the early part of 1836, when he moved to what is now known as the W. H. Scott place, about three miles northeast of Benton, on U. S. Highway 70, then known as the Old Military Road. Here he made his home and reared his splendid family until his death in 1857. His widow, Anna Scott, died at Benton, Arkansas, in 1867.

Goodspeed's "Biographical and Historical Memoirs of Central Arkansas" (1889), information for which was gathered some time just prior to the year of publication of the work, and when Patrick Scott was at his best, both physically and mentally, says that he was born in St. Clair county, Alabama, on December 3, 1826, being the fifth in a family of eleven children born to William Milton Scott and Anna Scott, his wife, and that he came to Saline county, Arkansas, with his parents in 1833, being then about seven years of age.

To William Milton Scott and his wife, Anna Scott, were born eleven children, seven of whom were living at the time Goodspeed wrote. This writer does not know the history of the other four—perhaps they had long before that passed away. These seven survivors were: Robert Scott, Patrick Scott, the subject of this article; Joseph Scott, generally referred to as Judge Scott; Winfrey Scott, Mary Scott, wife of Thomas Pack; Margaret Scott, wife of Joseph

Dodd; and Lovey Scott, wife of Reese Harris.

William Milton Scott served as county judge of Saline county during 1840-1842; was its representative in the lower house of the general assembly for the years 1848-1849; and again served as county judge during 1850-1852.

But let us get back to our subject, Rev. Patrick Scott. A husband's success depends pretty largely on the kind of life partner he selects. In this respect Patrick Scott was peculiarly fortunate. His wife was Jane Nelson, whom he married on August 9, 1849. She was born September 25, 1826, in North Carolina, the daughter of John and Nancy (Burnsides) Nelson. At the time of their marriage they were twenty-three years of age—old enough to be sensible and young enough that they could adjust themselves to each other. And from what information this writer is able to gather, no home was ever more compatible or moved with more planned regularity than theirs. That is one explanation of the fine family of children they gave to the world.

Of the union of Patrick Scott and Jane Nelson Scott were born children as follows: A. W. (Winfield) Scott, Mary Lula Scott, John Milton Scott, Laura Scott, Patrick Henry Scott, William Columbus Scott, Benjamin Franklin Scott, now a retired Methodist minister of Camden, Arkansas; Robert Andrew Scott, Samuel Bascom Primrose Scott.

Patrick Scott never had many educational advantages. It is probable that all the schooling he ever received was in the elementary schools of Alabama and Arkansas, in a day when those schools were not very highly developed. And yet he possessed what is of infinitely more importance than book learning—strength of character. Those who knew him personally said he never considered whether a course of action in favor of what he deemed to be the right would make him popular or unpopular. He always followed his conscience and that means he always took the side of right.

He choose to follow the occupation of his father—farming—and in this he made a great success, as success was measured in those days. His efforts were rewarded with bountiful crops, and he was equally fortunate in the raising of livestock. He had several hundred acres of good land near Hurricane creek, with one hundred acres in cultivation.

Patrick Scott was born in Alabama on December 3, 1826, and Jane Nelson was born on September 25, 1826, in North Carolina. He died on May 15, 1898, and she on November 30, 1893. He thus outlived her nearly four and a half years. Their children were all out on their own responsibility; were all doing well financially, and were all followers of the meek and lowly Nazarene, just as their parents had wished.

It seems peculiarly appropriate that the last words ever written about the death of these two godly

persons should be penned by two of their long-time friends and neighbors and fellow soldiers in the army of the Lord—Rev. James E. Caldwell and Dr. Andrew Hunter.

On September 15, 1898, Rev. James E. Caldwell, then of Tulip, in Dallas county, Arkansas wrote of Patrick Scott, his sketch being published in the Methodist of October 5, 1898; and after giving some biographical facts which have already been set out in this article, he said:

"Professed religion at a camp-meeting held on his father's place, near Benton, in 1837 or 1838. He was licensed to preach by Rev. Jesse Owen about 1854. August 9, 1849, he was married to Miss Jane Nelson, who proved to him a helpmate, indeed, and to his children the truly Christian mother. In the community where he settled in 1833, he lived and labored for God and the church until May 15, 1888, when the faithful soldier received his honorable discharge and went up to take the victor's crown. I have intimately known the subject of this sketch since 1855; he always impressed me as a man possessing the clearest evidence of his acceptance with God, the spirit answered to the blood and told him that he was born of God. At all times and everywhere he was thoroughly consistent with his profession. I think he came as near devoting all his ransomed powers to the glory of God as any man I have ever known. I cannot speak from personal knowledge of his ability and usefulness as a preacher of the gospel. In the prime of his life I think he was quite active and efficient in the vineyard of his Master; made no pretensions to pulpit oratory, but spoke readily, clearly and with great earnestness the saving truths of the gospel. Whether at home, in the pulpit, at conference, at camp-meeting, in all the business the saving truths of the gospel, mixed religion, pure and undefiled, with all he did."



Rev. B. F. Scott of Camden, left, John M. Scott, Hot Springs, seated, R. A. Scott, Little Rock, all sons of Patrick Scott.

The tribute paid to Jane Nelson Scott by Dr. Andrew Hunter, in the article I have already mentioned, was equally complimentary and praiseworthy. After stating some biographical facts which have already been set out, he said:

"She professed religion in her 16th year and united with the Presbyterian church. After her marriage, to be with her husband she joined the M. E. Church, South, where she remained until released from earth to join the church above. She maintained a pure Christian character through all the years of her earthly pilgrimage. As wife and mother she was

all that the words mean. * * * Sister Scott was a member of the Salem church where she always joined in public worship with her husband and children. One of her sons, B. F., is in the itinerant ranks and all her children are on the way to a home in heaven.

"The home life of our sister was beautiful; it was felt by all the members of her household. Her quiet, gentle manner was a benediction to all who knew her. No one ever heard her speak unkindly of any. She was a model Christian. Many a weary itinerant has found comfort and good cheer under her hospitable roof, and if a cup of water given in the proper spirit will not lose its reward, our sister and her husband will have abundant blessings from our heavenly Master. Her pain and suffering have ended and she is now with the loved ones gone before."

To summarize the life of Patrick Scott a little may help us to remember the essential facts in his religious life. He was born December 3, 1826, in Alabama, came to Saline county, Arkansas with his parents in 1833, moved to the W. H. Scott place in 1835 or 1836, and was converted at a camp-meeting held on that place in 1837 or 1838; was licensed to preach by the Rev. Jesse Owen about 1854, was made a deacon in 1867 and an elder in 1871; helped to organize the church at Salem in 1859, and was influential in the establishment of the camp-meeting site at Salem in 1867, and was always active in all church and Sunday School work, preaching and exhorting much, especially in revival meetings, and was very influential in building up a religious tone in his community.

Referring again to the history of Salem campground, up until a few years ago, it was generally taken for granted that it began in 1867. We now have the statement upon what appears to be good authority that Patrick Scott was converted at a camp-meeting held on the W. H. Scott place in 1837 or 1838. Also, in the Arkansas Gazette of December 24, 1908, Mrs. Sue B. Fletcher of Little Rock published an article saying that she went to Saline county in 1855, as a girl, to visit some relatives of her late husband, at which time the Methodists were having an old-time camp-meeting at Salem campground, not far from Benton, and that for the first time she heard white people "get happy and shout."

Then, too, at Salem camp-ground, on the afternoon of the last day of the 1941 camp-meeting, in September, Mr. John Martin told me that one day in 1871 he and his father, John Martin, Sr., were out hunting and that they came upon what appeared to be the remains of a brush arbor or old meeting site of some sort and that his father told him it was where the camp-meetings were held before they were moved to the present site at Salem. This was between the W. H. Scott place and the R. M. Scott place, not far from the present site of the camp-meeting place. Rev. B. F. Scott told me at the same time that, although he could not remember further back than the present site, he had always understood that the information given Mr. John Martin in 1871 was correct.

From 1867 on there is no question about the meetings being held at
(Continued on Page Thirteen)

GEORGE STEWART
President North Arkansas Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSPERGER, Editor

FRANCIS CHRISTIE
President Little Rock Conference
Co-Editor

INTERMEDIATE ASSEMBLY

The program committee for the Christian Adventure Assembly held annually at Monticello A. & M. College for Intermediate boys and girls of the Pine Bluff and Monticello Districts announce that the assembly this year will convene from June 15-19 and be under the directorship of Rev. and Mrs. Edward W. Harris, Dean and Associate Dean. Mrs. Harris will direct the Morning Watch and Vespers.

Mrs. John Golden and Alfred Doss will be hosts to the girls and boys. Charles H. Giessen is the Business Manager, and Roland Darrow is the Director of Recreation.

The following courses will be offered: What Alcohol Does to Us—How Can I Know I Am a Christian—What It Means to Be a Church Member—Why People Move—Choosing Our Heroes, and What Prayer and the Bible May Mean to Me.

There will also be leaders of the four commission areas and leaders of the following interest groups: Music, Spatter Printing, Hiking, Game Shop, Handcrafts, Dramatics, and Archery.

GOOD TASTE AS AN ASSET

Good taste is intellectual conscientiousness.

It means both discernment and discretion.

It stands for those refinements of mind, heart, and conscience which we usually call cultural.

It is founded upon seeing clearly, reasoning soundly, judging accurately, feeling purely and sympathetically, speaking fittingly, choosing wisely and doing rightly.

It means putting things where they belong.

It embodies the Greek principle of neither too much nor too little.

It means the absence of discord in sound or in color. Symphony and harmony are among its chief words.

In manners, it spells courtesy; in scholarship, refinement; in architecture, proportion; in music, melody or harmony; in worship, decorum; in literature, a sense of form; in achievement, modesty; in character, humility.—From Watchman-Examiner.

The world has become a neighborhood and unless it becomes a brotherhood it will remain a battlefield.—Pearce.

ABOUT YOUR WRITER

The Rev. Robert N. Arbaugh is minister of The Methodist Church in Sedgewickville, Missouri. He is a graduate of Hendrix College and Duke University. His unusual ability to analyze youth problems and suggest creative and helpful ways to meet these problems in a Christlike manner make him an outstanding leader of youth. The editors are grateful for this splendid article and regret that space would not permit it to be published in full.



THE MORE WE GET TOGETHER

By ROBERT N. ARBAUGH,
Sedgewickville, Missouri

What is a Fellowship? Is it an organization composed of numerous officers and the individuals who elect them? Or, is there more to it than that?

Every young person in The Methodist Church should have an interest in the answers to these questions. The question presented itself in the Watch

Night Service December 31, 1941, when these words were repeated:

"This fellowship is not a fact now—it must become a fact as we grow in Christian discipline personally and as we make the relationship we have with young people over the country a meaningful and joyful reality."

While it is a fellowship in name, really it is not yet that at all. The above statement says so.

The early Christians, who were a solidarity if there ever was one, had a word for it. They referred to their little band as a *Koivwnia*. Essentially, their word denoted a "community of believers," a "communion of saints," a fellowship of the "faithful." These Christians shared Christ's spirit and were a beloved community, and His spirit was the cement that held the fellowship together. His presence assured that they too could never die.

The primitive Christians formed no mere organization with a pompous name. Their longing was for salvation and not for security and safety. These were not passive individuals who pledged themselves to Jesus' doctrines without shouldering their end of the cross. An old letter, the epistle of Diognetus, says this about them:

"They live in their native countries, but as sojourners; . . . They are in the flesh, but do not live according to the flesh. They love all men and are persecuted by all. They are unrecognized, and yet they are condemned. They are put to death, and they have an increase of life. They are poor, yet they bestow riches on many."

The *Koivwnia*, the communion of the saints, was exactly what the Christians made out of it. By sacrifice, firm resolve, discipline, and the living presence of Jesus, they made the fellowship a healing soul for their broken world.

The young people of Methodism want to be members of a fellowship! But, in the light of the differing opinions held by young people, does it seem likely that a fellowship will ever be achieved? Can a person be a Christian and go to Sunday movies? Must you join a Church to be a Christian? If one supports a war, is he thwarting the Kingdom of God? How, then, is a fellowship possible?

In the first place, we ought to note that the early Christians, although members of a fellowship, wrestled with diverse sentiments represented among themselves. Converts in certain cities disagreed with each other. That is the reason that the Apostle wrote his many letters to his congregations. Early Christians were individualists to the core. They stood ever against, and probably even hated, the society in which they lived. As a result, they were looked upon by the people of the day as queer fanatics. They were judged queer because they had no contempt for women, slaves, criminals, or foreigners. They were called fanatics since they eschewed pleasures of the flesh, refusing to wear fine clothes, or loll about in the Roman baths. But the remarkable feature of it all was that these people were unashamed of their queerness! They were individualists, all right.

Individualism has its place, whether prominent or inconspicuous, in any fellowship. There is a need for people who have diverse opinions regarding important and complex matters. But there is no place within a fellowship for a rugged individualism that is tainted with egotistic impulses. Peter the disciple and Paul the apostle could differ radically with each other; however, it was not so much their differences as it was their commonality that made them strong. While individualism is distinctive, group integrity and fellowship are paramount. Early Christianity had in it a strong individualism as well as community life. And these two features glorified the Christian fellowship.

Recognizing that young people in the United States are reared in many types of environments, and have unsimilar backgrounds which color their thoughts and actions, there is still great assurance that the youth of The Methodist Church can bind themselves together in a fellowship as did early Christians.

Disagreements arising between those who are movie fans and those who are not, discussions between pacifists and non-pacifists, as well as other differences, can be dealt with and solved within a group that witnesses to all that it is one spiritual body. Not everybody needs to be squeezed into a specific mould to form a fellowship. The goal, as someone has said, is "not unity of uniformity, but unity of diversity."

The more we get together, the happier we'll be!

EMPHASIZING THE BIBLE

The Bible is the Book of books. It is one of the finest helps in directing our thoughts unto God and certainly it leads us into a better understanding of, and a greater determination to live, the "Good Life."

The Bible in our Church Schools is not "overtaught" but "under-taught". The youth of today are not well versed in the scriptures which in itself is not a compliment but a condemnation to them, their parents, and teachers.

Young people have within their power the ability and the knowledge which can make the Bible better known and appreciated by members, young and old, in our Churches. A series of programs can easily be planned around the following subjects and themes, suggested by F. W. Cropp writing in the Bible Society Record, which will truly emphasize the Bible:

"The Book That Makes Men Free"—the effect of the Bible upon the individual and upon society as a whole;

"Great Men and the Greatest Book"—what world leaders have said about the Bible;

"The Sword of the Spirit"—the need for spiritual preparedness;

"Beyond the Bombs"—the Bible in war time;

"The Book That Makes Men Sing"—the influence of the Bible upon music;

"The Great Picture Book"—the Bible and art;

"How We Got Our English Bible"—its origin, the background out of which it came, who wrote it, and the people for whom it was written;

"The Bible for the Blind"—the story of a century of service for those who must read with their fingers and their ears.

METHODIST YOUTH, HERE ARE SUGGESTIONS. IN USING THEM TO BUILD BETTER PROGRAMS WE WILL BE BUILDING STRONGER CHRISTIAN CHARACTER IN OURSELVES AND IN OTHERS.—H. O. E.

Life can find no anchorage among the things of time and sense. But the things which are not seen are eternal. Faith, Hope and Love abide because God abides.—Selected.

I exult in the fact that nothing can kill the truth, hidden though it may be for a time.—Leslie Weatherhead.

AN OPPORTUNITY

Before long your editors are planning to devote an entire issue of the Youth's Page to prayer. This is your page and we know you are anxious to make it a most helpful one. No doubt you have had some mountain top experience regarding prayer and through sharing it with other young people could thus be a more helpful disciple of Christ. The early Christians told others of their experiences in prayer. Let's share ours, too.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

UNA'S RED BERRIES

By Mabel S. Merrill

"Oh, what lovely red berries!"

Una Lee said those words as she looked out of the window of her uncle's South American home. Before the window lay the big plantation, stretching away to the edge of the great tropical forest. As far as the little girl could see were rows of small glossy-leaved trees, all covered with beautiful dark-red berries.

"They look just like cherries," Una said to herself. "And they grow so low down I'm sure I could reach to pick them. I'll find a pail and get it heaping full."

Her uncle and aunt and cousins were all out somewhere among those trees. So Una found a tin pail and set off by herself to get some of those red berries, or cherries, or whatever they were.

"They look so nice I know they must be sweet and juicy," she thought. "I can pick and eat as many as I like; Uncle won't care, he has so many."

Una had come from her home in the States to visit on this big plantation. She had never been in South America before, and everything was wonderful to her.

"Think of having nice red berries, or cherries, to eat now," she said to herself. "I won't eat a single one till I get my pail full, then I'll sit down in the shade at the edge of the forest and have a real feast."

There were other people—men, women, and children—picking those berries, but they were the native workers on the plantation and did not know many English words. So Una only nodded at the women and smiled at the children as she hurried to fill her pail.

It was heaped high at last, and Una carried it to a shady place at the edge of the forest. She loved the forest where bright birds flitted among the trees and butterflies flitted about. There were flowers, too. Some beautiful orchids hanging from the branch of a tree looked like a basket of great scarlet blossoms.

"I'd like to send it to some of the girls up home," Una said to herself.

For a moment she was homesick, thinking how far away her home was. Then she looked at her heaping pail of red berries.

"After all," she said, "if I were at home I couldn't pick berries outdoors this time of year."

She took one of the berries and put it in her mouth. But as she chewed it, she began to look surprised. Then she made a face and threw the half-chewed berry on the ground.

"I do believe it isn't a berry at all," she cried. "It's hard and bitter and has a queer taste. O dear, I shall have to throw the whole pailful away."

She reached for the pail, which she had set on the ground. But somebody caught it before she could get hold of it.

She looked up to see her cousins,



THE BABY

By LELAH KINNEY AYERS

*Little babe with eyes so blue;
Skin like petals touched with dew;
Dimpled hands and knees so strong
Laughing, gurgling all day long!*

*Toes like children at their play—
Squirming, turning every way!
Ears so pink and nose so dear;
Rosebud mouth and shiny tear.*

*Friendly, happy, joyous smile!
Beck'ning to be held awhile!
Eating fruit and cereal, too—
Face all covered—where are you?*

*Little bit of Heaven sent here,
Bringing to us love and cheer!
We would thank Him for you, too—
Little babe with eyes so blue!*
—In Virginia Methodist Advocate.

Philip and Rose, standing among the little trees. They were both laughing.

"You thought those berries would be good to eat, didn't you?" asked Rose. "Well, they're not. You see, they are coffee berries."

Philip held out the pail, which he had caught up from the ground.

"All the same, these are too good to throw away," he said. "Come with us over to Tia Lita's and she will show you what to do with them."

Tia Lita was a tiny old Spanish woman who lived in a palm-thatched house at the edge of the plantation. She was sitting in the doorway as the children came up.

"My little cousin from North America wants to know what to do with coffee berries," explained Philip. "She thinks they are not good to eat."

Tia Lita smiled as she took the berries and poured them into a pan.

"First, they must be cleaned to get the pulp off," she said. "Then the beans, or kernels, must be washed and dried in the sun. Next, they are put through a hulling-machine to take off a little silvery skin that grows over the bean. Then the coffee beans are ready for market."

She showed them another pan full of the dry coffee beans.

"It looks just like the coffee in the store before the grocer grinds it for you," said Philip.

Una nodded and then laughed. "What a face I made when I tried to chew one up," she said. "I thought they would taste as nice as they looked."

The tiny old woman smiled as she pointed to a tall grape-vine trellis beside the door. Beautiful grapes in great heavy bunches were hanging all over it.

"I'll fill your pail with these," she

said. "You won't have to make funny faces when you eat them."—Zion's Herald.

THE SNOWDROPS

Our neighbor's evacuee is a little maid of five, and a day or two ago she and I walked into the woods together.

It was not a long journey, but it took us both far from this world of war and weeping, bringing us, as it seemed, into the very presence of God.

As I say, Mavis and I walked into the woods together. She did most of the talking.

"I like living here better than in our street at home," she said. "But I wish Mummy could be here, too. It is all houses where we live."

I nodded. "And now," said I, "we are leaving the houses and coming to the wood. I love this place."

"Yes," she whispered.

Our path took us among the trees and through slanting sunshine and kindly shadows and amid a shower of bird music, till suddenly we came upon a carpet white as snow—a patch of snowdrops in the sunshine.

"Look!" gasped Mavis in wonder. "What are they?"

"Snowdrops," said I, "hundreds of them."

She stood quite still. Never, I was sure, had she seen such a sight before. Her lips were parted. She was breathless with amazement.

Then, after a long pause, she whispered, "Who made them?"

"God made them," I replied, removing my hat as I did so.

There was another pause and then Mavis looked up shyly: "Do you think He would mind if I picked just one or two for Mummy?" she asked.—The Methodist Recorder.

IN STORYLAND

SINGING IN THE RAIN

Wee Marilyn stopped playing with her family of dolls and her china tea set. Breakfast was just over. The rain was falling steadily and beating a heavy tattoo on the side of the house and porch.

In the bay window in the pleasant living room hung two cages of canary birds, and were they singing! Marilyn couldn't help but wonder why they were so enthusiastic.

Just then her daddy came into the room.

"Well, well," he laughed, "our bird family is having a regular chorus. They enjoy the rain evidently if no one else does."

"What makes them sing more than on a sunshiny day, do you s'pose?" questioned Marilyn.

Her daddy shook his head.

"I don't know for sure just why," he smiled, "but I rather think it is because they like the steady beat of the raindrops, and are anxious to make as much happiness for themselves and others as they can, as long as the day is gloomy. And that's rather a good idea for the rest of us to think about."

"Perhaps we could remember when the raindrops fall or the clouds are gray and heavy, to wear something bright and cheerful, and to be merry, and more than usually kind to everybody around us. Then when the sun comes out, we'll be ready to look for rainbows if there are any."

Marilyn nodded. "I'll remember about that, daddy," she promised, "and then we'll not mind the stormy day's 'cause we'll be looking for the time when the world will be bright and gay once again."—Anon.

TO MOTHER

*You painted no Madonnas
On chapel walls in Rome,
But with a touch diviner
You lived one in your home.*

*You wrote no lofty poems
That critics counted art,
But with a nobler vision
You lived them in your heart.*

*You carved no shapeless marble
To some high soul design,
But with a finer sculpture
You shaped this soul of mine.*

*You built no great cathedrals
That centuries applaud,
But with a grace exquisite
Your life cathedraled God.*

*Had I the gift of Raphael,
Or Michelangelo,
Oh! what a rare Madonna
My mother's life would show.*

—THOMAS W. FESSENDEN.

God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how.—Beecher.

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.—Hugh Black.

An Arkansas Girl Serves The Underprivileged

By JANE SMITH

(Miss Smith was born in Cuba. She is the daughter of the late Rev. and Mrs. Henry Smith who were for seventeen years missionaries in Cuba.)

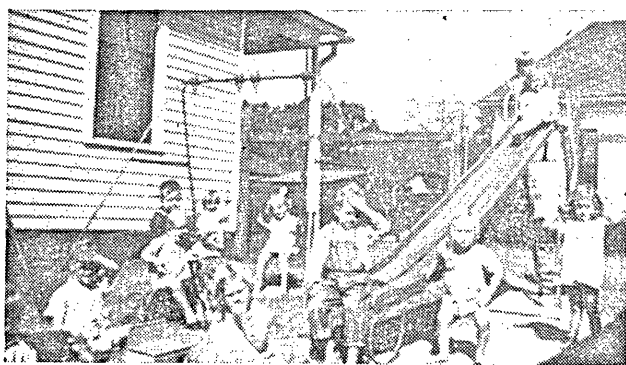
PERHAPS you are wondering what is the purpose of the work we are trying to do here! This is a community center to which our people may come to participate in wholesome activities which are character building, spiritually uplifting, and socially helpful. It is for underprivileged children, young people and adults who have not had the opportunities you and I may have had. A great per cent of our people live in a section of two blocks square which is called "Hell's Half Acre." This term was given it because of living conditions, but we are hoping through education and through improvement of living conditions to wipe that name off the record and call it "God's Half Acre." That is to me the greatest need: to make those whom we serve feel that they are God's people; that God has a real place for them in the world.

Wesley Community Center is located on 1505 Polk Street, Chattanooga, Tennessee. It is supported by the monthly pledges of the Methodist Churches in the Chattanooga District. The Board of City Missions is composed of three representatives from each Woman's Society of Christian Service, and one representative for each one hundred members in the Church at large. From this group the officers of the Board of City Missions are elected. In addition to financial help from the churches, we receive supplies and volunteer help. Without our staff of volunteer workers the program could not be carried out.

There are four cottages on this property which was bought in August, 1920, which are used for the work. One is used for the residence

of the workers. Miss Lora Long, head resident, and Jane Smith, Club Workers. Second house is used for our Nursery School, which is sponsored by the W. P. A., the third cottage is used for our Adult Education Shop, Club room, Clinic, and apartment for resident Nursery School teacher, and finally, we have the cottage used for our Club House where all other activities take place.

Now I must tell you all the interesting things that take place here!



GROUP OF NURSERY CHILDREN IN THEIR PLAYGROUND

To me it is one of the busiest places I have ever been in for there is something going on most all the hours of the day. In the morning, the mothers bring an average of twenty-three children from ages 2-4 to Nursery School. These children are kept by the excellent supervisor, Mrs. Eva Gregg and her three assistants. The children learn to play together, wash themselves, sing, and eat correctly.

On Monday, Wednesday and Friday mornings, a Pre-School group of twelve to fifteen children come for two hours of play, work, worship. This is to help the child when he starts to school to be better adjusted.

meal and serve it. At the close of the meeting they usually have a

The mothers meet on Tuesday morning in order to learn to sew for their families. They have made forty-five dresses for the Red Cross this year, besides all the garments they have made for their children and for themselves.

On Monday afternoon, we have a Home Ec Cooking School for older girls. These girls plan what they are to cook, set the table, cook the

to make interesting objects for their homes. We also have softball and basket ball available for boys who wish to play on our playground.

Tuesday night is our Young People's night. This group is developing leadership and has shown much interest throughout the year. Many of our young peoples' groups from the local churches come out to see us and it is good to see how both groups enter into the activities together.

We also have Boy Scouts which meet on Thursday nights. They are very ably led by Volunteer Boy Scout leaders. Our Girl Scout Troop is progressing nicely. The Girl Scout leaders have been coming faithfully throughout the year.

The Adult Education classes are fairly well attended. Quite a number of adults have learned to read and write. These classes are conducted by a teacher sent to us by the W. P. A.

As we go about our daily tasks, sometimes we wonder what we are accomplishing for the fruits of the harvest is sometimes very hard to see. But if we can only sow the good seed of kindness, brotherly love, and good will into the hearts of those we serve, perhaps the seed will take root. As Jesus said: "Inasmuch as you have done it unto these little ones, you have done it unto me."

If any of you would be really interested in helping in our work here, there is great opportunity and need for help. We are in such need of a building in order to meet the needs of those we are trying to serve each day. I would so like to hear from some of my friends in Arkansas who are interested in this type of Mission work, for if ever there is a field of service, it is right here in this section of Chattanooga.

HELENA DISTRICT CONFERENCE

The seventy-first session of the Helena District Conference convened in our church at Earle on April 30 with Rev. J. L. Dedman, district superintendent, presiding.

Inspirational speakers were Rev. John W. Glover, Holly Grove, who led the opening service; and Rev. Vernon E. Chalfant, West Memphis, who brought the message at 11 o'clock. Brother Chalfant's very helpful message was based on John 21:4.

Among the highlights in reports of pastors were: 349 additions to the church to date, 169 on profession of faith; 70 infants had been baptized; 131 Church School pupils had joined the church; 79 training credits had been issued; and there was an increase of 284 in Church School attendance.

Brinkley had paid her church debt, having raised \$1,234.00 for that purpose. Elaine cleared her church of debt also, raising \$1,852.00. Parkin paid on her debt \$2,650.00 and Hughes a total of \$3,660.00. Weiner had raised for the building of a new church \$1,000.00, and had paid another \$1,000.00 on

the parsonage debt. Wheatley and Harrisburg had raised \$100.00 each on their parsonage debts. The total amount paid on church debts, parsonages, and church building funds was \$13,346.00.

On Benevolences the district reported as paid to date: \$5,884.00, which was an increase of \$1,600.00 over the amount reported at the District Conference last year. Four charges accepted all of the askings of the District Stewards. They were Elaine, Marianna, Helena, and Wynne. Clarendon, Weiner, and Marianna reported everything, except salaries, paid in full for the year.

Miss Mollye Weeden, newly appointed District Director of Children's Work, conducted a Vacation School Planning Conference in The Wesley Room of the church during the morning session. Some 40 children's workers were present.

Following the conference session plans were made for the District-Wide Simultaneous Evangelistic Campaign, which is to be conducted July 12-26, under the leadership of Dr. Harry Denman, secretary of our General Commission on Evangelism.

The Church, of which Rev. Ethan

Dodgen is pastor, entertained the conference royally. The Conference will go to Wynne next year.—Earl S. Walker, Secretary.

BERRYVILLE

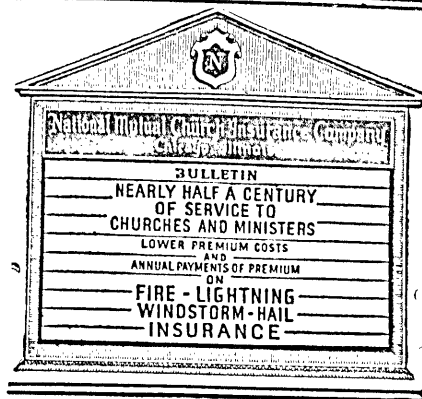
On April 12th, Rev. Glenn Sanford, Town and Country Worker for our Conference, came to Berryville for a period of Visitation Evangelism. Ten teams entered this work, and some others worked as opportunity came. These teams came from the Official Board, the choir, and the Church officers and teachers. There were an equal number of men and women. They worked three nights after the evening meal at the church. It proved to be a real "School of Evangelism." The church discovered the possibility in this kind of evangelism and plans have been made to carry on this work. There were twenty-four additions to the church, sixteen of those on profession of faith. The Woman's Society of Christian Service served the meals.—Henry A. Stroup, Pastor.

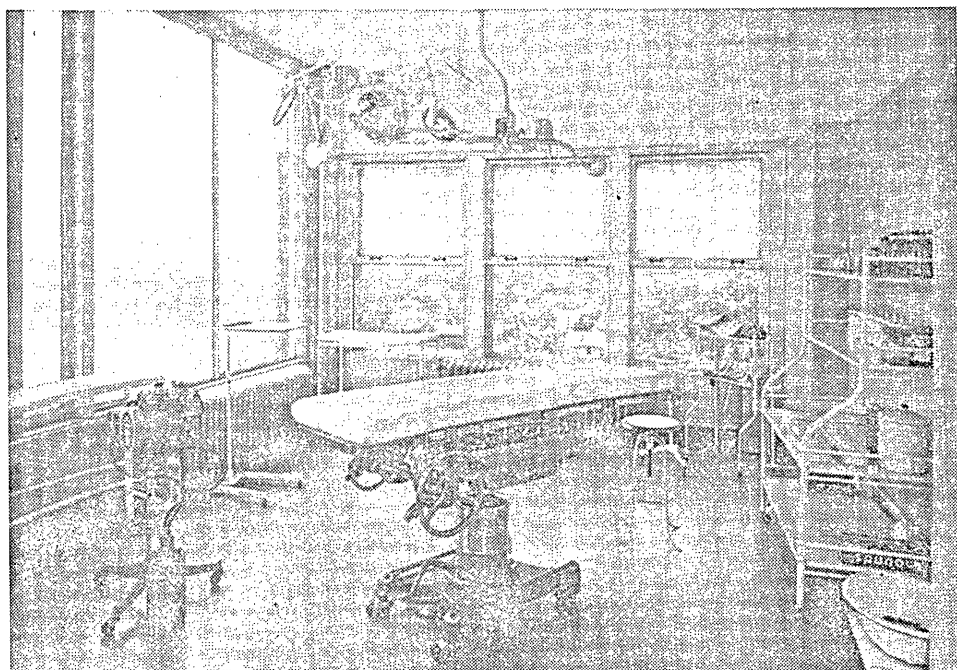
'Tis more blessed to commend than to condemn.—Virginia Methodist Advocate.

NOTICE TO LOCAL CHURCH TREASURERS

"If you need a new supply of "Remittance to Treasurer" blanks, which are used in remitting your collections to the Conference Treasurer, contact your pastor. It is a great convenience for the Treasurer's Office to have the local Treasurers use these blanks in remitting to him.—C. E. Hayes, Little Rock Conference Treasurer.

Doors of opportunity open to those who push them open.—Virginia Methodist Advocate.





ONE OF NINE OPERATING ROOMS

Why People Go To a Hospital

Those who were bed patients in hospitals in this country last year numbered 10,000,000. Another 10,000,000 or so received some form of hospital care. Why did all these people go to a hospital?

FOR MEDICAL CARE IN TIME OF ILLNESS. Good as one's own home may be, it isn't all right when it comes to medical care in time of illness. Mother or sister may be excellent "home nurses" in their way, but it is far wiser to receive scientific treatment and skillful care in a good hospital.

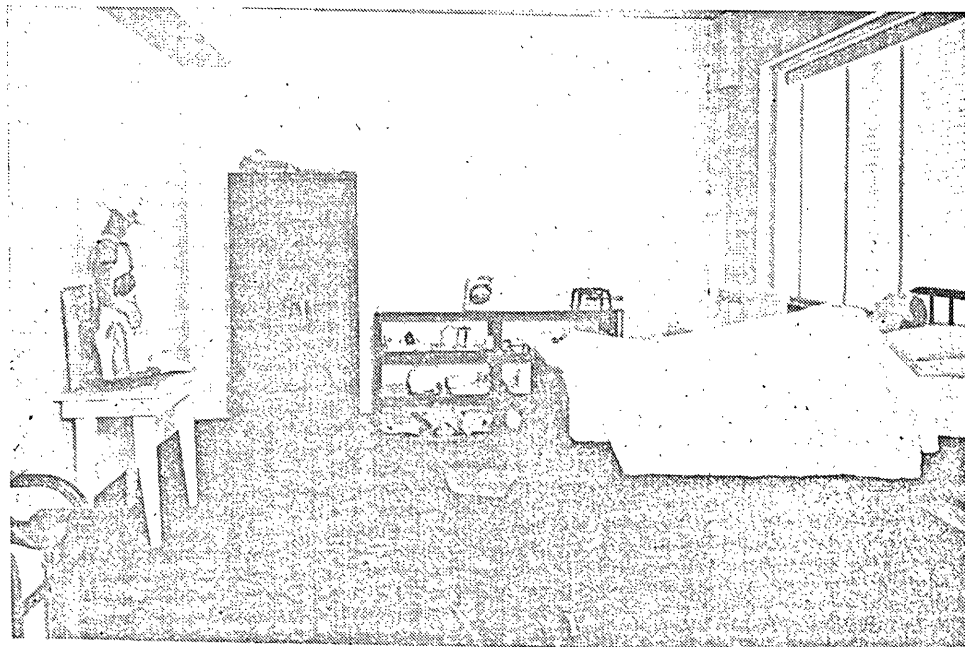
FOR ACCIDENT AND EMERGENCY TREATMENT. Automobile accidents, electric shock, partial drowning, broken bodies, burns, and a score of other "emergency cases" justify the cost of our hospitals and all the equipment that "stands and waits," ready for any emergency.

FOR MATERNAL AND INFANT CARE. More than a million babies were born in hospitals last year. In fact, almost one-half of all the babies born in the country nowadays will look back to a hospital and say proudly, "That's where I was born."

FOR SURGICAL SERVICE. People now living remember without effort when it was not unusual for surgical operations to be performed in the homes. In emergencies and in isolated sections it may be necessary to do



One of the large class rooms for nurses.



DEMONSTRATION ROOM FOR TEACHING NURSES

BAPTIST STATE

Keeps OPEN

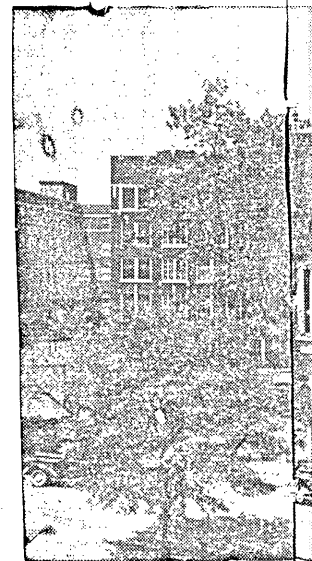
National Hospital

BAPTIST STATE HOSPITAL APPROVED BY:

- American College of Surgeons,
- Approved for Residency Training in Medicine and Surgery and Interne Year by American Medical Association.

MEMBER OF:

- American Hospital Association.
- American Protestant Hospital Association.
- Arkansas Hospital Association.



THE doors of this hospital are open to our friends and visitors on National Hospital Day. We invite all associates throughout the country to have the people of our HOSPITAL.

Though you may have professional services—anytime—be postponed—never a story to unfold, a story to unfold; and we do have new facilities to

Your presence in National Hospital Day is an indication of your interest in what the modern hospital has to offer you and your

that yet, but now literally millions of people go to hospitals for operations who would be shocked at the suggestion that it might be performed at home.

FOR REBUILDING OF CRIPPLED BODIES. Marvelous almost beyond belief are the methods and equipment available today for rebuilding of crippled arms, hands, legs, feet, and other parts of the human body. The lame, the halt and the blind need no longer be without hope. That is why increasing thousands go to the hospitals for reconstruction.

FOR RELAXATION AND REST. Modern life takes a heavy toll in strength and health unless one is on guard to prevent it. One way to do so, as many are finding out, is to take a little vacation in a hospital. Three days, five days, or a week or longer, when business or work is laid aside, and mind and body and spirit are permitted to rest, relax, when strength and health flow back once more and give a new zest to life.

FOR A GENERAL CHECK-UP. How many sudden deaths would be avoided, how many lives would be prolonged if at least once a year a man would go to the hospital for a complete check-up as to his physical condition.

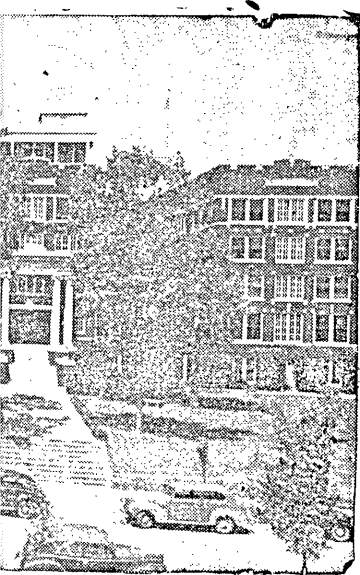
So keep in mind what your hospital means to your community and ask yourself what you can do to improve its splendid service to the community as a whole, to all who need its ministry.

A SPECIAL AWARDS

The Baptist State Hospital is an interesting and National Hospital Day pictures will be a tour of the hospital and its departments and services. The children on the grounds. The day for ALL HOSPITAL, and see these hundreds of people in the light of day on the grounds.

An important day is not a day for visitation by our

THE HOSPITAL HOUSE Tuesday May 12, 3 to 5 P. M.

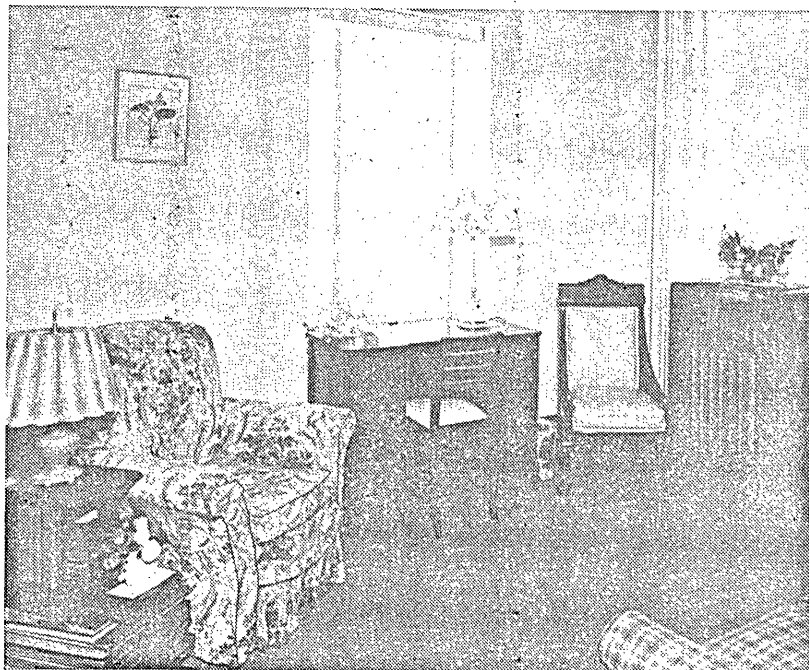


The location of the Baptist State Hospital at Thirteenth and Wolfe is on a high point in the capital city, away from the noise of the business district, but easily accessible by street car or bus.



VIEW OF PHARMACY

What Is a Hospital Worth to Its Community?



INTERIOR OF SUPERVISOR'S ROOM

When a church or school is built in a town, real estate values go up. The town becomes a better place in which to live—safer, happier, with broader interests—a far more desirable place to rear a family.

And how true all this is of a hospital! To every citizen, every worker, every father, every mother, every business man, every real estate owner, the hospital is a precious asset. It is of vital interest to everybody in the community that it be adequately supported, and enabled to keep up-to-the-minute in its equipment and service. Millions in gold couldn't buy your hospital away, if it could not be replaced.



While the Baptist State Hospital was built by the Baptist denomination, and is under the auspices of this body, it is absolutely nonsectarian in its ministry, caring for those of all creeds, and of no creed at all with sympathy and efficiency.

of healing are ever open to
ners. But once each year—
May 12—we join with our
ation in a concerted effort
community to KNOW THEIR

o present need for our pro-
hope such a need may long
we do have an interesting
constructive community ser-
nnovations, new equipment
ou.

idst on Tuesday, May 12,
be taken as a heartening
Come and see for yourself
his Haven of Health—has
citizens.

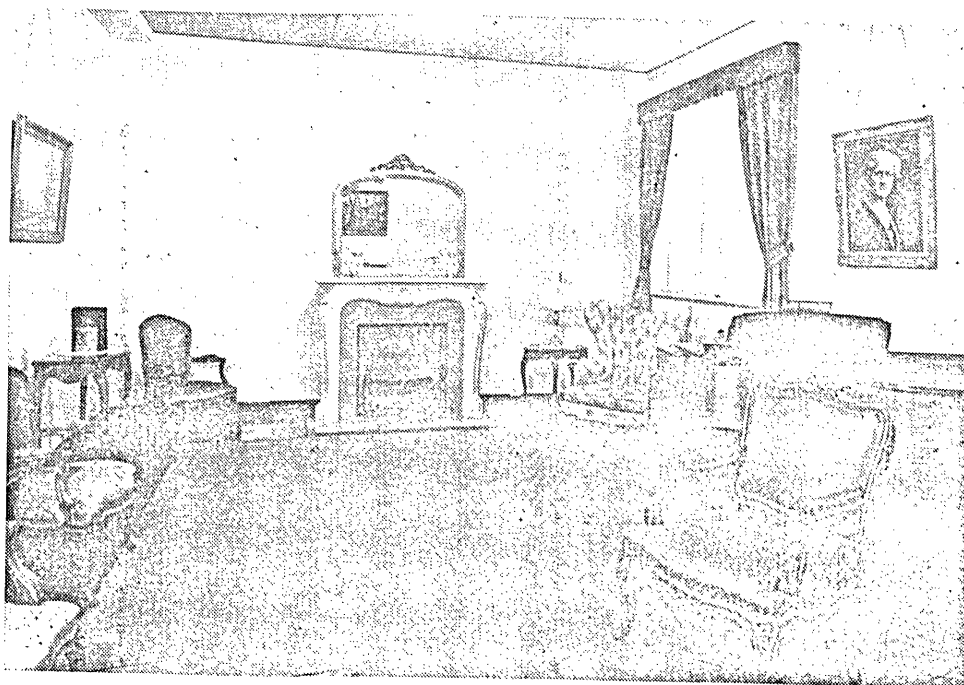
PROGRAM S YOU

l has planned a most
active program for
Interesting moving
ed in the chapel, a
planned and refresh-
will be provided for
. This is Home-com-
IES BORN IN THE
a beautiful sight to
abies, who first saw
ospital, as they play

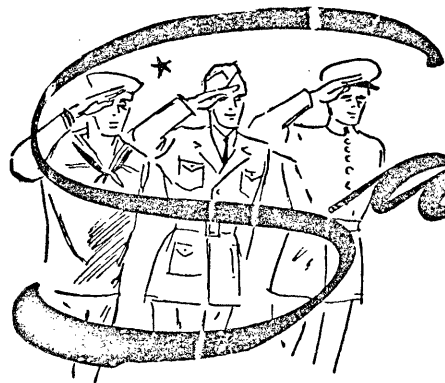
remember is that this
but it is a time for
s and new.

Laboratory Facilities

The Baptist Hospital is making every effort to maintain the highest laboratory facilities. The laboratory is completely equipped for the microscopical and chemical examinations which are made on every patient upon admission, and for such special work later on that your physician may order. Here bacteria from infections of every sort are studied and identified. Here all tissues and tumors are examined and diagnosis made. Many diseases are due to altered functions of the heart, liver, pancrea or kidneys, which can be diagnosed only by the most careful and difficult chemical examination of blood. This is the work of the bio-chemist, a doctor and his assistants. By accurate tests the reaction of the blood, from day to day, may be determined and the effect of the physician's treatment observed. The period of illness of many patients is decreased by the constant help of the laboratory.



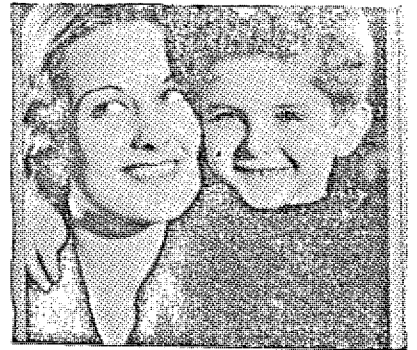
JACKSON MEMORIAL RECEPTION ROOM



Salute to ★ American Mothers

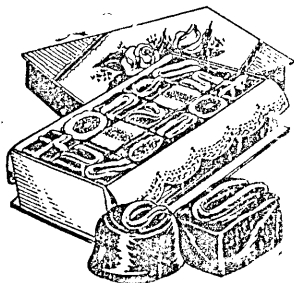
Remember Mothers' Day
... Sunday, May 10th

These Firms will assist you in your tribute to MOTHER... whose sons and daughters are serving America... in the armed forces, in the factory and on the farm.



Sweetest Gifts for Mother!

• Special Mothers' Day Gift



Boxes of Candy

- Whitman's Miniature, lb. \$1.10
- Whitman's Fairhill..... lb. 1.10
- Whitman's Pennwenn, lb. 1.10
- Whitman's Sampler.... lb. 1.50

Phone 4-3763

SNODGRASS & BRACY

"43 Years in Same Block"

110 Main, Little Rock

SUGGESTED GIFTS

- A BIBLE is Always Appreciated
or—
- A GLOBE—to keep up with the news
or—
- A Beautiful Religious Picture to enhance the Home.

BAPTIST BOOK STORE

303 West Capitol Ave.
Little Rock, Arkansas

"Direct from Growing Bench"

FLOWERS for MOTHER

• Don't Forget this Traditional Gift for Mother!

Send or Wire a Floral Gift from Garrett Bros.

PHONE 4-2244

Garrett Bros.

FLORISTS, Inc.
2811 West 13th Street
LITTLE ROCK, ARK.



Bring Your Family
to
**MRS. ADKINS'
CAFETERIA**

"21 Years Serving Excellent Food"
415 Main St., Little Rock

MOTHERS' DAY CARDS!



FOR MOTHERS
AND
OTHER MOTHERS

A Wide and Beautiful Selection of Lovely Sentiments for Your Mother

Take a Picture in Color of Your Mother on Her Day

5c to \$1.00

Kodacolor Film for all Cameras

JUNGKIND PHOTO SUPPLY CO.

114 W. 4th St.

Phone 8312



THE
TASTE
TEST

Prove Our Food Best

Best way to find out where Little Rock's most satisfying eating place is located is to enjoy a meal at Lido's Cafeteria! Delicious foods! Excellent variety! Clean, refined atmosphere! Economic prices!

"Quality Food at
Popular Prices"

LIDO CAFETERIA

615 Main St.

Little Rock Arkansas

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

MRS. CONNELL, PRESIDENT OF N. ARK. CONFERENCE

Mrs. R. E. Connell was elected president of the North Arkansas Conference of the Woman's Society of Christian Service at the annual meeting which was held in Batesville this week. This is a big honor as it is the first time that a Searcy woman ever held this high office.

Mrs. Connell received her A.B. and Master's Degree from Scarritt College, Nashville, Tenn., which is the outstanding school of the church for preparing its workers for the most efficient service.

Mrs. Connell has been prominent in church and missionary work for many years. She was ordained a Deaconess in 1917 in New Orleans under the name of Miss Minnie Lee Eidson. She served in rural work for three years in the North Arkansas Conference and worked among the Italians and Jews in Kansas City, Mo., among the Mexicans at Wesley House in San Antonio, Texas, at the Wesley House in Nashville, Tenn., and among the mill people in Columbus, Ga. She was the pastor's assistant in the downtown church at Bluefield, West Virginia. She also worked among the French people in Pascagoula, Miss., and did rural work in Oklahoma for four years. She served as president of the Deaconess' conference from 1934 to 1938.

FRIENDLY SERVICE FOR YOUTH AWAY FROM HOME

A technique by which Methodist womanhood can "mother" and "big-sister" Methodist young men away from their own homes in the Army and Navy and in defense work has been worked out by Mrs. Lenore E. Porter, secretary of Student Work of the Woman's Section, and her associates.

Introduction cards have been prepared to be signed by the pastor and local secretary of student work of the W. S. C. S. and, when filled out, presented to each departing youth to facilitate his making of friends among Methodists in his new location. Census cards are also obtainable to be used to convey information to churches in camp or defense centers concerning Methodist young people recently moved to their communities. These may be sent by the home church directly to the proper W. S. C. S. student secretary in the new location or routed through the Conference organization when more exact information is lacking.

Hospitality committees are being organized in these war time youth centers to give special attention to the incoming young people from distant churches and to cooperate with the Christian commission for camp communities in setting up suitable interdenominational church youth programs. Instructions to these committees are "to give all youth a sense of security and let them know that the church will continue its on-going purpose and work tirelessly for the healing of the nations."

Cards and information for this movement can be obtained from the Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

"Like mother, like son" is the saying so true,
The world will judge largely of "Mother" by you.—Grafflin.



SUSANNAH WESLEY

Hers was "a magic gift of harnessing
mysterious energy found in her nursery,
and using it to propel a thousand messengers
to every hamlet in the land;
to brighten slums in every city with a shining light;
and to make a hundred thousand lives
glow with a new fire."

Such was the power released
by the mother of the man who founded Methodism.
Hers is a name to remember
on May's second Sunday—
a day set apart in utmost love and appreciation
for Mothers.

DEFEND OUR DEFENDERS

Methodist mothers in this state through their Woman's Societies of Christian Service will make Mother's Day (May 10) the occasion to join in a nation-wide appeal to authorities to improve moral conditions in areas surrounding Army camps and Navy yards.

Leaders in the movement to "defend our defenders," headed by Bishop Ralph S. Cushman of the St. Paul (Minn.) Area of The Methodist Church, are urging all church people, both individually and as societies and congregations, to write letters and send petitions to the President, Senators and Representatives and to State and Local authorities asking their aid to stop the sale of all intoxicating liquor to men in uniform and to eliminate prostitution adjacent to training centers.

Miss Thelma Stevens of New York City, secretary of the Department of Christian Social Relations and Local Church Activities of the

national organization of Methodist women, has asked the cooperation of the 27,000 local societies of Methodist women in writing letters and circulating petitions on Mother's Day on the ground that the evils involved cause so large a part of feminine unhappiness. "To write officials urging the removal of these temptations from the young men in service is not only an appropriate use of Mother's Day but an indirect tribute to the ideals of Christian womanhood," Miss Stevens said.

If you have faith, preach it; if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it. Find the bright side of things and help others to get sight of it also. This is the only and surest way to be cheerful and happy.—Nuggets.

Life and religion are one thing, or neither is anything.—McDonald.

FIRST QUARTER TREASURER'S REPORT, W. S. C. S. LITTLE ROCK CONF.

Disbursements before April 1 by former treasurer:	
Conf. Officers and Secretaries	\$ 292.61
Divisional Treasurer for Honorary Memberships	40.00
Mrs. H. E. Mayfield, Camden Rural Worker	75.00
Methodist Missions Board, Little Rock	75.00
Other Conference Expenses	69.23
Total	\$ 551.84
Balance April 1st	\$3,304.55
Receipts from all Districts W. S. C. S.	\$5,545.87
Receipts from all Wesleyan Service Guild	215.83
Cash Supplies	88.01
Conference Refund	10.00
Jurisdictional Refund	10.00
Total Deposited Since April 1st	\$5,869.71
Total	\$9,174.26
Expenditures:	
To Division on Pledge	\$5,195.00
To Division Honorary Memberships	15.00
To Division Foreign Supplies	2.00
To Division Cultivation Fund	23.06
Conway Printing Co. (Minutes)	344.50
Conference Officers and Secretaries	90.02
Jurisdictional Cultivation Fund	69.16
Other expenses	31.43
Total	\$5,770.17
Balance end of First Quarter	\$3,404.09
To Division:	
Pledge	\$3,841.15
Special Missionary Projects:	
Scarritt	69.90
Bible Women	266.50
Foreign Scholarships	55.00
N. Williamson Hospital, China	25.00
Maintenance Budget, Brazil	225.00
Missionaries' Salaries	450.00
Lenten Offering	68.83
Young Women and Girls, Methodist Youth Fund	43.72
Children	2.60
Wesleyan Service Guild	150.00
W. S. G. Pledge to Missions	6.25
Total	\$5,195.00
Honorary Memberships	55.00
Pledge First Quarter	5,250.00
Foreign Supplies	2.00
Total	\$5,252.00
Honorary Memberships:	
Baby Memberships: Marilyn Ann Graham, Mary Owen Olcott, Lakeside Society, Pine Bluff; Patricia Louise Lewis, Asbury Society, Little Rock; Linda Beth Nunnally, Strong; Dan Williams Reynolds, Jr., Camden; Elizabeth Ann McCoy, Sheridan.	
Adult Life Memberships: Mrs. C. E. Spivey, Crossett.	
Respectfully submitted.—Mrs. Allen Gannaway, Treasurer.	

DYESS SOCIETY

The Woman's Society of Christian Service had their regular March meeting at the home of Mrs. S. Doster, with nine present. The meeting was opened by the president, Mrs. Doster. After business session Mrs. Leonard Williams gave the devotional. Following this was the program given by Mrs. John Carter, assisted by Mrs. J. F. Moore. At the close of this meeting we sent our pastor's wife, Mrs. Charles Lewis, a shower, consisting of fruit juices. Mrs. Lewis has been ill for quite a while.

Our April meeting was conducted at the home of Mrs. J. F. Moore with twelve members present including one new member. At this meeting we decided to order our books to start our Spring study. Mrs. D. E. Blackmon will be our new study leader. Several committees were appointed at this time, including a welcoming committee for our church. Another committee was appointed to see that the flowers we have in our church on Sunday are carried Monday to our local hospital to bring cheer to the sick ones there.—Mrs. R. L. Kersey.

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.

LITTLE ROCK CONFERENCE NOTES

By Clem Baker

Millar Memorial Ministerial Scholarship

Another worth-while achievement in connection with the Hendrix Campaign this year is the provision for a ministerial scholarship in Hendrix College in memory of Dr. A. C. Millar. This scholarship has been provided by ministers and laymen in the Little Rock District under the leadership of C. M. Reves, and has a valuation of \$350.00. The beneficiary will be selected by a committee composed of the President of Hendrix College, the District Superintendent of the Little Rock District and the Executive Secretary of the Little Rock Conference. It is hoped that this will be the beginning of something very worthwhile in recognition of the work of Dr. Millar in Arkansas.

* * *

Jewish Citizens Recognize Hendrix

C. M. Reves has announced a gift of \$280.00 to Hendrix College from the Jewish community in Little Rock. This gift comes as part of the amount raised in the Little Rock District in the February campaign. The action of the Jewish citizens, according to the letter in which they made presentation of the amount, is meant to be not only an expression of their interest in the College and the fine work it is doing in Arkansas but also a token of their appreciation of the spirit which Hendrix has manifested toward Jewish students who are now on the campus. We Methodists of Arkansas deeply appreciate this expression of good will and confidence from the Jewish people of Little Rock and find in it yet another justification for pride in our school. Hendrix College exists to serve.

Church School Day at Pulaski Heights Methodist

The Church School Program at Pulaski Heights Methodist Church April 26 was a service in honor of the Superintendents who have served the School in its thirty years. During this time there have been eleven Superintendents.

The regular order of the morning service was followed with the superintendents taking the following parts: Morning prayer, Mr. John P. Streepey; responsive reading, Mr. Henry A. Thomas; New Testament lesson, Mrs. W. O. Clark; offertory prayer, Alton B. Raney. Mr. J. W. Strawn, the first Superintendent, spoke on the subject, "The Church School Yesterday"; Mr. Galyn A. Wilkins, the present Superintendent, discussed the subject, "The Church School Today"; and Rev. Fred R. Harrison spoke on "The Church School Tomorrow." Three other former superintendents, living in Little Rock, were unable to be present: Mr. Clay E. Smith, R. L. Hattaway and C. B. Cook.

This impressive service was made more outstanding when Mr. Strawn announced that he and Mrs. Strawn, and Mr. and Mrs. J. W. Strawn, Jr., were presenting \$1,000.00 to the 30th Anniversary Building Fund.

THE SUPERINTENDENT'S CORNER

"THE SUPERINTENDENT AND HIS DISTRICT CONFERENCE"

By CLEM BAKER

The law of the Methodist Church makes each Church School Superintendent a member of the District Conference. This is in recognition of the fact that he is one of the most important officers of his church. It is also because one of the most important duties of the District Conference is to look into the condition of all the Church Schools within this district. The Superintendent is there to make this report. Our District conferences will all be held this month and we earnestly urge all our fine superintendents to make their plans to attend. This is especially vital this year because this is the year that our Conferences in Arkansas are giving such large emphasis to the work of the Church School. Among other things the superintendent should be ready to report are his plans for a Vacation Church School; the present enrollment; the number who have taken training work this year; whether or not he has a Cradle Roll and Home Department and his plans for sending his young people to the summer assemblies. Also whether or not HIS SCHOOL HAS OBSERVED CHURCH SCHOOL DAY AND SENT IN THE OFFERING.

ARKANSAS METHODIST ORPHANAGE

During the past week, I have spent most of the days in Louisville attending the meeting of the Board of Church Extension of the Methodist Church. It still meets in the home that we build during the life of our old Southern Methodist Church. I had a delightful time meeting friends of other years and enjoying the contacts that I made with those whom I love from home. Among others, I met Brother Cummins and Brother Frank Roebuck, two men whom I have always been fond of because they love Methodism and everything pertaining to it and I enjoyed them. A number of our bishops were present and I enjoyed meeting them and especially was pleased to meet Bishop John M. Moore who has been in the last number of months sick, and one time quite sick, but was able to come to Louisville.

I talked with a number of people interested in the care of children and what we call the Orphanage, which is really a children's home and I enjoyed those contacts very much. I find that we are regarded by the whole Church as an ideal orphanage but I told them that it was not I and I did not want them to give me any credit for it but that it was the fact that all of our brethren, preachers and laymen, were always ready to help.

Contributions

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

Mr. and Mrs. W. T. Stedman,	Paragould	\$ 5.00
Mr. and Mrs. O. C. Robinson,	Des Arc, Route 1	1.00
Mrs. Jack Barnwell, Blacksburg Va.		2.00
Mrs. Walter Campbell, Austin		1.00
Dr. Forney Huchingson, Shawnee		1.00
Ted Cobb Unit No. 66, American Legion, Wynne, Ark., given in memory of Mrs. Floy Wills		2.00
The following belated Christmas Offerings have been received during the past month:		
Couchwood Ct., Arkadelphia Dist.		\$ 3.00
Eureka Springs S. S., Children's Division		3.00
Prairie View Sunday School		3.00
Massard Methodist church		3.00
Clarksville Church		50.00
Elaine Church		5.00

—James Thomas, Superintendent.

CHURCH SCHOOL RALLY DAY OFFERINGS

North Arkansas Conference

BATESVILLE DISTRICT	
Previously reported	\$171.60
Tuckerman	12.00
Total	\$183.60
CONWAY DISTRICT	
Previously reported	\$140.42
Danville	10.00
Atkins	15.00
Salem	2.83
Total	\$168.25
FAYETTEVILLE DISTRICT	
Previously reported	\$ 12.00
Winslow	2.00
Elms Springs	5.00
Total	\$ 19.00
FORT SMITH DISTRICT	
Previously reported	\$114.50
Fort Smith, Second	10.00
Bird View	1.12
Cauthron	1.01
Parks	.40
Bates	.50
Square Rock	1.00
Mt. Pleasant	1.07
Pine Street	3.00
Van Buren, First	5.00
Total	\$167.60
HELENA DISTRICT	
Previously reported	\$106.67
Hughes	10.00
Elaine	10.00
Wheatly	6.00
West Helena	10.00
Total	\$142.67
JONESBORO DISTRICT	
Previously reported	\$ 49.22
Yarbro	2.00
Turrell	1.83
Gilmore	2.05
Leachville	3.50
Blytheville Lake Street	8.00
Jonesboro, First	100.00
Osceola	20.00
Total	\$187.60
PARAGOULD DISTRICT	
Previously reported	\$ 17.00
Corning	35.00
Corinth	1.00
Camp Ground	2.00
Total	\$ 55.00
SEARCY DISTRICT	
Previously reported	\$ 51.46
Mt. Pleasant	2.25
Rose Bud	1.25
Total	1.25
—Ira Brumley.	

CHURCH SCHOOL DAY OFFERINGS

Little Rock Conference—1942

ARKADELPHIA DISTRICT	
Pleasant Hill	\$ 1.50
Sardis (Sparkman-Sardis)	12.50
First Church, Hot Springs	80.00
Benton	60.00
Tulip	5.00
Manchester	6.00

Bethlehem	6.00
Dalark	5.00
Arkadelphia	100.00
Traskwood	10.00
Malvern	60.00
Carthage	10.00
Oaklawn	15.00
Keith Memorial	7.00
Tigert	3.00
Smyrna	2.00
Congo	1.50
Sparkman	12.50
Leola Ct.	10.00
Macedonia	2.35
Princeton	2.00
Providence	2.00
Waverly	1.65
Zion	2.00
Holly Springs	12.00
Manning	1.00
Rock Springs	2.00
Hollywood	2.00
Pullman Heights	15.00
Hot Springs Ct.	12.00
Friendship Ct.	5.00
Mt. Zion	1.00
Arkadelphia Ct.	5.00
Grand Avenue	20.00
Malvern Ct.	3.00
Couchwood	3.00
Total	\$498.00

CAMDEN DISTRICT

Waldo	\$ 13.00
Kilgore	2.00
Louann	10.00
First Church, Camden	75.00
Chidester	10.00
Wheelen Springs	3.00
Silver Springs	2.00
Missouri	2.00
Fordyce	35.00
Huttig	17.00
Fredonia	8.00
Bearden	15.00
Chambersville	2.50
Total	\$194.50

LITTLE ROCK DISTRICT

Primrose	\$ 15.00
England	35.00
Mabelvale	10.00
Capitol View	30.00
Chenault	3.00
Hunter	15.00
DeValls Bluff	5.00
Carlisle	30.00
Forest Park	10.00
Bauxite	15.00
Sardis	10.00
Pulaski Heights	75.00
Carlisle Ct.	10.00
Bryant	6.00
Concord	9.00
Mt. Tabor	8.00
Mt. Zion	7.00
South Bend	4.00
Smyrna	3.00
Asbury	65.00
First Church, Little Rock	165.00
Total	\$521.00

MONTICELLO DISTRICT

Watson	\$ 5.00
Kelso	5.00
Crossett	45.00
Dermott	25.00
Arkansas City	10.00
Monticello	45.00
Montrose-Snyder	15.00
Fountain Hill Ct.	10.00
Drew Ct.	8.00
Hamburg	20.00
McGehee	30.00
Wilmar	5.00
Andrew's Chapel	1.50
Warren	45.00
Portland	12.00
Parkdale	8.00
Endora	12.00
Wilmot	15.00
Lake Village	15.00
Dumas	20.00
Total	\$351.50

PINE BLUFF DISTRICT

Sheridan	\$ 20.00
New Hope	3.00
Star City	15.00
Gillett	12.00
Swan Lake	4.00
Carr Memorial	20.00
Sheridan Ct.	8.00
Gould	6.00
Sulphur Springs	2.00
Faith	2.00
Redfield	2.00
Rowell Ct.	10.00
Grady	10.00
Shiloh	3.00
Hawley	15.00
Prairie Union-Deluce	3.00
Total	\$135.00

PRESCOTT DISTRICT

Blevins	\$ 15.00
McCaskill	4.00
Macedonia	1.00
Sweet Home	1.00

Forester	10.00
Mineral Springs	7.96
St. Paul	5.00
Schaal	1.50
Shiloh	1.30
Trinity	5.00
Center Grove	5.00
Friendship	2.00
Biggs' Chapel	3.00
Hope	60.00
Bierne	1.00
Prescott	35.00
Gurdon	35.00
Center Point	2.00
Ozan	5.00
Sardis	1.00
Mineral Springs	3.24
Total	\$204.00

TEXARKANA DISTRICT

Ashdown	\$ 25.00
Texarkana Ct.	14.80
Mena	30.00
First Church, Texarkana	100.00
Stamps	25.00
DeQueen	35.00
Dierks	10.00
Green's Chapel	2.00
Lockesburg	10.00
Total	\$251.80

STANDING BY DISTRICTS

	Goal	Paid
Arkadelphia	\$ 450.00	\$ 498.00
Camden	600.00	194.50
Little Rock	850.00	531.00
Monticello	405.00	351.00
Pine Bluff	550.00	125.00
Prescott	386.00	204.00
Texarkana	386.00	251.80

Total ---\$3,627.00 \$2,165.80
—C. K. Wilkerson, Treas.

THE FATHER OF SALEM
CAMPGROUND

(Continued from Page Four)

the present site, for the quarterly conference records are full of it, and also there are people who are old enough to have known personally or to have gotten it from their friends and parents that the present site has been the meeting-place ever since 1867.

So, it may be of some interest to those who have been trying to get to the bottom of the history of Salem camp-ground, that they know these facts if, indeed, they have not already collected them.

The information given me by the Rev. B. F. Scott on the occasion mentioned was imparted to him by his father, Rev. Patrick Scott, he told me; and that seems to make it authentic, for Patrick Scott lived through it all and knew at first hand.

There were nine children of Patrick and Jane Scott. We can almost see them as they were getting ready on Sunday morning to attend the revival at old Salem camp-ground. Is it any wonder that out of the Scott families have come ten Methodist preachers?

I cannot close this article without remarking that if the other branches of the William Milton Scott descendants were written up, they would show the same fine record as that made by Patrick Scott and his descendants.

Let us hope that a greater number of us than in the past will show an appreciation of the interest of Patrick and Jane Nelson Scott in the development of the home, the church, and the school; for it is certain that these three factors will furnish the type of civilization under which you and I shall have to live during the period of this terrible world war and the era of reconstruction that will follow its close, and that will determine the destiny of millions yet unborn. I believe that if Patrick and Jane Nelson Scott could speak to us from the other world, this would be their admonition.

The clock that ticks the loudest doesn't always keep the best time.—Cumberland Presbyterian.

what is America fighting for?



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American life is built are the things they seek to destroy.

Faith and courage . . . initiative and honest sweat . . . a passion for liberty and justice and equal rights for free men—those are the seeds from which the American way of life has sprung.

Today, America's Faith is undaunted. The light of freedom burns indelibly in the hearts of free American men, fighting today until Victory!

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HELPING BUILD ARKANSAS

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

POETS' CORNER

SECURITY

I shall not go hungering
Nor fear the shifting sands,
For I have meat that ye know not of,
And a house not made with hands.

And there's no food on land or sea
Quite so perfect and quite so free
As the manna-meat that nurtures me
And keeps me strong.

And there's no house in the east or west
Quite so anchored and quite so blest
As this where the homing heart may rest
With its dream and song.

Oh, I shall not go hungering
Nor fear the shifting sands,
For I have meat that you know not of,
And a house not made with hands!

—Bess King,
Little Rock, Arkansas.

THERE IS NO DEATH

Cold is he that cannot sing
Glories to a new-born spring.
Even the daisies on my lawn
Smile as infants newly born,
While the breeze, with balmy breath
Whispers softly, "There is no death."
Life springs anew from every sod,
Man alone, forgets his God.

—Edward Olin Greene,
Rogers, Arkansas.

In one of Billy Sunday's meetings a man got up and said, "Brothers and sisters, I have been in the harness now for forty years." "That's right," said Billy, "but you've worn out the breeching rather than the tugs." The great question isn't how long we've been in the harness but what part of the harness are we as laymen wearing out, the breeching or the tugs?—The Layman.

SOME MEN IN THE CHURCH
NEED A KICK IN THE SEAT OF
THEIR CANT'S.—THE LAYMAN.

GOD'S MESSAGE FOR THIS HOUR

It isn't often that this page carries even excerpts from sermons, let alone a complete sermon. This week we make an exception because the writer of this sermon, in the Editor's opinion, really has what the subject of the sermon says—"God's Message For This Hour."

"The Book of Joel is a message written for this hour. Though it was written eight or more centuries before the birth of Christ, the message is fresh, true, vital, up-to-the-minute—God's message for this hour. In this passage, the prophet rises to the mountain peak of power, to eloquence of burning, heart-breaking, sin-condemning truth.

"Elsewhere in the book he portrays an hour such as this. We find mention of spiritual barrenness, of drought, of pestilence, of mechanized war. The proclamation is made to gather all nations together to battle to put on a program of preparation for war, to conscript the weak, to make our plows into swords. Later our spears will be made into pruning hooks, but this is not the hour of peace—it is blood-red war. 'Proclaim ye this among the gentiles: Prepare war, wake up the mighty men, let all the men of war draw near: Let them come up: Beat your plowshares into swords, and your pruning-hooks into spears:

let the weak say I am strong' (Joel 3:9, 10).

This book resounds with the noise of battle. We put our ear to the ground: We hear the tramp of a million marching feet; we look to the sky—it is black with enemy aircraft; we turn to the sea—it is a sea of battle; we hear the scream of the falling bomb, the boom of the cannon, the cries of an orphaned child; it is the white-heat of battle. On land and sea, above and beneath it is war.

"Surely the God who gave us a description of this hour has included a message for His people. It is the message of our text. It is a call to repent. It is a call of separation, of consecration, of dedication. May God cause us to hear, and turn, and fast, and weep and mourn until it is enough and He says, 'Be glad then, ye children of Zion, and rejoice in the Lord your God'" (Joel 2:23).

I
THE PEOPLE OF GOD MUST REPENT THE REPENTANCE OF SEPARATION. The repentance that does not include that element is not a true, God-honoring, life-blessing repentance. Too often have we gone to the altar, then gone back to the old life. Too often have we given the preacher our hand and the Lord our word, and then turned again to worldly pursuits. It is not enough to say, "I will." We must do. It must go deeper than our lips; it must reach our hearts. It must shake our souls to their very foundations and move our wills Godward.

"There has been little weeping; there has been no fasting; we have been too proud to mourn. Our repentance has been outward—not inward. We have torn our garments—not our hearts. But now God is calling us to repentance. It is a call for the ministry. It is a call for the laymen. It is a call for the women. It is a call for the children. 'Sanctify a fast, gather the people, assemble the elders, gather the children, let the bridegroom go forth—and the bride. Let the priest and the ministers of the Lord weep between the porch and the altar'" (Joel 2:15, 17).

It must go deep. It must bear fruit. That is God's message for this hour. He is calling us to repentance, to separation, to surrender. We must not be conformed to this world. We must be transformed by the renewing of our minds. God has a blessing for us, but we have sinned. We must weep ere we can rejoice. We must repent the repentance of separation.

II
WE MUST REPENT THE REPENTANCE OF CONSECRATION. It is not enough to be separated from the world, we must be surrendered to God. It is not enough to "Walk not in the counsel of the ungodly"; we must fear the Lord and "Walk in His way." We must consecrate our hearts to be the dwelling place of the Holy Spirit. We must surrender to Him all the keys, let Him occupy every room, let Him fill us until we overflow. We must let Him crowd out sin and selfishness until we bear only the fruit of the spirit. God help us to

abhor sin and hide it not in our hearts.

A little boy picked up his mother's pearl-handled pen knife, a gift from a friend, and ran with it into the yard. A little later they found him, where he had fallen, covered with blood, gasping his last. They carried him to the cemetery, and the mother wept over his grave. Back home she missed the patter of little feet, the moist goodnight kiss, the caress of chubby arms. Her heart ached for the sound of a hushed voice. One day a friend found the knife where the little boy had fallen and brought it to the mother. It was stained with the blood of her little boy.

"Take it away!" she screamed. "I never want to see it again." She abhorred it because it had upon it the blood of her boy.

Every sin is stained with the blood of our Savior. Let us go to Calvary. We see the bruised, beaten back, the thorn-scarred brow, the nail-pierced hands, the agony-knotted muscles, the quivering flesh. The death sweat is upon Him; He burns with fevered thirst. The blood drips from His wounds; His life is ebbing away. He is dying for sin. Let us fall at His feet and consecrate our hearts, our all, to Him.

III

WE MUST REPENT THE REPENTANCE OF DEDICATION. God would have our hearts, our hands, our heads, our all. There must be a definite, public committal of ourselves to God for definite service. It is not enough to be a citizen of Heaven, we must volunteer for service. God is calling the great and the small. We are saved to serve.

Let us wait before God until our souls are on fire, and our hearts are burning with the message of love. Let us make the Word of God our food by day and our solace by night. Let us pray in secret and in public; at home, and work, at play. Let us bombard the gates of glory with our prayers and our tears until God hears, and answers, and sends the time of refreshing. Let us count no cost too dear, no sacrifice too great. Let us bare our souls before God at sunrise, at midnight, until the answer comes through and we can rise, and shout and batter down the gates of Hell with our song of victory. "Behold the Lord's hand is not shortened, that He cannot save; neither His ear is heavy, that He cannot hear; but your iniquities have separated you and your God, and your sins have hid His face from you, that He will not hear" (Isa. 59:1, 2).

Such is God's message for this hour. He has blessings never yet bestowed. Let us repent and weep our way again to His favor. May God help us to separate, to consecrate, and dedicate our all to Him.—Louis W. Arnold, Ashland, Ky.; The Evangelical Christian.

CAESAR AND GOD

Though Christ's coming into this world has had the most revolutionary effect of anything that has yet happened in it, He was not a revolutionist, in the commonly accepted usage of the term. He most certainly

ly was not opposed to the institution of civil government. Jesus was no nihilist nor anarchist. He did not dispute the right of Caesar to sit on the throne of the great Roman Empire.

The payment of taxes to Caesar by the Jews of Christ's day was to them the most humiliating experience imaginable. There was bitterness in their souls because of this requirement which symbolized their conquered and down-trodden condition. When they would have made Jesus the leader of a tax-revolt against imperial Rome, He squelched any such movement with those famous words, "Render unto Caesar the things that are Caesar's; and unto God the things that are God's."

That was a tacit admission on Christ's part that government has the right to exist—at least as long as it is fit to exist.

We are facing the question from a different angle today. The problem of every church member in these days of bond-purchase, payroll deductions, mounting taxes, and ever decreasing standards of living is: SHALL I RENDER UNTO GOD THE THINGS THAT ARE GOD'S?

If the work of the Church that depends upon monetary support for its continuance does not suffer loss in these days of stress and strain to which we are all being subjected, it will be because there is enough consecration in those of us who are already furnishing this support, that as the stress grows more and more we shall divide our very living with God for the support of His Kingdom's work. Caesar will get his. We MUST see that God gets His.

Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 250 post cards, all from same picture, \$7.50; 500 post cards \$12.50; 1,000 post cards, \$20.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

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The Sunday School Lesson

By HORACE M. LEWIS



THE DAY OF ATONEMENT

LESSON TEXT: Matthew 21:12-22.

GOLDEN TEXT: "My house shall be called a house of prayer for all peoples."—Isaiah 56:7.

LESSON FOR MAY 10

The day after the triumphal entry of Jesus into Jerusalem He cleansed the temple, and cursed the fig tree. These are the major events in a busy day which students of the Bible have designated as the Day of Atonement.

By means of these two events Jesus exhibited His authority over men. The condition that caused the cleansing of the temple was one of the sad chapters in the religious life of the Hebrew people. The priest had absolute control of the temple. No animal could be sacrificed unless first approved by him. This led to the shameful practice of charging exorbitant prices for approved animals. The outer court of the temple was reserved for the worship of the gentiles. It was in this outer court that the merchants set up their stalls for selling their animals. The noise of the animals, the cries of the fowls, and the voices of the sellers produced a bedlam of noises. Imagine the confusion that met the ears of a devout gentile as he came to worship God. The money changers were there. Every Jew had to pay a temple tax. The coin with which this tax was paid was minted in the temple. The rate of exchange was set by the priest and bore no relation to the real value of the coin. This was another prolific source of graft.

The justification by Jesus for His cleansing of the temple was, "My house shall be called a house of prayer but you have made it a den of thieves." When He cursed the fig tree nothing was said at the time. The next morning when the disciples saw the withered tree and called His attention to the fact Jesus said, "Have Faith in God."

The worship of God is a peculiar experience. It flows two ways. It flows toward God and toward man. When we have fellowship with God that fellowship is not complete until it is expressed in service to man. Neither experience is complete without the other. These two events in the life of Jesus supplement each other. True worship is from the heart, but it also has a compelling element of faith that produces service toward mankind.

The authority of Jesus is one of the moot questions of the Christian faith. Jesus Himself was never in doubt. We have very fragmentary records of the teachings of Jesus, but the records, such as we have, reveal 314 items of His teachings. Of these 198 refer to Himself. Far more than 50% of the sayings and teachings of Jesus refer to Himself or to His own person. Napoleon Bonaparte did not talk about himself nearly as much as Jesus did. Thirty-three times He referred to himself as the moral or religious authority for men. Twelve times He referred to Himself as the final judge of men. Forty-three times He

asserted that He had supernatural authority. Nine times He declared Himself to be the Son of God. Five times He called Himself Lord and Master of men. Forty-four times He referred to Himself as being the incarnation of the ultimate purpose of God. These references coming from any other person would have branded that person as an egotist, but coming from Jesus Christ they have constantly been re-affirmed and stressed through the experience of men and the events of history.

The realm in which Jesus is the final authority is the realm of experience. Jesus was the perfect example of God and perfect life of man in the same person. It was the meeting point of God and man in history. At this point neither God nor man found the other repulsive. Each found in the other harmony. Each found in the other what was lacking. God found an outlet for His love and energy. Man found an outlet for the up-reach of his soul. In the persons of Jesus the world finds its final authority for God. The claims of Jesus were not idle talk but have been experienced in the hearts of men and are therefore valid.

When Jesus was upon earth He said to men, "Follow Me" and at the close of His life He said, "Go ye." Between these two incidents was the proving ground of eternity. God proved to man that He could come into human life and live as a man. He proved to Himself and to man that the human realm is the ideal place for the growth of an immortal soul. Man saw God in this realm and saw the light that he so badly needed. On the Mount of Transfiguration the disciples wanted to stay and Jesus wanted to go. Man has always longed to stay where he finds satisfaction to his soul, but the eternal restlessness of God has driven him on.

Jesus said, "I am the light of the world," then He saw His disciples acting as He did and He said, "Ye are the light of the world." He looked into His own heart and saw a passion to give this light to the world. He looked into the hearts of His disciples and saw this same passion and said, "Let your light so shine that men may see your good works and glorify your Father which is in heaven."

We recognize the authority of Jesus in the realm of human experience. In the hearts of men the claims of Jesus are made valid. The doctrines and teachings of the world that cannot come to pass in the experience of men have no value for mankind. Experience is the one medium through which all values become real. It is the one means by which human nature, heredity, environment and the world may be changed. The great doctrines of the church have no meaning until they are tested by experience. The teachings of God and experience of Jesus Christ flow into our lives. Through the medium of our experience these blessings are transmitted to the world. Their validity depends upon our interpretation. If we follow Christ closely the interpretation is true; if we follow Him half-heartedly the interpretation is false. The authority of Jesus depends upon the sincerity of our interpretation of His presence in our hearts.

Jesus said, "I am the light of the world." He then said, "Ye are the light of the world." He also said "If the light in you be darkness how great is that darkness." If the light in our life is true and truly portrayed the authority of Jesus is genuine. If the light in our life is incorrectly portrayed it becomes darkness and Jesus has no power through us to reach the world. "My house," said Jesus, "shall be a house of prayer"—but what have we made it?



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Mother would like any one . . . like every style if she did the choosing. So give her the dress you like best . . . it's sure to please her, too! Sizes 12 to 20, 38 to 44.

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WINFIELD MEMORIAL

FUNDS ON HAND FOR DEBT REFUNDING REQUIREMENTS

Contributions totaling \$3,444 have been received by the church treasurer since the special debt campaign was launched four weeks ago to facilitate refinancing of the building debt and sums promised, but not paid, should send the figure above \$3,500.

Members of the campaign steering committee have indicated that this sum will permit retirement of \$4,000 in bonds to bring the debt balance under \$80,000, which was the basis suggested to the note holders in the refunding proposal.

All but three of the note holders have indicated their willingness to accept the suggested twenty-year debt retirement plan. The committee believes the entire debt can be retired in considerably less time.

WAR BOND CONTRIBUTED BY A WINFIELD MEMBER

Winfield this week became the owner of its first War Bond when a member gave the church a book of defense stamps. The bond, when it matures, will be applied to the retirement of the building debt.

Other members in recent weeks have suggested that a substantial fund might be provided for debt retirement purposes by members who would be willing to give a portion of the sums they have invested, or expect to invest, in War Bonds. Such a plan makes dollars in war bonds do double duty for most laudable causes.

Winfield is deeply grateful for this original contribution to launch such a fund, and for the loyalty of members who participated in the recent debt retirement campaign for funds for immediate use for debt purposes.

WINFIELD MEN IN UNIFORM

Does our office have the name, organization, rank, station, etc., of the man in your home who is in the uniform who is a member of Winfield Church?

Sunday night, May 21, Winfield will have an Honor Service for these men. We want every name on our Honor Roll, and we want to be able to give other information about them that time.

Too, we want the families of all those men in uniform at this service.

Please help us now to get ready for May 31st.

NEW MEMBERS

Mr. W. M. Cox, 2614 Broadway.
Mrs. W. M. Cox, 2614 Broadway.

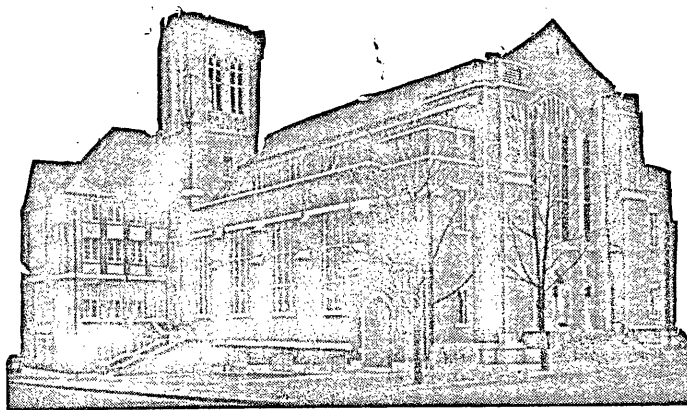
OUR KNOWN SICK

Mrs. Louise Reid, St. Vincent's Hospital (Mother of Mrs. Richard Brittingham, 2810 Arch St.)

Miss Lucille Hull, 815 Cumberland, at Baptist Hospital.

BOARD OF STEWARDS ELECT

At the meeting of the Board of Stewards Mr. Clyde Arnold was elected Chairman for the remainder of the conference year, and Mr. Jim Verhoeff as Vice-Chairman for the same period.



Sixteenth and Louisiana, Little Rock

"Where Old-Fashioned Friendliness Survives"

The Minister is available for interviews and counselings any time needed.

WILLIAM B. SLACK, D.D., Minister

REV. W. W. NELSON, Church Visitor

J. R. HENDERSON
Church School Supt.

MARGUERITE GOLDEN
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Religious Education

Next Sunday At Winfield

- 10:00, Church School,—Classes and departments for every age. Now is a fine time to start. A Church School class is a right place to get acquainted and to find friends.
- 10:55, Sanctuary Service, sermon by W. B. Slack, Minister
"THE MODERN MOTHERS OF MEN."
Text: "The woman took the child and nursed him, and when Moses was grown he went out unto his brethren and looked on their burdens". Exodus 2:9, 11.
- 6:15 p. m. Fellowship meetings where the young people will be hosts to the A Capella choir of Arkansas Tech in Fellowship Hall.

8:00 p. m. (Note change of time)

THE A CAPELLA CHOIR OF ARKANSAS TECH WILL SING a group of songs, totaling 10, under the direction of Mr. Paul Schultz.

The Minister will preach on
"IT IS EASY TO BE GOOD"

This should be another wholesome service.

The Minister's Message

1. Let me thank you for your cooperative response to the call of finances for the readjustment of the Church Building debt. It has been a pleasure to the Committee and me to know that your interest in the Church carries a willingness to sacrifice for the Church. That spirit of loyal generosity will make any church great and any pastor happy.

2. Next Sunday is MOTHERS' DAY. Sons and daughters, bring your mother; Mothers, bring your sons and daughters, and all sit together as far as possible. Remember to wear your flowers, RED if the Mother is alive and WHITE if the mother is honored in memory.

INFANTS AND SMALL CHILDREN will be baptised early in the service. Parents of such desiring same will please have them near the altar not later than about 11:10 a. m. Parents of such children may be received into membership of the Church at the same visit to the altar.

New members who have joined Winfield the present conference year are to be given special recognition at the two family night dinners next week. We hope that each one of them will be here on their scheduled evening.

METHODIST CHURCH

Christian Education

By Miss Olive Smith

FELLOWSHIP MEETINGS

6:15 P. M.—May 10

Our young people are to be hosts to the A Capella choir of Arkansas Tech during the fellowship hour from 6:15 to 7, in Fellowship Hall. Following this period the groups will meet in their various rooms for their worship services.

Those in YOUNG PEOPLE'S Department have planned to honor their mothers at the fellowship hour and in the program in the young people's chapel when Warren Crouse and his mother will lead the group.

The SENIORS will be led in a worship service on the theme WHAT IS A CHURCH?, by Edna Grace Lore. There were 36 present with 32 staying for church last Sunday.

The JUNIOR HIGH GROUP did not get to use the outdoor area for recreation last Sunday because of rain, so they will be scheduled for that place this Sunday. Their worship service will be on the subject, WHAT NATURE TEACHES US ABOUT GOD. Mrs. Edgar Dixon will guide the discussion. There were 18 present with the entire group staying for church.

YOUNG ADULT FELLOWSHIP FUN NIGHT

On Monday evening, May 11, the YOUNG ADULT GROUP, composed of four study groups on Sunday morning, plus all others in the church, not in one of the classes, but in the age grouping are planning an evening of fun. The presidents of the classes, Miss Martha Moore, Miss Lucille Luhrsens, Mr. E. D. Beall, and Mr. Charles Wiley, are in charge of arrangements. All Young Adults are urged to put this date on their calendar.

WESLEYAN SERVICE GUILD

This group will meet on Tuesday evening at 6:15 for a short business meeting. They will join with the others in the family night dinner. They are asked to bring their mothers. The planned meeting with Miles Chapel will be postponed until June.

CHECK YOUR DATES WITH THIS CALENDAR

- Sunday, May 10—Christian Family Week Begins.
Mother's Day Observance in Sunday Morning service.
Mothers to be guests of Young People's Department for fellowship Sunday Evening.
- Monday, May 11—Young Adult Fun Night, 7:45.
- Tuesday, May 12—Family Night Dinner, A through K.
- Wednesday, May 13—Family Night Dinner, L through Z.
- Friday, May 22—Banquet in honor of the graduates of Senior High School and Junior College.