

# Arkansas Methodist

*Serving One Hundred and Sixty Thousand Methodists in Arkansas*

"The World is My Parish" — John Wesley

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

VOL. LXI

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NO. 24

## "Don't Cheer Boys, The Poor Devils Are Dying"

IN THE midst of the naval battle of Santiago, July 3, 1898, the battleship "Texas", commanded by Captain John Woodard Philip, was passing one of the Spanish ships which was wrapped in flames. Many of the Spanish seamen were dying from shell fire. The survivors, many of them, were burning to death. Since this was one of the few Spanish ships left afloat and the sailors on the "Texas" knew that the battle had been won, they began to cheer. Captain Philip stopped their cheering with his immortal words: "Don't cheer boys, the poor devils are dying." There was, in this statement, evidence of pity for the vanquished and the spirit of good sportsmanship which refused to gloat over a victory that must be won at the cost of suffering and death for the enemy.

When we read of a thousand planes over a German town unloading two thousand pounds of bombs, and read that twenty thousand were killed and sixty thousand injured; when we read the promise—which we believe can be fulfilled—that these unparalleled raids are to be increased in frequency and intensity until no human power can endure it, like the sailors on the battleship "Texas" we have a tendency to cheer. This war is no parlor, ping-pong game. It has been terrible beyond words to describe thus far. It is the general feeling among our leaders that the climax has not yet been reached. Greater battles and greater destruction is yet to come. The United States is now committed to the course of meeting great force with greater force; meeting great destruction with greater destruction. In the large, the people of our country are ready to endorse any course that does not involve national dishonor, which they feel gives promise of shortening the war. With a will to win and a growing might that is the amazement of the world, America will soon, we believe, be striking blows in conjunction with their allies, that will break the will and armed might of the Axis. Those great air raids over German cities are prophecies of that day.

While these crushing blows are being delivered and when greater blows are being delivered, which we trust will bring victory to the United Nations, we should remember the words of Captain Philip, "Don't cheer boys, the poor devils are dying." These words of the Captain have become immortal because, in normal life, we recognize that they embody something that is fine in human life; something that appeals to our better self. When we become strong enough to defeat our enemies, we should also be big enough to be humane.

## The Pastors' School Carried On

BECAUSE of the general situation, there was a little uneasiness about the Pastor's School in the minds of some. It was a source of great satisfaction to those in charge of this work to find that the attendance and spirit of the school is above par. There has been planned a great program for this year and our ministers have responded to this special planning. The platform speakers and the instructors have all done work of a high order. Despite the deep hurt in the hearts of those present, because of the tragic happenings to pastors' homes, the Pastors' School carried on.

## Attitudes Have Changed Toward Sin and Salvation

THE church has lost too much out of its consciousness, and the ministry too much out of its preaching the fact of a life-wrecking, soul-damning sin. A young minister said to the editor, some time ago, that he had never been able to get hold of the idea of a sin that could absolutely destroy an individual. His lack of understanding of the destructive power of sin was due largely to the fact that he had seen little of the finished product of sin. That is not the reason, generally, for our failure to picture sin in its true light through our pulpit messages. There are so many other things that we enjoy preaching about and our people enjoy hearing about that by common consent of pulpit and pew the ugly fact of sin is often overlooked.

One of the greatest victories won by the devil in this generation is the blotting out of the line of distinction between the good and the bad, until we can shade off from the saintliest saint in the church on through to the unquestioned sinner without being able to tell where saintliness left off and devilishness began. Too often this same state of confusion is found in the life of an individual. He has such a highly-diluted idea of what is sin, and what sin is, as that he shades off in his own life from acts of saintliness into questionable activities without being conscious that he has passed from one realm into another.

It was quite common, not so many years ago, for awakened sinners to be truly sorry for sin; sorry to the point of shedding many tears. Such a sinner often experiences what the fathers called "poignant" conviction for sin. Perhaps there have been many methods used in efforts to lead people to know God that were not essential to salvation. Be that as it may, it should not be a matter of surprise, when one is awakened to the fact that he has sinned against the love and mercy and laws of God, that tears of sorrow come; not because they are necessary but because they are unavoidable.

Fortunately there is no common mould for the conversion experience. Fortunately there is a common result; life becomes Christ-centered and Christ-like. Sin has not changed in its destructive power and purpose. The necessity for salvation from sin has not changed in our attitude toward sin and often have changed in what we expect as a result of salvation from sin. No minister or any other Christian worker should minimize the conversion experience. Such a course has brought into the church too many people who are unfitted, by the very nature of things, to live the Christian life. The most difficult and the most unsatisfactory job anyone can undertake is to be religious without religion. One had as well try to be an educator without an education.

## Methodism Should Be On The Air

JUST how Methodism can be as smart as it is in some ways; just how it can have the vision it has in so many fields and at the same time be as dumb as it is in the use of the radio, is difficult to understand. We have a world-wide vision and a world-wide program. The Methodist Church is the greatest protestant church in the world, in numbers, and has an organization second to none in church or state.

With it all we have no official recognition of the tremendous power the radio has in our national life. Some individual Methodist churches use the radio but the Methodist Church, as an organization, has thus far disregarded the opportunity the radio offers to carry the message of our church to the millions of America. The best means of publicity available in the day of John Wesley was the printing press. He used it to reach the masses as no leader of his day or before his day had done. If John Wesley were our leader today, it is our firm conviction that he would make full use of the radio power to get the message of Methodism into the homes of America.

In their recent Convention at San Antonio, the Missionary Baptist Church appropriated \$30,000.00 to finance a radio program for their church for the coming year. They authorized the employment of a full-time director for the work. The Methodist Church, through its General Conference, should provide financial support for such a program. The laymen of our church across America would respond to such a plan with boundless enthusiasm. With the Methodist Church united and having a common program throughout the nation, it is in a better position to support such a program and profit by such a program than any protestant church in America. We should have a regular program on a national hook-up for Methodism in America.

In Arkansas our two Annual Conferences should provide for a radio program of at least thirty minutes daily. The Little Rock Conference now has such a program weekly. The Conferences should provide for this program, financially, by Conference action. Our situation in Arkansas lends itself almost ideally to such a program. Our Annual Conferences own jointly, Hendrix College, the Methodist Orphanage and the Arkansas Methodist. Our program throughout the state is practically the same at all seasons of the year. Every set interest we have could be strengthened and people generally helped by such a program. Laymen in Arkansas would rejoice to support such a program.

## Catholics, Jews, Protestants In Union Service

NEXT Sunday afternoon, June 14, Flag Sunday, a service of unusual importance is being held at the Municipal Auditorium in Little Rock. In this service, for the first time in the history of the state, so far as we know, Catholics, Jews and Protestants are uniting in a common religious service.

This great mass meeting is being held for the purpose of united prayer, dedication and a joint pledge of allegiance to the flag. There is a feeling amongst the leaders here that, if our boys are to worship in a common chapel in army

(Continued on Page Two)

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## CHURCH CALENDAR

June 1-12, Arkansas Methodist Pastors' School.  
June 22-26, Little Rock Conference Young People's Assembly, Hendrix College.

## CATHOLICS, JEWS, PROTESTANTS IN UNION SERVICE

(Continued from Page One)

camp, and live, sleep, eat and many die together in the defense of a common cause, we, their parents, should come together in the worship of the God of us all. This union service is a prophecy, we trust, of a closer unity and fellowship between the great religious bodies of our commonwealth.

There will be an organ recital from 3:45 p. m. to 4:00 p. m. The union service will run from 4:00 to 4:45 p. m. A choir of one hundred and twenty-five voices, directed by Mrs. I. J. Steed, will assist with the music. It is quite possible that the Municipal Auditorium, large as it is, will be too small for the crowd that will come to this unique service. We believe also that the presence of the Lord will be felt in a peculiar way in this service where "all of God's children" meet to worship together.

## SURELY THE FATHER WAS PLEASED

NOT long ago, an elder in our church died, and was buried on a Wednesday.

When Sunday came the son and daughter who lived in the home asked themselves the question, "Must we go to church today?"

It was their usual custom to be with their father on Sunday morning. Their answer was, "Yes, we will go, for that is what he would want us to do. He will be there, too." They went. Sure'y it was the Christian thing to do, and it was in keeping with his personality. Why should death keep us away from the place of worship? I know that their father was proud of them on this particular morning. It is good to carry on as the loved ones would have us do.—James W. Jackson, in The Presbyterian of the South.

## A PRAYER FOR THE CHURCH

OUR heavenly Father, we thank Thee that Thou hast established Thy church, and hast preserved her in the true faith to this day. By the power of Thy Holy Spirit Thou hast anointed Thy servants through all the centuries to preach the Gospel to all nations, so that Thy great plan of salvation for all men, regardless of race or nationality, might be carried out. Look mercifully upon Thy church today that the sanctity and unity of her faith and the strength and purity of her testimony be not destroyed by the bloody conflict of the nations. Give penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, and love that shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy holy name. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom, through Jesus Christ our Lord. Amen.—In The Messenger.

## ABOUT PEOPLE

REV. HOWARD WILLIAMS, pastor at Vilonia, will conduct a series of services at Harrisburg, July 12-26. Rev. G. E. Patchell is pastor.

A DISTRIBUTION of 8,096,977 volumes of Scriptures during 1941, which exceeded that of any year since 1931, was reported by the American Bible Society at its 126th annual meeting held recently in New York City.

REV. R. P. JAMES, Lockesburg, who was injured Monday, June 1, in the tragic automobile accident near Benton, died at a local hospital Wednesday night, June 3. Brother James is survived by his wife, two sons and one daughter. The sympathy of many friends goes out to the family.

REV. J. W. MOORE, pastor at Lepanto, wants to buy an aluminum communion tray, diameter 11½ inches with thirty-six glasses and cover. If any church has one to sell, he would like to hear from them. He has a set of "The Children's Great Text of the Bible," by James Hasting, four volumes, in first class condition which he will sell for \$4.00. He may be reached at the above address.

MRS. J. B. RANDOLPH, district secretary of the Fort Smith District, Woman's Society of Christian Service, announces that the district meeting will be held at Goddard Memorial Church, Fort Smith, June 17, at 10 a. m. Members are requested to bring embroidery thread in cotton or silk to be given to Miss Edith Martin to take to mission field of Africa. Books and magazines will be on sale.

REV. H. B. VAUGHT is having a good year at DeWitt. Since Conference he has received fifty-one members and baptized thirteen babies. The Benevolences were doubled over last year and they have been paid in full for the year. All other causes are paid fifty percent for the year. More than \$2,000 have been paid on the church debt and the entire amount of \$5,000 will be paid off by the First Sunday in August.

REV. JAMES L. SHELBY, pastor at Bald Knob, called Monday on his way to Conway. He is happy over the fact that the debt on the church at Bald Knob has been paid and reports that Bishop Charles C. Selecman will dedicate it on June 14 at 8 o'clock. A special invitation is extended to all former pastors, district superintendents and friends to be present. An invitation has been extended to Governor Homer M. Adkins.

REV. W. M. CASSETTY, JR., has been elected executive secretary of the combined offices of the Transportation Bureau of the Methodist Church, including the offices at both Chicago and Nashville, according to action taken at the annual meeting of the Bureau meeting in Nashville, Tenn., May 22, under the co-chairmanship of Bishops U. V. W. Darlington of Huntington, W. Va., and Ernest L. Waldorf, Chicago. Dr. K. K. Copper, formerly in charge of the Chicago office, has retired. Other officers elected were: Bishop Ernest Lynn Waldorf, Chicago, chairman; Bishop U. V. W. Darlington, vice chairman; Dr. G. L. Morelock, recording secretary and Dr. T. A. Stafford, treasurer.

MISS MABEL NOWLIN, missionary in Chengtu, West China, reports: "The increase of living costs to twenty times that of 1938 continues to make it difficult to provide a living wage for evangelistic workers and primary teachers especially. Probably the number of those in the employ of the church will have to be further reduced because of the shortage of funds. This is distressing in view of the present-day opportunities for advance. . . . The very low ebb of religious education work that is being done in our boys' middle schools makes it not surprising that there are not the boys headed toward the ministry that there might otherwise be. At present there is no missionary working in the middle schools in religious education."

BISHOP ARTHUR J. MOORE, of Atlanta, said recently: "We are in one of the critical and fateful hours of human history. The furnace of life is hotter than ever before. It is not an overstatement to declare that the world of tomorrow will be determined by the ideals we cherish, the goals we seek, and the convictions we hold about man, about brotherhood, and about immortality. . . . The healing of the world's woes will not come through this or that social or political theory, nor through violent or ill-considered changes in government, but through the silent and sure process of the Christian gospel."

REPORTS from churches in Great Britain, coming through Dr. A. L. Warnshuis of the International Missionary Council, show a continuance of their support of overseas missions despite the inroads of the war into national and private wealth. The London Missionary Society reports gifts to mission work during the past twelve months amounting to 130,091 pounds—an increase of 6,543 pounds over the previous similar period. The Baptist Missionary Society of England reported an increase of 9,200 pounds in its receipts for the year. This latter Society, founded 150 years ago by William Carey, is now engaged in raising 150,000 guineas, in addition to its regular income, for advance work overseas and for essential projects in England.

THE Laymen's Movement for a Christian World, a new organization of young Eastern states business men who are interested in "building Christianity into the life of the world," are issuing a new eight-page bulletin entitled "Christian Laymen." It is edited by David H. Scott, of Harper and Brothers, and by Weyman C. Huckabee, secretary of the Movement. The first two issues (there will be eight to ten annually) are off the press and indicate that this will be a magazine of value to all church people, laymen and ministers. Its articles are stimulating and thought-provoking . . . and should be sermon provoking also. The subscription is one dollar per year, and the address of the editors, Room 1038, 156 Fifth Ave., New York, N. Y.

THE Friends (Quakers) War Victims Relief Committee has enlisted more than 500 men and women in England to render first aid and social services for their countrymen who have been driven from their homes by the war. Large-scale services are rendered in air raid shelters, rest centers for the homeless, and in rural hotels for evacuated children. American Friends provide \$10,000 per month for this service program—churches of other denominations assisting throughout the American Friends Service Committee. A number of young Americans are now being trained for service in England. They are needed to help build houses and remodel properties so that normal life can be resumed by some families that have been "bombed out."

## STAND BY THE CHURCH

STAND by the church! It is the most needed institution in our national life. The maintenance of the home, the preservation of a sound economic and industrial order, the perpetuation of a vigorous and enduring state are all dependent upon it. The church is the repository of man's spiritual heritage. It is the bearer of the evangel of Christ. It is the custodian of our deepest hopes. Through the influence of the church the weak have been made strong, the discouraged have been strengthened, and the bewildered have found the light. Here is comradeship and shelter. Here is Love and Truth. Here is promise for tomorrow.

Whatever else you neglect, do not neglect the church! In a chaotic and troubled world it is an answer to our greatest need. Its gospel is the world's salvation, and in its fellowship we shall find our peace.—Alfred Grant Walton.

The future of the child is always the work of the mother.—Napoleon.

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## HUNDRED PER CENT AMERICANISM

We hear a great deal about "hundred per cent Americanism." We are for it. We have come upon a time when all of us should stand firmly and courageously by our way of life. We will thus stand by it or lose it, and what a tragedy that would be! We must gladly and at any cost or sacrifice "render to Caesar the things that are Caesar's," but at the same time we must not forget to "render to God the things that are God's."

The wisest people of this generation are telling us that there is an indissoluble union between Christianity and democracy; that neither of these institutions can thrive without the other. In fact democracy in its truest form seem to be a product of Christianity. If it be true that the continued well being of democracy depends upon Christianity, then no one can possibly be a hundred per cent American who is not at the same time a Christian. The free working of true democracy depends in co-operation on the part of each for the good of all. In such a system there is no place for selfishness. Christianity is the world's greatest antidote for selfishness. Its chief doctrines have to do with love for God, for fellow man and unselfish service motivated by love to all concerned. In brief it has to do with the Fatherhood of God and the brotherhood of men. True democracy can only function on these same principles.

We have all heard people with vicious, sinful habits boast of their hundred per cent Americanism. Such can never be the highest type of citizens in a democracy. For example, no drunkard can be a hundred per cent American. Democracy demands that a man live at his best for the good of all in every realm of life. The drunkard injures himself in every phase of life as well as to set a bad example for those about him. No adulter can be a hundred per cent American, for his vicious habit goes in for breaking up and disrupting homelife and good homelife is one of the foundation principles of democracy. The dealer in such products as intoxicating liquor cannot possibly be a hundred per cent American, for he is selling that which does not help but greatly injures his fellowman and is doing it for but one purpose and that is to enrich himself. Such a person in the place of being a good citizen is a parasite; one who lives on others. No person who habitually desecrates the Lord's Day can be a hundred per cent American, for in a successful democracy the spiritual side of life as well as the physical must be cultivated. The habitual Sunday breaker neglects the spiritual or most important phase of his life. The driver of hard bargains cannot be a hundred per cent American, for in a democracy (as far as possible) there should be equal opportunities for all. The man who takes undue advantages of the unfortunate and grinds the faces off of the poor can never be a good citizen of the kind of nation we want the United States to be.

So with but little meditation we can readily see the connection be-

tween true democracy and Christianity. God help us as we pass over this Flag Day occasion that we may examine ourselves to ascertain whether or not we are true Christians and good citizens for in the highest form of democracy the two are one and the same thing. Many of the best thinkers in this age insist that Christ and He alone is the hope of the world. Through rapid and efficient means of transportation and communication the world has become one big neighborhood. Under such circumstances selfishness and greed can no longer be tolerated. Christianity is the world's only answer to these problems. Do you want to do your bit in helping to make a better world? Do you want to be a hundred per cent American? Do you want to help spread democracy to the ends of the earth? Then take Christ as your Saviour, follow Him as your example and practice His teachings as your way of life. I am praying both for myself and for you that God may help us to be hundred per cent Americans, true Christians and world citizens. Let us "render to Caesar the things that are Caesar's" and also be careful to "render to God the things that are God's."

—H. O. B.

## THE FREEDOM OF THE PULPIT

"We have heard a good deal about the freedom of the press in America, but if the freedom of the pulpit ever goes, then is democracy dead indeed."

We have nothing to fear if our principles are worthy of imitation.

## YOUR FLAG AND MINE

And, oh, how much it holds—  
Your flag and my flag,  
And how it flies today  
In your land and my land  
And half a world away!  
Rose-red and blood-red  
The stripes forever gleam;  
Snow-white and soul-white—  
The good forefathers' dream;  
Sky-blue and true blue, with stars to gleam aright—  
The gloried guidon of the day, a shelter through the night.

Your flag and my flag!  
To every star and stripe  
The drums beat as hearts beat  
And fifers shrilly pipe!  
Your flag and my flag—  
A blessing in the sky;  
Your hope and my hope—  
It never hid a lie!

Home land and far land and half the world around,  
Old Glory bears our glad salute and ripples to the sound!

Your flag and my flag!  
And, oh, how much it holds—  
Your land and my land—  
Secure within its folds!  
Your heart and my heart  
Beat quicker at the sight;  
Sun-kissed and wind-tossed—  
Red and Blue and White.  
The one flag—the great flag—the flag for me and you—  
Glorified all else beside—the Red and White and Blue!

—WILBUR D. NESBIT.

## SEASON OF SILENCE

It is because thy life is so hurried: thou dost not take time enough for meditation and prayer; the Spirit of God within thee and the presence of God without thee cannot be discovered while the senses are occupied with pleasure, or the pulse beats quickly, or the brain is filled with the tread of many hurrying thoughts. It is when the water stands still that it becomes pellucid and reveals the pebbly beach below. Be still and know that God is within thee and around. In the hush of the soul the unseen becomes visible, and the eternal real. The eye dazzled by the sun cannot detect the beauties of its perihelion till it has had time to rid itself of the glare. Let no day pass without its season of silent waiting before God.—F. B. Meyer.

## POWER IN PRAYER

In the fellowship which is established in prayer between man and God we are brought into personal union with Him in whom all things have their being.

In this fellowship lies the possibility of boundless power; for when the connection is once formed, who can lay down the limits of what man can do in virtue of the communion of his spirit with the infinite spirit of his heavenly Father.—Brooke Foss Westcott.

## DAILY PRAYER

Father of all mankind, throughout this day and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

With all my mind—that I may think Thy thoughts after Thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord:

With all my heart—that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy.

With all my soul—that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my common-place routine from morning till night:

With all my strength—that I may work the works of Him Who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for Thy name's sake. Amen.—White Ribbon (New Zealand).

"Christ does not make you good. He gives you the power to be good, and helps you to go on being good, but he leaves the continual choice between good and evil to your own will. Otherwise you would not be a free soul, as he wants you to be."

Prayer that is not followed by works is little more than religious mockery.—Virginia Methodist Advocate.

## EVANGELISTIC AGENCIES

Young Adult Fellowships and adult classes can and should be great evangelistic agencies. If they follow the guidance given by the Department of Christian Education of Adults they will be bringing into their Fellowships large numbers of men and women who are not members of the church. As these men and women are taught and as they become interested in the preaching services of the church, it is reasonable to expect them to join the church on profession of faith. This has happened in many adult classes and could and should become a common experience of every adult class in Methodism.

The local church may project a plan of sympathetic visiting of its church membership that will enable it to carry on a continuous effort to interest its members in the work of the local church at home and throughout the world. Through a plan of systematic visiting a local church can put forth a continuous effort to interest those who do not belong to the church in becoming Christians and in taking part in the work of the church.—The Pastor's Journal.

## TWO THINGS

"There are two things we must do with the Gospel," said an old preacher. "The first thing is to believe it, and the second thing is to behave it."

If you want the rainbow, you have to wait until the shower is over.—D. C. Yoder.



# The Bases Of Our Security

By ROY E. FAWCETT

(This sermon was preached by Rev. Roy E. Fawcett, pastor at Magnolia, at the recent session of the Camden District Conference.)

Text: "Now abideth faith, hope, love."—I Cor. 13:13, "The things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:18.

**F**OLLOWING a quarter of a century of unparalleled social, economic and political changes, our day finds us confused in mind and troubled in spirit. If there were ever a time when it was impossible to know what a day may bring forth, surely this is such a time. Unquestionably and very naturally, therefore, one of the dominant moods of our day is the feeling of insecurity. The occasions of this uncertainty go deep and touch the very center of our physical and material well-being. We mention in passing just a few of these deep concerns of our day.

Perhaps the less said about it the better, but nevertheless the fact remains that whether expressed or unexpressed, the first and most depressing sense of insecurity is for life itself. With young men from many of our homes and from every community in the armed forces dispersed on every ocean and on every continent, we may expect an increasingly lengthened casualty list that will not let us forget the terrible price that we are having to pay for our continued national existence.

Just recovering from the trying ordeal of a decade ago, we are again facing the insecurity of our material values. Nobody knows how much of his income or personal savings may be required in this crisis of such gigantic proportions. As to what would happen to our personal fortunes if we do not win, we do not even dare to think.

Thoughtful students are left wondering what may happen to the social and political systems of our day. Under the most favorable circumstances, it would be impossible to say to what extent the privileges and freedoms under which our nation has grown great will remain when the smoke of battle is over. How changed no one can say, but it will doubtless be a different order of life for the generations that are to follow.

Perhaps no group among us has experienced this sense of insecurity to a greater degree than our young people. Ten years ago those who are now young adults were graduated from school only to discover that there was no place for them in the economic structure of the severe depression years. Many of these young men just now getting belatedly established in business and professional life are having to pull up stakes in order to make their contribution to our program of national defense. To this group must be added the young men who are having to discontinue their school work in answer to their country's call. In view of such an unpredictable future, this younger generation cannot but "be at sea" as to what the years ahead may have in store for them.

Underlying all of these is the insecurity of the social and moral standards of conduct and life. With

the liquor traffic let loose in the land, with vice making its appeal to both army and civilian life, with our mass susceptibility to propaganda of bitterness and hatred, and with the backwash that follows periods of high tension, the outlook for the social and moral life of the next quarter of a century does not appear very encouraging.

These and other confusing and disturbing facts that might be mentioned are the occasion of the defeatist attitude that has become so widely prevalent. There are well-meaning and well-wishing people who have nothing left around which to anchor their lives with surety and certainty. And seeing no hope for a better tomorrow, they have folded their tents and regretfully left the scene of action.

Others of us are being forced to a re-appraisal of values because of which we are coming to see with increasing clarity where our real wealth lies and what, after all,

the midst of the ruins of that ancient church, on Christmas morning, singing hymns of praise to the Prince of Peace, is a striking symbol of a confidence that God will sustain and keep those who put their trust in Him. That faith instilled in us to be devout parents remains a priceless treasure that no world upheaval can take away. We still believe in God, and we still believe in the innate goodness of the human heart. "Now abideth faith."

Again, many of us have been fearful lest our easy-going life, with its multiplied conveniences and comforts, had made inroads upon the stamina and hardihood of our people. But what has been happening in the Far East in recent months is convincing evidence that the spirit of courage and heroism that characterized the founders of our Republic still lives. The press has reported briefly what has been happening in Norway in recent

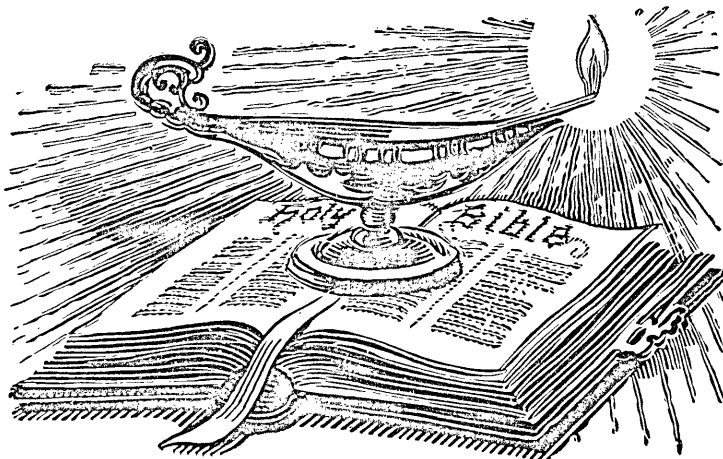
ships that are so basic in life have not been taken away.

The press has repeatedly testified to the degree to which this spirit of good-will has transcended racial and national bounds so as to include those who represent opposing belligerents in this fight unto death. Though deeply grieved by the necessity that is upon us, it is encouraging to note the extent to which the Christian spirit is refusing to yield to the propaganda growing out of the grim conflict in which we are engaged. In spite of the bitterness and hatred that is being engendered by all that is happening today, we may well believe that there will survive enough of the spirit of Christian friendship and international good-will to serve as the basis for the reconstruction of a more nearly Christian order of life among the peoples of the world. "Now abideth love,"—and the spirit of good-will to men.

And finally, the spirit of sacrificial service has not vanished from among us. We have been inspired by the recent account of that poverty-stricken congregation in China raising nearly a thousand dollars and sending it as a relief offering to war-torn England. There is something magnificent in a sacrificial act like that. The spirit of such a people cannot be crushed, and those who are thus willing to lose their life shall surely find it in a measure they have never known before.

Because of these things, we can say confidently with St. Paul, "Now abideth hope." Indeed, so long as these, and similar, values remain there is no occasion for the Christian to take the defeatist attitude. We may rest assured that God is not going to bring His children thus far along the way only to lead us of this generation out into a blind alley and leave us there.

The Christian view, therefore, is to look upon the present situation as one of unparalleled opportunity and not as a catastrophe bringing our hopes and our dreams to an untimely end. In an attitude of constructive self-criticism, we are coming to see that a generation that has to its credit the material achievements that are ours is capable of something vastly better than the present moment has to offer. Let us, then, seek with diligence the necessary ways and means for the emancipation of men everywhere from the forces that enthrall and enslave the world of our day, and let us look even now with confidence and hope to the dawning of a new and better era when the kingdoms of this world shall be more nearly the kingdom of our Lord and Christ.



Nevertheless the foundation of God standeth sure.—2 Tim. 2:19

really makes up life. Bereft of companionships and denied many of the things that we have regarded as essentials, we must of necessity experience heart-aches and suffer self-denial. Yet we are discovering that these things that are happening to us need not effect what we are. When the storm is over, we may have a good deal less to live on, but we may know of a certainty that we shall have as much to live for. We are finding to our great comfort and strength that the real values of life are solid and unshaken.

It is therefore, encouraging to hear a man like St. Paul, in a day that was equally clouded, confirm this confidence in the ultimate bases of our security—"Now abideth faith, hope, love." We would do well to let these stand as symbols of all of those moral and spiritual values that are the permanent elements in the life of our world. "The things which are not seen are eternal."

In our search for solid ground upon which to stand, we are discovering anew the sustaining power of strong religious faith. Regardless of all that has been happening about us and to us, our confidence in the goodness of God and the integrity of the universe is unimpaired. The manner in which Christians have carried on in war-torn lands is a testimony of their unyielding faith in the principles of their religion and in the inexhaustible power of God. The depleted choir of Coventry Cathedral, standing in

week—how the clergy almost in a body, together with many teachers, have resigned in protest against aggressor domination. This action has been taken in the face of the possible privations and horrors of the concentration camp. If the full story could be given, it would probably sound a good deal like a chapter from the modern acts of apostles. What these courageous men did we are encouraged to believe would be done elsewhere under similar conditions.

Likewise, there are evidences of superb courage in the experiences of every-day living, courage in facing the loneliness of separation and in meeting the test of broken health and defeated plans and disappointed hopes. As we go into the homes and contact those families that are represented by young men in the armed forces of our country, we are made to know that not all the fortitude and heroism have been carried to the front. Now abideth courage.

Let us be reminded also that friendship and good-will have not vanished from the earth. In the intimate and personal relationships of life, love and devotion are with us still. The value of family life at its best has not depreciated, nor has the world upheaval taken away the worth of single friendship. Our neighbors and friends are still cordial and expressive of kindly good-will and those in business and professional life still find associates who believe in them and trust them. These intimate personal relation-

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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

## YOUTH FELLOWSHIP NEWS

Donald Goss reports that the regular June meeting of the North Little Rock-Levy Youth Fellowship was held Monday night, June 1st, at First Church. An impressive worship service with a Missions theme was led by Martha Helen Lewis. Special music was presented by Margaret Nell Webster, Zoe Anita Nelson, and Ruth Stewart. An inspiring talk was made by Pvt. Larry Kerans, an assistant chaplain at Camp Robinson, following which a Sacrificial Offering was made for the Seawall Mission.

At the business meeting a Constitution was adopted after much discussion, and the following officers for the next six months were elected:

President—Margaret Woodsmall.  
Counselor at Large—Mrs. W. M. Woodsmall.

First Vice President—Margaret Nell Webster.

Second Vice President—Wanda Shepherd.

Secretary—Eddie Jo Tanner.

Treasurer—Wilma Jean Phillips.

Program Chairman—Mary Etta Risher.

Historian—Donald Goss, Counselor, Rev. Allen D. Stewart.

Commission on Worship and Evangelism—Co-chairmen Martha Stewart, Dorothy Orne, Counselor Mrs. Myrtle Morton.

Commission on Community Service—Co-chairmen Frankie Dell Warden, Neal Lyons; Counselor, Mrs. J. F. Warden.

Commission on Recreation — Co-chairmen Joe Jack Vernon, Kathleen Pickens; Counselor, Abe Harrell.

Commission on World Friendship — Co-chairmen Nettie Jane Burns, Eugene Goss; Counselor, Margaret Smith.

Reporter for Local Papers — Zoe Anita Nelson.

Reporter for Arkansas Methodist — Donald Goss.

Following the business session a social hour was held.

The Youth Fellowship of the Walnut Ridge Methodist Church, under the direction of Miss Selma Harkey and Mr. Clarence Jung, counselors and the Rev. R. E. L. Bearde, Jr., pastor, has carried on an active program during the past months in worship, study and recreation. During the winter the pastor invited the group to the parsonage on several Sunday nights following services for a fellowship hour. Chess and backgammon contests were held. Recorded music was studied on several evenings and one night Miss Betty Douglas, Lawrence County librarian led an interest group in "What to read this summer."

On the night of May 7th Rev. Wm. Bray conducted an astronomy hour from the roof of the church. About 50 were present. The Walnut Ridge fellowship will entertain a Youth Caravan the week of July 13-19. On last Thursday night 25 members of the group went to the State Park near Walcott where, following a swim and picnic, a worship service was held in the natural amphitheater which was a dedication for summer activities.

Several have enrolled for summer camps and assemblies.

## TRUMPETS AT DAWN

By ALVIN BRADFORD

Donald Curloss Peattie, that very fascinating and illuminating writer in the field of the natural science, once said that,

"Destiny is seldom recognized until it has changed its name to history."

Today youth, the world over, is being forced to lay aside their long cherished plans of constructive living and wield the instruments of destruction. Many of these youth will fail to ground their personal plans in the brave new world that will stagger up and on—out of this bath of blood and tears, and their mental suffering will surpass the suffering of the flesh. And history will go on repeating itself until man has sense enough to take its verdict and sit in council rather than tear each other to pieces.

When history has safely tucked away in mouldering volumes the years that have been allotted to this generation of youth—shall the youth of the future find within its pages anything of aspiration and courage—of good-will and understanding, or shall those pages tell only a story of distrust, suspicion, prejudice and hostility? What shall history say was the destiny of youth today?

Today the efforts of youth can lie in two directions. Either we can be a member of the wrecking crew which is sweeping across the world or we can become a member of the construction gang and step out to build a better world and alleviate the results of the wrecking crew.

There were once two men traveling in the Pyrennes. One of them was a newcomer to Spain and particularly the Pyrennes—the other traveler was on familiar ground—the towering peaks were old acquaintances.

One evening they encamped on the extent of a beautiful table land high among the towering peaks. After cooking their evening meal they set up their shelter for the oncoming darkness—both of them bedded for the night in their little tent. As morning approached the newcomer awoke with a start. A strong wind was blowing across the plateau and carrying with it fragments of mountain vegetation and its force sent small rocks rolling and bouncing about the tent. The tent tugged at its moorings and it seemed that almost any minute it would be blown away. The newcomer frantically shook his fellow traveler and in an excited voice related to him the circumstances. Whereupon his companion in a calm voice, said: "This is the way the Dawn comes to the Pyrennes."

This is the way the dawn comes to the Pyrennes. The greatest need of this chaotic and disorganized era is light and the greatest coward is the one that doesn't dare face the darkness in his own life.

We need today, more than ever, horizon lifters—those who dare to think new thoughts. Our bark of life is in strange waters. New social horizons lie ahead. New coastlines in mental thinking will have to be charted. New trails will have to be blazed. We must boldly and openly cut our moorings and launch ourselves in full sail, with courage and with fine determination into these new waters. Today as never before we have a chance to build the right kind of a world. As in any major crisis period—today many social patterns are fast breaking up. Other patterns will surely take their place. What sort of patterns will they be. As never before:

"Here between YOUR hands the LIMP earth lies  
So it will lie, till you  
Give your living up  
To be a life for it."

Somewhere in Belgium there exists a small village called Minnengate. During the last world war thousands of British boys passed through this village and beyond to death and destruction. About two hundred years ago—to be exact the evening of the 24th of May, 1738, a man by the name of John Wesley walked rather reluctantly, into a little London side street named Aldersgate to be with a gathering of friends and before the evening was over in his own words—his heart was strangely warm. That night John Wesley walked into a life more abundant.

Today the world stands between two choices—on the one hand we have Minnengate, the symbol of death and destruction—and on the other hand we have Aldersgate, the symbol of life more abundant. Minnengate or Aldersgate—the wrecking crew or the construction gang—which shall it be?

Raphael in Milton's immortal epic was sent from paradise to the earth and when asked what he missed most of all in his earthly sojourn from paradise said that most of all he missed the trumpets at dawn. Out of the chaos about us rings the thrilling call of service. The clarion call of youth, *The Trumpets At Dawn!*

## WITH METHODIST YOUTH

By Harvey Seifert

"Everywhere youth groups are setting up programs of service for their fellow young people who are leaving home for military camps or defense industries.

"Many arrange 'send off' parties or provide for each one leaving a suitable gift, such as a New Testament or a book of devotional readings. Often young people write the chaplain or the church to which the boy is going. Introduction cards are being provided by the Woman's Society of Christian Service from their literature headquarters.

"Corresponding with those in service is important. Some groups have organized 'pen clubs' and regularly publish the names and addresses of those who are away. One imaginative youth organization sent phonograph recordings of group singing and spoken personal greetings. Frequent remembrance is possibly by sending church bulletins, youth periodicals, devotional materials, magazines and books, and recreational equipment.

"In numerous localities young people are providing special recreational opportunities, ranging from entertainment for a single evening to club rooms open during the entire week or for the weekend.

"Of course, young people include in their fellowship both those who enter military service and those who, true to sincere convictions, take the conscientious objector's position. As the Methodist Church officially stands by both and as the United States Government has provided for both, so do Methodist young people seek to serve both groups alike.

"Many of the suggestions made above apply also to conscientious objectors in Civilian Public Service Camps. In addition there is another very important service needed by them. Since objectors doing work of national importance under civilian control are not paid by the Government as are men in military camps, their expenses in most cases must be paid by themselves or interested religious groups."

Your interest manifested through letters, cards, bulletins, and gifts count for more than you can imagine. So help your friends in the armed service by keeping in touch with them.

## ABOUT YOUR WRITER

Pvt. Alvin Bradford up until the time he was drafted was working towards a Ph. D. degree at the University of Texas. He was doing special research work with respect to the social factors which develop personality. He is particularly interested in the problem of adjustment and mental hygiene and is a member of the Alpha Kappa Delta honorary Sociological fraternity. At present he is stationed at Camp Robinson and is a faithful member and worker in the Young People's Department of First Methodist Church, Little Rock, Arkansas.

Alvin comes from a Christian home. His father, the late Reverend A. P. Bradford, was a Methodist minister and his mother was recently presented with a life membership key by the Woman's Society of Christian Service. —H. O. E.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### THE LOST KEY

By Elizabeth Guilfoile

"Oh—oh—oh!" wailed Bettie.

"Oh—ow—ow!" sobbed Sue.

"Hello, Twirmies, what is the matter?" asked the traffic officer as the two little girls bumped right into him. Each had her two dimpled fists in her two bright eyes, so they could not see anything even as big as a traffic officer. But they stopped crying long enough to answer.

"We're not twins. I am a year older than Betty," explained Sue, "and oh—oh—oh, did you see our key?"

"Why bless your hearts! Is that all you are crying about?"

"But we can't get into our house," sobbed Betty, "and we haven't had our lunch, and we want our key—ey—ey."

"Where is your mother?" asked the officer.

"She has gone to see our grandmother who is sick in the hospital. And we can't get in and we haven't had our lunch. Ow—ow—ow," and Sue began all over again.

Just then the traffic officer had to turn around to keep a bicycle from running over an automobile, and Betty and Sue ran on down the street to the grocery. They had stopped there on the way to school to leave their mother's order.

"Why, Twins, what in the world?" said good Mrs. Gregory.

"We're not twins. I'm a year younger than Sue," wailed Betty, "and we've lost our key—ey—ey."

"Well, well, well," said Mrs. Gregory, "that isn't so bad. I suppose you left it at school."

"Oh!" cried Betty.

"Oh!" cried Sue.

Seizing each other's hands, they ran as hard as they could go back to the big school building. All the other children had gone home. Sue looked in her desk and Betty looked in her desk. But the key was not there.

Then they began to cry again at the top of their voices. Their teacher, Miss Graham, heard them, and came in from the teachers' room.

"Betty and Sue, what are you crying about?" she asked.

"We've lost our key—ey—ey," wailed Betty.

"And we haven't had our lunch," sobbed Sue.

"We went home and looked under the flower pot."

"We went back to the grocery."

"And we looked in our desks."

"Now, Betty and Sue," said Miss Graham, "that isn't anything to cry about. Go wash your faces and then come back and have lunch with me."

They went to the washroom. When they came back, Miss Graham had two white paper napkins spread on their desks. There were two bottles of milk the janitor had brought up from the milk station. There was a straw in each bottle, and there was a whole box of fresh crackers.

Miss Graham sat down and ate some crackers, too. Soon Betty and Sue began to feel better. By and by they laughed a little about the



## MY FOLKS

*I think my folks are very queer—  
You'd be surprised at things I hear.  
Sometimes it seems I'm very small,  
And then again I'm big and tall.*

*At night I tease to stay up late,  
But mother says: "No, no, it's eight.  
Go right upstairs; and hurry, too.  
Indeed—a little boy like you!"  
At six next morning, from the hall,  
She wakes me with this funny call:*

*"Come, come, get up; and hurry, too.  
For shame—great big boy like you!"*

*When through the night, I grow so  
fast,*

*How very strange it doesn't last!  
I shrink and shrink till eight, and  
then*

*I'm just a little boy again.*

—Anne Porter Johnson,  
in Harper's Magazine.

lost key. They told Miss Graham how they would climb the post of the veranda and get into the bathroom after school. They must have the door open before their mother got home, for she would feel very bad if they were all locked out.

Betty and Sue would not have believed they could have eaten so many crackers. And never before did they drink a whole bottle of milk apiece.

Presently Sue got up to shake the crumbs out of her pockets. She always got crumbs in her pockets.

"Oh, Sue look!" cried Betty.

"Why, here it is," exclaimed Sue, as the key fell clattering into the waste basket.

Then Sue and Betty and Miss Graham all laughed.

"The very next time we lose anything we will look in our pockets for it," declared Betty and Sue.—In Ex.

## THE ONE WHO WOULDN'T FUSS

Mrs. Peter Marshall was running some tucks on her machine, and every time she got to the end of a tuck she stopped to fasten off her thread. And while the machine was silent she kept hearing a little voice below her window, talking in loud, angry tones.

"You are just horrid," said the voice, "I don't love you a bit."

And another time: "You are just as ugly as you can be—so there!" And about the end of the sixth tuck: "I've a great mind to knock you in the head."

"Dear me—dear me!" exclaimed Mrs. Peter Marshall, "who in the world can this be that Daisy Bell is quarreling with? I must call her in."

But when she put her head out of the window and called, "Daisy—Daisy Bell," a smiling little face looked up through the leafy bushes. "Who is that with you, daughter?" asked the mother.

"Nobody, mother dear, except Peggy-from-Paris," answered Daisy Bell, holding up her best doll. "I

have been trying to get up a quarrel with her, but she won't say a word, and you just can't keep on fussing with a body who won't answer back."

"No, thank goodness, you can't," laughed Mrs. Peter Marshall.

Another day the lady was writing a letter on the porch, but this time she was disturbed by the same sounds as before, only today somebody was answering back. Daisy Bell and her brother Wilfred were fussing over a croquet game.

"Come here, daughter, just a minute," said Mrs. Peter Marshall; "I want to ask a favor of you."

The little girl came at once to her mother's side, and listened to something whispered into her small, pink ear. "Will you try it?" asked the mother, kissing Daisy Bell's cheek.

The little croquet-player nodded and ran back to strike her ball. After that there was no more fussing.

Would you like to know what Mrs. Peter Marshall whispered in the small pink ear? I will tell you: "Try Peggy-from-Paris's plan for not fussing!"—Western Recorder.

## WHAT TO DO ON A RAINY DAY

On a rainy day, when everything is dull and dreary and there is nothing to do, get a piece of paper, fold in the middle, and then fold again; cut it into blocks, and on each one write something like this: "Help mother," "Make the beds," "Draw," "Read," "Rock little baby sister," "Read to grandfather," etc. Then turn the slips face down and shuffle, draw one and do what it says. Sometimes you will be surprised. This will keep you busy for a long while.—The Delineator.

Three-year-old Nancy was a radio fan. Nancy listened with rapt attention to everything music, speeches, and station announcements. One night she paused for a moment and then said, "Tomorrow night at this same time there will be another prayer."—Ex.

## BOYS AND GIRLS OF OTHER LANDS

### HOW THEY TOLD THE TIME IN CHINA

By Frances Margaret Fox

One day when Uncle Jack came visiting he said to the children, "What became of your Chinese clock?"

The children stared at first; then they laughed, because Uncle Jack was fond of jokes and they wondered what he was thinking about.

"You used to have a Chinese clock," Uncle Jack went on; "she drank milk from a saucer and said 'mauiow, maiow'."

"You mean our cat!" said the children.

"Certainly," answered Uncle Jack; "cats were always used for clocks in China. You can always tell the time if you own a cat."

In came the cat stepping high, as usual.

"Now," said Uncle Jack, "what time is it by the clock on the mantel?"

Straightway the clock struck twelve times.

"It must be noon then, according to the cat," Uncle Jack went on.

"Our cat doesn't look much like a clock," said one of the children, "and I don't see how the Chinese can use cats for clocks."

"Look at your cat's eyes," advised Uncle Jack. "It is noon now. At noon, the pupil of a cat's eyes, the world over will be only an up-and-down slit. Later in the day the slit will widen, until at midnight the pupils of her eyes will be round as saucers. As the daylight comes the pupils of her eyes will have grown narrower and narrower, until just at noon when the light is brightest her pupils will look like narrow slits again."

All the rest of the day the merry children asked the cat to tell to them the time, just as if they were little children of China in the long ago, when cats were the only clocks.—Selected.

## JUST FOR FUN

"But Betty dear," admonished her mother, "you're not getting all the peelings off the potatoes."

"Yes I am, mother," replied Betty,—"all except in the dimples."—Ex.

\* \* \*

Herbert, aged eight, answered a question of his teacher's one day by saying "Yep" for yes.

The teacher handed him a dictionary and told him to see if he could find the word "Yep."

Looking at her in a puzzled manner, Herbert replied, "Nope."—Ex.

\* \* \*

Tommie—"Grandma, if I was invited to eat to dinner some place, should I cut pie with a fork?"

Grandma—"Yes, indeed, Tommie."

Tommie—"You haven't got a pie around the house that I could practice on, have you, grandma?"—The Congregationalist.



# Methodist Women Consider World Problems

By W. W. REID

**M**ORE than 3,000 representatives of the Women's Division of Christian Service of the Board of Missions and Church Extension of the Methodist Church met in Columbus, Ohio, May 19-22, in the first "Assembly" of the Division since the organization of the "new" Church. About one-third were officially elected delegates, attending from almost every state in the Union.

The Assembly heard addresses by experts, covering practically every phase of activity of the Division, considered these topics in four commissions, and then by unanimous actions pledged itself to the carrying of these findings into action in the local societies. Mrs. J. D. Bragg, of St. Louis, president of the Division, was in the chair at the opening and business sessions, and other sessions were presided over by the vice-presidents: Mrs. J. W. Mills of Texas, Mrs. Albert E. Beebe of New York, Mrs. Fred C. Reynolds of Maryland, and Mrs. James Oldshue of Illinois.

"We think, with justifiable pride, of the more than 25,000 organizations of our Woman's Society of Christian Service, of its million and a quarter members, of the related organizations of employed women, student fellowships, groups of young women, girls and children," said Mrs. Bragg in her opening address. "We think of the millions of dollars which we raise annually for the work of the Society throughout the world; of the thousands of whom we minister through many types of service; of the scores of homes, hospitals and schools sacred in their service of care and training; of the churches, parsonages and community activities made possible through hours of diligent toil. Now in this day of united strength, we should create new approaches to what seem to be old problems—many of which become more acute because of present world conditions.

"The social situations growing out of the flood of liquor; which at times seems almost to engulf us in this country, require more vigorous action than we have thus far been able to command. . . . The rapidly shifting scene reveals crowded defense areas, racial tensions increasing all too rapidly, class distinctions and religious bigotry—all immediate and major problems. We realize if these are allowed to go unchecked, no race or religion will go unharmed—all will suffer together. . . . Unparalleled opportunities open before us in foreign fields. We have only touched the fringes of the recommendations of recent world conferences as they pointed the way along every line of Christian advance."

"To Serve the Present Age" was the keynote message of Bishop Arthur J. Moore, president of the Board of Missions and Church Extension.

"The work of the church both at home and overseas must be kept going, not simply out of loyalty to something established, but because God has a plan and a purpose for the world," asserted Bishop Moore.

## Liquor, Milk and Peace

"Three resolutions adopted on recommendation of the Committee on Reference and the Commission on World Citizenship, are of more than passing interest as bearing on immediate problems in the United States and the world.

On the liquor vs. milk, tire issue, they said: "As one means of safeguarding the physical and moral wellbeing of the nation, we recommend that the Methodist Woman's Assembly protest to the President of the United States the present priorities on tires, which force the curtailment of retail milk delivery while permitting the unlimited distribution of beers, wines, and liquors by wholesale dealers."

Requesting representation at the peace conference when this war is concluded, the Assembly voted:

"Whereas, Peace conferences following war between nations have been, in effect, treaties of revenge against the vanquished and economic aggrandizement to the victors, instead of peace treaties in deed and in reality; and

"Whereas, Modern war increasingly enlists

women in one form or another of military preparation and activity; and

"Whereas, Women have not been admitted as delegates to the peace conferences through the ages; and

"Whereas Women by nature are more concerned with human rights than with economic gain;

"Therefore, be it resolved that we seek the cooperation of similar organizations in the United States of North America, and other countries in requesting representation of women at the peace conference.

"Furthermore, be it resolved, that if such representation is denied, an advisory peace con-



MRS. J. D. BRAGG, President  
of Woman's Division of Christian Service

ference made up solely of women be held simultaneously with and in the same city of the peace conference."

## Methodist Women and Evangelism

Dr. Thomas Elsa Jones, president of Fisk University, gave the keynote address on the imperative place that evangelism must hold in modern education and in the new world that is emerging from the breaking up of modern civilization. His theme was continued in addresses by Miss Julia Reid of the Wesley Community House, San Antonio; Miss Cora Lee Glenn, a deaconess, Bassett, Virginia; and by Miss Kate Cooper, a missionary and ordained minister of the Korean Methodist Church.

The Commission on Evangelism recommended that "Each Woman's Society of Christian Service venture to become a vital 'Colony of the Kingdom of God,' bearing the marks of Christ and demonstrating to the world in this religious crisis a group following wholly committed to Him."

## Methodist Women and Social Welfare

"We can accept with gladness the rationing of sugar and gasoline, and all needful measures for the equitable distribution of the necessities of life," said Miss Katherine Lenroot, secretary of the Children's Bureau of the U. S. Department of Labor, who spoke on "The Citizen's Responsibility for Meeting the Needs of Children in War and Peace." "But we cannot afford to squander the health or the potentialities for personal development of our children, for to them we look to carry on the world which is to be—that world for which no sacrifice is too dear."

Both as a war-time responsibility and as stepping stones to our future—and to theirs—we call upon citizens, young and old, to join together to: guard children from injury in danger zones; protect children from neglect, exploitation, and undue strain in defense areas; strengthen the home life of children whose parents are mobilized for war or war produc-

tion; conserve, equip, and free children of every race and creed to take their part in democracy."

## Methodist Women and World Citizenship

Speaking from missionary experience in both Europe and the Orient, Bishop Edwin F. Lee, of Singapore and Manila, told the Assembly that Japanese control of the masses in India and China would be a more severe disaster for the world than even Nazi control of Europe.

From Mrs. Arthur Brin, of Minneapolis, a director of the National Council of Jewish Women, came the warning that America must be educated now for eventual participation in world government.

In discussing how Methodist women can help make economic democracy, the Commission on World Citizenship made these suggestions: "Seek to arrive in our own local groups at an understanding of the basic principles underlying economic democracy; back our opinions by our votes and our influence as individuals and as groups; begin by studying the economic problems of our own communities and seeking to bring Christian principles to bear upon them; study practical proposals being made in England today along lines of economic reconstruction."

As for the place of Methodist women in promoting world reconstruction both before and after peace concludes the present war, the Commission suggested: "Recognize the importance of local church groups as the beginning points of much thinking and activity which has, or can have, world significance. Seek to unify the program and activities of various groups in the local community working on these and related problems. In so far as possible, support and participate in the World Council of Churches or any similar movement which will make possible a channel through which the Christian Churches may make a united approach to world peace."

Among the leaders of the devotional services were Dr. Frank Laubach of the Philippines, Bishop Ralph S. Cushman, Bishop William C. Martin, Bishop James C. Baker, and Dr. Hugh Stuntz of Scarritt College. Bishops H. Lester Smith and Robert E. Jones conducted the communion services. A special program of the World Federation of Methodist Women, an evening devoted to a youth program with Dr. Harvey Seifert as the principal speaker, and a sacrificial supper, the proceeds of which is to be used for children in defense and war areas, were other features of a full and stimulating four-day program.

## THE PASTOR DID NOT CALL

There was serious illness in one of the families of the church. The members notified the employer that the sick one could not get to the office. They phoned the druggist about the medicine. They called the doctor, and he came over on the way back from the hospital. They even told the newspaper and had a little news item published. But they did not call the preacher. He was supposed to get his information by some means of divination. They expected someone to tell him, and no one did.

When he did not call, the members of the family became very much hurt. In fact, they complained that the pastor did not call, and someone even suggested that "all he is interested in is your money."

Now the moral of this little tale is that, if the doctor is supposed to be notified, and if the nurse is supposed to be called, and if other people are to be told, it is only fair that the pastor be treated in the same way.—The Christian Advocate.

Wars have a way of going on in destruction and death. God's way of peace is through the generations that have from childhood been taught the ways of peace and good-will and not to "War any more."—Michigan Christian Advocate.

## ARKANSAS METHODIST FINANCIAL STATEMENT

## FOR APRIL

Balance April 1.....	\$5,098.60
Cash Receipts.....	
Advertising.....	\$ 319.74
Subscriptions.....	346.12
Conference Collections:	
Little Rock Conference.....	99.46
North Arkansas Conference.....	200.00
Rents.....	150.50
Miscellaneous.....	4.35
Total Receipts.....	\$1,120.17
GRAND TOTAL.....	\$6,218.77
Cash Disbursements.....	
Salaries.....	\$ 350.00
Advertising Expense.....	40.00
Office Expense.....	69.90
Postage.....	105.00
Printing.....	1,025.87
Utilities.....	79.00
Taxes.....	43.92
Insurance.....	101.22
Total Disbursements.....	\$1,814.91
Balances April 30:	
Balance in Bank.....	\$4,391.69
Cash on Hand.....	12.17
GRAND TOTAL.....	\$6,218.77
Bills payable none.	

## FOR MAY

Balance May 1.....	\$4,403.86
Cash Receipts.....	
Advertising.....	130.49
Subscriptions.....	292.16
Conference Collections:	
Little Rock Conference.....	425.00
Rents.....	164.00
Miscellaneous.....	12.07
Total Receipts.....	\$1,023.72
GRAND TOTAL.....	\$5,427.58
Cash Disbursements.....	
Salaries.....	\$ 375.00
Advertising Expense.....	24.63
Office Expense.....	84.28
Postage.....	95.00
Printing.....	1,280.04
Utilities.....	58.19
Building Improvements.....	19.63
House Rent.....	40.00
Miscellaneous.....	18.36
Total Disbursements.....	\$1,995.13
Balances May 30:	
Balance in Bank.....	\$3,431.95
Cash on Hand.....	.50
GRAND TOTAL.....	\$5,427.58
Bills payable none.	
—E. T. Wayland, Business Mgr.	

## A LETTER FROM CHAPLAIN SEWELL

It was my happy privilege to come into the armed service December 2, 1941, just five days later the treacherous Pearl Harbor catastrophe shook continental America—even the world, including the masses of Japanese, other than their war lords.

I deem it a great privilege to be the representative of the church of my Christ in carrying the gospel with our boys wherever they shall go. Many are the things a chaplain may do for the men. Christ does not approve war but he does give the beautiful picture of the Good Samaritan. Any sacrifice I may make will be too little for as courageous men as ours who march into combat.

Our chapel is filled to capacity each Sunday. Chaplain Willie Arnold whose chapel is only two blocks away told me just yesterday that he was having the same joy of preaching to a chapel full of earnest listeners.

One Sunday morning it was my happy privilege to receive a wife of one of our officers from a Baptist church of Georgia into the Methodist church of Mississippi, and the transaction took place "deep in the heart of Texas." We are only approximately twenty miles from the geographical center of this truly great state. Every week men confess Christ and join some church.

On the fifth Sunday of March we tried our first public communion service. A Christian, a Presbyterian and a Methodist conducted the service. It was my privilege to bring the message, after which men came to kneel at the altar in remembrance of the Christ. A Catholic was there. I never saw a more beautiful service.

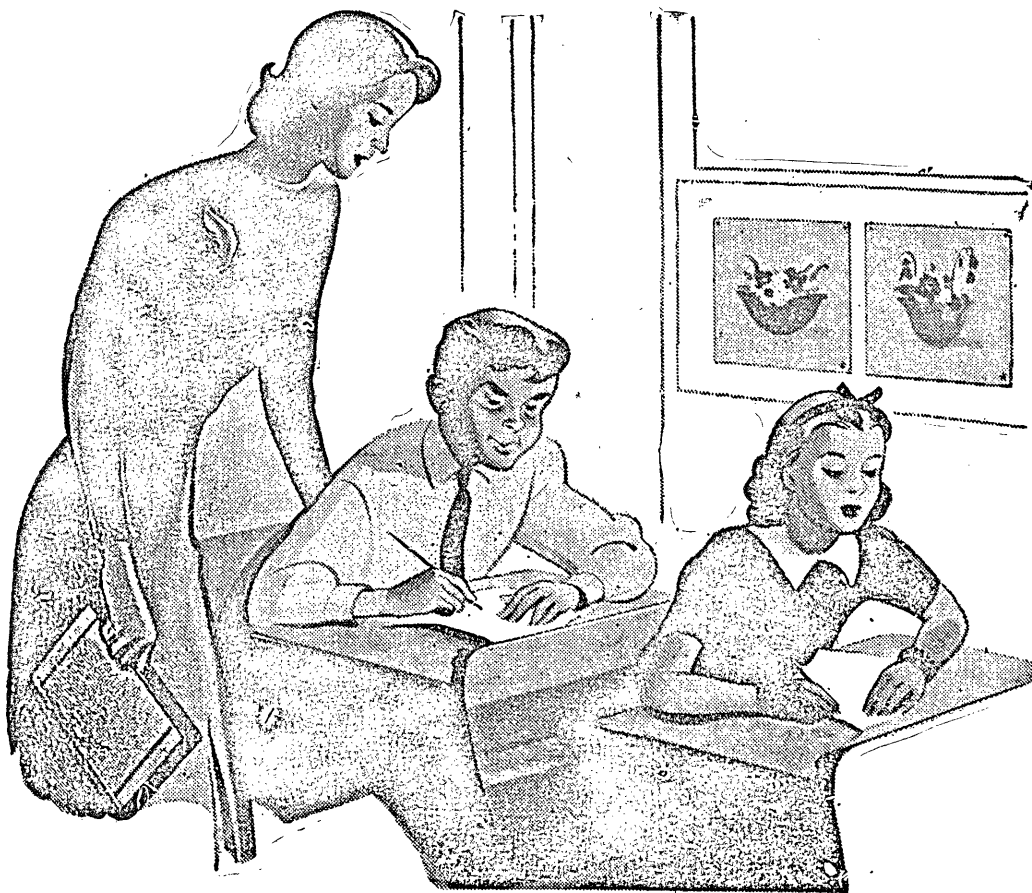
The sad part was that men rose from that sacred altar who must go out and kill human beings just because Satan is loose in the world and chaotic conditions exist. Why? I fear because too often too many

of us ministers, our congregations, Christians, the salt of the earth, have been filled with greed and selfishness for places on official boards, better appointments, etc., when we should have been filled

with "the love of Christ which constraineth."

Had a pleasant visit with Bro. Leland Clegg and his District brotherhood a few days ago.—James R. Sewell, Camp Bowie, Texas.

# what is America fighting for?



## Freedom of Education!

### ONE OF THE ESSENTIALS OF A DEMOCRACY



Of all of the essentials of a Democracy one of the most important is the right of every boy and girl to an education—untainted and untrammelled.

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Can this freedom work? It has worked—since 1776!

Today, Americans are the most literate people in the world—enjoying the world's highest standard of living, thanks to education, sacrifice, individual enterprise, the will to work, and full confidence in the fairness of one's neighbor.

That's what America is fighting for. With these incentives we cannot fail.

*Our No. 1 Job . . . Help Win the War*

BUY ALL THE WAR SAVINGS STAMPS AND BONDS YOU POSSIBLY CAN!

## ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS



### SERVICE FLAG DEDICATED BY MENA METHODISTS

In a very beautiful candlelight service, the Mena Church devoted the evening service of Sunday, May 31, to the Methodist men of the Church now in service and dedicated the service flag.

The service flag made by a committee composed of Mrs. C. R. Shields, Miss Holly Harshman and Miss Louise Durham, was unveiled at the service, and was greatly admired. The blue stars of the flag each represents a man in service. Each of these men had been given a number to correspond to the star in the flag, and should they be wounded, the blue star will be replaced by a silver one. Should they be killed a gold star would take the place of the present star.

A very beautiful part of the service was the calling of the roll of the service men by Rev. C. Ray Hozendorf, pastor, and as each name was called some little boy or girl placed a lighted taper on chancel rail. In a number of cases, the son, daughter, brother or sister of the man in service bore his particular candle to the altar.

There are 53 men listed in service of Mena Methodist families.

The handling of the candle lighting ceremony was under the direction of Miss Iona Golden, who directed the procession of the children.

Mr. J. C. McKee provided the candle holders. —D. D. Clement, reporter.

Better is a handful with quietness than both the hands full with travail and vexation of spirit.—Solomon.

### ARKANSAS METHODIST ORPHANAGE 1610 Elm Street

During the week I have had the pleasure of attending for part of the time the Pastors School at Conway. I met numbers of the brethren and enjoyed the visit very much. I have been disappointed at not having been able to be there more of the time but circumstances connected with my work at home, orphanage, have engaged most of my time.

Everything that we use at the home has gone up and the expenses have multiplied until it takes more money to run now than ever before since I have been connected with it.

Common knowledge confirms the fact that the heart is the most vital organ of the human body. Seriously wound that organ and the whole body becomes incapacitated, so I find myself praying that the hearts of our people may be kept pure and wide-open for the disposition of love and charity towards those whom we have accepted and are trying to rear.

I wonder sometimes why more people in our Church do not remember us in their wills and help us to make permanent the institution that is closest to our hearts. We love these precious children and have struggled to make ours a Children's Home leaving off the word orphan and I believe the children feel that it is their home.

A few days ago I received a check from Tennessee for the Home. People who read the Methodist occasionally remember us with a check. This leads me to say again that we cannot do a greater work

for the people than to place the Arkansas Methodist in every home—it is a good paper.

Everything is getting along well at the Orphanage and it stands first with a great many people. If you have not been liberal in your gifts begin now and help us all you can. I am doing my best and will continue to do so as long as I am connected with the institution. —James Thomas, Supt.

### ARKANSAS METHODIST ORPHANAGE

The following contributions of money have been received at the Home since April 1st for use of the children whom these groups sponsor: \$10.00, Virginia Howell Class, Asbury; \$10.00, Woman's Bible Class, Carlisle Methodist Church; \$8.00, Young Business Women, Pulaski Heights Church; \$5.00, McDonald-Streepy Class, Pulaski Heights Church; \$5.00, Character Builders Class, First Church, Magnolia; \$5.00, Queen Esther Class, First Church, Magnolia; \$5.00, Wesleyan Service Guild, McGehee; \$2.75 for curtains, Circle 3, Winfield Church; \$3.00 and a day of mending, Circle 5, Pulaski Heights Church. Besides the above collections of money we have received the following supplies: 30 prs. socks and a large collection of new and used underwear, Young Married Women's Circle, Winfield. This Circle gave each child a large decorated chocolate egg with his name, for Easter. The Sunshine Class of First Church, Little Rock, gave eggs, dye, candy, prizes for the annual Easter Egg hunt. Mrs. J. S. Dickerson, Little Rock, two lovely silk dresses; Mrs. W. H. Tracy, Little Rock, a large collection of good used clothing; Pulman Heights Church, Hot Springs, 25 pounds sugar; M. J. Pruniski, North Little Rock, 25 lbs. candy; Rev. Mr. Virgil Keeley, Gillette, a 25 lb. stick of candy; Mrs. Gus Ginocchio, Little Rock, a collection of books and games; Wesleyan Service Guild, Little Rock, 2 gallons ice cream; Esther Stephens, Jonesboro, collection clothing; Mrs. C. Howard, Little Rock, several pairs good wool knickers and several shirts; W. M. Fawcett, crate strawber-

ries; Mrs. K. Morford, Rowland, 7 qts. strawberries.

A most wonderful gift we have been using and enjoying for some time is the new 30-gallon Monel water heater. It is a beauty and has doubled the capacity of our hot water supply. How much this means only those who have known how short was our supply can appreciate. The purchase and installation of this new automatic heater was sponsored by the W. S. C. S., First Church, North Little Rock. They saw the need and set about at once to see that it was supplied. I was asked to withhold public announcement of this gift until it was paid for. It is for this reason I have waited so long to tell all of you who had any part in providing it how much we do appreciate this most generous gift.

Another school year has closed. Most of our children made very creditable records, some outstanding. We are very proud of the three girls who were members of the May graduating class, Senior High, and of those who will be in the summer classes. It is always a time for rejoicing when some of our number are able to accept positions and be self-sustaining, but it is also a time for sadness that they are leaving the Home. All you who are parents know how we feel.

Two of the graduate have nice positions here in Little Rock and the other expects to leave soon for California to join an aunt there. She hopes to secure work in California. Their friends and friends of the Home have been most generous with the graduates. They have had many gifts and other expressions of interest. One I especially want to mention was the gift of \$24.00 from the Wesleyan Service Guild and the Fidelis Class of Winfield Church. This money was to be divided equally among the graduates. The girls will individually acknowledge their gifts, but I want to add my word of appreciation for the interest shown in them.

The younger children are in Vacation Bible School for two weeks. Several of the older ones have gone away for visits with relatives and several others are working this summer. We shall do all we can to see that they all have a pleasant vacation.

For all your love and interest and the many gifts you send us I am deeply grateful.—Mrs. W. T. Lane, Matron.

# Christians, Attention!

The Initiative Petition Campaign  
Needs Your Help Now . . . Right Now!

Please Get "ON FIRE" For the Cause

Completed Petitions Should Be Returned To  
Anti-Saloon League, Little Rock, Ark.

BY JUNE 20th

Petitions Must Be In Our Hands Not Later Than  
JUNE 25th

WHEN PETITION IS COMPLETE MAIL IMMEDIATELY

### MISSION WORK IN UNALASKA

(The following letter was received by Miss Mildred Osment, Jonesboro, from Rev. J. Dean King, superintendent and pastor of the Unalaska Methodist Mission, Unalaska. Miss Osment has two brothers in the service who visited the Mission and asked that this letter be written to describe the work there.)

Dear Miss Osment: It has been my great pleasure to meet your two fine soldier brothers, among many other boys from Arkansas, and I am constantly in the process of developing that acquaintance, praying that these fine soldiers will get as much enjoyment and spiritual benefit from this friendship as I do.

Before most of these boys were born, I spent a summer in Arkansas and have had a tender spot in my heart for that state since those pleasant days. So this is like renewing former, almost forgotten acquaintance. Then I enjoy the boys for themselves, for they are mentally, physically, morally and spiritually above the average.

I am happy to be introduced to member of the Arkansas Woman's Society of Christian Service for just this last fall in New York City, I was hearing about the fine work that the Conference in Arkansas Methodism's W. S. C. S. were rendering in the name of our Lord and Master.

The boys suggest that they believe you would like some fresh, first hand information on the mission work here in Unalaska.

We have recently been transferred from the Woman's Home Missionary Society to the Board of Home Missions and Church Extension, the final agreements being signed in December, 1941, in New York City, which means we now look to the Church Extension Board for assistance in buildings and repairs and to the home mission board for salaries and running expenses.

Last summer we disposed of some land that the mission owned and have deposited with the Church Extension Board, \$18,000 toward a chapel in which to worship. Our present place of worship is a very disappointing place but some day, when the clouds clear away we will have a beautiful house of God. I hope that it will be soon enough that the boys from Arkansas can take back mental pictures of it to you loyal folks who will have a share in it.

Last year we were able to contribute \$500.00 to our own church expenses which means we are now learning to walk a little by ourselves. We hope we may be able to do as much this year as we did last.

Our church has been hurt by the project here. It has cost us more than half of our original membership which was natives. They have made more money than they ever dreamed of having and have gone out to the States or to other locations and are lost to us. It is true that many new people have recently come in-

to the community to work and some have allied themselves with the church, but they work such long, strenuous hours and the weather is usually difficult enough to discourage their church going.

Several groups of soldiers are organizing Bible study classes among themselves. It is a privilege to be able to help them keep their religious contacts. They certainly need the help and hope of a religious life here on the islands, with so many of them so far away from home for their first time and with so little help to find the abundant way of life.

Mothers, fathers, brothers, sisters, sweethearts, wives and friends who

want to do a big part of helping these brave soldiers, should take plenty of time out from a life that knows no hardships and sacrifices, to remember them in prayer and assist that prayer to be more effective by sending constant messages of love. Yes, they want news, even if news three or four weeks old does seem a little stale to us. The message that is always fresh and new to the soldiers is the one that is radiant with pride, confidence and sweet assurance that tender hearts reach out lovingly.

No other story for you—just a plea to do all the organizing you can, in terms of correspondence. Many boys need to hear from their

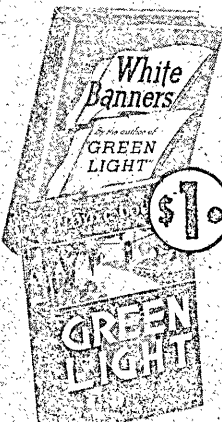
parents and loved ones more often. All the boys need to hear from their friends more often. Let us pray that we will not neglect them this year nor any time.

Yours in His service.—Rev. J. Dean King, Supt. and Pastor, Unalaska Methodist Mission, Unalaska, Alaska.


A good saying that is worth remembering is that one is never as good as he should be who does not strive to be better than he is.—Cumberland Presbyterian.

Sin remains the same in essence and results no matter what label you put upon it.—Ex.

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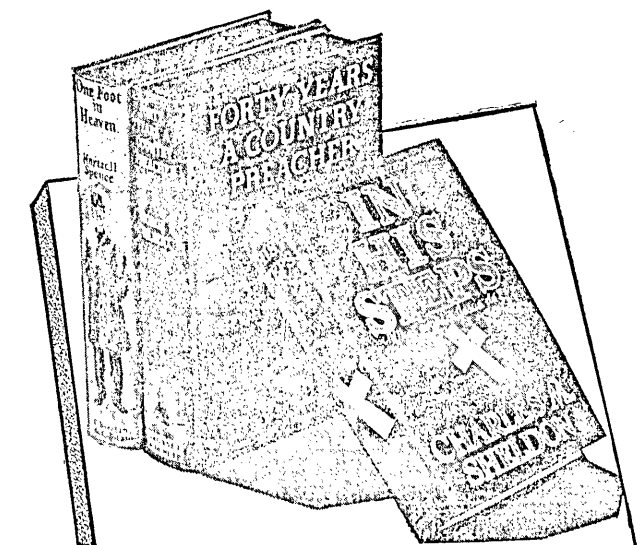
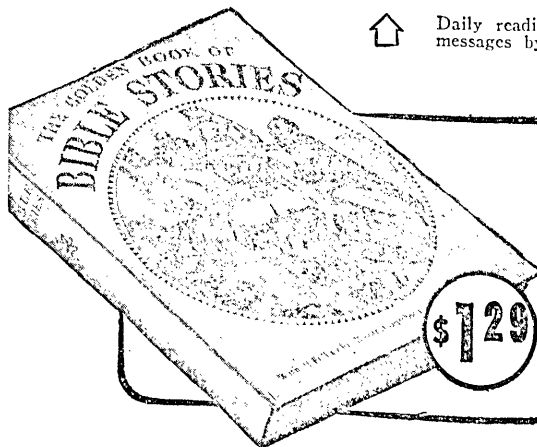
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**FAITH OF THE LITTLE SHEPHERD . . . Grace Adele Catherwood**  
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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## A DREAM COME TRUE

By Mrs. Eugene W. Potter

There are high moments in every great meeting when an entire audience is swept by a tide of emotion to the crest of an unforgettable inspiration. Such a moment was experienced in the meeting of the Assembly of the Woman's Division of Christian Service in Columbus, O., recently when all the deaconesses and missionaries present marched in a body to the platform of Memorial Hall and stood before an illumined cross. A colorful pageant it was, a veritable rainbow of hope in a darkened world. Standing thus, and singing "Lead On, O King Eternal," they presented a mighty challenge to the women of Methodism gathered there for the first meeting of their great Assembly. As one looked upon these Heralds of the Cross, many of whom had been witnesses unto the uttermost parts of the earth, one sensed anew the impact of the gospel upon the world, and heard across the centuries a voice calling, "Who will go for us, and whom shall we send?"

In his closing address to the Assembly Dr. Hugh C. Stuntz, vice-president of Scarritt College, made an impassioned plea for the consecration of young life to missionary service. Over and over he said to that group of women, "We want your daughters!" until the words became a refrain keeping time with the beating of our hearts, "We want your daughters!"

There is, perhaps, at some time in the life of every earnest young Christian a desire to do missionary work. Those who cherish this desire and nurture it until the dream becomes a reality discover a new dimension in life, a selflessness that makes them truly "workers together with God."

Virginia Echols has dreamed all her life of being a missionary. Like a beckoning star this ideal has enabled her to triumph over disappointments, discouragements and obstacles that would have deterred one less stout of heart. "This one thing I do" has been the ruling passion of her young life.

A good family background is a valuable asset. Virginia grew up in a fine Methodist home where the work of the church was as much a part of the family program as were the daily meals. Finishing high school, she attended Arkansas State College and during that first year in college decided definitely upon her life work.

Three years ago the women of the Jonesboro District chose her as their "District Daughter," and they have been looking forward with her to the time when she would be ready to enter Scarritt. Last spring she was graduated from State Teachers' College at Cape Girardeau, Mo., with a Bachelor of Arts degree in social science and English, with minors in foreign languages.

Her summers have been spent in Vacation Bible Schools and assisting in revival meetings. Her work experience includes teaching music, teaching school, and secretarial work. At present she is Church Secretary and Young People's Worker in First Church, Blytheville, Ark.

The Woman's Society of Christian Service of the North Arkansas Con-

Pray Ye therefore the Lord of the harvest, that He will send forth labourers into his harvest.—Matt. 9:38.



VIRGINIA ECHOLS

## WORKING WITH GOD

Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way;  
He has no tongues but our tongues  
To tell men how He died;  
He has no help but our help  
To bring them to His side.  
—ANNIE JOHNSON FLINT.

## AUGUSTA ENTERTAINS SEARCY DISTRICT

The Woman's Society of Christian Service, Searcy District, met May 26, at Augusta. The period of worship was opened with an organ prelude, "Be Still My Soul," by Sibelius, played by Mrs. Stacy. All joined in singing hymn 254. The District Superintendent, Rev. H. H. Griffin, led in prayer. Rev. S. O. Patty, pastor at Augusta, talked on the theme of the year, "For the Facing of This Hour." Mrs. W. B. Conner sang a solo, "Hold Thou My Hand."

Mrs. Friend extended a gracious welcome to the visitors, and Mrs. Hugh Garrett, Beebe, District Secretary, responded.

The business session was opened, Mrs. Hugh Garrett presiding.

Mrs. Lewis Smith's resignation as Zone Chairman was accepted. Re-

ference through its Mary A. Neill study grant is sending Virginia to Scarritt this year.

Asked why she chose to be a missionary, Virginia said, "First, because of a deep and compelling belief in Jesus Christ as the Savior of the world, and a hungering for others to know Him, and to become His disciples; Second, a realization that God in His goodness has bestowed upon me certain talents and abilities that fit me for the task, and that it is not only my privilege but my duty to answer His call; Third, an honest belief that the call to Christian service is the highest calling in the world."

We take great pride and pleasure in presenting to you—Virginia Echols!

She has been accepted by the Board of Missions and Church Extension for foreign service and assigned to China, with probabilities of assignment to another field until world conditions change.

ports from ten societies in the District were made. Mrs. Alfred Knox, who had just returned from the first national meeting the Woman's Division, reported concerning that session.

The afternoon session was opened with a group of Negro Spirituals played on the organ by Mrs. Stacy. Miss Amanda Dye, Searcy, sang a solo, "Those Golden Bells."

Rev. H. H. Griffin spoke to the Conference regarding Daily Vacation Bible Schools, urging each church to have at least one.

Mrs. Fulbright from the Publication Committee brought a report and made an appeal for more interest in the World Outlook and the Methodist Woman. She was assisted by Miss Hisely and Miss Martin of Searcy.

Several minutes were used for the "Question Box" at which time questions were asked concerning special work.

Mrs. R. E. Connell, newly elected Conference President, then brought a most helpful message in which she suggested for all Societies: Better Programs, Willingness to Serve, Systematic and Generous Giving, and Participation in all phases of the Work.

Mrs. Rufus Fitzhugh, a visitor, was introduced to the Conference and asked to speak, which she did most graciously.

The Augusta society, hostess to the meeting, was asked to stand and be recognized.

A discussion of the new official setup was led by Mrs. Connell. This resulted in the organization of the Searcy District Woman's Society of Christian Service, for which these additional officers were elected: President, Mrs. Tom Stanley, Augusta; Recording Secretary, Mrs. Harry King, Beebe.

An invitation from the Searcy Society was extended to the Conference to hold its first meeting of the

## PARAGOULD STUDY CLASS

The W. S. C. S. of Paragould conducted a four-days study course, April 28, 29, 30 and May 5, in the ladies' parlor that was decorated each afternoon with lovely cut flowers, arranged by Mrs. Frank Mack. The meetings were presided over by Mrs. Frank Cardwell, president of the society. "The Christian Imperative—Our Contribution to the World Order" was reviewed by Mrs. Heath Cowart.

Tuesday afternoon the first and second chapters were given. Mrs. Cowart was assisted by Mrs. Glen Curtis, using as her devotional, "Faith," Mrs. Ray Meriweather sang "There Is No East Nor West."

The second afternoon Mrs. Mollie Davies gave "The American Church and International Situation." The meeting was opened with singing "How Sweet the Name of Jesus Sounds." The devotion was given by Mrs. Elmer Hook, using "Love" as her subject. Then the third and fourth chapters of the book were reviewed. Thursday the meeting was opened by singing "The Beautiful Garden of Prayer." Mrs. L. D. Barfield used as her devotion, "Prayer," the fifth and sixth chapters being given, assisted by Mrs. Frank Cardwell, her topic being, "The United States and the World Nations" and Mrs. F. A. Poe, who discussed the "Alternative Anarchy." The following Tuesday the meeting was opened by singing "Blest Be The Tie." Mrs. John Mieser was devotional leader, using "Power" as her subject. Mrs. Cowart reviewed the seventh and eighth chapters, assisted by Mrs. Mabel Brady. Her subject was "World Peace and Christian Living." Mrs. A. G. Craver discussed the "Digging the Channels of Understanding." At the close of the session the Elizabeth Trice Circle served refreshments, carrying out the color scheme of red, white and blue. The serving was presided over by Mrs. Edgar Landrum. Our attendance was more than fifty percent, which was very gratifying to our study leader, Mrs. Franklin Wilbourne.

Our following-up project was a cash contribution to the China Relief Fund.—Mrs. Roy McLirkin.

new organization in Searcy. The invitation was accepted.

After the report of the Courtesy Committee, Mrs. Jimmerson conducted a short meditation service, and Rev. F. A. Lark pronounced the benediction.—Mrs. Harry King.

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North Arkansas Conference, Conway, Ark.

## LITTLE ROCK CONFERENCE NOTES

By Clem Baker

### District Leases Bus For Delegates To Assembly

The good news comes from the Camden District that our District Director, Rev. A. H. Freeman, assisted by Rev. W. R. Burks has leased a bus to bring the usual fine delegation from the district to the Young People's Assembly which opens at Hendrix Monday, June 22. Reports from other district directors and superintendents indicate that plans are being made to send good delegations. These reports are encouraging. We are looking forward to one of our best assemblies.

### Christian Adventure Assembly June 15-19

The Christian Christian Adventure Assembly for the Monticello and Fine Bluff Districts will open at Monticello A. & M. College next Monday, June 15 with Rev. Edward W. Harris as director and an unusually fine group of adult leaders in charge. The Monticello Assembly is the oldest Christian Adventure Assembly in Methodism. The interest and attendance has grown from year to year and it is expected that the 1942 session will be one of the best. Rev. Charles H. Giessen is registrar. All delegates should arrive early Monday afternoon in time to register, secure rooms and get adjusted before the opening meal Monday night.

### The Arkansas Pastors' School

The attendance at the first week of the Pastors' School was the largest in a number of years. Bishop Edgar Blake brought wonderfully helpful messages at the platform hour and all instructors were on hand with good classes. Dr. Russell Dicks concluded his work and will be succeeded this week by Dr. Arthur Hewitt of Vermont. We are looking forward to the coming of Bishop Selecman, Wednesday and Thursday. A delightful event the first week was the visit of Dr. Wm. K. Anderson of Nashville, Tenn., who brought a strong message and had a profitable meeting with the Board of Ministerial Training for both Conferences.

The tragic death of Rev. R. P. James, Rev. John C. Johnson, Mrs. R. O. Beck and her young son, together with the serious injury of Brother Beck saddened the hearts of all attending the school. The funeral of Mrs. Beck, held at Conway, was attended in a body by the ministers from the Pastors' School. It is expected that this week will show an even larger enrollment.

### Executive Committee of Conference Board of Education

The Executive Committee of the Board of Education with the district superintendents of the Conference met at the Pastors' School last week with our chairman, Rev. E. C. Rule, presiding. The purpose was to consider applications from young ministers desiring aid in attending college this fall. We are happy to report that as a result of the fine support of our February Special, the committee was able to grant each request for aid for the coming college year. The Treasurer's report revealed that our Board is in the best financial condition since its organization.

## THE SUPERINTENDENT'S CORNER

### SUPERINTENDENTS' CONFERENCE AT MT. SEQUOYAH

By CLEM BAKER

One of the most profitable conferences held at Mt. Sequoyah last year was the Superintendents' Conference. Plans have been made to hold a similar Conference this year beginning at noon Friday, July 17, and closing Sunday noon, July 19. All Church School Superintendents in the South Central Jurisdiction are invited to attend as delegates to this Conference. Mt. Sequoyah at Fayetteville, Arkansas, is a delightful place for a vacation in the summer. The program of the Conference will be inspiring and helpful. Superintendents will meet Superintendents from all over the Southwest. The exchange of experiences will be one of the most profitable features. We earnestly urge that all our Superintendents in Arkansas, if they can possibly do so, make their plans to attend this year. Who will be the first to write me that they can go?

## NORTH ARKANSAS CONFERENCE NEWS

By Ira A. Brumley

### Assemblies and Camps

The Conference is to have during June two camps and three assemblies:

Conway Christian Adventure Assembly, June 15-19.

Epworth Assembly for Seniors, Conway, June 15-19.

Camp Oquoyah, for Intermediates, Mt. Sequoyah, June 16-20.

Camp Sequoyah, for Seniors, Mt. Sequoyah, June 16-20.

Conference-Wide Youth Assembly, Conway, June 29-July 3.

The two intermediate programs are for persons of intermediate age and under fifteen. The Conway Senior Assembly, June 15-19, Camp Sequoyah, June 16-20, are for seniors 15-17. No persons under fifteen by June 19 are to enroll in either of these programs.

The Conference-Wide Youth Assembly is for young people, 17-23, and high school graduates even though they are only sixteen.

The cost of each will be \$5.00 for room and board. There will be a registration fee of \$1.00 for each of them, with the exception of the conference-wide assembly, which has a fee of \$2.00.

The price of text material is not included in the above named fees. But no text material should amount to more than 25 to 50 cents per person.

All attending either of the intermediate or senior programs are requested to bring with them health certificates. Each person must furnish own linens.

### Caravan Teams

The Conference is to have two Caravan Teams this summer.

Team Number One, Miss Gratchen Gates, Fort Smith, counselor, will visit the following churches:

Marianna, June 20-26; Earle, June 26-July 3; McCrory, July 4-10; Walnut Ridge, July 11-17; Rector, July 18-24; Osceola, July 25-31; Whitton, August 1-7.

Team Number Two, Mrs. William Bruce, Fort Smith, counselor, will visit the following churches:

Harrison, June 20-26; Cave City, June 26-July 3; Searcy, July 4-10; Washington Avenue, North Little Rock, July 11-17; Waldron, July 18-24; Gravelly Charge, July 25-31; Booneville, August 1-7.

Young people and their adult workers in churches near the churches having teams are welcomed to take part in the activities, but are urged to enter into the total program and not simply visit for one time.

### Adult Planning Conference

The Conference is to have a planning meeting for adult leaders, at Conway, July 7-9.

Miss Doris Dennison, of the Adult Department of the General Board of Education, will be the General Board representative.

The purpose of this conference is to plan the adult program of the Conference for the months that lie just ahead.

The program will begin on July 7, and close at noon, July 9. The cost will be \$3.00 for the period.

Any adult within the bounds of the Conference is welcomed to share in these days of planning together. Each local church should find some person to be sent, in order that the local church may get the values which such a conference offers.

### Worship and Evangelism

Rev. James Chandler, a second year student in School of Religion, Southern Methodist University, is to teach the course on Worship and Evangelism, a youth course, in twenty-four churches during the summer, as follows:

#### Helena District

Moro, June 14-16; Elaine, June 17-19; Wheatley, June 21-23; Clarendon, June 24-26; Vannale, June 28-30; Cherry Valley, July 1-3; Colt Circuit, July 5-7, July 8-10.

#### Paragould District

Moore's Chapel, July 12-14; Hardy, July 15-17; Marmaduke, July 19-21; Hoxie Charge, July 22-24; Nobel, July 26-28; St. Francis Charge, July 29-31; Greenway Charge, August 2-4; Five Oaks, August 5-7.

#### Ft. Smith District

Hay's Chapel, August 9-11; Grenade's Chapel, August 12-14; Bethel, August 16-18; East Van Buren, August 19-21; South Ft. Smith, August 23-25; Massard, August 26-28; Pioneer Memorial, August 30-Sept. 1; Scranton, Sept. 2-4.

Rev. and Mrs. T. C. Huff To Teach  
Rev. and Mrs. T. C. Huff, who have been in Dallas the past year, are to spend their summer in the

Conference. One or both will teach in each of the following churches:  
Paragould District: Imboden, June 14-17; Smithville, and Hoxie, June 18-22; Middlebrook, and Maynard, June 23-26; Pocahontas, June 28-July 1; Biggers, June 28-30; Pleasant Hill, July 1-3.

Batesville District: Cave City, July 5-8; Cushman, and Yellville, July 14-17; Calico Rock, July 19-22. One other date is yet to be arranged in the Batesville District.

Searcy District: Valley Springs, and Bellefonte, July 23-26; Gregory, and McClelland, July 31-August 3; Cotton Plant, August 4-7. One other date is to be arranged in Searcy District.

Conway District: Three dates are to be arranged in Conway District.

Ft. Smith District: Alma, and Mulberry, August 23-26; Ft. Smith, Second Church, August 27-31; Huntington, and Mansfield, September 1-4.

### Bible Conferences

Dr. J. T. Carlyon, School of Religion, Southern Methodist University, Dallas, will conduct twelve Bible Conferences in the territory of the Conference, as follows:

Bentonville, August 2-4; Siloam Springs, August 5-7; Greenwood, August 9-11; Ozark, August 12-14; Russellville, August 16-18; Clinton, August 19-21; Newport, August 23-25; Corning August 26-28; Piggott, August 30-Sept. 1; Blytheville, Sept. 2-4; Marked Tree, Sept. 6-8; Wynne, Sept. 9-11.

These Conferences are not only for the local churches where held, but for all interested persons who find it possible to attend.

Dr. Carlyon is one of our great Bible teachers. He has rendered excellent service through our Pastors' School, training schools, and Bible Conferences of former years.

## NOTICE TO DISTRICT SUPERINTENDENTS AND PASTORS

At the last session of the Little Rock Conference June 21st was set aside as the time for the offering for Hospitals and Homes or Golden Cross Sunday. This offering is just as binding as any other offering that was assessed upon the Conference and we ought to see that it is made on that Sunday. If you have been caring for this item otherwise, well and good.

Please take the offering and send it to Mr. C. E. Hayes, Little Rock, immediately so that the Board will be able to take care of the calls made upon it.

I want to thank you for what I know you will do in this matter. —H. B. Vaught, President Board Hospitals and Homes.

## A WORD CONCERNING INITIATIVE PETITIONS

Will you friends of the Drys who are circulating the Initiative Petitions please have them filled out and sent in to Clyde C. Coulter, 244 Donaghey Building, Little Rock, at once? It costs a lot of money and much time to place these petitions in your hands, so do not fail us but send them in filled out in full as quickly as possible. Thanks to you. —S. M. Yancey, president Anti-Saloon League of Arkansas.



# THE LAYMAN'S PAGE

A. J. SHIREY, Editor



## POETS' CORNER

### MAGDALENE

A vassal slave of human frame,  
I cringe beneath the weakness of  
my better self.  
I stand amazed, distraught,  
At selfish nature that betrays,  
Our little shrunken souls,  
That seem so dead to shame.  
Yet now I kneel before the One  
Who has the power to say,  
"Thy sins that were so many,  
Are forgiven—go sin no more."  
Thus within me dies, my lustful self  
While faith in great and glad sur-  
prise  
Is kindled anew within my soul.  
By His spoken word, I am made  
whole  
While gratitude that's truly met  
I humbly pour at His dear feet.  
—Edward Olin Greene  
Rogers, Ark.

## THE FIGHT IS ON

According to THE UNION SIGNAL, national organ of the W. C. T. U., TAP AND TAVERN, a national trade journal of the beer manufacturers of America, in its May 18th number, has begun the organization of a counter offensive against the Sheppard Bill (S. 860) which would stop the sales of alcoholic liquor within training areas. According to THE UNION SIGNAL, TAP AND TAVERN is circulating the following petition and urging the operators of beer joints to have their customers sign them and send them to the members of Congress. The petition reads:

### PETITION

#### TO THE U. S. CONGRESS

We, the undersigned, adult citizens of the United States, respectfully request members of the Senate and House of Representatives to keep the Sheppard Bill (S. 860) from becoming law.

We recognize it as a first step toward total prohibition and, having in mind the brutal condition fostered by that era, we urge that your honorable body vote against this vicious measure when the occasion arises.

Passage of the Sheppard Bill will destroy morale among our armed forces, against whom provisions of the bill discriminate, and will take the handling of alcoholic beverages away from legally licensed individuals and place it with unscrupulous bootleggers. We urge that our lawmakers bear in mind the sentiments of our Secretary of War and of leading military and civic figures who have placed themselves squarely in opposition to the Sheppard Bill.

In order to let those who are "in the dark" know the REAL REASON for strong opposition to the brewer's fear of beer being removed from the Army camps and the surrounding areas, THE UNION SIGNAL publishes part of an editorial from another brewers' journal—THE BREWERS DIGEST of May, 1941, which at that time was gloating over the unprecedented good fortune that had come to them through the Secretary of War ordering the allowance of the sale of

beer in all Army posts. That editorial reads:

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

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

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

### Profits Vs. Manhood

The beer barons have sense enough to know the narcotic effect of their product on the poor unfortunate who becomes addicted to the "thirst." They know that if they can make it easily available to the young men undergoing the drabness of camp life and routine, many of them will turn to it as a false escape from their loneliness, and home-sickness. They are willing to sabotage the manhood of the nation in its most trying hour, in order to insure profits in greater measure for themselves in the future—if we can win in spite of their sabotage efforts.

Now that these werewolves who would gorge themselves on the young manhood and womanhood of America, these human vultures who seek to amass profits for themselves even though it destroys the life of our nation, dare avail themselves of their Constitutional right and privilege of "fighting fire with fire," as they, themselves have put it, by protesting against the passage of the Sheppard Bill. "The fight is on." The grim monster has shown its true color and nature. The fight must continue until, by God's help, this is a sober world; a world in which no man will fatten his purse at the expense of the weakness of his fellows' will to resist a debasing appetite.

## THE CHURCH AND PEACE

On the campus of Hendrix College during last week and the present week among other courses that are being taught, is one taught by Dr. H. G. Barnett on the subject, "The Church and Peace Education." The textbook of the course is, "Religion and the World Tomorrow." The idea behind there being such a course at a school for pastors is simply this, if this world is to find the way of peace and justice some group of people numerous enough and powerful enough in controlling the thinking of people must assume the responsibility for turning the minds of the masses towards the solution of problems that must be solved before there can be a structure of world peace erected upon adequate foundations. If this is not a moral, ethical and religious problem of great importance for the Church to take notice of, then the question might well be raised—"Has the Church any justification for its existence in our age?"

### The Church Must Face Her Own Deficiencies

In the above mentioned course, the following short paper, read before the class by its author, Ralph Randle, was acclaimed by the class

as being of more than passing significance:

"The point that I wish to discuss with you is taken from Mr. Lawrence's article entitled 'Priests and Prophets of the Future.' I quote: 'It would seem a little presumptuous for the Church to assume that she will have any large part in the preparation of the new world order until she sets her own house in order.'"

"I agree with this whole heartedly. As long as the church remains a social fraternity whose chief function is to enroll those who will pay their dues, it cannot expect to exert much influence in bringing about a better world order. The professional minister, who lacks deep conviction, and insists upon being inconsistent in his preaching by teaching prejudices toward certain racial groups in time of war and then attempting to preach the brotherhood of man in periods of peace, cannot hope to have much success as a leader in this movement toward world peace. It seems to me that the Church's first task is one of repentance. Divisions within the Church caused by the blind prejudices of so-called 'Christians' must be overcome by a new awakening of the spirit of love. Church membership must be taken more seriously, and before this will be done, the Church must have a more spiritual type of program, instead of being a social club attempting to compete with professional types of entertainment. It must, truly, become a 'house of prayer' where men may worship the Eternal God. Unless the Church returns from its position of emphasizing materialism and resumes its position as a spiritual stimulus to men's souls it cannot hope to assist in curing the halitosis of the world."

Coming as this does, from one of the youngest of our young ministers, it is stimulating to see the trend of his thinking on what is certainly one of the major problems confronting our age. There is a note of honesty, sincerity, and forthrightness about his facing of this situation that holds a promise of better things for the Church of tomorrow.

Happiness is a perfume you cannot pour on others without getting a few drops on your self.—Emerson.

## WAYSIDE SERMONS

The Devil has marked out the "short cuts" to successful Christian living.

"Religion made easy" lacks the cross.

If you can't pull the load for what is right, start a cheering squad for the man who can.

Only as money is made in godly ways and used for godly purposes does it become God's blessing.

## CHRISTIANITY

There is a story about Holman Hunt, who painted the picture, "The Light of the World." It is a painting of Christ in a garden at midnight. In His left hand He is holding a lantern and with His right hand knocking on a heavily paneled door.

On the day his painting was unveiled, a group of art critics was present. One of them remarked, "Mr. Hunt, you haven't finished your work."

"It is finished," the artist answered.

"But there is no handle on that door."

"That," said the artist, "is the door to the human heart—it can be opened only from the inside."—Quote.

## THE GIFT OF THE SMILE

Whence comes the smile? We are not aware that any psychologist or physiologist has dealt with this. But, after all, we are not concerned with any psychologist's answer.

Here is the mystery: The baby learns slowly to imitate the other acts of older persons and particularly the art of speech. But the very small infant can smile back into the face of the smiling mother—not a part of a smile, but a complete smile. The infant can, in other words, recognize this sign of pleasure and can promptly reflect it.

Answer that mystery if you can.

And meantime believe with us that the smile is a gift of God, an act of his grace, an evidence of the fact that we were made for happiness and good will.—Religious Telescope.

The block of granite which is an obstacle to the weak, becomes a stepping-stone in the pathway of the strong.—Thomas Carlyle.

## LITTLE ROCK'S FAVORITE EATING PLACE

"Quality Foods at Popular Prices"

Stop in and enjoy our excellent variety of delicious foods—at reasonable prices.

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**CAFETERIA**

615 MAIN STREET



THE WHITE HOUSE  
WASHINGTON

April 14, 1942

Dear Dr. Hartman:

The annual meeting of the Associated Church Press this year will be held under significant circumstances. All who take part in these deliberations will be impressed not only with the gravity of the crisis through which the world is passing but with the fact that such a gathering could not be held in any of the countries with which we are at war.

For the Axis Powers deny freedom of conscience and its corollary, freedom of the press, and also have trampled ruthlessly under the iron heel all of those other freedoms by which we in this country move and act and find all of our happiness as a nation. Only in the triumph of the United Nations will our cherished freedoms be preserved.


It is therefore well for us, while we are engaged in this tremendous struggle, often to reiterate the simple truth that the downfall of any of the democracies is a threat to our own democratic way of life and to freedom everywhere. Our religious press can be a guide and a beacon, a real tower of strength in this momentous struggle. It seems to me it should come within the special province of the religious press to proclaim the strength that lies in spiritual things -- a strength which no mere physical force can overcome and which, under God, we shall maintain in complete national unity.

But in striving for unity we do not aim at uniformity. Uniformity is of the very essence of the totalitarian tyranny. In the real spirit of our free institutions we must retain diversity of religious outlook. Nevertheless our church press can and will place the emphasis on fundamental unities. These we shall find if we follow the fine old teaching: unity in essentials; liberty in non-essentials -- in all things, charity.

In that spirit, which is the true spirit of our cherished freedoms, I wish you and your associates Godspeed in the deliberations you are to undertake.

Very sincerely yours,

Rev. Dr. L. O. Hartman,  
President,  
Associated Church Press,  
581 Boylston Street,  
Boston, Massachusetts.




## In the Lives of Men

By  
Charles O. Ransford

Only those who really love can suffer. Only those who really love are willing to suffer.

Not what I want, but what I need is of most importance in my life. The flesh wants food, pleasure, position, wealth and power. Possessing all these my soul may suffer unto impoverishment. Jesus said, "If a man gain all these things and lose his soul," that is the contingency, "it would profit him nothing."

"Waste not, want not," is a good proverb. After feeding the multitudes Jesus said, "Gather up the fragments that remain, that nothing be lost." To the amazement of the disciples they discovered they had more than that with which they began. The Scriptures do not say so, but it is possible these twelve baskets of fragments were carried along on that Jerusalem pilgrimage and fed many hungry little children including the lad who gave the five barley loaves and two small fishes. The by-products of every great industry are reworked and many have large potential values.

Studied prayer is the only effective prayer. Know yourself, know your needs, carefully formulate your petition, and then persistently pray. The importunate widow had only one plea. She persisted until the unjust judge said, "Lest by her continual coming she weary me." (R. V., "Wear me out") I will grant her request.

If one-tenth of the non-church-going people should go to church regularly for a brief period, a revival of religion would soon begin. If one-tenth of the church-going people should seek to win them to Christ the revival would be realized.

## WHATSOEVER WE EARN

By SARAH MIZELLE MORGAN

The scriptures teach that whatsoever we sow, that shall we also reap. And whatsoever we earn, that shall we receive.

It was during the depression some years ago that I had an important lesson in the law of life clearly revealed to me.

It was high noon on one of the hottest days of midsummer that I answered my door bell.

An old man stood there. He wiped the perspiration from his face and greeted me with a pleasant smile. His clear blue eyes had a merry little twinkle that vied with his pleasant smile.

"I sharpen scissors and fix old clocks," he said hopefully.

His gentle manner and his clothes, worn but clean and neatly mended, were evidence that he had known a better day. And that this had not always been his profession.

I was truly sorry that I had no work for him to do. His blue eyes, silver head and gentle manner reminded me so much of a loved one

that my heart was filled with compassion for him. Perhaps he might be hungry I thought. So I offered him some change, the price he would have charged for the work.

Instantly he drew his frail form erect and stood much like a soldier at attention. For a moment the twinkle faded from his eyes.

"No thank you, I cannot accept charity. I'll work and earn my way," he said proudly. "I'll come back another day and perhaps you will have some work for me to do."

And with a pleasant smile he went on his way, leaving me to ponder the wisdom and truth in his words.

We enjoy personal freedom and liberties only as we earn the right to them through obedience to the laws made by man for our safety and protection.

Success and accomplishment in all personal activities in the home, or in the world, come only after they are earned through earnest endeavor--through giving the best we

have to give to whatever the task may be.

The banker, the doctor, the merchant enjoy thriving business only after their loyalty, honesty and courtesy have earned the faith and confidence of those whom they serve.

We receive Divine recognition and blessings after we have earned the right to them through obedience to Divine laws. And only after we have proved ourselves worthy of those we already have, are we granted further material and spiritual blessings.

As individuals--as a nation--we want peace, freedom and the right to the pursuit of happiness.

Have we earned the right to them? The Giver of all gifts said: "Seek ye first the kingdom of God and all these things shall be added unto you."

What we have to do is once again to take our stand at the Cross, and, looking out upon the sorrow and tragedy of human life, settle it with ourselves once and for all... that we have not been created and put into this world primarily to have a good time, but to serve God.

## USED FOR 50 YEARS

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

TO CHECK

**MALARIA**  
IN 7 DAYS  
take **666**

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

**Liquid CAPUDINE**



## The Sunday School Lesson

By DR. W. P. WHALEY



### The Reality of the Living Christ

LESSON TEXT: Luke 24:1-48.

GOLDEN TEXT: "Ye are witnesses of these things." Luke 24:48.

LESSON FOR JUNE 11

Please open your Bibles at Luke 24, and read carefully the entire chapter. You will find it a thrilling story of the most exciting day the disciples had ever had—Sunday following the crucifixion of Jesus.

Very early that morning some women went to Jesus' tomb to anoint His body with spices. They were very much surprised to discover that the tomb was open and the body gone. An angel explained to them that Jesus had risen, as He said He would. The women hurried to find the disciples and tell them the story. The disciples did not believe the story, but Peter and John went to the tomb to see for themselves. They found the tomb empty as the women had said, and returned very much confused.

That afternoon Cleopas and another disciple walked out into the country to Emmaus. They were very much absorbed in discussion about the crucifixion of Jesus, and about the astonishing discovery of the empty tomb which had been so securely sealed and so strictly guarded by Roman officers. They did not recognize a man who walked up beside them and joined in the discussion. Arriving at Emmaus, the two disciples invited the stranger to stop with them for the night. At the supper table they asked the stranger to ask the blessing, as he had shown himself to be a religious man. After the blessing, the stranger took a loaf of bread and broke it and passed it. As he did this, the disciples realized that he was Jesus. But Jesus vanished. The two disciples looked at each other, and said: "Was not our heart burning within us while He spake to us in the way?" They got up at once and returned to tell their strange story to eight other disciples at Jerusalem (Judas had committed suicide, and Thomas was absent). They found the disciples at their supper in a closed room. While they two were telling their Emmaus story, Jesus himself suddenly appeared among them, and demonstrated to them that it was really He. WHAT AN EXCITING DAY!

#### I. Carry On

Jesus told this excited group, "Ye are witnesses of these things." Through forty days, the disciples had repeated visits with Christ; and they were never surer of anything than of His resurrection. Later, Saul of Tarsus was convinced of the resurrection of Jesus and joined the other disciples in witnessing to it. He said the three fundamental doctrines of his preaching were, "Christ died for our sins"; "He was buried"; "He rose again the third day." Christianity is the continuing witnessing of the resurrection of Jesus.

#### II. Jesus Still Their Leader, Though Invisible

Jesus told His disciples that it was better for them that He go away PHYSICALLY and remain with them SPIRITUALLY. There were things He wanted to tell them; but, with a double veil of flesh be-

tween Him and them, He could not make them understand. They needed that the Spirit should take of the things of Christ and reveal them unto their sluggish souls. The disciples did understand Jesus better after His ascension. While He was with them in the flesh, they were always mystified. When they saw Him no more they understood Him. Along the roads of Palestine, or rocked with Him in their fisher boats, they questioned and doubted and feared. When they could no more see His form nor hear His voice, they began really to believe in Him.

They were better men. While Jesus was a man in their midst, they were merely men themselves—selfish, jealous, ambitious, proud, cowardly, vengeful, carnal. In their devotion to the invisible Christ, they had no time nor room for these things. Trying to prepare them to carry on without His visible presence, Jesus made a remarkable promise to His disciples: "I will not leave you desolate: I will come to you. Yet a little while, and the world beholdeth me no more; but ye behold me." And not only to that little group was His invisible presence assured, but to all who should believe on Him to the very need of the world.

Paul never knew Jesus in the flesh. He knew only the invisible Christ. Yet Christ was not more real to Peter who had lived with Him in the flesh three years than to Paul who knew Him only by a spiritual experience. Paul was so sure of the resurrection of Jesus, the invisible presence of Jesus, the saving power of Jesus, that he suffered ostracism from his own family and race, and gave himself to toil and sacrifice and heroism and martyrdom for the sake of this invisible leader. The story of Paul is strange enough to have been the only case of its kind in the history of the human race, but it is not; it was a normal and common Christian experience.

#### III. How Do We Know the Invisible Christ?

Judas Thaddeus was puzzled over Christ's promise to show himself unto His followers in a way that He would not show himself unto others, and he asked Jesus about it. We are glad he did. It is good to have Jesus' own explanation of this vital matter. Jesus answered the question of Judas Thaddeus: "If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him." That is a fair proposition. God is like we are. He not only WILL NOT, but He CAN NOT come into an unfriendly presence. We cannot get into the hearts of our enemies. We cannot make them understand us. Our friends let us in, and we sup together.

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The most serious problem confronting ministers and religious educators is the passive interest fathers and mothers evince toward the church and religion in general.—Selected.

Those who have suffered much are like those who know many different languages; they have learned to understand all, and to be understood by all.—Selected.

The invention most needed by churches now is a collection plate that can be passed by radio.—Wesleyan Christian Advocate.

Give our boys better mothers, and they will give those mothers better sons.—Thomas H. Nelson.

One can wield more influence by friendship than by hate.—Sir Philip Gibbs.

## ELLIS OPENS CAMPAIGN

*At Newport on White River*

SATURDAY NIGHT, JUNE 13th



I extend to you a cordial invitation to attend, and listen in on the State-Wide Radio Broadcast from

8:30 to  
9:30

"On the banks of the swift-flowing White River with its great potential power developments, I will open my campaign for total war, total peace and the emancipation of Arkansas . . . I will discuss the hidden enemies who have shackled Arkansas' development for 30 years . . . And last—I will show how every citizen of our great state can do his or her part to help win the war, win the peace and free Arkansas from the shackles of economic bondage!"

### IMPORTANT TO YOU!

As a citizen of Arkansas, it is of great importance that you hear this opening campaign address. The urgent issues which we—as Arkansas citizens—must face, will be set forth clearly and forcefully. It is vital that you understand these issues. By all means, plan to attend this great opening. You can save rubber by loading your car with friends on your way to Newport . . . Saturday, June 13th!

LISTEN TO STATE-WIDE BROADCAST OVER KOTN, Pine Bluff; KELD, El Dorado; KCMC, Texarkana; KTHS, Hot Springs; KPFA, Helena; KGH, Little Rock; and KFPW, Fort Smith. To be REBROADCAST from 10:00 to 11:00 p. m. (half-hour later) over KARK, Little Rock; WMC, Memphis; KLRA, Little Rock.

—Paid for by Fort Smith Users of High-Cost Electricity.

# ELLIS TO THE U.S. SENATE

## WINFIELD MEMORIAL

### NEW MEMBERS IN WINFIELD

Mr. W. R. Olsen, 2217 Bragg.  
Mrs. W. R. Olsen, 2217 Bragg.  
Wilfredia Olsen, 2217 Bragg.  
Mr. L. S. Tull, 2203 McAlmont.  
Mrs. L. S. Tull, 2203 McAlmont.

### CIRCLES TO MEET NEXT MONDAY

No. 1—Mrs. C. C. Arnold, chairman, with Mrs. J. W. Payne, Arch Street Pike, 12 o'clock covered-dish luncheon.

No. 2—Mrs. W. M. Rankin, chairman, with Mrs. George Thornburgh, 1624 Spring, 1 o'clock dessert luncheon. Mrs. R. P. Ramsey and Mrs. R. L. Moore, co-hostesses.

No. 3—Mrs. R. G. Paschal, Chairman, 10 o'clock meeting at Boyle Park, followed by a picnic lunch.

No. 4—Mrs. W. J. Pennington, Chairman, 1:30 meeting at the Florence Crittenton Home, 3600 W. 11th.

No. 5—Mrs. Rex Hayes, Chairman, with Mrs. A. S. Ross, 2117 W. 17th, 1 o'clock dessert luncheon.

No. 6—Mrs. W. P. Ivy, Chairman, with Mrs. T. E. Scott, 491 Ridgeway, 1 o'clock dessert luncheon. Mrs. F. A. Naylor, co-hostess.

No. 7—Has already met.

No. 8—Mrs. L. M. Wilson, Chairman, with Mrs. Albert Traylor, 108 Thayer, 1 o'clock dessert luncheon. Mrs. M. L. Hogan, co-hostess.

No. 9—Mrs. Earl Kimm, Chairman, with Mrs. E. Q. Brothers, 1405 S. Taylor, 1 o'clock meeting.

No. 10—Mrs. H. C. Graham, Chairman, with Mrs. Eric Bottoms, 5425 Centerwood, 1 o'clock dessert luncheon. Mrs. C. E. Mashburn, co-hostess.

No. 11—Young Matrons, Mrs. Julian Davidson, Chairman, with Mrs. J. H. Bowen, 911 N. Oak, 12:30 luncheon. Mrs. Rossner Douglass, co-hostess.

### LOCAL BOARD OF MISSIONS AND CHURCH EXTENSION

Having felt the need for a local Board of Missions in Winfield and having the plan for the set up provided for in the discipline of the Church, the following local Board of Missions and Church Extension has been organized.

The Board is composed of: Dr. Slack, the pastor; Miss Olive Smith, Education Director; J. R. Henderson, General Superintendent.

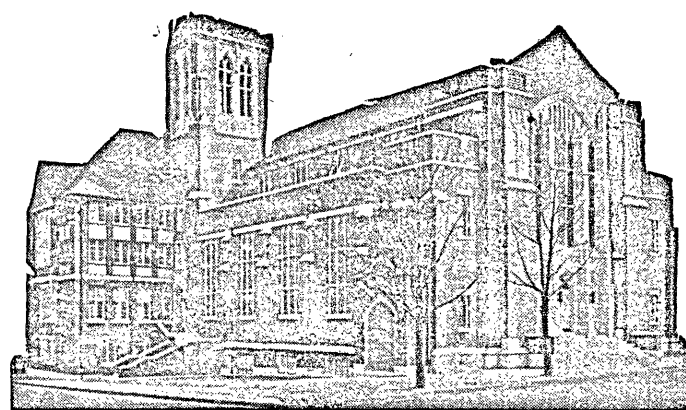
The Superintendents of the three divisions: Adult, to be filled; Youth, L. H. Caldwell; Children's, Mrs. R. M. McKinney.

Floyd L. Crouse, Missionary Education Counselor, elected by the Board of Education at the May meeting.

Two young people elected by the Youth Organization: Bobby Caldwell, World Friendship Chairman for the Y. P.; Delores Fuller, World Friendship Chairman for the Seniors.

Two Laymen: Aubrey Kerr, who is a member of the Official Board; Mr. T. F. Grace, elected at a called meeting of the Quarterly Conference.

Two women: Mrs. N. T. Hollis, Supt. of Mission Study in the Woman's Society; Mrs. H. L. McDonold, Supt. of Young Women's and Girls' Work in the Woman's Society.



Sixteenth and Louisiana, Little Rock

"Family, friendly Fellowship"

WILLIAM B. SLACK, Minister

REV. W. W. NELSON, Church Visitor

MISS OLIVE SMITH, Director of Religious Education

EUGENE HAUN  
Student Minister

MRS. PEYTON GOLDEN  
Church Secretary

MISS JOHNNIE V. GOLDEN  
Assistant Secretary



MRS. I. J. STEED  
Minister of Music

MISS KATE BOSSINGER  
Organist

J. R. HENDERSON  
Church School Supt.

### Next Sunday in Winfield

- 10:00 a. m. Church School. There is a class, department, etc., for every age and interest. You can find the place you desire in at least one of these.
- 10:55 a. m. Sermon, "RELIGION TO A SOLDIER" by the Minister.  
Text: Ephesians 6:10-18, "Put on the whole armour of God, that ye may be able to stand."
- 6:30 p. m. Youth Fellowships.
- 8:00 p. m. Winfield's Student Group will present a Worship service entitled, "Upon the Horizon," in observance of Methodist Student Day. All young people and their families are urged to attend.

### THE MINISTER'S MESSAGE

YOU HAVE GENEROUSLY SAID THAT YOU LIKED LAST SUNDAY MORNING'S KIND OF PREACHING for the summer weather. Then that will be the kind I will preach all summer. You can bring your friends. Next Sunday I will "dress" a man up in "soldier's clothing" and send him out well-armed against whatever may be his "fight."

The Board of Stewards has not only declared in favor of Sunday night Church, but has pledged to be present. Each one is making wise and timely effort to bring a new family into our membership. Did you notice how many Stewards were present last Sunday night? That is a fine showing and a fast pace. Let the rest of the Church follow.

You can go a long way with a person who will go half way—his half of the way. I said that about Mr. Jessie Burton, now going into the service. Every day, nearly, another member of Winfield remarks in words like unto that, promising the preacher that they are going to go a long way with other members and workers of Winfield who are going half of the way—his half of the way. The gates of "the summer slump" can not prevail against that spirit, that gracious willingness which says, Preacher I am going to help you do it!

## METHODIST CHURCH

### Christian Education

By Miss Olive Smith

### FELLOWSHIP MEETINGS

June 14—6:00 p. m.

Refreshments—6:45.

JUNIOR HIGH—Meet in outdoor area for recreation. The program will be held in the Bullington Class Room where the leader, Sue Rice, will discuss the subject "Speak the Truth."

SENIOR HIGH—Meet in Fellowship Hall for recreation. Alice Holliman will lead the worship service in a discussion of "The Church and Today's Problems."

YOUNG PEOPLE—Meet in Parlor for fellowship and song fest. The devotional which follows will be in charge of Bill Esslinger. The theme for the month is centered around "World Friendship."

### METHODIST STUDENT DAY

June 14th

On Sunday evening, June 14, Winfield will observe Methodist Student Day. Each one of our students home from college has been contacted and invited to take part in the service. There will be a reserved section for all young people.

The need of young people everywhere for Jesus and His way of life and their need for higher Christian education will be presented. Each of us has a stake in our Methodist Youth. They are our hope for the future. Show your interest by attending this service set apart for them.

### YOUNG PEOPLE — TAKE NOTE

The Little Rock Methodist Youth Fellowship Sub District meeting will be held at Henderson Church, 23rd and Maple, on Monday, June 15. Winfield should have a good representation. Transportation will be furnished for those who meet at the church at 7:30.

There will be a swimming party on Wednesday, June 17th, for all seniors and young people. Meet at Fair Park at 6:30. Each bring picnic lunch.

### PROUD OF CLOUD, RICKS

Winfield continues to take pride in her native sons. Right now we have cause to 'throw out the chest' for our young men who are preparing for the ministry. Already we had Jim Major and Eugene Haun in College and licensed to preach.

To these is added Frederick Cloud, who will be in Hendrix next Fall, and Jimmie Ricks, who will be in Junior College. Both young men were before the District Conference May 22 for license to preach. Both made a remarkable statement, the story of which appeared in the Arkansas Methodist last week.

These young men have come up in Winfield, have felt the impact of Christian Character and the Church Challenge. Out of such wholesome teachings and associations, as exists in Winfield, other young men are due to follow.

Rev. W. W. Nelson, a young superannuate, is being an inspiration to all of us. Jeff Smith is also a local preacher member who is helping in our work.