

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

LITTLE ROCK, ARKANSAS, MAY 14, 1942

NO. 20

What About The Dad?

IT WAS announced recently, by the head of the alcoholic research department of the Keeley Institute, that alcoholism among women had declined 15 per cent during the last six months. The head of this department predicted, also, that the percentage of alcoholism among women would continue to drop until cocktail bars will soon resemble ghost towns. The Arkansas Democrat, in commenting on this prediction, says: "That's one prophecy which every old-fashioned male in America hopes will come true. A liquor-sodden mother with a son at the fighting front is a picture too horrible to vision."

To this comment by our daily we give an enthusiastic, unqualified amen. However we raise the question, "What about the dad?" If there is a decrease in the total amount of liquor used in America, the information has not reached our desk. If the drinking women of the nation are sobering up, it must be that the drinking men of the nation are tanking up else there would be a decrease in sales.

The sentiment attached to the picture of a "liquor sodden mother with a son at the fighting front" does make it a horrible picture. However, deadly danger should be substituted for the word sentiment if we are describing a liquor-sodden dad with a son at the fighting front. Among the men of our nation, in the army and in civilian life, we need sincerity, efficiency and sobriety, if we are to successfully meet the challenge to our national life. Every day that the unbridled sale of liquor continues in America, we further endanger the cause of liberty for which we fight.

If the fact that he has a son at the fighting front does not sober the dad as well as the mother, there is not much one can say for the dad. If our boys fight this war successfully, they must have the very best equipment. Drunken dads cannot produce what they need. It will be an unpardonable betrayal of a sacred trust if we draft the young men of our nation and send them to battle with the well trained, well equipped, highly disciplined soldiers of our enemies and then through drunkenness or inefficiency of any sort fail to support them in the way that they expect and deserve.

Slice Your Own

WE GET some idea of how nice we have been to ourselves in America, when large dailies carry as news the fact that at some near future date we may be compelled to slice our own bread. When that comes we may hear more of the newly-wed, who met her husband, when he came home for dinner, in teary-eyed confusion and said: "I just can't imagine what we are to do about dinner. That fool groceryman has sent us a loaf of bread that is not even sliced." We are a long distance from the callous-handed pioneers who settled this our native land. If our pioneer parents were to have bread they must raise their own wheat. They must harvest it with their hands and thrash it at home. They must then grind the wheat into flour themselves. They cooked it themselves on open fires or in hand-made ovens, and, if it was sliced at all, they of course sliced it themselves. Now it is news that we may be forced to slice bread bought from the baker. Perhaps some of the many changes we face in our "Way of life" will reveal to us just how soft and self-indulgent we have become.

Why Not Try The Bible?

IF IN this tragic hour of our lives our desire for reading does not carry us farther than much of the literary scum now floating about, it is evident that we have fed on literary slop until we have lost our sense of literary values and have also lost the power to see the deeper needs of our own lives.

There has never been a time in the life of this generation of people when a sincere study of the Bible would pay greater dividends in the life of the individual than now, if we go to the Bible for the real message it has for life today. We should not be narrow enough to study the Bible just for the sake of supporting some theory or idea we may have. The church and individual Christians by unanimous vote should table religious controversy for the duration and then permanently pitch it out the window. To study the Bible for the sake of argument is like laying aside the choicest bits of meat while we chew at the bone. We shall waste our time also,



in reading the Bible, if we are looking for short cuts to the solution of the grave problems of today. Some profess to expect to see our problems solved by some great cataclysmic act of God. It is quite likely that the help the world will get from God in this crisis will be limited to what He can do through people whose lives are open channels through which He can work in the world.

Some go to the Bible for prophecies that will explain the complicated movements of the world's life today and will clearly foretell the movements of tomorrow. It is quite easy to make the mystery books of the Bible fit into the life today as they will fit into the life of any day, past, present or future, while the world is in the midst of a crisis. The attempts to interpret these books as prophecies of the events of today are pure speculation and as worthless as similar attempts across the centuries past. It is difficult to understand just how one, who is both intelligent and sincere, could be caught in such a well-worn trap.

We should, however, go to the Bible today for the courage, balance, poise and peace of mind and heart that it will give the sincere seeker. There is a steady, strengthening, inspiring power in the study of the great character building, soul-sustaining passages of the Bible that will add strength to anyone who approaches it sincerely.

Who Is To Blame?

WHILE a house is burning down is a poor time to stop to investigate the cause of the fire; especially is that true if there is a possibility that the house could be saved by hard work. We are today in a very similar position in our efforts to fix the blame for the fact that our nation is at war. Our burning house, which can be saved by hard work, will cave in on us if we waste our time trying to fix the blame for the fire. There is, however, so much "witch-hunting" that it may be helpful to think briefly of the question, "Who is to blame?"

Some blame the pacifist because we faced war unprepared. It is certainly not a crime, in normal times, to urge that the world should live together in peace. The trouble with the pacifist lies in the fact that he over-sold America on peace and under-sold the rest of the world. If he had sold the rest of the world as completely as he sold America, it is quite likely that we would now be at peace.

Some blame the isolationist for our predicament. Any criticism of the sincere isolationist should be a criticism of his head and not of his heart. Some blame the militarist. It is quite possible that we would at least be in a position to protect ourselves, if we had followed the plan of the militarist of preparedness.

There are some who blame the government for the fact that we are at war and that we have not, as yet, done so well. The fact remains that President Roosevelt, either because he was well advised, or because he had knowledge of facts that the rest of us did not have, or because he had an uncanny insight into the trend of world affairs, for one or all of these reasons our President has been far in advance of the rest of our nation in the conception of what should be done to meet the world situation. If his policies could have been followed from the beginning of the crisis, we would likely be in much better condition than at present.

We had better leave off "witch hunting" for the duration and turn our attention to the job at hand. Cooperation rather than criticism should be our course. After all, history may record that this war is the result of a situation created by a people with the superiority complex that they are born to rule the world; a complex that has all of the elements of an obsession. So long as that complex exists in the life of any great nation the peace of the world is endangered.

Rebuild Community Life

THERE is now a noticeable decrease in travel by automobile on the open highways. That decrease will continue with ever-increasing momentum. This decrease in travel may bring an opportunity for the rebuilding of community life that we have not had for some years. Many agencies have helped to decentralize the rural community. The automobile has made possible the consolidated schools, the county or sectional singings, the special meetings of various kinds that flood one community with people and for the time rob the other communities, and the trade centers in large towns and cities. All of these interests and others decentralize and disorganize community life. If the automobiles go out perhaps community life can be re-established and we can have real neighborhoods again. The church should watch carefully this developing opportunity.

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CHURCH CALENDAR

District Conferences:

North Arkansas Conference—

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

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

Little Rock Conference—

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 Peo-
ple's Assembly, Hendrix College.

A PRAYER FOR CHRISTIAN HOMES

DEAR Lord Jesus Christ, whose gracious pres-
ence blessed the home of Mary, Martha and
Lazarus, where Thou didst often find a haven
of rest for body and soul, may Thy spirit dwell
in all our homes. Grant that all members of the
family may find their chief joy in serving Thee,
and in ministering to one another for Thy sake,
to the end that Thy divine love may be revealed
more and more in every neighborhood and com-
munity. And where homes have been broken or
destroyed wouldst Thou mercifully help young
and old to find the better way. And may those
who have lost their homes in war-torn lands
across the sea, find peace and comfort in trust-
ing Thee and in the help of all Thy children as
they bring their offerings of sympathy and com-
passion. In Thy name we pray. Amen.—The
Messenger.

A PLEDGE

BELIEVING that Christ founded the Church;
that the Church exists to propagate Christ's
influence; that the Church's method of doing this
is meeting together frequently in Christ's name;
that God Himself planned the frequency, weekly,
and gave us a day for it—Sunday, the Lord's
day; and inasmuch as common usage recognizes
Sunday morning as Church time; I hereby pledge
myself that as long as I live, wherever I may
be, unless hindered by sickness or necessity, on
Sunday morning I will go to church, trying to
do it with one motive only: for Christ. I will
try to go on time, and, I will be reverent in
church.—A. R. Poole, Madisonville, Ky.

The Broadcast Hour

Rev. Edward W. Harris, pastor of
First Church, Monticello, will be the
speaker at the Methodist Hour over
KTHS, Hot Springs, at 4:00 o'clock next
Sunday afternoon, May 17th. His Church
will sponsor the program.

ABOUT PEOPLE

REV. J. E. COOPER, district superintendent of
the Arkadelphia District, will preach the
commencement sermon for the Mountain Pine
High School on Sunday, May 17.

REV. WILLARD R. BURKS, pastor of Van-
trease Memorial Church, El Dorado, has
been invited to preach the baccalaureate sermon
for the El Dorado Junior College, May 24.

FOR the information of the brethren we are
giving addresses of two members of the
Little Rock Conference who are serving as chap-
lains in the Army: Chaplain (Captain) W. L.
Arnold, 142nd Field Artillery, Camp Bowie,
Texas, and Lieutenant James R. Sewell, 155th
Infantry, 1st Battalion, Camp Bowie, Texas.

REV. R. H. CANNON, chairman of the Little
Rock Conference Commission on Ministerial
Sustentation, announces that the mid-year meet-
ing will be held in Little Rock at 2 p. m., Tues-
day, May 26. All members, lay and clerical, are
urged to take notice and be present if possible.
The meeting will be at First Church, 8th and
Center.

DR. W. C. WATSON, pastor at Malvern,
preached the commencement sermon for the
Magnet High School on April 12. This is the
second time he has preached the sermon for this
school. On May 17th he will preach the sermon
for the graduating class of the Malvern High
School, this being the third time he has been so
honored.

BEGINNING in this week's issue Dr. Charles
O. Ransford of Shelbina, Missouri, is writ-
ing a column under the head, "In the Lives of
Men." Dr. Ransford was formerly connected
with the Christian Advocate at Nashville, Tenn.,
and was assistant editor of the new Christian
Advocate at Chicago, Ill. We are fortunate in
having the promise of a series of these articles
which we hope to run from time to time.

SIX important Methodist meetings were held
in Chicago during the week of April 17 at
which plans for carrying out the objectives of
the Church during war times through its Gen-
eral Conference agencies, were adopted. The
Board of Pensions held its annual meeting in
the Palmer House, April 27 and 28. The Judicial
Council met at the Stevens Hotel on April 28
and 29, and the Executive and Legislative com-
mittees of the General Commission on World
Service and Finance met in the same hotel, April
29. On April 29 and 30 the Executive and Men's
Work committees of the General Board of Lay
Activities met at 740 Rush street, the Publishing
House building.

SATURDAY and Sunday, May 16 and 17, will
be observed as "United Service Organiza-
tions Sabbath" by Catholics, Jews and Protes-
tants throughout the United States, when mem-
bers of all these communions will be asked to
give generously in support of U. S. O. service
to boys in the Army and Navy. The appeal for
support of the U. S. O. in sermons and in gifts
has been sent to every priest, rabbi, and min-
ister in the United States over the signatures
of the Most Rev. Edward Mooney, archbishop
of Detroit; Dr. Israel Goldstein, president of the
Synagogue Council of America; and Dr. Samuel
McCrea Cavert, secretary of the Federal Coun-
cil of the Churches of Christ in America.

THE second Quarterly Conference held recent-
ly at Corning by the district superintendent,
Rev. H. Lynn Wade, showed fine work being
done by that church. Good reports were made
by various organizations and the lay leader,
P. L. Oliver, announced that for the first time
in the history of the local church the budget
was balanced at the end of the half year. The
district superintendent presented a certificate
of honor to the church for acceptance and pay-
ment of all conference claims in full for the
first quadrennium of the merged Methodist
Churches. This was one of the two certificates
awarded in the Paragould District. J. M. Oliver,

Jr., is leading a campaign in the Church school
that is getting results, increasing the attendance
of sessions and worship. The Fourth Sunday
Offering of the school was \$58.34 which was more
than that raised by the school in the entire year
prior to his superintendency. All the stewards
were in Sunday School last Sunday except three,
sixteen out of nineteen. Rev. B. C. Few is pastor.

MISS VIOLA ELIZABETH NETHERY, rural
worker on the Gravelly work with head-
quarters at Briggsville, Ark., was married to
Mr. Carl Burton Beadles on Tuesday evening,
April 28, in Asheville, North Carolina. Mrs.
Beadles is a graduate of Berea College, Berea,
Ky., and received her M. A. degree from Scar-
ritt College, Nashville, Tenn., last June. She has
returned to her work at Briggsville to stay until
September 1. Mr. Beadles is a soil surveyor for
the Agricultural Experiment Station of the Uni-
versity of Tennessee with headquarters at
Sevierville, Tenn.

REV. HERCHALLE COUCHMAN, pastor at
Danville, writes: "I am to preach the com-
mencement sermon for the Danville High School
Sunday evening, May 10th. We are getting along
fine in Danville. I arrived here two months ago
from the Army and we have all finances paid
up-to-date, including over 50% of the Benevo-
lences, our Hendrix special of \$45.00 and Church
School Day quota of \$10.00. The district work
is paid in full for the year. We have had six
additions and have bought some furnishings for
the church and parsonage, also a \$27.50 Ameri-
can flag for the church. The brethren say our
church attendance is better than it has been for
years. Eighty-five per cent of our resident
membership attends church every month."

DR. ROBERT H. RUFF, of Fayette, Missouri,
outstanding educator and leader of the
Methodist Church, died at his home in Fayette,
May 5, after a long illness. Dr. Ruff was presi-
dent of Central College in Fayette, succeeding
the late Bishop W. F. McMurry to the presidency
in 1930. On account of failing health he re-
signed from the presidency, the resignation to
become effective in September of this year. For
twelve years with the exception of two years,
when he was president of Morris Harvey College
at Barboursville, West Virginia, Dr. Ruff was
connected with the work at Methodist headquar-
ters in Nashville. Funeral services were held
in the college chapel in Fayette on Wednesday
and final rites were held at Woodlawn Cemetery
in Nashville on Thursday in charge of Dr. J. L.
Ferguson.

I AM CALLING YOU

I am a necessity to all who prize peace, prog-
ress and purity.

I am hung about with sweetest memories—
memories of glad boys and happy girls, memories
of beautiful brides, memories of saintly moth-
ers, memories of grandfathers who slowly groped
their way down the long, long trail.

I am decked with loving tears, crowned by
happy hands and aided by heroic hearts.

I live in the beckoning visions of the young
and in the backward dreams of the old.

I lift up the fallen, relieve the burdened,
strengthen the weak, help the distressed. I
show mercy to the man in purple and fine linen,
and bestow kindness on the man in homespun
and cotton.

I bestow gifts that neither gold can buy, nor
kings remove. These are given to all who seek
them in sincerity.

I restore to defeated hearts the freshness, the
eagerness and the spirit of conquering courage.

I am the heaven-sent Agent through which
the Divine Christ sends His Saving Gospel to
sinning, suffering, sordid, selfish souls.

I am calling you!

I AM THE CHURCH.—The Voice.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

THIS IS THE VICTORY

We are hearing a lot in these trying days about victory. We realize something of what it would mean to the world for the democracies to lose this war. In fact we think so much of victory only in this sense that we fail to get the broader conception of it. There is a terrible strife of right against wrong which is as old as the human family. The trouble is a lot like a man who has impurities in his blood which is constantly breaking out in boils about over his body. These boils are sometimes healed in one section only to break out in a more violent form in another. Just now the worst boil the world seems to have is this war, but the true source of the trouble goes far deeper than that; it is the corruption of human nature which engenders hatred, greed and selfishness. Paul speaks of the three greatest enemies of man: "the world, the flesh and the devil." These troubles cannot be reached by armament. The only power that will help here is the atonement purchased by Christ: "What can wash away my sin? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus." The beloved Apostle John goes on to say, "For whatsoever is born of God overcometh the world: even our faith." I contend that Christ is the hope and the only hope of the world. Other remedies may suffice momentarily. The cancer may be healed in certain portions of the body of this old world, but the roots are left only to break out in a more violent form in some other portion. The trouble is in the blood stream and it has to be met by blood; the blood that was shed on the cross at Calvary. We have all read of "The Birth of a Nation," but what is needed now is the birth of a world; a new order whose leaders at least shall possess the Spirit of Christ; the spirit of brotherhood, of love for enemies and of giving rather than getting.

Yes, we need victory today, but it includes more than most people think. We need victory over ourselves. This can only come through crucifixion with Christ. We read in God's Word that he who conquers himself is greater than he who conquers ten cities. Self-centered living, greed and hatred are the roots of the cancer that is sapping the life of the world. Think of the human parasites here in our own nation. Blood suckers they are; dabbling in and corrupting politics, over-reaching the economic realm and participating in such evils as the liquor traffic which damns both the souls and bodies of people and doing it for but one purpose and that is to get money. They are selling the health, the lives, their own souls and the souls of their victims for material gain. Rest assured, we need victory over such stuff.

Then we need victory over the enemies of our way of life. Not that we have succeeded at the job of living and can claim any special favors at the hand of God because of our righteousness, but even in the midst of our weakness we have something far better to offer the

world than do our enemies; something that even in its present state is worth either living or dying for. Patrick Henry said, "Give me liberty, or give me death," and that should be the prayer of every heart in the nations of free people. At any cost or sacrifice we must win this war.

Finally we must have victory in the matter of peace. What is the use of winning a succession of wars if they are followed each time by the loss of the peace? Things are never settled until they are settled fairly. The writers of this treaty of peace must meet together only in the name of Christ claiming his own great promise: "Where even two or three are gathered together in my name, I am there in the midst of them." His Spirit must dominate; wrongs must be forgiven; hatred must be forgotten; love and good will for all must be realized; self must be crucified and Christ must reign supreme in the hearts of the men who write this important document, otherwise though we win the war we will lose the peace and as time goes on again the fair fields of the world will be bathed in human blood. "This is the victory that overcomes the world, even our faith."—H. O. B.

STAND OR FALL THEREBY

Judas ranks as history's arch-traitor because the Man he betrayed was Jesus. The saints stand among the world's great ones because the Master they followed was this same Jesus. All men stand or fall by their attitude to Him.

The New Testament insists on taking us to Calvary, insists on setting us beside the cross, insists on judging our life there, against that tremendous background, keeps looking from it to that, and if they do not match, then we have failed.—Arthur John Gossip.

THE REIGN OF PEACE

*Some day, some happy day,
All forms of strife shall cease,
And may be it be not far away—
The time when all is peace;
On every sea, on every shore,
The sound of war shall be no more.*

*Some time, some happy time,
And may that time be near—
Injustice, cruelty and crime
From earth shall disappear;
For Christ shall come to be our King,
And every tongue with joy shall sing.*

*That time, that happy time,
Which this whole world shall bless,
Will bring to view a sight sublime—
The reign of righteousness;
For Christ alone shall be our King,
And every tongue His praise shall sing.*

*His love, His wondrous love,
Shall soften every heart,
And it comes down from heaven above,
While sin shall then depart,
And every tongue with joy shall sing,
When Christ has come to be our King.*

—MARY STARCK

UNCONQUERABLE FAITH

The Apostle Paul would feel at home in today's world. Now, as when he lived, Christian disciples find themselves persecuted and cast down, but neither forsaken nor destroyed. Once again Christianity proves to be an anvil which wears out many hammers.

In Norway a correspondent of the New York "Times" reports that 1,061 clergymen out of 1,110 are about to abandon their churches as sources of support. Henceforth the State will pay the salaries only of those few pastors who back the Quisling government. The others must look to their impoverished congregations for the means to live. Bishop Berggrav and three of his colleagues were taken to concentration camps on April 9.

Recent issues of European journals are eloquent in their portrayal of the granitic qualities of Christian life lived under adversity. Blood, iron and fire are all in evidence.

LeMessager Belge speaks frankly about Protestant church life since Nazi occupation: "War and the state of church finances have made it impossible to call new spiritual leaders and the pastors, overworked, undernourished, sometimes charged with two or three churches, have difficulty in meeting their obligations. Religious periodicals no longer appear and the supply of Bibles is exhausted. The agonizing worry of getting one's daily bread and the enormous amount of time that is taken up with the procuring of one's rations, create an atmosphere not at all favorable for the spiritual life."

The Gallipolsky Vestnik, published in Sofia, Bulgaria, quotes an orthodox priest in the western Black Sea area, now occupied by the Germans, as saying that churches long closed have been reopened. The resumption of service was complicated by the presence of "irregular" clergy, men who had "raised themselves to the priesthood." In spite of this, however, he had baptized thousands of people. "It is painful," he said, "to see young people who are unacquainted with the customs of the Orthodox church, often do not know what prayer means, and no longer move freely in the church."—The Christian Advocate.

LIGHT OUT OF DARKNESS

Throughout human history, over and over again, it has been in times of darkness, calamity, and evil, that new light and new revelations of truth have broken through from God to men. Jesus, Isaiah, and the prophets spoke out of such times and showed new ways of light and love and goodness and peace for the human race. The present world situation is no different qualitatively than previous dark times. It differs only quantitatively. It is worldwide. But the very fact that it is worldwide, in turn makes it possible for the new light and truth when it breaks through also to go around the world and lead the human race into newness of life.

The prophets who appear in dark days always come from among those who refuse to allow their thinking and attitudes to be altered or coerced by the pressures of the contemporary circumstances in which they live, but who insist upon steadfast loyalty to eternal principles, come what may. In fact those who in dark days bring new light and leading to mankind go a step farther. They press forward, as Jesus did, on new frontiers of goodness. They bring new revelations and understanding of greater potential goodness than man has ever dreamed of as possible. Some religious thinkers, like Gerald Heard in his studies of the Lord's Prayer and the Beatitudes, and others are already exploring the outposts of new spiritual achievements for the human race. When the Light breaks through again, it will go round the world. And our eyes shall behold the salvation which God has prepared for all people.—James Myers.

A PRAYER FOR THE TIMES

By Albert Edward Day

Father of all mankind, the heart that has been touched by the love is appalled at the hatred and cruelty and destruction and death now ravaging the world. The passion for freedom and justice in the hearts of multitudes seems unable to find expression except in war which is the enemy of freedom and the mockery of justice. A heroic willingness to die for humanity is perverted into the tragic necessity of human slaughter.

In the presence of this unspeakable disaster, our hearts are bowed in penitence for everything we have done to make it inevitable and in earnest entreaty that divine light may illumine our minds, divine love purge our hearts and divine power endue our wills that we may act in the spirit and with something of the wisdom of Christ.

We dare not pray merely for victory in this war. We love America more than life. But with even greater devotion we cherish thy Kingdom. May thy Kingdom come, with its equal justice for every race, its liberation of every class, its emancipation of fettered minds, its cleansing of embittered hearts, its sanctification of all human relationships, its enrichment of all human life with gifts and tasks that are eternal, through Jesus Christ our Lord. Amen.

Don't Blackout The Church College

By JOHN O. GROSS

Department of Promotion and Publicity, Board of Education

THIS year Methodist colleges and universities along with all other institutions of higher learning in the nation face a most crucial time. Defense industries paying high salaries and the need of men for the armed forces of our nation will keep thousands of youth out of college this coming year. For many of them there is no other alternative but to go into some form of the service and any hope of continuing their education will have to be indefinitely deferred. However, it will be most unfortunate for the nation and church if youth with high aptitudes for scholarship and spiritual leadership cannot complete plans to attend college.

Lewis Mumford in the February 16, 1942, "New Republic" calls attention to the fact that war is always attended by evils that do not appear until the fighting is long past. One of the most serious of these, he cites, is the break in cultural growth due to the loss of educational continuity between the generations. He lists the years between 16 and 24 as the most critical of a young scholar's life. He says, "It is the work done during these eight years by way of intensive study, self-discipline, and meditation, that lays the foundation for the highest kind of achievement in the arts, the humanities and the sciences. These are not merely years of preparation, they are often years of high productivity."

Youth capable of carrying without difficulty college work should be made to understand that preparing themselves for leadership in our nation is not a mere privilege, but a patriotic duty. Our nation not only

needs armed forces and defense workers, but it also must have trained Christian leaders capable of restoring order to a wrecked world. President Roosevelt agreed with this position in a public statement. He said: "Later we shall need men and women of broad understanding and special aptitudes to serve as leaders of the generation which must manage the post-war period."

From the point of view of the Church it must be said that it is important for youth who possess an understanding and appreciation of Christian values of life to be in institutions that are concerned about these qualities. The distinct difference between the church-related college and the institution without affiliation with the Church is not in the subjects taught but in the atmosphere where the classes are conducted. The church-related school that is loyal to the Christian faith creates a sincere desire to exalt the ideals and ideas of the Christian way of life.

The colleges connected with The Methodist Church have served the Church in an effective manner. They furnished a very high percent-

age of the Church's ministers, missionaries and Christian workers. Their doors have opened readily to the young people of the Church without financial backing and through loan funds, scholarships, and jobs made possible their education. The Church has appreciated such work and often through sacrificial gifts has brought the institution through critical crises. In this present period of uncertainty it is

believed that the Church will readily recognize the importance of maintaining its institutions of higher learning.

One way that the Church may help the schools and at the same time help itself, is by directing its youth toward them. There is a Methodist college to meet academic needs within convenient reach of every young Methodist. In fact, any who are thinking in terms of specialization in such work as music, business administration, pre-

professional work in medicine, dentistry, law, or engineering, may find in the list of Methodist schools one that can exactly fit the need. There is a school somewhere in the Church suitable to the economic or cultural needs for all young Metho-

dist. The Methodist program of education is conspicuous for its wide variety. In the program are some of the nation's great universities, strong co-educational colleges, excellent schools for men or women exclusively, accredited junior colleges, and a few high grade secondary schools.

Frequently those who aid young people in selecting an institution of higher learning forget the value of the small college to a young high school graduate. It is generally agreed that at least the first two years of college work can be most profitably done in a small college. The president of a great university where more than 7,000 students are enrolled has called attention to the difficulties that freshmen have in finding their place and getting oriented in a large institution of learning. If some of these young people, he has said, could have the careful supervision of a small institution of learning at least during their first two years of college work they would be better prepared for graduate or professional training.

The Church maintains institutions of learning because it regards education with a spiritual emphasis as part of its mission. Pastors, directors of youth work, in fact all church members interested in the Christian heritage should zealously work toward directing the youth of the Church to our institutions. The youth need the sort of training that the church college can give; the college needs the youth to keep its educational program intact; the Church needs the youth to carry on its indispensable work in the world today.



DR. JOHN O. GROSS

SUPPLEMENTAL REPORT

Of North Arkansas Conference Treasurer, February Special, Hendrix and Ministerial Education, To April 23

BATESVILLE DISTRICT—Goal \$750
Previously reported\$798.30

CONWAY DISTRICT—Goal \$1,500
Previously reported\$2,023.85
Gravelly 2.00
North Little Rock, Gardner 118.35
Memorial Church 89.50
Russellville First Church \$2,233.70
District Total.....

FAYETTEVILLE DISTRICT—Goal \$650
Previously reported\$ 695.36
Decatur 1.50
Gravette 5.65
District Total.....\$ 702.51

FORT SMITH DISTRICT—Goal \$1,300
Previously reported\$ 976.03
Altus Circuit 9.20
Hartford 10.00
Hartman 5.00
Lavaca Circuit 4.00
Lavaca Ct. Central Church 4.00
Massard 7.00
District Total.....\$1,015.23

HELENA DISTRICT—Goal \$1,250
Previously reported\$1,336.95

JONESBORO DISTRICT—Goal \$1,300
Previously reported\$1,405.29
Yarbro-Promised Land (Add.)..... 5.00
District Total.....\$1,410.29

PARAGOULD DISTRICT—Goal \$500
Previously reported\$ 695.51
Greenway Circuit 5.00
Maynard Circuit 2.50
District Total.....\$ 703.01

SEARCY DISTRICT—Goal \$750
Previously reported\$ 775.00
Conference Total to April 23.....\$8,974.99
—E. Wainwright Martin, Treasurer.

SUBSCRIPTIONS RECEIVED FROM PASTORS SINCE LAST REPORT

5—Vandale-Cherry Valley, M. A. Graves.
4—Arkadelphia Ct., J. E. Keith.
3—Star City, Fred L. Arnold.
Emerson Ct., Arnold Simpson.
Paris, W. T. Willcoxson.
Lake Village, R. H. Cannon.
Friendship Ct., Jas A. Tadlock.
Camden, J. L. Hoover.

2—Clarendon, Irl Bridenthal.
Blytheville, First Church, S. B. Wilford.
Bryant Ct., Richard T. Perry.
Marked Tree, John A. Womack.
Waldo, James A. Simpson.
Paragould Ct., J. H. Holt.

1—Imboden-Black Rock, Earl DuBois.
Gravelly, Chas. L. Fry.
Charleston Ct., John G. Gleck.
Moorefield-Sulphur Rock, J. B. Stewart.
Smithville Ct., W. B. Yount.
Mena, C. R. Hozendorf.
Magnolia, Roy Fawcett.
Washington Ave., E. J. Hollifield.
Wynne, E. S. Walker.
Horatio, W. C. Lewis.
Danville, H. J. Couchman.
Melbourne Ct., R. E. Lee.
First Church, Jonesboro, A. W. Martin.

Van Buren, J. T. Byrd.
Couchwood Ct., Albert Burroughs.
McGehee, R. A. Teeter.
Fayetteville, Conner Morehead.
Jacksonville, Claud R. Roy.
Bingen, A. J. Bearden.
Grand Ave., Stuttgart, Rowland E. Darrow.

Asbury, Little Rock, Fred G. Roebuck.
Parkers Chapel-Fredonia, T. D. Spruce.
Piggott, C. W. Good.
Kibler-City Heights, Theron McKisson.

ARKANSAS WOMAN HONORED

Miss Mary Virginia Garner, Stephens, Arkansas, for more than twenty years head of the department of journalism in Wesleyan College, Macon, Georgia, this year attended the Founders' Day celebration on May 12. At this time a memorial tablet honoring her services to the college was unveiled. The tablet said:

Mary Virginia Garner
1916—1937

First Teacher of Journalism
Given By Her Journalism Students.

The Founders' Day ceremonies consisted of the unveiling of 129 tablets. On each was inscribed the name of a benefactor who had made

a gift of more than \$100 to help the College through its recent financial crisis. A large tablet with the names of more than 450 donors was also unveiled.

The speakers at the ceremonies were Bishop Arthur J. Moore, president of Wesleyan College, Dr. C. Y. Yang, president of Soochow University, China, and Angli Wai of Shanghai, now preparing to work in the Youth Movement in China when peace comes.

A special feature was the unveiling of a portrait of Madame Chiang Kai-shek, who with her two sisters spent several years as students at Wesleyan College.

Miss Garner attended at the urgent solicitation of her former students at Wesleyan.—Emily J. Reid.

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GEORGE STEWART
President North Arkansas Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSERGER, Editor

FRANCIS CHRISTIE
President Little Rock Conference
Co-Editor

ALDERSGATE COMMEMORATION

On May 24th the Young People of First Methodist Church of Little Rock are to commemorate John Wesley's great "Aldersgate" experience. A special program, being planned by the Worship Commission under the leadership of Miss Sue Barbour, will call attention to Wesley's attitudes and emphasize his reactions to this experience as he recorded them in his diary.

Every effort is being made to commemorate this eventful hour in a very realistic and worshipful manner. The chief purpose, however, is not alone to commemorate but to make possible to a large degree the duplication of this experience in the hearts and lives of the Young People. It is well known that one cannot borrow spiritual power, but it can be gained through entering into those experiences which have brought it to men of every generation. So young people can well say, "Wesley, through your 'Aldersgate' we hope to find our 'Aldersgate'."!

LEADERSHIP CONFERENCE

Dr. L. F. Sensabaugh of S. M. U., Dallas, Texas, will serve as dean and director of the annual South Central Regional Student Leadership Training Conference to be held at Baker University, Baldwin, Kansas, June 8-13.

Dr. Clarence Tucker Craig, Professor of New Testament Language and Literature of Oberlin College, Oberlin, Ohio, will lecture on the Bible and Essentials of Faith for Christians. Dr. Craig is well known to the youth of the church for his authorship of the recently published study course, "What Is the Bible," which appeared in the "Highroad."

All Arkansas Colleges are urged to send a delegation to this Leadership Conference.

LIFTED

No other word can describe or convey to you the meaning of the experience that the Young People of First Methodist Church, Little Rock, had Sunday evening, April 26, in their Youth Fellowship meeting. Twenty-five or thirty students with their teachers from the Arkansas School for the Blind were present to lead us in the Worship Service.

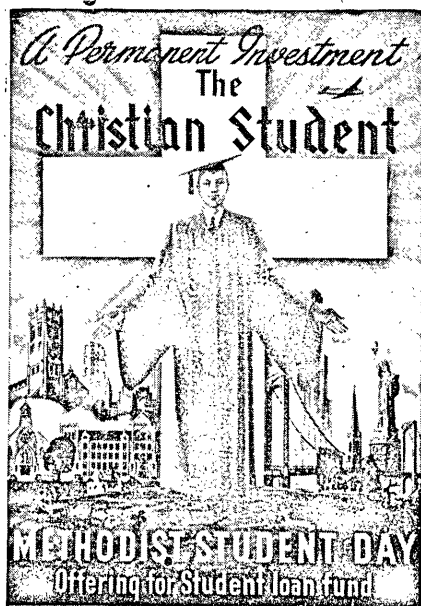
The chorus numbers, the vocal and instrumental solo, the talks, and the readings were all well presented and truly inspirational. To see and hear these boys and girls speak, play, and sing was more than a treat, it was a lesson in living. They did not make known their sorrows, nor their handicaps, but clearly they made known their joys and happiness. They keenly felt they had something to give to the world, and were so eager to make their contribution to our civilization.

Is it any wonder that one young person expressed it thus, "What a fool I have been," meaning, of course, that too often he had complained about his handicaps instead of using what he had for the betterment of life? Others speaking said,

"That was a worship service in which I was lifted into the presence of my Maker—my God."

The positive note of cheerfulness, the spirit of wanting to help, the

joy of serving—these elements were visible in the faces of the boys and girls. Surely we were all "lifted" and made better by this helpful worship service.—H. O. E.



METHODISM AIDS STUDENTS

The 71st annual Methodist Student Day will be observed by the Methodist Churches in all parts of the country on June 14, Dr. Harry Wright McPherson, director of the Student Loan Fund of the Methodist Board of Education, announced in Nashville.

Originally known as Children's or College Day, contributions will be received on that day for the Student Loan Fund, providing loans for those students who otherwise might not be able to secure a college education.

This fund was originated in 1868 at an annual conference of the Methodist Episcopal Church. At that time, a committee was formed to lay plans for assistance of young people in college. In 1872 Children's Day became a law of the Church and the following year a total of \$300 had been disbursed.

Since that time, more than 55,000 students in 181 Methodist and accredited non-Methodist schools of learning from coast to coast have been aided. Recognition of co-educational learning has also advanced, with women representing one-third of the number of borrowers from the fund in the 1940-41 school year. Approximately 6,000 loans aggregating \$325,000 are now loaned annually. In the 70 years since its inception, the revolving fund has loaned more than \$9,500,000.

The fund provides loans at a minimum rate of interest and is repaid by the student borrower as quickly as possible. Prompt repayment of the loans has been made in order that the revolving fund may be kept at its highest peak so that an ever-increasing number may benefit.

Observance of Student Day this year calls for fullest cooperation on the part of everyone to make the 1942 contribution one of the largest in the history of the fund, Dr. McPherson said.

"Never before has education with the Christian emphasis been more needed. A war-torn secular world menaces all that Christian idealism and democracy mean. We must keep the high standards that have always characterized our institutions of learning and make it possible for our young people to continue their education in these schools," Dr. McPherson pointed out.

He added:

"The war emergency, causing many students to crowd the four-year college course into three years makes it necessary to lend as much in the shorter period as formerly was allowed in four years or more."

GREAT MASTER, TOUCH US

*Great Master, touch us with Thy skilful hands;
Let not the music that is in us die;
Great Sculptor, hew and polish us, nor let,
Hidden and lost, Thy form within us lie.*

*Spare not the stroke; do with us what thou wilt;
Let there be naught unfinished, broken, marred;
Complete Thy purpose that we may become
Thy perfect image—Thou our God and Lord.*

HORATIUS BONAR.

RELIEF IN THE MASTER'S NAME

The war brings to bear upon all people many stresses and strains never before heard of or experienced. Great human needs in time of war are thrust upon Christians. The Christian Church does not want to dodge these needs, but even if this were true such sidestepping would be impossible. Therefore, it behooves the Church of God to face these human needs and endeavor in a Christlike manner to bring its ministry to the suffering millions.

1. Large numbers of our young men are called into military and naval service. The church ought and is following them in their new surroundings and seeking as ever to bless them with its spiritual ministry in these difficult days.

2. While millions of young men have entered the armed forces, millions of men and women, boys and girls, keep watch over the "home front," and seek to maintain those human tender ties which make possible high morale among the soldiers. Here again the living Church reaches out its hand to sustain, to comfort, and to guide those that remain faithfully at their places in the industries and factories that supply the vital necessities of life.

3. Overseas, millions of war victims are hungry, homeless, separated from loved ones, without medical care, and extremely discouraged over the hope of the future. "When the world is at its worst the church ought to be at its best," so runs a familiar statement in our day. Week in, week out, from morn till night you can see THE METHODIST CHURCH making the above statement a TRUTH. For to those lonely, ill-clad, suffering, helpless sojourners on the road of life comes The Methodist Church as the good Samaritan demonstrating through "Overseas Relief" the meaning of Christian love and brotherhood in these most difficult days. Our faithful Bishops call all Methodists, adults, children and young people, to join sacrificially in a Fellowship of Suffering and service through the communion offering to help meet these needs.

To make as vivid as possible the ministry of Methodist Overseas Relief, motion pictures and beautifully colored stereoptican slide lectures have been provided by our Methodist Church for use in the local churches. "Stand by China" and "China's Will To Live" are dramatic documentary films dealing with the migration of refugees, their problems, and relief work. "Relief In the Master's Name," a stereoptican slide lecture portrays the devastation which war brings as well as the helpful ministry of the church in areas where innocent victims face starvation (Inquiries should be addressed to Mr. H. C. Compton, 810 Broadway, Nashville, Tennessee). These films and slides appeal to youth and help them see, and understand the higher meaning of Relief in the Master's Name.—H. O. E.

We want the soldiers to defend us—we do very little to defend them from evils that prey upon them. Let us keep before us the motto: "Defend the defenders."—Sam Senter.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

GOING TO SCHOOL IN PANAMA

By Priscilla Leonard

From May to December the boys and the girls in Panama often go to school in the rain, for it rains almost every day. Sometimes it pours in torrents. One day six inches of water fell in two hours like one continuous sheet of spray.

Because it rains so hard and because it is so hot the jungle grows up overnight, and the children in the country find it hard to keep open the paths to school. If they are neglected during vacation, no path is left through the thorny tangles, which swarm with beautiful birds and troublesome insects. The Canal Zone, however, has been cleared of all dangerous animals so that there is no peril in the thickest jungle.

Now and then there are earthquakes in Panama, but they are small and do no harm. There never has been a severe earthquake shock, and no one seems to mind the little tremblings that happen occasionally. No pupil ever need stay home from school for fear of an earthquake.

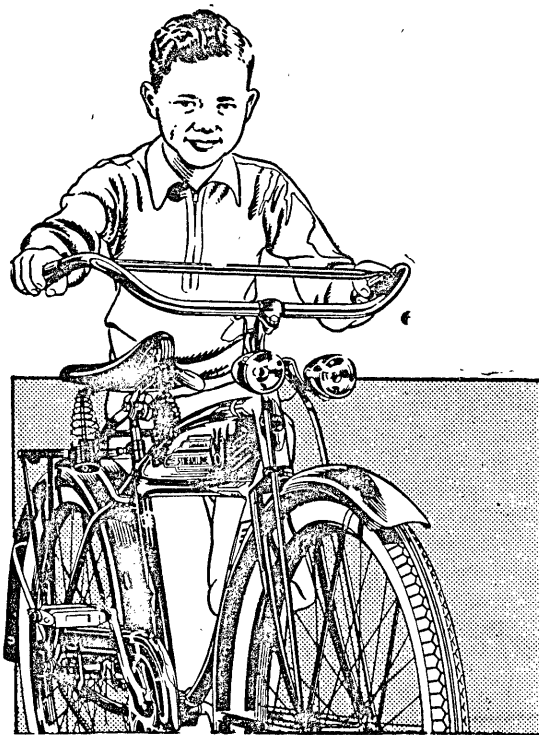
Uncle Sam owns the Canal Zone, ten miles one way by fifty miles the other way, and he gives all the children free schooling. There are more races represented in the Panama schools than there are in one place anywhere else in the world. Seventy or more different lands are represented in the population. A French child may sit next to an Arabian child, or an English boy may sit beside an Ecuadorian.

There is only one real difference between the children, and that is whether they belong to a "gold" or a "silver" family. The government pays its high class white employees in gold, and the rest are paid in silver. The "gold" children have the best of everything. The "silver" children, who mostly are Negro or Asiatic, do not seem to mind that, as they are content with what they have, for there is enough and to spare for every one in this rich tropical country.

Schools are a rather new thing in Panama—that is, free schools with good teachers. In the old schools every child studied and recited out loud at once, so that the noise was like that of a sawmill in full blast. The American schools in Panama are like the schools at home, except for the queer mixture of pupils from all parts of the world. A bright boy or a bright girl has a good chance of reaching a government position.

The children live in houses that are darkened to keep out the hot sun, and screened to keep out mosquitoes. There is a big courtyard, or patio, inside, and the rooms open out on this and not on the street. A fountain often plays in the patio, and ferns, flowers, big broadleaved bananas, and palms make it very pretty.

Every Panama child learns two things: that mosquitoes are hatched in standing water and that they



BOYS

By A MINISTER'S DAUGHTER

"Boys are really good for something"
Are the words that came to me,
So I set about to study
Just what "something" that might be.

Boys are really good for something,
Like a sapling spreads and then
It becomes a mighty oak tree,
Boys will some day turn to men.

From a thousand different sources,
And not many did I miss,
All the ideas I gathered
Simply boiled down to this:

Boys are good for running errands
That could wait a month or so
Or for asking numerous questions
That are not quite apropos;

And for testing seams and fabrics,
Rugs and shining hardwood floors,
Or for giving imitations
Of a lion when it roars.

Then they're grand for gathering
marbles,
Garden snakes and flies on pins,
Bits of glass and sticky candy
Nails and old tobacco tins.
—In Baltimore Southern Methodist.

JUST FOR FUN

"Now, there's nothing in the world too difficult to overcome."

"Have you ever tried squeezing shaving cream back into the tube?"
—Cokesbury Pi.

Mrs. Anxious (poking the street

breed the germs of yellow fever. So no water ever stands stagnant in or around the house or yard, and kerosene is used so much to keep down the insects that very few flowers are seen in the towns. The jungle is full of gorgeous blossoms, and there are seventy-five kinds of orchids.

Every girl and every boy in Panama may have a parrot or a monkey or both, for the jungle is crowded with them ready for the taking. The parrots are as gay-colored as the orchids, and the monkeys can do everything but talk. The Panama children usually have a small menagerie in the patio, and sometimes, like "Mary's little lamb," a pet monkey goes to school and is turned out just as was Mary's lamb, for the monkey is the most mischievous pet in the world and can upset any schoolroom.—Queens Gardens.

car conductor with her umbrella):
Is that the First National Bank?

Conductor: No, mum, them's my ribs.—Selected.

Teacher: "Paraphrase the sentence, 'He was bent on seeing her'."

Pupil: "The sight of her doubled him up."—Exchange.

"Did your garden do well last summer?"

"No. Every time my husband started digging he found a lot of worms, so he'd always quit and go fishing."

The fly was walking with her daughter on the head of a man who was very bald.

"How things change, my dear," she said, "when I was your age, this was only a footpath."

Pande: What time is it by your watch?

Monium: Quarter to.

Pane: Quarter to what?

Monium: I can't tell. Times got so bad I had to lay off one of the hands.

Neighbor: "You look tired and sleepy, Janie."

Little Janie: "It's that new baby at our house—he broadcasts almost all night long."

IN STORYLAND

THE DUCK'S SWIMMING SUIT

Ted enjoyed going on nature hikes with his cousin, Roger, who was a Boy Scout and could answer all sorts of questions. One afternoon the two boys started off to the park to watch the ducks swim on the lake.

"We'll take a bag full of bread to feed them," said Roger. "They are so tame that they waddle up on the bank to get food."

When they reached the lake, one of the ducks swam toward them.

"I believe he knows we have brought him something to eat," Ted exclaimed.

He threw a piece of bread on the water and the duck gobbled it down. Other ducks came to get their share of the refreshments. Ted threw bread until it was all gone. The ducks drifted nearer as though they wanted more.

"I'll give them some of my apple," said Roger. He bit off a piece and threw it in the water. The ducks all scrambled for it, and one greedily gulped it down. Roger threw another piece. It sank, and the biggest duck tipped over head foremost so that only his tail showed above the water. Then he righted himself and swam about with great dignity. After a bit he dived down to the bottom of the lake, and when he came to the surface, Ted noticed that he was as dry as could be.

"Why is it," he questioned, "that when it rains on chickens they look all wet and bedraggled? But even after going to the bottom of the lake, that duck is as dry as though he'd never been near any water."

"That's because every feather on a duck is oiled by an oil gland at the bottom of that feather," explained Roger. "A duck's feathers grow close together and are made to protect him against the water, which slides right off because of the oil."

"No wonder ducks keep dry in water when nature gives them such fine water-proof swimming suits!" exclaimed Ted.—Christian Observer.

RAINDROPS

By Frances Graham Cookson

Pitter, patter, pitter, patter,
Down the windowpane,
Hear the merry raindrops
Sing their sweet refrain.

See them slip and slide and run
On their cheerful way,
Happy little raindrops
Busy all the day.

First they dance across the lawn
To the garden fair,
Visit every little flower
That is growing there.

Next into the orchard
Skip the raindrops gay,
Teasing all the birds and bees
That they find at play.

Now the sun comes peeping out
From behind the barn,
And the little raindrops
Are filled with quick alarm.

Hurry, scurry, bustle,
Not a bit too soon,
Singing as they disappear
Their cheerful little tune.

—The Evangelistic Messenger.



Women and Rural America



By EDITH E. LOWRY, Executive Secretary

Women's Missionary Council of North America

"NO nation has ever achieved greatness unless this greatness was based on the well-being of the great farmer class, the men who live on the soil; for it is upon their welfare, material and moral, that the welfare of the rest of the nation ultimately rests," Theodore Roosevelt once said. History has shown that "when-ever a civilization has allowed its

cent is an average figure. Many receive less.

According to the Advisory Committee on Education, the farmers of the Southeast section of the United States have 14 per cent of the school children of the nation but only 2 per cent of the income of the nation. With these statistics in mind it is not difficult to understand the limitations in health services and

a mountain county in Tennessee. Fifty-odd families lived within a radius of three miles—the total population was around 300. Economically, their situation was tragic. There was a time at the beginning of the depression when the average cash income did not exceed \$50 a year. (Relief brought the largest cash income ever experienced). One visit from the doctor cost from ten to fifteen dollars which had to be paid in cash or secured by a mortgage. Some families had sold their only cow to pay a doctor's bill. Under these conditions they waited until it was too late for medical care.

A sense of defeat, individualism that hindered cooperation, tenacity of tradition and custom, a sentimental religion divorced from life's situations—all these attitudes militated against improvement. But into this community came a young preacher just out of seminary to be the pastor—the first resident pastor of the only church in the community. He had come to remain as long as he could be of service in building a Christian rural community. Beginning with a recreational program, he led them in the building of a beautiful church on the hillside overlooking the community. The next step was the erection of a health center now in charge of a trained nurse. Adult study clubs also have been fostered with the result that a cooperative farmers' association was

leaving the community because there was no opportunity for them there. Through a special gift suitable tracts of land are to be purchased and subdivided into farms. These farms are to be made available to approved persons, mostly young people, under contracts that will enable them to improve their holdings and finally become owners of the farms.

While the skilled leadership of the minister who related religion to the whole life was essential, no small measure of credit is due to the women of this community. Here and in communities throughout rural America the women—many times, have led the way in programs to raise the standard of living.

Another most significant activity of the women has been the discovering of uses for natural resources found in their communities. For example—clay is used for pottery. Quite an industry has grown up in the field of pottery. A woman played a big part in establishing the pottery industry. Cornhusks are used for chair bottoms, baskets, mats and hats. Cornstalks are used for curtain rods, and so on.

Women have also contributed to the development of rural leadership. "I wonder how many of you know that the first girls' club was born in a little backwoods, one-teacher school in Aiken County, South Carolina by Miss Marie



Rural youngsters enjoy weekly religious instruction.

rural life to deteriorate, that civilization has perished."

What has happened to rural life in America? For years we have heard of the farmer's problem—but never has it been as serious as today. Let's see why. Agriculture has become a business, as well as a way of life with over 6,000,000 producing units—farms—mostly operated by single families. It has had great difficulty in adjusting itself to the swift changes that recent decades have brought.

These are some of the long-time trends with which farm leaders have been grappling:

First, "Farmers have been unable to hold ownership of the land. In 1880 farm operators owned 63 per cent of the value of the farm real estate, the remainder being mortgaged and operated by tenants. The percentage of all farms operated by tenants was 25.5 in 1880, and 42 per cent in 1940. Every year 40,000 more farm families are added to the tenant group."

Second, "Mechanization of many farms has gone on rapidly. It has uprooted and made migrants of thousands of families."

Third, "Soil erosion has caused widespread loss of natural resources. Reliable estimates indicate that of about 414,000,000 acres of arable land, about 100,000,000 acres have been seriously impoverished by the washing away of topsoil, and that about a similar number are losing fertility at a rapid rate. The soil has been 'mined' for generations in many areas, by careless farm practices."

Fourth, "The loss of foreign markets."

These four factors are changing the farm picture completely and the poor are getting poorer. Although farm people make up about one-fourth of the nation's population, they have for many years been receiving only about 10 per cent of the national income. This 10 per

cent is an average figure. Many receive less. educational opportunities in rural America. In 1930, 800,000 children in the United States between the ages of 7 and 13 were not going to school at all. Most of those children lived in the poorest rural areas. It is reported that we have 23,000 public health nurses in the United States, but we need 65,000 to care for us adequately.

The increase in farm tenancy and decrease in land ownership have had their effect on the religious life of the rural community. For example—in one township, considered above average, it was found that of the 684 people in the township only 177 attended any church. In one community in this township practically every supporting member of the church came from a landowning family. In another area, where every farm house but one for a distance of six miles was occupied by tenants, only one showed any interest in the church for they would not be there long. Tenants know they will soon move on to another farm and they know their chances of ever becoming land owners are slim.

The question of leadership in the rural church is a problem which comes back to the economic problem in large measure. Salaries paid rural preachers in many cases cannot possibly provide a decent level of living—and yet how can the community pay more? The key to the situation is cooperation—cooperation of the many little parishes within an area to provide more adequate leadership—a well trained minister and a worker trained in religious education for work with the children and young people. The spirit of cooperation is essential. The old farmer's comment about his horse is very apt: "He's all right till he gets in double harness, then look out!"

Let us see what happened in one community that had a trained religious leadership. It was located in



Much farm work is done by women.

organized and several cooperative community enterprises undertaken. Among these are joint ownership of agricultural implements and a community sawmill. Still another step is the plan to develop some sort of community industry or craft to increase the cash income. The final chapter in this story is a homestead project. The young people were

Cromer, who organized tomato clubs among her pupils. Miss Cromer offered a hundred dollar scholarship at Winthrop College to the girl who could secure the greatest returns from one-tenth acre of tomatoes. As a result of the experiment, a bill was passed in Congress in 1925 providing funds for placing

(Continued on page nine)

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.

WHO'S WHO AT THIS YEAR'S PASTORS SCHOOL

The Board of Managers feels that we have been able to secure one of the most attractive groups of instructors and lecturers that we have ever had in the long history of the Arkansas Pastors' School. Here they are:

Dr. Russell Dicks of Dallas, Texas. Specialist and author of books in the field of pastors visitation and ministering to the sick. Professor in S. M. U. and associated with Dr. Marshall Steele in our Highland Park Church, Dallas. Dr. Dicks will offer one course the first week, coming two hours a day.

Dr. A. W. Hewitt of Vermont. Outstanding New England pastor and leader in Rural Work. Author of "Highland Shepherds" and other books. Dr. Hewitt will offer one course, coming two hours a day the second week. He will also be one of the Platform Speakers. Those taking Dr. Hicks' course the first week can take Dr. Hewitt's course the second week.

Dr. John M. Versteeg of Cincinnati, Ohio, pastor of one of our leading Methodist churches in Cincinnati. Authority on Church Finances, author and lecturer. Will offer two courses.

Dr. J. T. Carlyon, of Dallas, Texas. Professor of New Testament S. M. U., a favorite for many years in Arkansas. Offers two Bible courses.

Dr. J. Russell Compton, Conway, Ark. Professor Religious Education, Hendrix College. Offers one course for undergraduates.

Dr. A. H. Rapking, of New York. One of the Home Mission Secretaries of the Methodist Church. Author and authority in Rural Work. Offers two courses on Rural Church.

Mrs. W. B. Landrum of Tyler, Texas. A leader in the Woman's Work of the Methodist Church. Always in demand in our state. Offers one course for Ministers' Wives and others interested in the W. S. C. S.

Rev. Clem Baker of Little Rock. Executive Secretary Little Rock Conference. Offers one course on the Discipline.

Dr. C. M. Reeves, of Little Rock. Superintendent of Little Rock District. Offers one course on The Work of the Minister.

Dr. H. G. Barnett of Lakeland, Fla. Professor Southern College in Florida. Authority on Missions. Offers two courses.

Dr. William K. Anderson, of Nashville, Tenn. Head of Ministerial Training and Pastors' Schools for the Methodist Church. Will give one lecture.

Bishop Edgar Blake of Coral Gables, Fla. One of the great Bishops of the Methodist Church. Will deliver the platform messages the first week beginning Monday night.

Bishop Charles C. Selecman, our own Bishop, will be present and give some of the platform addresses the second week.

The largest attendance in our history is expected for this school.

It is not difficult to love when one makes up his mind to do that instead of disliking people.—The Cumberland Presbyterian.

THE SUPERINTENDENT'S CORNER

"THE SUPERINTENDENT AND HIS YOUNG PEOPLE"

By CLEM BAKER

Brother Superintendent: The Young People of your church need your help. The Conferences in Arkansas have made provision for some unusually fine Assemblies this summer. The Little Rock Conference will have Assemblies for your Intermediate boys and girls at Magnolia and Monticello colleges and a grand camp for the same age at Ferncliff. It will have its annual Young People's Assemblies for those 15 to 23 at Hendrix College. Your young people want to be represented in these assemblies. But not many of them have the money with which to go. **THEY NEED A FRIEND.** Can't you help them? One of the finest things that I know would be for our superintendents all over the conference to take hold of this and let your young people know that you are going to help them raise the money for the assembly. They will never forget this kindness and your church will always profit by what they will bring back. And what I have said for the Little Rock Conference goes for the North Arkansas, where an even larger number of assemblies and camps have been planned for the young people.

TWO DISTRICTS IN FULL ON CHURCH SCHOOL DAY

The Little Rock Conference is making the best record it has ever made on Church School Day. The Arkadelphia District puts J. E. Coopers' name as the first District Superintendent on the Honor Roll but the Monticello District was a close second with Arthur Terry's name. The following pastors have paid in full, hence, their names go on the Honor Roll. They are:

Forest E. Dudley, J. M. Hamilton, Henry T. Miller, Herston R. Holland, Homer T. Fort, George E. Reutz, S. K. Burnett, Joe H. Robinson, Wendell Hoover, W. C. Watson, R. F. Sorrells, R. S. Beasley, J. L. Hoover, J. A. Newell, Frank Roebuck, W. I. Small, James A. Simpson, Frank Walker, John W. Hammons, H. O. Bolin, W. D. Golden, A. J. Shirey, Gerry Dean, M. W. Miller, R. C. Walsh, T. T. McNeal, J. L. Tucker, Braska Savage, J. T. Thompson, K. K. Carithers, C. E. Whitten, R. A. Teeter, Edward W. Harris, M. O. Barnett, A. W. Hamilton, E. D. Galloway, Eldred Blakeley, Virgil Keeley, D. T. Rowe, M. K. Rogers, Fred L. Arnold, L. O. Lee, K. L. Spore, W. R. Boyd, C. Ray Hozendorf, J. A. Wade, Aubrey G. Walton, Fred R. Harrison, Edwin Keith, James A. Tadlock, Hal H. Pinnell, C. R. Andrews, H. D. Ginther, C. A. Simpson, Claud R. Roy, Albert Burroughs, W. E. West, R. E. Simpson, Clyde Parsons, J. L. Leonard, J. A. Henderson, H. D. Ginther, S. B. Mann, Roy E. Fawcett, Bryan Stephens, Curtis Williams, George G. Meyer, Fred Roebuck, Warren Johnston, J. B. Hefley, B. F. Fitzhugh, W. B. Slack, A. C. Carraway, Roy Bevans, R. H. Cannon, W. T. Bone, Fred Schwendimann, C. V. Mashburn, J. W. Thomas, Earl Wilson, G. D. Robertson, R. B. Moore, J. W. Rushing, J. R. Diffie, B. F. Roebuck, R. E. Darrow, L. R. Sparks, A. J. Bearden, R. L. Long, G. L. Cagle, S. T. Baugh, H. D. Sadler, C. D. Meux, M. T. Rose, Ralph Clayton, E. T. McAfee.

District Superintendents—J. E. Cooper, Arthur Terry.

SUB-DISTRICT VACATION CHURCH SCHOOL INSTITUTES

Three all day sub-district Church School Institutes were held at Mansfield, Midland Heights Fort Smith, and Ozark on April 27, 28 and 29, respectively, under the direction of Mrs. J. T. Byrd, director of Children's Work in the Fort Smith District.

Devotional services were conducted by the host pastors. Ways of conducting vacation Church Schools was given by Miss Estelle McIntosh, deaconess of Waldron. Worship in vacation church schools was presented by Mrs. W. J. Faust of Mansfield. Mrs. J. W. Hart and Miss Robbie Gooding of Van Buren gave demonstrations in handwork, games and singing.

Our District Superintendent, Rev. W. V. Womack, was with us at each of the Institutes and gave his full support.

In the afternoon groups were formed and the leaders were selected from those who attended the Training Conference for Vacation Church School workers at Conway, April 6 and 7th. Group leaders were:

Workers in Beginners, Miss Robbie Gooding; workers in Primaries, Miss Estelle McIntosh; workers in Juniors, Mrs. J. W. Hart; workers in Intermediates, Mrs. W. J. Faust.

More than one hundred Children's Workers attended the Institutes.—Reporter.

HENDRIX HAPPENINGS

Campus organizations have elected officers as follows: Theta Alpha Epsilon, music sorority; Nancy Patterson, Jonesboro, president; Virginia Rhine, Thornton, vice-president; Vivian Steed, Little Rock, secretary; and Betty Jean Thompson, Little Rock, historian.

La Tertulia, Spanish club: Pat Dunnahoo, Benton, president; Ernest Jernigan, Corning, vice-president; Betty Jones, Little Rock, secretary; Norman Wood, Conway, treasurer; Walter Levy, Fort Smith,

CHURCH SCHOOL RALLY DAY OFFERINGS

North Arkansas Conference

The following Church School Rally Day offerings have been received since last report:

BATESVILLE DISTRICT

Alicia \$ 4.00
Swifton 5.00
Bethesda 5.00

CONWAY DISTRICT

Washington Avenue \$10.00
Levy 12.00

FAYETTEVILLE DISTRICT

Rogers \$10.00
Springdale 31.66
Springtown 4.50
Central, Fayetteville 50.00

FT. SMITH DISTRICT

Huntington \$ 5.00
Clarksville 60.00
Central (Lavaca Charge) 3.00
South Ft. Smith 2.00
Ozark 20.00
Greenwood 20.00
Alma 5.00
Mansfield 10.71

HELENA DISTRICT

Clarendon \$15.00
Aubrey 5.00

JONESBORO DISTRICT

Marion \$35.00
Tyronza 5.00
Nettleton 4.00
Bay 2.00
Shiloah (Jonesboro Circuit) 1.20
Dyess 3.23
Marked Tree 25.00
Luxora 6.19
Dell 3.50
Blytheville, First 50.00

PARAGOULD DISTRICT

Morning Star Ct. \$ 5.00
Paragould Ct. 5.00
Jessup 1.00
Smithville 1.50
Paragould, First 75.00
Pocahontas 15.00

SEARCY DISTRICT

Austin \$ 4.16
Smyrna 1.00
Bald Knob-Bradford 6.00
Clinton 8.00

One hundred and twenty-seven schools have already sent in Church School Rally Day offerings, totaling \$1,499.34, which is far beyond the total for the same date last year, when only \$832.95 had been reported. The other more than three hundred church schools should easily bring the total offering this year to the goal of \$2,800.00, which was set as our Church School Rally Day offering for this year.

The Jonesboro and Ft. Smith Districts are leading in amount of offering and in number of churches reporting.—Ira A. Brumley.

sergeant-at-arms; and Anne Porter Burney, Pine Bluff, critic.

Chi Beta Phi, pre-medical fraternity: Wayne Pyeatt, Fayetteville, president; Thurston Black El Dorado, vice-president; and Alma Jean Caldwell, Jonesboro, secretary.

Alpha Psi Omega, honorary dramatic organization: Mary Mitchell, Conway, president; Mary Elizabeth Sellers, Batesville, vice-president; and Linda Lee Hunt, Fort Smith, secretary.

Wilbur Kamp of Conway was elected president of the student association at the annual general student election held last Tuesday. Anne Porter Burney of Pine Bluff was named vice-president of the association.

President of next year's senior class will be Woodson Moseley of Forrest City, and Ralph Randle of Gurdon will represent the class in the student senate.

Junior and sophomore class officers are: junior class president, Ruth Murphy of El Dorado; senator, Larry Honeycutt, Nashville; sophomore class president, Wayne Pyeatt, Fayetteville; senator, Alma Jean Caldwell, Jonesboro.



In the Lives of Men

By
Charles O. Ransford

An English gentleman living near an airfield that was frequently bombed was advised and even ordered away. He refused. He said, "No Germans can make me shift my residence while my roses are in bloom." "Foolish," some would say. No, there are some fine things that have become so much a part of our lives nothing can make us afraid. Nothing can turn us from the fine people and the fine things we love.

"The mother of Jesus was there," said the evangelist as he wrote of Jesus' presence at the marriage in Cana of Galilee, where he wrought the miracle of changing the water into wine. The same evangelist portraying the long hours of Jesus' sufferings and crucifixion, said, "Now there stood by the cross of Jesus his mother." Mother is always present at the cradle and mother is "by our beds in pain," when "the last low whispers of the dead" fall from our lips. Mothers have never failed their sons in hours of trial. They have always been "last at the cross, and first at the grave." Mothers in all lands are having their Gethsemanes. They are offering up their sons as willing sacrifices in the days of the martaling of God's armies. Mothers are standing by in every service. They are working and suffering and praying. Their sons are stronger by their faith and prayers. Heavenly haloes rest upon their heads.

That there is an antecedent for every cause is an axiom of logic. For every good Christian life there has been some primary influences or teachings. Religion is not like a wild plant, that springs up by the wayside. Religion is of grace imparted, a godly ancestry, wholesome home influences and teaching and the power and idealism of Christian character begotten in contact with the divine.

CARTHAGE-TULIP

We arrived at our new charge, Carthage-Tulip, in a downpour of rain on April 25. It was late in the afternoon and no one was at the parsonage, but we had only to enter the house to find that they had been thinking of us.

Stacked before our eyes was a beautiful pounding. While we were thinking of the love that the Carthage people were showing, we were swept off our feet when we discovered that on the table was a meal fit for a king.

They had also been working before that day. The kitchen was newly papered, and a new rug covered the floor. We might go on enumerating other courtesies, but we are saying it mildly to say that we are living among some of God's best people.

Due to my late connection, we are a little bit behind with our finances, but I am sure that everything will be taken care of before Conference.—Herston R. Holland, Pastor.

JONESBORO DISTRICT CONFERENCE

The 76th session of the Jonesboro District Conference met May 7 at Yarbrow with Dr. E. W. Potter presiding. The Conference opened at 8:30 with Rev. E. H. Hook, Pastor of First Church, Paragould, bringing the Conference sermon. At the beginning of the afternoon session Mrs. D. G. Hindman gave the inspirational message. Other speakers were: Rev. Ira A. Brumley, Percy Goynes of Hendrix College, and Dr. Henry Headen of the Methodist Hospital of Memphis.

A summary of the reports of pastors shows that to date there have been 174 additions by vows and 198 additions by letter; that the pastors have been paid \$20,893; the District Superintendents Fund has been paid \$2,699.00; the Bishops Fund \$538.00; Conference claimants, \$1,481.00; on Benevolences, \$5,405.00; on District Fund \$548.00; Orphanage \$526.00, and on Church School Day offering \$341.00.

One of the outstanding reports was that made by the District Board of Missions and Church Extension. Rev. F. M. Sweet, the District Missionary Evangelist, reported the building organization of three new churches as follows: Weona, Center Point and Wildwood. Three-fourths of the District Fund goes to the support of this work.

Mrs. S. B. Wilford, the new District Secretary of the W. S. C. S., made a challenging report of that work. District officers elected were: A. O. Hudson of Blytheville, Golden Cross Director; Roy E. Dawson of Osceola, District Lay Leader, and Joe Wilson of Jonesboro and Alton A. Reeves, Jr., of Marion, associate Lay Leaders. James S. Upton was elected Secretary of the District Conference.

There were approximately 300 people in attendance. The Yarbrow and Promised Land churches did an excellent job of entertaining the Conference.—James S. Upton, Sec'y.

ARKANSAS METHODIST ORPHANAGE

The people of Arkansas, especially Methodists, are growing more and more interested in the affairs of our Home for Children. Too much cannot be said concerning the care and love which our people extend to us in our efforts to make men and women out of these precious children.

I am more and more impressed with our helpers as the time passes on. With Mrs. Lane, Mrs. Hayes, Mrs. Turner and Mrs. Lacey, it would be surprising if things were not properly conducted. They are grand women and suited to their positions.

The readers of these weekly articles concerning our Home can never know how often I think of them and how sincerely and earnestly I endeavor to pray for them.

As we enter into this period of distress in the world, I think more and more of the precious children left to and cared for by the institutions known as Children's Homes or Orphanages. May the blessings of God accompany our people into their work and may we grow to love each other better and to care for the interest that the Church is carrying on at our Home.

With love for all, I am, your brother—James Thomas, Executive Secretary.

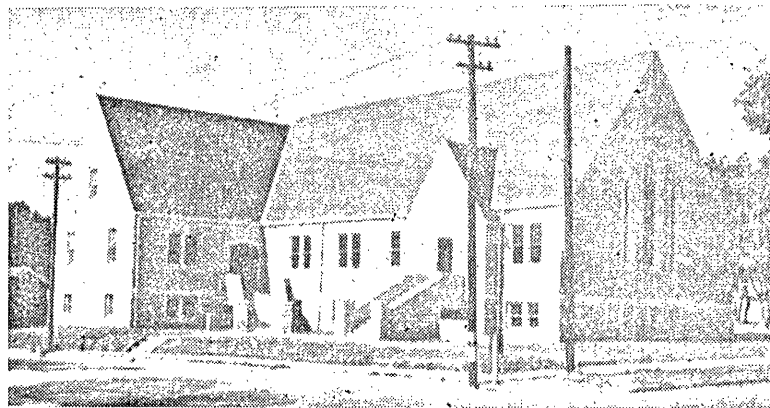
Dedication of Batesville Central Avenue

Central Avenue Methodist Church of Batesville, Arkansas, is to be dedicated by Bishop Seelman on Sunday, May 17th, at 10:45 a. m.

This beautiful church was built in 1937 under the leadership of Rev. J. A. Gatlin, and was cleared of debt in 1941 while Rev. E. W. Faulkner was pastor. It is of native stone, well furnished, and has a beautiful stained glass window picturing Christ at prayer; this window is in the front of the sanctuary. There are fourteen class and

in the church, yet they have done the heroic thing in building and paying for this House of God. There are too many names to mention them all. The trustees at present are Arch Jones, John Seery, W. H. Jones, C. H. Shoemaker, Earl Wade.

The building committee, the membership of the church, and some not members, have all worked and paid until the task was completed. Central Avenue looks forward with great joy to the coming of the Bish-



assembly rooms, a choir room, pastor's study, kitchen, and rest rooms. The balcony will seat 90 people, which with the choir space, and the main auditorium gives a seating capacity of 350. On the spacious grounds beside the main building there is a log hut used as a class room by the Men's Bible Class, and a concrete tennis court. The parsonage is north of the church. The value of the church property is \$25,000—the parsonage is valued at \$3,000. Five thousand dollars borrowed from the Board of Church Extension for eight years was paid in four.

Nearly all the people are salaried people, and there is no great wealth

op and the service of dedication.

This year the Benevolences, Superannuate Fund, Episcopal Fund, and District Fund are paid for the year. There have been nine additions to the church, four on profession of faith. And with the assistance of some laymen, the pastor is supplying Hopewell Church at Pfeiffer, five miles from Batesville; and some lay services have been held at Locust Grove.

Rev. James T. Randle, pastor, says: "While the present pastor has had nothing to do with the clearing of the debt, he is as proud of the building and the people of the church as if he had. It has been a very busy but a very happy year."

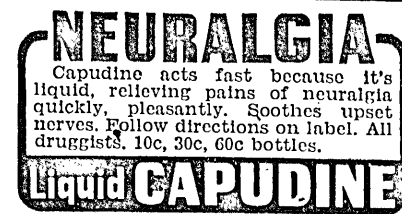
WOMEN AND RURAL AMERICA

(Continued from Page One)

home demonstration agents in many of the counties of the state. Now, there is a county home demonstration agent and a county council of farm women in every one of the 48 counties of South Carolina."

One of the most important things is that the interdependence of city and rural life must be recognized. Few people know that about one-half of Uncle Sam's children are born and reared in rural areas, and that more than one-half of our public school teachers are rural teachers. Today urban centers depend upon the rural population for their growth and maintenance. Reports show that only about two-fifths of our country will be able to remain on the farm—the rest will come to the cities. It is said that 48.4 per cent of the ministers in city churches came from communities of less than 1,000 population. Those in the city must have a concern about what happens to those in the country and vice versa. After all, we are one people, whether we be Jew or Gentile, Negro or White, a new American or a descendant of the Pilgrim Fathers, a factory worker or a tiller of the soil, old or young. In this land foundations have been laid by our forefathers for a democratic way of life. "Religions and democracy are inseparable for democracy is dependent upon the application of Christian ideals. The

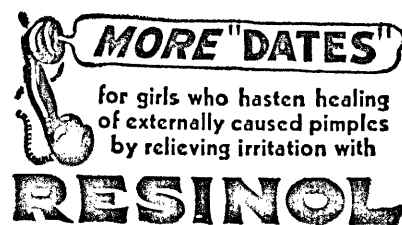
ideals of the Founder of the Christian Church who conceived the Fatherhood of God and the brotherhood of man as the form of human relationships, and who thought man's relation to man should be the expression of his loyalty to their common Father, will ever furnish the strongest spiritual dynamic for the best community life, for the whole community movement is but one means towards the realization of His ideal of the Kingdom of God on earth."



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GRAY'S OINTMENT



Altitudes In Religion

By JOSEPH M. M. GRAY

(The following sermon was preached over the Columbia Broadcasting System's "Church of the Air" Sunday morning, March 1, 1942, by Dr. Joseph M. M. Gray, minister of the Bexley Church, Columbus, Ohio.)



I AM beginning, this morning, with a word out of that fine old story of the Exodus when a primitive people had come to the end, both of a journey and an epoch; and stood face to face with an unknown and threatening future. "And Moses . . . said . . . go up into the hill-country, and see the land, what it is." Historically that is a word which a great leader gave to twelve scouts as he sent them to reconnoitre the alien land of which they were to take possession. But it becomes a very pertinent word for us today because our generation is on the march; and merely its armies, but all of us; and we are now face to face with a future which looks like a foreign and frightening land. Political events deflate our moral enthusiasms; confusions of judgment whirl around us like storms over the desert; ancient assumptions, contradicted by experience, are left behind us like pillaged homes. Science here and machinery there have invaded many a cherished belief. Before ever the war burst on us men were writing books and editorials on the Return to Religion and the Recovery of Faith. The very titles were unrecognized danger signals. To return from an exodus means that the expedition has failed. To recover religion is to find oneself belated. The right end of an exodus is on ahead, and genuine religion is not a recovery but an advance.

Nothing is more needed now than that religious people shall reach hill-countries of the mind, high altitudes of thought upon the gigantic realities which make life today so serious and apparently so imperilled. Otherwise we shall not appreciate the significance of our times; we shall see them distorted out of all true proportions. Most of us are seeing only the war and its immediate efforts. But, unbelievable as it may sound, the war is only an episode in the terrible but magnificent drama of life and history. Nothing fundamental in Christian faith or duty or hope has been altered by it. It has created no new moral or ethical problem with which we have to deal or to which we have to adjust our faith.

To a mind thinking only in terms of the contemporary, the low level on which most of our thinking is done, the war seems to be a stupendous, malignant denial of all that we have believed of God; a denial either of his power or his intelligence or his goodness. These millions of men killed on battlefields, tortured to death in concentration camps and captured cities! These millions of women and children outraged, pillaged, homeless, dying of cruelty or hunger or hardship! These open cities wantonly laid waste, with the destruction of the irreplaceable treasures of wisdom and beauty won by achieving minds in the long struggle of the human spirit! This violence and lust and fury covering all continents, involving vast populations, casting the shadows of appalling misery over generations to come! How can there be a God in a universe like this, or, if good, intelligent? or with power?

There is, nevertheless, no new problem for our faith or theology, severe as the indictment of our character may be. Moral perplexity and strain are not increased by any increase in the number of immoral events. Whatever caused the airplane crash in which fifteen army officers and Carole Lombard died, the fault—whether it was in the mechanism of the plane or reactions of the pilot,—was not worsened by the number

of those who died. Murder is not made more wrong by multiplying the victims. The contradiction between the idea of a good God and a million men killed in battle is no greater than the contradiction between the idea of a good God and one man killed in a street fight. The same elements of anger, passion, misused force and the will to destroy are present in each case. The pillage of Holland by the Germans taking away food, furniture, clothing, silver and livestock, presents fundamentally no different moral structure and iniquity than are in the burglary of a home and the theft of chickens from a hen-house. The forced removal of half a million Poles from their homes to far-off foreign places only carries out, on the larger scale, the fundamental injustice of dispossession seen from time to time in the eviction of a family in an American town.

We are betrayed into ungrounded pessimism by our confusion of numbers with quality. There



DR. JOSEPH M. M. GRAY

is no greater moral harmony between God and a million good men than there is between God and a single good man; just as six pianos can not be any more in tune than three pianos, and ten or a hundred or a thousand lines can not be any more parallel than two lines. You can account for the wickedness of the whole world when you can explain one man's ability to do wrong. And the difficulty of dealing with one man's evil-doing in relation to the character and power of God is just as great as that of dealing with the crimes of an army or an empire in relation to the character and power of God. To think that the volume of wickedness increases the moral problem is like thinking that the size of an instrument determines its musical quality; as if a bass viol were more musical than a violin; or the test of a soprano is how much she weighs. It is one man's freedom to sin, not the number of sinners which constitutes the problem of theology and the responsibility of God; not the quantity but the fact of sin; and that is a responsibility which the Christian revelation, through the New Testament and the historic Christ, and the experience of the Church, reassures us God has met.

"... were sinners more than sands upon the ocean shore,
Thou hast for all a ransom paid. For all a full atonement made."

Notwithstanding the magnitude and range of the gigantic evils of our time, the problem of evil remains unchanged, and it remains where it has always been, in the same sure, eternal hands. Our great word for the dark days around us and ahead is not the wickedness of the world, but the sufficiency of God.

That does not mean that we have neither part nor responsibility in whatever work and struggle lie ahead. The world has been redeemed

but it still has to be changed, and this means that the social goal of Christianity and the Church remains unaltered. The world of justice, of opportunity, of a rightful share in the goods of the earth for every man, the Beloved Community,—that unceasing purpose still runs through the ages no matter how malevolent and hostile this particular age may seem to be. We are disturbed and resentful because Manila and Singapore have fallen, but we know, nevertheless, that the fall of Manila and Singapore is not the end of the war. No one doubts, outside Japan, that in a not too distant day the American flag will float again above the flame-swept islands, when this latest attack upon the security and freedom of the world shall have been flung back as broken as a spent wave splintered on a gigantic shore; and Democracy will have proved again its right and power to survive. Then Manila and Singapore will begin to take their place as but incidents of opportunity in the blundering but vast, enduring drama of the rights of man. So, likewise, there remains unchanged, so remote, perhaps, as to indict our intelligence as it demonstrates our iniquity, the still challenging goal of a truly Christian social order to which, however confused, betrayed, delayed we may be, we still push on.

But we do not push on alone. God is still in the game. Our generation does not think as highly of John Brown of Pottawattomi and Harpers Ferry as its fathers thought; we see his violence and treason unsoftened by the warm and prejudiced emotions of his friendly contemporaries. But some of John Brown's insights are no less penetrating because of the irregularities of his conduct. And "God," he used to say, "will surely attend to his own cause . . . and he will not forget the work of his own hands." In spite of the sins which have condemned us to this war, the great, good ends that we should have been winning without war are still advancing. The world of peace and righteousness and of a race recognized in freedom, security and justice, is someday to be our accomplished destiny. Because God will surely attend to His own cause; not sparing us a bit of the labor, not shielding us from the consequences of our folly; not softening the moral demands of life; not tempering the storms of those whose sins have evoked the storm; but maintaining the inexorability of righteousness to meet the ruthlessness of evil; maintaining also the moral determinations that make us men. God is the answer to the blackest, beastliest times, laboring with us as St. Paul recognized, working hitherto, as Jesus knew, and coming to his victories in history and human life, through the heroism, the fidelity, the achievements of men who dare believe they are working with him.

What I have meant by hill-tops of the mind ought now to be evident; it is the habit of thinking on all these matters of experience and interest in religion to the good purposes of God, which, after all, are the mightiest force in human history. How else can people, hedged in by the bread-and-butter business of everyday affairs, have part in the unending march of society toward the Kingdom of God? How else shall they surmount the pettiness of little interests and obscure affairs? We have such little lives, and everything around us echoes, "Little lives"! which is what a critic wrote about the characters in George Eliot's novels, "They lead such limited lives," he said. "Yes," a wiser critic answered, "they may lead limited lives, but they move nevertheless in a large world." Some years ago, when Japan was a friendly land, an American traveler found himself in the smallest garden he had ever seen, and yet he had the feeling of great space and long vistas. When he asked the secret of it, the gardener showed him how every dwarf tree and shrub had been planted in definite relation to a distant mountain, and every short little path opened a vista towards it and the spaces beyond; and his Japanese host said, "I have annexed the mountain." I do not

(Continued on Page Twelve)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

PRESCOTT DISTRICT W. S. C. S. MEETS

The district meeting for W. S. C. S. of Prescott district opened at Nashville April 17, at 10 a. m.

An organ prelude was played by Mrs. L. C. Honeycutt of Nashville. Hymn 279 was sung. Devotional was led by Rev. J. W. Mann, of Nashville. Mrs. Jordon being absent, Corresponding Secretary, Mrs. H. M. Timberlake, presided. Mrs. J. S. Hopkins of Nashville, was elected to serve as Recording Secretary for the day. Mrs. Timberlake introduced the guests: Bros. Cagle, McCauley, Warren, Doak, Mann, Wyatt, Cazort and Mrs. C. A. Evans, Chairman Spiritual Life for the Conference; also Miss Mary McSwain, missionary from Brazil. Mrs. H. O. Kyler of Hope reported on the March 10-12 annual meeting in Little Rock. Mrs. J. M. Garland reported on the children's work for the district. Special music was furnished by the Nashville High School Glee Club, directed by Miss Elizabeth Hale. Reports from some of the societies were heard. Miss Mary McSwain from Brazil spoke on the work of the schools in Brazil supported by the W. S. C. S. in a very splendid manner. Mrs. Evans led the benediction.

Noon hour luncheon was served to about 95 in the church basement.

In the afternoon Mrs. Evans led a very inspiring devotional on "Building Well On a Steady Faith." Mrs. L. O. Lee, of Blevins, spoke explaining the efficiency aim for 1942.

The following officers were elected: President, Mrs. J. A. Yancey, Prescott; Corresponding Secretary, Mrs. Charles A. Scott of Prescott; Recording Secretary, Mrs. J. S. Hopkins, Nashville. Delegates to Mt. Sequoyah, July 7-17: Mrs. Charles A. Scott and alternate, Mrs. J. A. Yancey.—Mrs. J. S. Hopkins.

MRS. R. A. DOWDY RENAMED W. S. C. S. HISTORIAN

Mrs. R. A. Dowdy, Batesville, Ark., who as Conference Historian, has written and had published a complete history of the Woman's Missionary Society of the North Arkansas Conference, covering its sixty years of service, was re-elected historian of the Woman's Society of Christian Service. Mrs. Dowdy presented to the members of this Conference the remaining copies of the Jubilee History. Since 1928, when the history was published, the records have been kept and have been printed from time to time in regular Conference Minutes.

Mrs. Dowdy has a complete file of Conference Minutes of W. M. S. since the union of White River and Arkansas Conferences in 1915 at Argenta (North Little Rock), but has only fragmentary copies of Home and Foreign Societies. These, with other valuable records and some articles of historic worth will be placed in archives of the Woman's Building at Mt. Sequoyah and will be the property of the Conference.

Any woman possessing copies of earlier records or articles that should be preserved if she would send same to Mrs. Dowdy, they will be carefully guarded and added to the others.

But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.—1 Peter 3:15.

SO LONG AS THERE ARE HOMES

By GRACE NOLL CROWELL

*So long as there are homes to which men turn
At the close of day,
So long as there are homes where children are—
Where woman stay,
If love and loyalty and faith be found
Across these sills,
A stricken nation can recover from
It gravest ills.*

*So long as there are homes where fires burn
And there is bread,
So long as there are homes where lamps are lit
And prayers are said;
Although a people falters through the dark
And nations grope,
With God Himself back of these little homes
We still can hope.*

WESLEYAN SERVICE GUILD

Recommendations: Adapted from those adopted by the South-Central Jurisdiction Conference held in Oklahoma City, February 17-19, 1942, and adopted by the Conferences of the North Arkansas Wesleyan Service Guilds at Conway and of the Woman's Society of Christian Service at Batesville: "In order to develop and strengthen the work of the Wesleyan Service Guilds in the North Arkansas Conference we make the following recommendations:

1. Strengthen the units already organized and endeavor to bring into their active fellowship both the young women who are influential in the community life but have never been challenged by the woman's program in the church.
2. Organize new units where there are a half dozen gainfully employed women to give them, through the Guild, the same privileges of service and fellowship the other women of the church enjoy in Woman's Society of Christian Service.

When the needs of a local church cannot be satisfactorily met by one unit organize an additional unit (or units), which can be easily distinguished by naming the unit: e.g. Susannah Wesley, Martha Ellen, etc., unit of the Wesleyan Service Guild.

3. Increase the stability and leadership of the local unit by recognizing that the Guild assumes and expends its own budget (in accordance with the Guild constitution) which is not a part of the budget of the local Woman's Society of Christian Service, but is included in the total woman's work of the local church as reported by the pastor in District, Conference and Jurisdictional Budgets.

The Guild has no treasurers outside of the local unit. The pledges for missions, and 15c per member of Cultivation Fund, are sent through the treasurer of the local Woman's Society of Christian Service (as designated by local unit) to district Woman's Society of Christian Service (where there is one) who sends it on to the conference Woman's Society of Christian Service treasurer, earmarked as Wesleyan Service Guild funds.

4. Urge each unit to subscribe to and keep a file of "The Methodist Woman" and the "World Outlook" for reference.
5. Recommend to the units a quarterly division and payment of the budgets they assume.
6. Receive gladly into Guild membership, temporarily, any woman who is newly employed because of her husband's being called into the armed services. Any pledge made to the Woman's Society of Christian Service should remain there.
7. Urge the local Woman's Society of Christian Service to arrange meetings of the executive committee at a time when the president and the treasurer of the Guild, who are constitutional members, can attend.
8. Urge district and conference executive committees of the Woman's Society of Christian Service to hold their meetings at a time when the Guild secretaries, who are constitutional members of these committees, can attend, and that notices of these executive committee meetings be sent to Guild representatives at the same time as to other committee members.
9. Request that each district hold an annual Guild meeting initiated by the Guild secretary; and that the Woman's Society of Christian Service give a definite place on the Annual program to the Guild at such a time as local employed women may be able to attend the meeting.

PINE BLUFF DISTRICT W. S. C. S. MEETS

Lakeside church was host to the District meeting of the W. S. C. S. April 22.

Mrs. T. S. Lovett, District Secretary, presided throughout the sessions of the day and Mrs. Neill Hart presided during the luncheon hour.

Preceding the morning session a short executive meeting was held at which time several important matters were discussed.

Mrs. J. B. Bassett opened the morning program with organ music, followed by an inspiring devotional by Mrs. Leslie Helvie.

Mrs. Neill Hart, Conference Secretary of Children's Work, presented information concerning the missionary education of children. Mrs. Hart urged that each local W. S. C. S. elect a Secretary of Children's Work.

Mrs. King Wade of Hot Springs, Conference Corresponding Secretary, gave a most helpful message.

The District Secretary's report by Mrs. T. S. Lovett was most comprehensive. She stated that the District finances are in excellent condition—the district's pledge for 1942 is \$3,100.00.

Mrs. Lovett closed her report with an expressed desire to assist each society in any possible way, and she urged that each society strive to meet the Efficiency Aims, a fact which may be accomplished Mrs. Lovett said, by taking God into our lives.

Mrs. King Wade led in prayer following Mrs. Lovett's report.

Mrs. Minnie Webb Forrest, Deaconess, from Camden District, who is working in rural areas, gave an encouraging account of the work done there.

Mrs. Forrest said that she works on a seven-point circuit and finds the work very interesting. The "Parish Idea" as stated by Mrs. Forrest, is based on "the concept of a community serving all the people."

Some of the specific things that have been accomplished in the Camden District are landscaping of grounds, electrifying churches, redecoration of churches and parsonages and the establishment of a Community Center.

The morning session was concluded as Mrs. L. D. Crenshaw sang a beautiful solo, after which prayer was offered by Mrs. W. R. McAlexander.

The ladies of Lakeside served a delicious luncheon which was highlighted by extemporaneous talks.

The floral arrangements were exquisite; the flowers were presented by the Grady Garden Club and arranged by Mrs. H. R. Wood and Mrs. L. G. Waldrep of Grady.

The afternoon session was opened with the singing in unison of "The Solid Rock" followed by a litany.

Roll call was answered with 21 societies responding with 118 members present.

The meeting was adjourned following the beautiful meditation of violin music by Miss Helen Cameron, vocal music by Miss Ruth Cameron and the benediction.—Mrs. Erik F. Jensen, Recording Sec'y.

The Sunday School Lesson

By HORACE M. LEWIS



HOW DO WE REJECT CHRIST?

LESSON TEXT: Matthew 22:41 to 23:11.

GOLDEN TEXT: The stone which the builders rejected, the same was made the head of the corner.—Mark 12:10.

LESSON FOR MAY 17

Our lesson finds Jesus, on this day of passion week, surrounded by His enemies while questions came thick and fast; questions that His enemies thought could not be answered without discrediting or destroying His leadership with the multitudes. To their amazement and confusion, Jesus answered their questions in such a way as to leave His questioners discredited and speechless. To add to their confusion Jesus asked them a question that they were unable to answer without further embarrassment to themselves. The attempt to destroy Jesus with questions ended here: "neither durst any man from that day forth ask Him any more questions."

The subject of the lesson, "How do we reject Christ?" is based on the Golden Text, "The stone which the builders rejected, the same was made the head of the corner." The rejection here of Jesus, by the leaders of the Jews, was the result of their own selfish blindness. They had preconceived ideas of what the Messiah was to be and since Jesus did not fit into the picture they rejected Him. Also, they had a way of life that must necessarily be changed if they accepted Jesus as the Messiah. Since they did not want to change their way of living they rejected Him. Rejection of Christ can take many forms. We mention some of them.

I. We May Reject Christ By Refusing To Believe That He Was Divine.

Whatever else we may think about Christ to reject His divinity is to reject the heart of the whole matter. If He was the Divine Son of God, that fact gives infinite, eternal significance to all that He said or did. If we can believe that he was Divine, we can naturally, normally, logically believe every other wonderful thing the Bible teaches us about His matchless life. If we reject His Divinity we must inevitably conclude from His life and teachings that He was grossly insincere or that He was self deceived to the point of fanaticism. When He declared Himself to be the light of the world, the way, the truth, the life; when He made Himself one with God; when He allowed people to bow before Him and worship Him; when He accepted, as a revelation from the Father, the great confession of Peter, "Thou art the Christ the Son of the Living God" His attitude in each of these instances and many others would brand Him as unworthy of respect. To say nothing of worship, unless He was more than man—God present in the flesh. If we understand all of the implications and yet reject the fact of the Divinity of Christ, we by that attitude reject the essence of everything that makes Him the Christ, the Messiah, the Saviour of the world.

II. We May Reject Christ By Re-

fusing To Recognize His Teaching As the True Way of Life.

If we go no further than to profess to believe that Christ was and is the Son of God; that the prophets foretold His coming; that He had a miraculous birth; that He performed miracles, lived a sinless life, was crucified and arose from the dead, if we go no further than that we have not touched the part of the life of Jesus that effects our lives and characters. Our Lord pictured the hollowness of such an attitude when He said, "Why call ye me Lord, Lord, and do not the things which I say." "Not every one that sayeth unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in Heaven. Christ planned and proposed a universal kingdom. It is but meaningless chatter to make high-sounding declarations of faith in Christ while we neglect or reject the plan He worked out for the salvation of the world at such a tremendous cost. While we grope about amidst the darkness of the battle-scarred wreckage of our war-torn world and realize that what we see is the result of the best plans man could make for the world apart from the Christian way of life, it would seem that the world would now be ready to give the Christ way of life a sincere trial. We seem to have fully tested everything except the one plan that promises to be the solution of all ills, individual, national and international.

III. We May Reject Christ By Refusing To Accept His Way of Life For Our Own Personal Lives.

So far as our own personal lives are concerned, it matters little what we believe about the Divinity of Christ or what we believe about His way of life as the solution for the world's ills, unless we accept His plan for life as the pattern for our own lives the whole glorious ideal is meaningless to us as individuals. We sing "Lord send a revival, and let it begin in me." There is where the real crux of the matter rests. The acceptance or rejection of Christ is not a mass movement. It is an individual matter with each and every individual of earth. If all individuals reject Christ he is completely shut out of His world. If all individuals of earth were to accept the Christian way of life tomorrow, on tomorrow all wars would cease and immediately the leaders of the nations of earth would begin negotiations that would finally make of this earth, now crimson with the blood of our youth, a paradise of joy and brotherhood.

In my view of life, the teachings, the labors and the sufferings of the blessed Jesus, there can be no admiration too profound; no love of which the human heart is capable too warm; no gratitude too deep of which He is justly the object.—William Cullen Bryant.

ALTITUDES IN RELIGION

(Continued from Page Ten)

know any other way to escape the shriveling influences of everyday monotony and labor than by adjusting all our views and paths to the magnitude and certainty of the almighty purpose of God. Is it not for that that St. Paul bids us, "Set your mind on the things that are above"? Only so shall we find sustenance for our spirits. What else was his meaning when, as Isaiah reported, God said "I will open rivers in high places"?

The Puritans knew all this. They were men, as Macauley wrote, "whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests." They are ridiculed now by the lighter-running intellects who mistake ignorance of history for brilliance of insight; as are the old-time Calvinists and Methodists, with their emphasis on rather forbidding aspects of belief and restraints of conduct. But they were triumphant spirits, nevertheless. They did their duty. They had no twilight zones of moral uncertainty. They were intolerant; but then they had convictions worth being intolerant about, because more than anything else, they had annexed the mountain, and whatever way they looked they saw the reality of God. So Thomas Carlyle, in one of his prophetic moments, wrote, very reverently, that his meditations which he had sent, as best he could, through Eternity and Time and Space, at last were coming back with tidings for him. No other sort of meditations will come back with any tidings for us worth while in these groping times. We live mostly in the lowlands of religion, but what Ruskin said in another connection is true here, "The mountains," he said, "must . . . be the support of all; and . . . everything must be laid in their arms."

And it is only in this thinking of all our human interests and enterprises in relation to the certain good purposes of God that we shall find, amid our tumultuous times, the serenity of Christian assurance. As one of Jacob's friends said to him, in speaking of the Almighty, "He maketh peace in high places." Seeing all things under this aspect of eternity, we can watch the tryanny of events, the atheisms of force and fraud, and the tragedies of wickedness which seem now to be impregnable, and have no fear for the final issue. The very suffering of the world bears witness to the resistless march of the divine persuasions. It vindicates the moral structure of the universe. Because of God's righteous purpose, the world suffers when it sins, and reaps the whirlwind where it has sown the wind. Because of God's righteous purpose its selfishness is followed by its vicious wars and wastes of human life and energy and happiness. Whatsoever a nation sows, that shall it also reap, is the word of God in history as well as in revelation. Sow selfishness and reap retaliation; sow avarice and reap hate; sow cruelty and reap destruction. But, on the other hand, sow brotherliness and generosity and justice, regardless of race and place and color, and all the divine purpose and the divine power are committed to the establishment of the city of God on earth, where the nations shall walk amidst the light thereof; and the kings of the earth bring their glory into it; and

there shall in nowise enter into it anything unclean, or he that maketh an abomination and a lie.

CHURCH SCHOOL DAY OF- FERING RECEIVED SINCE LAST REPORT UP TO MONDAY, MAY 11

Little Rock Conference

CAMDEN DISTRICT	
Junction City	12.00
Fairview	12.00
Camden Circuit	3.00
Magnolia	60.00
Previously reported	194.50
Total	\$281.50

LITTLE ROCK DISTRICT	
Douglasville	7.50
Geyer Springs	7.50
Winfield	135.00
New Hope	5.00
28th Street	15.00
Highland	35.00
Previously reported	531.00
Total	\$736.00

MONTICELLO DISTRICT	
Newton's Chapel	5.00
Winchester	5.00
Selma	2.50
New Edinburg Circuit	5.00
Tillar	12.50
Hermitage Circuit	15.00
Rock Springs	4.00
Mt. Tabor	1.50
Good Hope	2.00
Previously reported	352.00
Total	\$405.00

PINE BLUFF DISTRICT	
Grand Avenue, Stuttgart	42.00
Lakeside	65.00
Roe	4.00
Ulm	3.50
Hunter's Chapel	1.50
White Hall	5.00
Previously reported	135.00
Total	\$256.00

PRESCOTT DISTRICT	
Pump Springs	1.00
Sweet Home	2.00
Biggs' Chapel	2.00
Doyle	2.00
Avery's	1.00
County Line	2.00
Center Point	5.00
Murfreesboro	12.50
Previously reported	204.00
Total	\$231.50

TEXARKANA DISTRICT	
College Hill	12.00
Foreman Circuit	2.00
Olive Branch	6.00
Rock Hill	2.50
Belleville	2.50
Previously reported	251.80
Total	\$278.80

STANDING BY DISTRICTS		
District	Goal	Paid
Arkadelphia District	\$450.00	\$ 494.00
Camden District	600.00	281.50
Little Rock District	850.00	730.00
Monticello District	405.00	405.00
Pine Bluff	550.00	256.00
Prescott	400.00	231.50
Texarkana	400.00	278.80

Total \$2,678.80
—C. K. Wilkerson, Treas.

SWAN LAKE CHARGE

Although we went further over our quota on Methodist subscriptions than any other charge so far as I have learned; were first to pay in full Orphanage and College Day quotas; also first as far as I know to pay all askings including amounts for district work and Golden Cross for this year, I hesitate to write this, so little has been done along other lines. Others have called the Swan Lake Church the best and biggest little baby station in the Conference. I just want to say all these fine reports are possible because the good people of this community cooperate and respond so well. Over \$100 was paid to the Red Cross.

From January, 1904, when I began until now, I have found no better people. One of our members has unusual ability as a leader. Another worker, and I have never found a more faithful one, is a member of a sister church, rarely ever misses a service and always reads and enjoys "everything" in the Methodist. We had a Mother's Day program and a basket dinner Sunday.—L. R. Sparks, Pastor.

"Let not your
heart be troubled—"

IN MEMORIAM

"—In my Father's house
are many mansions"

RUSSELL—Allow me a few words of grateful recognition and esteem for that good man, Marcus J. Russell, just gone from us. He was the best instructor I ever had. His soul was the essence of rugged honesty and frank truthfulness. He avoided pretentious sham and cheap formalities. He was as unassuming as an innocent child, and as diligent in his performance of known duty as the most austere Puritan. He was not intellectually great, but one would search far to find a teacher more thorough, painstaking, and conscientiously careful to do his best for those in his classes. He said nor did nothing to evade any pertinent fact in himself or in his students. He was painfully frank both with his own estimate of his teaching and of the work of his students. He was sensitive almost to a fault, but withal he was possessed of a rare and keenly discriminating sense of the most essential properties of life and conduct. He lived to teach. That was the passion of his life. He was never happier and more radiant than while he and faithful students were enjoying together in class a practical analysis of some vital truth in good living. He never even remotely expressed the least discontent with his position, nor any "hankering" for places more conspicuous and remunerative, nor any disgruntled complaint about not being appreciated. He did his work intensely and modestly, and was fully content to let it succeed or fail on its actual merits. His going away leaves me with a very real sense of loneliness; as a plodding, mediocre student he was like a father to me. The Better Land will seem more homelike and genuine with that faithful servant of young humanity there.—Ruel P. James.

FAWCETT—Mrs. Benjamin H. Fawcett (nee Lela Kizzie Burns) was born in Lonoke County, this state, Nov. 2, 1856, and entered into rest Feb. 5, 1942. On Nov. 22, 1876, she was married to Benjamin Hodge Fawcett who preceded her in death by some twenty-five years. The immediate survivors are seven children, forty-two grandchildren and forty-four great-grandchildren.

True to the pioneer type of womanhood to which she belonged, her sphere of greatest influence was her home, in which relationship she is fittingly described by the Wise Man in the Book of Proverbs, "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed." The fruits of her rich character are evidenced in the lives of those who went out from the home to live the principles and the truths that she taught them in childhood.

Early in life she accepted Christ and became a faithful member of the church to which she belonged for almost three-quarters of a century, with comfort and joy to herself and with credit to the Christian way of life.

"Aunt Kizzie," as she was affectionately known by a large number of us in the wider family circle, was a gracious and kindly influence in the life of the community. Gentle,

unassuming and cheerful, her many years were filled with helpful services to all whom she touched along the way. She came to the evening time of life, in peace, rich in labors

day following his death and interment was made in the Wyatt cemetery, family burying ground for more than a century. The Pocahontas Star-Herald says: "Uncle Hillis

death was where he was born and reared. He was a son of the late Uncle Newt Wyatt and the Wyatt school house which stands on the Wyatt farm, took its name from his father. He was a leading school teacher of the pioneer days and at the time of his death was a prosperous farmer and stockman. Three of his five children have been among the leading school teachers of Randolph and Lawrence counties." Rev. Earl DuBois writes: "For more than fifty years his home has had a 'preacher's room.' They were loyal Methodists and loved their church dearly."

FRANKS—George Franks was born in 1855 and departed this life April 29, 1942. He was one among the oldest persons in his community. He was married to Oma Annie Taylor who preceded him in death February 21, 1934. He was a good husband and a loving father. He was converted and joined the Methodist Church in his young life. He leaves eight children, forty-five grandchildren, twenty-seven great-grandchildren and a host of friends. He has gone but his good deeds will live on. He that doeth the will of the Father shall inherit all things. That bright star that shines out when the clouds disappear is the star of hope, so look for father in heaven where sorrow never comes.—Luther Love, Pastor Viola Circuit.

THE DEATHLESS LIFE

Say not "He's dead," when I am gone,
But say "He sleeps and shall awake,
He'll rise again with coming dawn
And see the blessed morning break!"

I shall not die when I set sail
At evening on the sundown sea;
For though my heart and flesh may fail
A light around my barque shall be!

The seed lies buried in the earth
Till challenged by the coming spring;
The bird but breaks its shell at birth
To rise and soar on heavenly wing!

The tides recede, yet once again
They break still higher on the shore;
The stars go down beyond our ken,
To rise and shine forevermore!

Hence, nature everywhere doth show
That time and change need not destroy
The life that mortals live below;
For death unlocks the gates of joy!

—S. Stephen McKenney.

and with a well-earned rest awaiting her. For those of us who knew her so well, it is good to cherish the memory of a life like hers.—A Nephew, Roy E. Fawcett.

BROWN—Eliza Brown, daughter of Mr. and Mrs. W. H. Pearson, was born in Elmo County, Alabama, August 10, 1860. She moved from Alabama to Independence County, Arkansas, with her parents in 1882.

On December 21, 1890, she was married to W. A. Brown of Floral, Arkansas. To this union were born four children, two boys and two girls. All are now living.

Mrs. Brown was a devoted companion, a loving mother and a good neighbor. She loved her home, her church, her community and her country.

At sixteen she was converted and united with the Mount Zion Methodist Church. The last sixty years of her life were spent in this community, where she died February 14, 1942. Her influence will still live in the hearts of those who knew her.

She leaves her husband, two sons, C. A. Brown and Joe Brown; two daughters, Mrs. Cora Gay and Mrs. Nora Ramsey; seventeen grandchildren and four great-grandchildren; four brothers and two sisters.

After a brief service held in the Cedar Grove Methodist Church in the presence of a large number of relatives and friends, she was laid to rest in the Cedar Grove Cemetery.—Ivan Wilson, pastor.

WYATT—Hillis Wyatt, well-known and highly respected citizen of Ravenden Springs, died in Pocahontas, Friday, March 27. Funeral services were held by Rev. Earl DuBois, pastor at Imboden, on Sun-

day following his death and interment was made in the Wyatt cemetery, family burying ground for more than a century. The Pocahontas Star-Herald says: "Uncle Hillis

If a man cannot be a Christian in the place where he is, it is quite certain that he cannot be a Christian in the place where he is not.—Ex.

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THE LAYMAN'S PAGE

A. J. SHIREY, Editor

POETS' CORNER

NEIGHBOR'S GARDEN

The neighbors have a garden rich with bloom.
The honeysuckle lifts a coral spray
Above the latticed fence and mingles with
A bird of paradise in gold array.

Beyond that garden wall, with scarlet flares
That interlace the green, a trumpet vine
Is like a flaming tapestry that hangs
From the top-most branch of a stately pine.

Such loveliness awakes within, a thrill
That only nature's beauty can impart;
And lends each new-born day the cheer
I need
To meet a waiting task with lighter heart.

—Mary Gossett Smith,
Little Rock, Arkansas.

UNCURBED

A heart was crushed,
A love was killed
By cruel words
In anger spilled.

—Sarah Mizelle Morgan,
Little Rock, Arkansas

HOME

(With apologies to Mr. Edgar A. Guest, this poem is dedicated to those whom necessity moves about, especially our Methodist Preachers. —Author)

It takes a heap o' lovin' in a place to
call it home;
It may be just a tent, or a palace
with a dome.
It don't make much difference how rich
you get to be,
How much your chairs and tables
cost—
How great your luxury.

It ain't home to you, though palace of
a king,
Without the love of each for all that
makes the angels sing.
Home ain't a place that gold can buy,
For many would have none;
No matter what its value, it's love that
makes it home.

It takes the love of man and wife, and
all the children, too,
Love preferring one another, love that
gives each one his due;
No matter what its walls, or if its roof's
a tree—
If the family gathers there from
worldly cares set free.
There's a place too sweet to talk about,
From which no one will roam,
For it takes a heap o' lovin' in a place
to call it home.

If father loves the children, and the
children love the mother,
If the children love the home, and love
like sister-brother;
Or there may not even be a child within
this sheltered place,
Just two that God has joined to mag-
nify His grace;
Though the walls be decked with ivory
and the richest kind of lace,
Or though upon a cottage small, the
vines their witchery trace—
Whatever be the sheltered nook, no one
will want to roam,
If there's that heap o' lovin' that
makes the place a home.

The flowers may not have a chance to
bloom about the door,
For, ere they've hardly taken root,
they're moved about some more.
The wheels have hardly shaken off the
dust of coming here
Before they need to roll again and
take the family there.
But the family stays together, they
would trade their life for none,
If they have that heap o' lovin' which
makes the places home.

—Mrs. W. W. Akenhead,
Little Rock, Arkansas.

THIS IS NEWS

Recently at Roxboro, North Carolina, five white men were tried and convicted by an all-white jury for forming a mob which tried to lynch a Negro man who had plead guilty in court to a charge of attempted rape of a white woman. Two of the men received sentences of 18 months and the other three received sentences of 12 month. This is probably the first conviction of its kind in the history of Southern jurisprudence.

This may be taken to indicate a changing attitude on the part of Southern white people toward the race question. Whether that is what it means or not, it is something new in the handling of such cases. Whenever justice is dealt out even-handedly in our courts without regard to skin-color, the "Golden Rule" enunciated by Jesus Christ will have been changed from an exalted ideal on a pedestal to a working tool for the administration of true justice. If the churches of North Carolina have so taught righteousness and justice as to bring forth a result of this kind, the churches in other sections of our country would do well to find out what the churches of North Carolina have that they do not have. The sooner punishment of any and all law violation is determined upon guilt established by law and evidence, the sooner then our democracy will be buttressed with a support that will withstand all external assaults. It is encouraging to good citizenship on the part of our Southern Negroes for them to know that Southern white men can be convicted of a crime committed against a Negro, when the basis of that crime is largely, if not wholly, racial hatred. Yes, the Roxboro case is news.

IDENTITY

I am the mighty wind
Among the trees,
The whispered melody
In every breeze.

I am the sun, the moon
And stars that light the sky
The virginal beauty
Of seasons passing by.

I am the light that beats
The hearts of men,
The pulse of the Universe
And all within.

I am the peace upon
A greening hill,
The voice that's whispering
To you, "Be still
And know that I am God!"

—Sarah Mizelle Morgan,

LIVING SOUL

Give me, Dear God, I pray,
A soul of strength and beauty,
That I might live today,
And do my righteous duty.

Give me, Dear God, I pray,
A place where I may dwell,
That every deed I try to do
Will be Thy holy will.

Give me, Dear God, I pray,
A heart of understanding love,
That I may receive a friend
On earth, but glory from above.

Give me, Dear God, I pray,
A soul of peace and faith
That I may in service live,
Forever in Thy holy grace.

—Mrs. Pauline Harrison,
Huntington, Arkansas

RELIGIOUS TOLERANCE

In recent years through various co-operative agencies the Protestant Churches and the Roman Catholic Church have been engaged in common tasks of a moral nature. Perhaps as a result of this, or more likely, through the common indifference of our day to the meaning and purpose of the Church, there is less antagonism between Protestantism and Catholicism.

Rome outwardly wears a smile of friendship and extends the olive branch. The men who speak for public consumption like to prate about "religious tolerance." In recent years Rome has had far more to say about religious tolerance than has the Protestant groups. There's a reason. That reason is not far to seek, neither is it "on the level."

With the rise of the totalitarian states in Europe which have virtually banned all religions, except those originated by the dictators themselves, Rome is suffering the loss of prestige and power unparalleled since the days of the Protestant Reformation. This makes it imperative that she find territory for expansion to offset her European losses. The United States of America offers the most fertile and promising field for this recouping of her losses. We are a wealthy nation. There are millions of people here with no church affiliation. There is no state religion to stand in the way. The laws of our land are favorable to the spread of religion. These things make the United States the best mission field in the world today. Rome realizes this fact.

In recent years The Church of Rome in the United States has become intensely missionary. The Paulist Brothers are taking the teachings of Roman Catholicism into backwoods communities where "Roman Catholicism" had previously been an unheard of thing.

Do Roman Catholics in the United States have the right to make Catholics out of Protestants in a Protestant community where there never has been a Roman Catholic Church? "Yes," says the Catholic. "Yes," says the Protestant. "This is a free country, win us to your religion if you can." Under such conditions a fog of talk about "tolerance," "good will," and "understanding" from her operatives is good strategy on the part of Rome.

Reverse the Situation

But go to South and Central American countries, the pleas of Rome are different. In Latin America where she has had her way for over four centuries she makes no plea for tolerance. The Roman Catholic missionary magazine, EXTENSION, in April number, making the false claim that over 90 per cent of the people of Latin America are Roman Catholic, declares: "If the government of the United States wants to retain the good will and friendship of the Latin-American countries these pernicious Protestant 'missionary' activities must cease."

There is not one particle of evidence that the governments of the Latin-American nations resent Protestant missions operating within them. The fact of the matter is, Protestant missionaries are welcome in all parts of South and Central America. The governments of these

countries are not trying to keep out the Protestant missionaries. It is Rome that would do that if possible. This spirit is well shown by a further quotation from the editorial above mentioned—"There can be no freedom of religion where malevolent interference with the religious beliefs of Catholic peoples is allowed to run rampant."

That is just another way of saying that "Freedom of religion" means that the Roman Catholic Church shall have unlimited rights to spread its propaganda wherever it pleases among whosoever it wills, but Protestantism is to be restricted from those areas of the world where Rome has staked a claim, no matter how she gained her title.

MOTIVE AND THE DEED

If you were compelled to do a good deed against your will you would not receive credit for it, would you? If you were compelled to do something that is evil against your will you would not be blamed for it, would you?

Again, if you meant to do evil and did good by mistake you would not receive credit for it, would you? If you meant to do good and did evil by mistake you would not be blamed for it, would you?

All of this goes to show how important the motives of our actions are. The questions so often asked of us by our parents, and our teachers, and our employers are, "Why did you do it?" What all of them were trying to do was to get back to the motive. The Good Book is always urging us to be able to give a reason for the faith that is in us. In other words, what is the motive that accounts for the way we act? There is an underlying reason for our conduct; if the former is good, the latter in ninety-nine times out of a hundred will be good also. If that reason is an unworthy one we can hardly expect the outcome to be any different.—Selected.

Almost every man who has by his life work added to the sum of human achievement of which the race is proud . . . has based his life work upon the teachings of the Bible.—Theodore Roosevelt.

To work is to worship, to be cheery is to pray, and to be happy is the first step toward being pious.—Stevenson.

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TO CHECK
MALARIA
IN 7 DAYS
take **666**



The Church... and the Countryside

By GLENN F. SANFORD

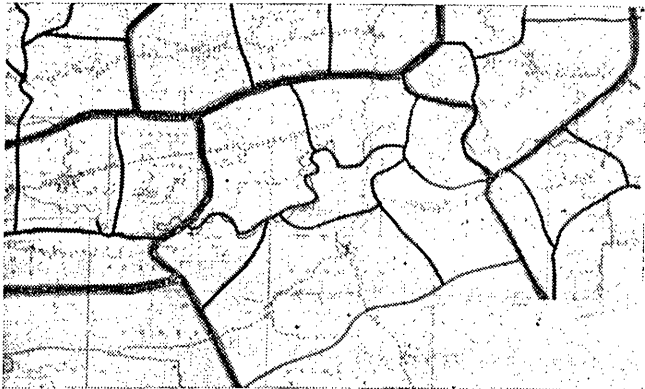
THE IMPORTANCE OF THE NEIGHBORHOOD

Mr. Walker took typhoid fever early in the spring. When it became evident that he would not be able to plant his "crop" at the proper time a day was set aside and all the neighbors came with teams and necessary tools for plowing and planting his fields. Those who came to plow and plant the fields of a friend who was in trouble were his neighbors and were doing a neighborly deed.

The neighborhood was greatly changed by the coming of good roads, automobiles, consolidated schools, and many other influences. Yet, it never lost entirely its place

Since the consolidation of schools the church is the only neighborhood institution left which can offer some guidance. The tragedy is that hundreds of neighborhoods in the conference have no church organization. So, these people, especially the young people, are left without leadership.

The church has the greatest opportunity to help these people than in a generation or longer. These young people are ready to follow any institution that can give them social and religious guidance. Can the church meet this challenge? This condition offers not only an



This map shows a section of Perry County divided into communities and neighborhoods. The heavy black lines show community boundaries while the neighborhoods are shown by the smaller black lines. There are from twenty to sixty neighborhoods in the different counties. The number of families may vary from very few to as many as one hundred or more. This map illustrates the immediate task that is before us at this time.

as a distinct unit of social and religious importance.

Again, just during the past few weeks, the old-time neighborhood with all of its meaning and value has come back. The shortage of rubber has taken most of the cars from the rural people. They are forced to look to their neighborhood for their social, religious, cultural and recreational interests. This change has come so quickly that many of these neighborhoods are left without any organization or leader to guide them in these fundamental desires of life.

opportunity to the church but a serious obligation.

The young people of the neighborhood are going to get together. If the church does not plan to direct them in this social life some other influence will. If any of you who read this article have some doubt as to whether the young people will attend church or a social meeting I would urge you to try it. I have been in many neighborhoods where seventy-five to ninety per cent of all those in the neighborhood were present.

How shall we reach them?

A CALL TO A HOLY PRAYER HOUR

(Printed on request of Men of the Churches, Greater Little Rock)

TO ALL CHRISTIANS AND BELIEVERS IN GOD:

We hereby express our faith in God, the Divine Creator and ruler of this universe. Thy presence manifests itself in many forms of mercy, grace and love—extending even unto the realm of the miraculous. Now, in these days of evil in the world, we pray Thy divine power may deliver mankind from the sin of selfishness, from blasphemy against Thee, and from injustice to man.

In this world conflict between the forces for human freedom and those that would impose human slavery in both the physical and spiritual areas, we must turn to Thee for light and strength. Increase our fortitude and faith and strip all elements of selfishness from our personal lives and from the arena of all humanity. Direct us in our actions in harmony with Thy divine will and eternal purposes. We pray that Thou, oh God, will destroy sin of every kind and that the Holiness of Thy Spirit may be established in the hearts of men. We would secure for all, the blessings of

peace, joy, love, purity, service, and righteousness—the fruits of Thy Holy Spirit.

We believe that Thy grace and mercy are sufficient for all men's needs. We therefore covenant with Thy Holy Spirit and among ourselves that we shall join thousands of our brethren everywhere in a "Holy Prayer Hour" experience in which we pray that Thou wilt bless and save humanity from the awful curse that is now destroying the world. In this petition we pray that Thy Holy Will may even dominate the lives of the enemy, and if he refuses to yield let him be destroyed in his own unrighteousness. May the faithful everywhere dedicate themselves in a daily Holy Hour of Prayer and Devotion that Thy Spirit and wisdom may guide the leaders of society and governments in the paths of righteousness, and that humanity may be blessed and again live under the smile of Thy favor and in accord with Thy eternal purposes.

Adopted by THE MEN OF THE CHURCHES,
Greater Little Rock, Arkansas
GUY E. WILLIAMS, President.
HORACE N. MOORE, Executive Secretary.

April 3, 1942

RADIO PROGRAMS TO URGE PERSONAL USE OF THE BIBLE

Hundreds of broadcasts will be heard on or about May 14th urging the American people to inaugurate the practice of regular personal use of the Bible for guidance, encouragement, consolation and hope in the tragic days through which the nation and the world are now passing.

This program is sponsored by the American Bible Society, working in cooperation with the ministerial associations and the management of local broadcasting stations all over the country. The date is chosen because it is the 126th anniversary of founding of the American Bible Society which, in this long period of service, had distributed over 312,000,000 Bibles, Testaments and portions on a strictly non-profit basis, millions of them, especially in impoverished foreign lands, being sold at a fraction of their cost or freely donated.

To encourage the wider and more serious reading of the Scriptures by the American people, the Society, which is supported by almost seventy Christian denominations and by tens of thousands of loyal Bible-loving American citizens, is offering in these broadcasts a copy of one of the Gospels in a handy little volume suitable for carrying in the

pocket or handbag, and an accompanying folder designed to aid in the personal use of the Bible. These will be sent with the compliments of the Bible Society to any listener who will write to his station requesting them.

At the Society's 126th annual meeting to be held at its headquarters, Park Avenue and 57th Street, New York City, on May 14th, the report of the Board of Managers for 1941 will be presented. Last year, in addition to its regular work of supplying the Bible in about 200 languages to people without it in our own and more than forty other lands, the Society, through the chaplains of the Army, Navy, Marine and Air Corps, distributed over half a million specially bound copies of the New Testament to the nation's enlisted men. In cooperation with the World Council of Churches in Geneva, Switzerland, tens of thousands of volumes in over a dozen languages were put into the hands of prisoners of war in the prison camps in Germany. Toward the close of the year permission was given to distribute Testaments to the hundreds of Russian war prisoners. Great interest has been centered in this development because the Bible has been for many years a forbidden book in Soviet Russia.

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WINFIELD MEMORIAL

DISTRICT CONFERENCE AT MABELVALE

Friday, May 22, 9:00 a. m. to 3, 4 p. m., Winfield will be represented by ex-officio members—Russell Henderson, Supt. Church School; R. E. Overman, District Trustee; Jerry Bowen, District Steward; C. C. Arnold, Charge Lay Leader; Mrs. Russell Henderson, District Secretary W. S. C. S.; W. W. Nelson, Superannuate; Jeff Smith, Jim Major, Gene Haun, Charles Hegarty, Local Preachers, and by the following elected delegates: J. S. M. Cannon, Caughey Hays, Aubrey Kerr, G. H. Kimball, C. E. Mashburn, Price Shofner, J. L. Verhoeff, Andy Larson, Mrs. Ray Scott. The following have been recommended for license to preach: Frederick Cloud and Jimmie Ricks. The minister of Winfield will preach at the 11:00 o'clock worship service.

NEW MEMBERS

Mrs. J. T. Rhodes, 1705 North Jackson.
Mr. Guy W. Ross, 222 East "D", Park Hill.
Mrs. Guy W. Ross, 222 East "D", Park Hill.

INFANTS BAPTIZED

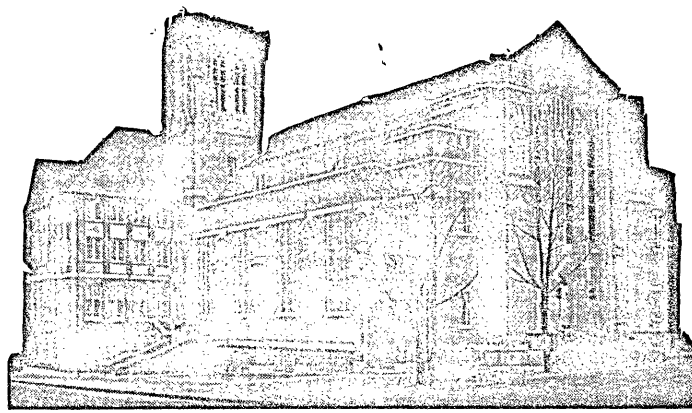
Joanne Prichard, daughter of Mr. and Mrs. J. W. Prichard.
Suzanne T. Robertson, daughter of Mr. and Mrs. Cameron Robertson and granddaughter of Mr. and Mrs. H. W. Means.
Schuyler Baird Smith, son of Mr. and Mrs. John A. Smith.

OUR KNOWN SICK

Mrs. E. A. Barrett, St. Vincent's.
Mrs. Val Martineau, 3423 W. 14th.

CIRCLES TO MEET MONDAY

No. 1—Mrs. C. C. Arnold, Chairman, with Mrs. J. A. Adams, 1408 McAlmont, 1:30 meeting. Mrs. Burney Standley, co-hostess.
No. 2—Mrs. W. M. Rankin, Chairman, with Mrs. H. M. Long, 2120 Spring, 1 o'clock dessert luncheon. Mrs. A. I. Patton and Mrs. C. C. Carson, co-hostesses.
No. 3—Mrs. Roy Paschal, Chairman. Meet at Church at 1:30.
No. 4—Mrs. W. J. Pennington, Chairman, with Mrs. O. D. Marshall, 2425 Arch, 1:30 dessert luncheon.
No. 5—Mrs. Rex Hayes, chairman, with Mrs. H. A. Newman 1616 Wolfe, Mrs. C. F. Shukers, co-hostess; 12:30 pot-luck.
No. 6—Mrs. W. P. Ivey, Chairman, with Mrs. Emma Maddox, 329 Denison, 10 o'clock dessert luncheon. Mrs. Dan Keeley, co-hostess.
No. 7—Mrs. Thacker, Chairman. Has already met.
No. 8—Mrs. L. M. Wilson, Chairman, with Mrs. C. E. Hayes, 2820 Gaines. Mrs. C. M. Watkins, co-hostess; 1 o'clock dessert luncheon.
No. 9—Mrs. Earl Kimm, Chairman, with Mrs. Russell McKinney, 131 Fairview; 1 o'clock dessert luncheon.
No. 10—Mrs. H. C. Graham, Chr., with Mrs. Hubert Mayes, 1819 N. Harrison, 1 o'clock dessert luncheon. Mrs. Randall Dixon, co-hostess.
No. 11—Mrs. Julian Davidson, Chairman, with Mrs. M. R. Springer, 210 North Woodrow; Mrs. A. H. Langdon, co-hostess; 12:30 luncheon.



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 a. m. Church School, a class for every age or need; 10 adult classes, including a Training Class.

10:55 a. m. Sermon, "WHAT WILL WE SAVE FROM THE WRECK?"
by W. B. Slack, the Minister

Text, "What shall a man give in exchange for his soul?" Mark 8:37.

6:00, Youth Fellowships, Programs, Forums.

8:00 p. m. (just at dusk)

SPECIAL FOR CAMP ROBINSON SOLDIERS

Chaplain Joseph A. Gray will preach

"THE TRUE WAY OF LIFE"

An hour of Fellowship and some refreshments will be served for all who are present. This is an appeal for the membership of Winfield to give a Fellowship to the man in uniform.

THE MINISTER'S MESSAGE

MEN IN UNIFORM will be given a Winfield fellowship in a new manner for the next three Sunday evenings. A Chaplain from Camp Robinson will preach; he will extend an urgent invitation to the men of his area for 8:00 p. m. After the preaching service there will be an hour of Fellowship and refreshments in Fellowship Hall. All who are present will be urged to go to the Fellowship hour. The Young People and Seniors will be hosts, to see that the men in uniform get acquainted.

CHAPLAIN JOSEPH A. GRAY, Reception Center, will preach next Sunday evening.

Chaplain Horace E. Gravely, Hdqtrs. 106th Medical Bn. will preach May 24th.

Chaplain Prince A. Eades, 13th Training Regiment, will preach May 31st.

WINFIELD MEN IN UNIFORM will be remembered at the special Honor Roll Call May 31st, 8:00 p. m. Families of these Winfield men are urged to make plans to be present; also, please help our office to see that we have every name who is a member of Winfield and in the uniform.

METHODIST CHURCH

Christian Education

By Miss Olive Smith

CONGRATULATIONS TO THESE ADULT CLASSES

In connection with Anniversary Sunday on May 3 each class set a goal for attendance in church school. The attendance for the whole school was excellent, reaching the total of 701. There were three adult classes which reached or exceeded their quota. They were:

Ashby ClassGoal 36—Present 38
Fidelity ClassGoal 35—Present 35
Wedding Ring...Goal 45—Present 58

CHANGE OF DATE

The monthly church supper with departmental meetings following, always scheduled for the third Wednesday, will be changed this month to the fourth Wednesday, May 27, at 6:30. Department heads take note.

BANQUET—FOR WHOM?

All young people and Seniors are invited to come to the church on Friday evening, May 22, when Winfield honors her graduates of Little Rock and North Little Rock High Schools, and Junior College with a banquet to be held in Fellowship Hall at 7:30.

Committees from the two departments are in charge of the arrangements. Tickets are now on sale at 35 cents each. It will be necessary to have reservations, so buy your ticket early.

YOUNG PEOPLE'S SUMMER ASSEMBLY CALENDAR

Those in the Youth Division should begin now to make plans to attend a least one of these occasions. These assemblies offer splendid opportunity for experiences in Christian living.

June 22-26—Young People's assembly at Conway.

June 29-July 3—Intermediate Camp at Ferncliff.

August 4-15—Young People's Leadership School at Mt. Sequoyah.

Further information may be obtained by contacting the counsellors of the departments or by calling the office.

FELLOWSHIP MEETINGS

6:30 P. M.—May 17

Young People: Meet in outdoor area or in the Parlor. The worship program will be in charge of Robert McNeeley.

Seniors: Meet in outdoor area for recreation, followed by a program in charge of Kathleen Standard on the subject, "Churches—Through the Ages." There were 29 present with 25 staying for church.

Junior High: Meet in Fellowship Hall for recreation. The discussion which follows will be in charge of Lila Clayton.

MEMORIAL FLOWERS

The flowers Sunday were given in memory of Mr. and Mrs. B. F. Lewis by their daughter, Mrs. Rufus Hunt. Mrs. Lewis was a member of Winfield over 41 years.