

# 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. 25

## Standards By Which To Measure Conduct

IN THIS day of ecclesiastical hair-splitting, when there are so many "voices" warning and exhorting us about what is right and wrong, it is little wonder that some sincere people are confused and bewildered.

It is our feeling that the Apostle Paul gave us three rules for measuring conduct which all but cover the question, for the individual, as to whether a certain course of conduct is right or wrong for one personally. When you are in doubt apply the three following simple rules.

Paul declares in his letter to the Corinthians that "all things are lawful for me but all things are not expedient." Goodspeed translates the last clause "not everything is good for us." Apply this rule of conduct to a situation: is it expedient, is it good for us, is it the proper thing to do under the circumstances? If your conscience gives affirmative answer to these questions your way is clear.

In the same verse in I Corinthians, 10:23, Paul gives the second rule by which he seemed to measure his activities. He says, "all things are lawful for me, but all things do not edify." Goodspeed gives us the following translation of the last clause, "but not everything builds up character." In that statement we have a clarifying rule for conduct; does it edify, does it build up character? Any course of conduct that builds good character cannot be wrong.

The third rule by which Paul measured conduct is found in I Corinthians 6:12. Here Paul says "all things are lawful for me, but I will not be brought under the power of any." Goodspeed translates it "I am not going to let anything master me." Waymouth says "but to nothing will I become enslaved." Here the rule again is clear. Will certain things I do bring me under their power until I am mastered by them, enslaved by habit? If so I had better remain a free man by rejecting the course suggested.

Amid the Babel of voices telling us how to live, it will be refreshing to apply these clear-cut rules Paul used; it will be even more refreshing to read the words of Jesus which make so simple and plain the way of life.

## "It Takes Time To Do Good"

QUITE early in our ministry a young man was staying in our home while serving a circuit lying about the town where we lived. He came to the circuit filled with a boundless enthusiasm and seemingly expecting that the charge, to which he was appointed, would blossom like a rose over-night because he had finally been appointed as the pastor. To his surprise and chagrin it failed to blossom, if it even budded. At the end of three months, when the presiding elder came around, he gave further evidence of his amateurish standing as a Methodist preacher by "resigning."

The presiding elder was talking the matter over with him as we passed through the room. Without purposing to eavesdrop, we heard this statement from the presiding elder as we passed: "Young man it takes time to do good." For more than a quarter of a century that statement has helped us when there came a tendency to be impatient about God's work. We should remember that God has been here too long to get in a hurry just because we do.

## The Spirit Of Methodism Essential To Religion

UNDER the above caption, it is our purpose to write a series of brief articles supporting the thesis that "The Spirit of Methodism is Essential to the Progress of the Christian Religion in the Years Before Us." The writer has a feeling akin to contempt for the ecclesiastical bigot who, through egotism or ignorance, declares that his particular denomination or church is essential to the salvation of people and the one hope of the world. Since that is true, we sincerely trust that anyone interested in these articles will get clearly in mind the proposition which we are to discuss.

We are not saying that the Methodist Church is essential to the salvation of the world either at the present time or in the years out before us. We are saying that the "Spirit of Methodism" is essential to the larger progress of the Christian religion in the coming years.



The Kingdom of God could and would go on, if for some reason unimaginable now, the Methodist Church, as an organization, were to cease to be.

It is more important for the Kingdom, in the centuries to come, that the spirit of Methodism prevail, than that the Methodist Church, as an organization, continue to live. It is our firm conviction that the spirit of Methodism will eventually be the prevailing spirit and attitude in Christendom which will bring the unity and increased power our religion needs.

Beginning with John Wesley, the founder of Methodism, who said to all Christendom, "If thy heart is as my heart, give me thy hand," the Methodist Church has been characterized by a spirit of tolerance, liberality and a willingness to join forces with any responsible religious body working for the promotion of the Kingdom. The Methodist Church has always extended the hand of Christian fellowship and Christian brotherhood to Christian people wherever they are found. There is a movement in that direction by practically all great churches now that is like a rising tide, which we believe will finally possess them all.

## History's Public Enemy No. 1

IN VIEW of what has happened and is now happening in Europe, one cannot but feel, when historians of the future name history's worst citizen, that by common consent they will name Hitler. If any free man of the world had any lingering doubts concerning the apostate, diabolical nature of this mad man of Europe, these doubts must now be dispelled by the methods being used in retaliation for the death of Rainhard Haydrich.

After having executed more than two hundred and fifty people—all innocent of the assassination so far as German authorities knew—Gestapo Chief Himmler announced, at the funeral of Haydrich that "complete revenge" would now be taken for his death. As one result of this vow, we are told that the city of Lidice—a city of 1,200 population—was destroyed; the men were killed, the women sent to concentration camps and the children taken to "educational centers." The very buildings of the city were destroyed and the name of the city blotted from the records.

On all of the pages of history there is no record of a more barbaric, brutal, cowardly, inhuman method of warfare than the mass murder of hostages taken from the unarmed, subjugated people, in an effort, by terrorism and murder, to stop any protest against a government bent on tyranny, plunder and death. As unthinkable as these crimes against humanity have been in the past, if we may believe the threats that are coming out of German dominated areas, the worst is yet to come.

The pattern of German rulership, as we have it in German dominated countries, is the pattern as we would have it across the earth if Hitler and his satellites could dominate the world. Since free people would not submit to such domination, and since death would be the penalty for any form of resistance, the world would be turned into a human slaughterhouse. Hitler never made a greater blunder than when he decided that free people could be kept in unprotesting subjugation by brutality and murder. With this practical demonstration of a Nazi dominated people, as a working model, the inevitable result among peoples of the United Nations will be an unconquerable, deathless determination to carry on until the world is freed from such an indescribable menace.

## Petitions Must Be In By June 25th

ELSEWHERE, in this issue of the Arkansas Methodist, will be found a statement from the leaders of the Anti-Saloon League to the effect that Thursday, June 25th, is the dead-line for mailing the petitions, which ask for a change in the election laws regarding the sale of liquor.

It will be necessary to have several thousand additional signatures if the movement is to succeed and we are permitted to vote on this proposed change in the law. Many are circulating the petitions up to the last minute in order to have as large a number of signatures as possible. That is very commendable, but it is now time to close the matter up and get the petitions in the hands of the Anti-Saloon League leaders if the names on the petitions are to be counted in the grand total. But for the fact that we are aware of the disposition of people to wait until the last day to complete this work, and the fact

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## CHURCH CALENDAR

June 15-19—Conway Christian Adventure Assembly.  
June 15-19—Epworth Assembly for Seniors, Conway.  
June 16-20—Camp Oquoyah, for Intermediates, Mt. Sequoyah.  
June 16-20—Camp Sequoyah, for Seniors, Mt. Sequoyah.  
June 28-July 3—Conference-Wide Youth Assembly, Conway.  
June 29-July 3—Christian Adventure Camp at Ferncliff.  
June 30-July 3—South Central Jurisdiction Administrative Conference at Mt. Sequoyah.  
July 6-10—Magnolia Christian Adventure Assembly.  
July 17-19—Church School Superintendents' Conference at Mt. Sequoyah.  
July 20-31—Leadership School at Mt. Sequoyah.  
August 4-15—Young People's Leadership Conference at Mt. Sequoyah.



## IN THE LIVES OF MEN

By  
CHARLES O. RANSFORD

If you would learn to develop a worthy life, strive to be helpful. Only the good are immortalized among the great.

The world is made better not so much by the censure of evil and denunciation of wrong, but by the example of the good and a challenge to noble living.

The successful man does not take the advice of every man, but he does need the opinion of men who had experience in the fields he expects to explore.

The folly of many youth is in the attempt to be smart and flippant in a worldly way. The youth may get by, but in later years only the steady and worthwhile appearing have recognition.

A good life is the gospel's unanswerable argument. A young man reared by a godly mother and who had gone astray, said, he could forget his mother's prayers, but he could never deny her exemplary Christian life.

There is much evil in the world. We cannot correct all the wrongs as much as we may try. But every soul living a godly life may become a center of radiant influences that will neutralize much evil and lend a helpful force in world betterment.

## ABOUT PEOPLE

**B**ISHOP CHARLES C. SELECMAN preached at Asbury Church, Little Rock, Sunday morning, June 14, at a service in celebration of the completion of the church remodeling program. Extensive repairs and improvements have been made and all repair bills are paid in full. All Benevolences for the year were paid on Palm Sunday. Rev. Fred G. Roebuck is pastor.

**A**SERIES of services are being held at Twenty-eighth Street Methodist Church, Little Rock, with Rev. H. O. Bolin, pastor of Capitol Avenue Church, Little Rock, preaching at 8 p. m. daily. Dr. C. M. Reves, district superintendent of the Little Rock District, preached at the opening service Sunday morning. Vernon L. Law has charge of the choir and Rev. Wallace Calloway has charge of the young people's work.

**M**ISS RUTH HEFLIN, who has been serving as deaconess in Little Rock and who has been seriously ill, is now at Petal, Miss. In asking for a change of address she writes: "I can never forget the way the people of your city showered me with attention, flowers and other gifts as well as cards and visits during the seven weeks I was in the hospital. They were superb and I just could not then or now get too discouraged with such a group pulling and praying for me."

**A**CCORDING to data compiled by Secretary J. J. Mickle of the Foreign Missions Conference of North America, from the various mission boards, the Red Cross, and the State Department, there are more than 2,000 American missionaries still serving in the warring areas of eastern Asia. Of these, 632 are in Free (West) China, 33 in Burma, 774 in Japan-occupied China, 27 in Korea, 44 in Indo-China, 72 in Japan, 7 in Malaya, 28 in the Netherlands East Indies, 448 in the Philippine Islands, and 45 in Thailand.

**T**HE honorary degree of Doctor of Laws was conferred upon Rev. Ralph E. Diffendorfer, D.D., executive secretary of the Division of Foreign Missions, of the Board of Missions and Church Extension of the Methodist Church, at the commencement ceremonies of Ohio Wesleyan University, Delaware, Ohio, on June 1. The degree was awarded in recognition of his service as a missionary leader of the Methodist Church for more than thirty years. Ohio Wesleyan, Dr. Diffendorfer's alma mater, had previously awarded him the degree of Doctor of Divinity.

**S**PURRED by the necessity of increasing missionary work in wartime, the nearly 8,000,000 American Methodists contributed \$4,324,150 to the world-wide missions program of the Methodist Church during the fiscal year ended May 31. This figure, which represents a gain of \$157,888, or 3.79 percent, over last year, was recently announced by Dr. O. W. Auman, treasurer of the Methodist General Commission on World Service and Finance. The total also was an increase of \$23,746 over 1940, when the three former denominations which united in May of that year reported total Benevolences of \$4,300,404. A steady increase in world service throughout the denomination has been recorded each month since the United States entered the war. In May, the total was \$1,200,414, a gain of \$95,201 over May, 1941, which was one of the best months in the history of the missions fund.

**N**ATION-WIDE observance in local churches of 40 Protestant denominations of the twelfth annual Religious Education Week, Sunday, September 27, through Sunday, October 4, is being planned by an interdenominational committee under the sponsorship of the International Council of Religious Education. Designed to develop "in the home, in the church and in the community an increasing consciousness of the importance of Christian religious education, particularly in these times," the observance will be another phase of the United Christian Education Advance program. Theme for the week is "Foundations of Freedom." Suggested plans for observing Religious Education Week are con-

tained in a special bulletin issued by the International Council. Copies of the bulletin may be obtained from the International Council of Religious Education, 203 North Wabash, Chicago, at ten cents.

**R**EV. A. W. O'BRYANT, pastor at Plainview, writes: "We are just in receipt of a telegram from our son, Elliott O'Bryant, somewhere in Australia with the Coast Artillery, that he was well and had just been promoted for valiant service. He is the youngest of three sons in the service. The oldest is with the Hospital Corps in the British West Indies as sergeant dentist; the other is with the Navy somewhere south of the equator. Two daughters are also subject to call as registered nurses."

**R**EV. CHARLES E. WINTER, of Hingwa, China, reports that many Chinese Christians, unable to help support their churches with gifts of money because of the war situation, are giving gifts "in kind." The farmers, especially, are giving of their products and this is helping preachers and teachers tide over a period of skyrocketing prices. In the Hingwa Conference of the Methodist Church, he estimates, Christian farmers have contributed 40,000 pounds of rice, sweet potatoes, wheat, peanuts, beans, and other vegetables during the past year.

**A**MONG the arrivals from Europe on the "S. S. Drottningholm," early in June, was Dr. Joseph Paul Bartak, superintendent of the Methodist Church in Prague, Czecho-Slovakia (now the Protectorate of Bohemia and Moravia under Germany). Although born in old Bohemia, Dr. Bartak is an American citizen, having spent his early years in the United States, and upon Germany's declaration of war on the United States he was seized and interned in the prison-camp at Laufen, Germany. During five months in this camp he acted as chaplain to the prisoners. Upon news of his impending exchange for internees in America, the men in the camp prepared a "diploma" through which they expressed their appreciation of his ministry. He says that treatment in the camp is not harsh, but that food is scant and not nourishing. Dr. Bartak's family is in Texas, and he will stay there for some weeks of rest. He is a graduate of Southwestern University, and Vanderbilt University, and of the University of Chicago.

## PETITIONS MUST BE IN BY JUNE 25

(Continued from Page One)

that we know that there are many large lists which have not been received, we would begin to be uneasy about the results of the movement. Every petition, large and small, should be mailed to the Anti-Saloon League, Donaghey Bldg., Little Rock, Arkansas, not later than June 25th.

## METHODIST BROADCAST HOUR

**R**EV. W. NEILL HART, district superintendent of the Pine Bluff District, will be the preacher on the Methodist Hour over KTHS at 4:00, Sunday afternoon, June 21. Rev. J. D. Baker, superintendent of the Prescott District, will be the preacher Sunday, June 28. These two messages will close the present series of broadcasts. It has been suggested that we start another series early this fall. In the meantime, the committee in charge would greatly appreciate our Methodist people writing us whether or not in their opinion this hour is profitable and should be continued. Those interested may write their District Superintendent or the Secretary of the Committee, Rev. Clem Baker, 723 Center Street, Little Rock.

To worry about tomorrow is to fail of devotion to the tasks of today, and so to spoil both days.—William DeWitt Hyde.

Usefulness is value in the hands of the valiant. Wealth is the possession of the value of the valiant.—John Ruskin.

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## THE NEGLECT OF PRAYER

Prayer is one of the greatest privileges extended to a human being. When we come to consider the importance of prayer the wonder is that we do not do more of it. We think about it. Talk about it. Read books about it. Readily agree that it is the thing all ought to do. But most people never come to the point of forming the habit of praying daily. We remember here the practice of the Prophet Daniel. He had the habit of praying three times a day facing an open window that looked out toward Jerusalem. A decree was passed by the king which made this a very dangerous thing to do. It might cost him his life. In spite of this he kept up his daily habit. He was thrown into the den of lions but was miraculously saved. The point is that in the face of great danger for doing so he kept on praying. His example puts us to shame. People will not try to harm us for praying, even the hardest sinners will think more of us for doing so. Daniel had a lot to hinder him, but kept praying. We have a lot to encourage us, yet how badly most of us neglect this all important matter.

In speaking of spiritual poverty and prayer, James, the brother of our Lord, goes on to say, "You have not because you ask not." Isn't it a shame that through this neglect we so badly hurt ourselves? We are weak when we might be strong. We are fearful when we might be filled with courage. We are in doubt when we might have an abundance of faith. We are negligent and unconcerned about our duty when we might be bubbling over with zeal and determination that would sweep down every opposing force. This lack of prayer makes it impossible for one to love and forgive his enemies. It leaves us unable when slapped on one cheek to turn the other. The person who neglects the secret place of prayer will never be willing to go the "second mile"; to do more than what is required or expected of him. His feeling of good-will can never reach out beyond his own family, nation, color and creed to the great experience of the brotherhood of mankind. These attitudes and qualities are born only in the secret place of prayer is so badly needed it is so poyer is so badly needed it is so woefully neglected! If for the past twenty years professed Christians everywhere had been more engaged in prayer the world today might not be bathed in human blood. "You have not because you ask not." How true! But in the face of present conditions what a startling accusation!

Not only did Christ teach that people should pray but He set a wonderful example along this line. Twenty-five times over the Gospels speak of Christ in definite prayer. At times He would pray all night. Again He would get up a great while before day and go out to pray. Sometimes He would send the multitude away and even His own disciples while He climbed the mountain to be alone with God. He prayed before every crisis in His life. He chose the twelve after a whole night in earnest prayer to the Father. He went calmly to His

death; in fact He was the calmest person at His crucifixion, but that feeling of security in spite of outward circumstances was born in the garden of Gethsemane in prayer. It was necessary for Him to pray. How much more so it is for us. We are adopted sons of God. He is the only begotten Son of the Father, full of grace and truth. He and the Father are One. To see Christ was the same as seeing the Father. He came as a revelation of God. He is Divine. We are human. Yet He prayed. It was needful that He pray. Can we hope to get along without a lot of prayer? How badly we miss the mark at this point. Our religion has suffered because of our carelessness. It has come to be largely a matter of having the form of Godliness but denying the power thereof. God help all of us that we may spend more time in prayer!—H. O. B.

## A CHALLENGE

If all professed Christians everywhere will form the habit of reading at least one chapter a day from God's Word, and praying at least once a day for ourselves, the world and others, we will be richly blessed. Not only will we be blessed, but that which is even more important will take place, namely, our lives will prove a blessing to others and to the world.

All Christians know that the daily habit of Bible study and prayer will work wonders in our lives and make us more powerful and efficient in helping to build a Christian world order, but somehow we are not willing to pay the price. We don't need some one to tell us what to do. We already know. We just don't do it. God is expecting all of us to do our duty.—H. O. B.

## BEGINS AT HOME

In a sense, world betterment, like charity, begins at home. Habits of living considerably, of solving personal problems constructively, and of bringing out the best in people are necessary prerequisites to the accomplishing of other forms of social betterment.—Church Times.

Pray not to God to give thee sufficient, for that he will give to each human unasked; but pray that thou mayest be content and satisfied with that which he giveth thee.—Plutarch.

## PRAYER

*Lord, what a change within us one short hour  
Spent in Thy presence will avail to make!  
What heavy burdens from our bosoms take!  
What parched grounds refresh as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline, brave and clear;  
We kneel, how weak! we rise, how full of power!  
Why, therefore, should we do ourselves this wrong,  
Or others—that we are not always strong—  
That we are sometimes overborne with care—  
That we should ever weak or heartless be,  
Anxious or troubled—when with us is prayer,  
And joy and strength and courage are with Thee?*

RICHARD C. TRENCH.

## WHAT IS PRAYER?

"Christian prayer is joining in the thoughts of God, putting our minds alongside his, testing every concern or interest by his standards, bringing past actions and future intentions into the light of his love and his holiness, laying open before him everything that affects ourselves, our friends, and his kingdom, so that he may share all that is worthy in our desire. Prayer is putting our will into line with his great purposes. In other words, prayer is friendship with God, where everything that concerns the one friend also concerns the other, where the two share their interests in an understanding that is perfection on God's side and growing on ours. But is is friendship of a special kind. For God is a God of power, and when your Friend has power it is inevitable, as you talk over your problems, you should look to him for help. . . . Prayer insures that our friendship with God is not just beautiful feeling: when we pray, our friendship becomes the output of energy. If we have God as our Friend, it is inevitable to express the friendship in the co-operation of prayer. . . . It is co-operation with God, and God needs our co-operation. When he receives it, he is different, as we are different when we accept his love. With us he can do things which without us would be impossible. As we pray, the relation between us and him is expanding into new creativeness.—Frank Lenwood, in the Christian World.

## THINE BE THE GLORY

Do we boast of what we have done? Or do we trace our achievements to God? When Haydn was an old man, he was taken to Vienna to hear his composition, "The Creation." At the chorus, "Let there be light," the vast audience rose to its feet, applauding the aged master. He strove to rise, but he was too frail. So, pointing upwards, he cried, "Not to me; from Him—from Him it all comes." To live that God may be magnified in us, to serve our fellow men, efficiently yet with humility, that shows the truly great soul.

Because every gift we possess, every talent entrusted to us, comes from Thyself, help us to do Thy will. Amen.—Christian Herald.

## GREAT SAYINGS ABOUT PRAYER

"Prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies."—Westminster Catechism.

"Prayer is the voice of faith."—Horne.

"Prayer is a chain of gold that binds the world about the feet of God."—Tennyson.

"Prayer is a powerful things; for God has bound and tied Himself thereunto."—Luther.

"Prayer is not conquering God's reluctance, but taking hold of God's willingness."—Brooks.

"A prayer, in its simplest definition, is merely a wish turned heavenward."—Brooks.

"I am never tired of praying because I always have a definite errand when I pray."—Spurgeon.

Haydn, the composer, was talking with two friends once on the subject of sorrow and depression. One said, "When I feel down, I take to my wine, and that cheers me up." The other said, "I take to my music and that cheers me up, and comforts me, and I feel lifted out of my sorrow and heaviness." Haydn said, "When I feel sad, I take to prayer. It is my Lord that cheers and comforts me as nothing else can do."

"Pray without ceasing."—Paul.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."—Paul.

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."—Paul.

"Watch and pray, that ye enter not into temptation."—Jesus.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Jesus.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Jesus.

## WOULD HAVE GIVEN HIS PILLOW

Childish sympathy is very beautiful. A little lad of four or five years old was one day reading to his mother from the New Testament. When he came to these words—"The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head"—his little eyes filled with tears and with a child's unrestrained gush of feeling he said to his mother, "I am sure, mama, if I had been there, I would have given Him my pillow." A childish utterance? Yes, yet full of love and tenderness. He would have given Jesus his pillow. The blessed Son of Man should have the best we have to give Him.—Exchange.

Best definition of duty: To do the things we ought to do at the time we ought to do it, whether we feel like doing it or not.—Huxley.



# "Yes! They Can Take It!"

By FRANK HERRON SMITH, Superintendent  
Pacific Japanese Provisional Conference

SINCERE expressions of appreciation for kindnesses shown them by "fellow citizens" have been made on numerous occasions by our loyal Japanese Christians, evacuating Pacific Coast cities for reception centers farther inland. Some have lived in these places for half a century, have earned their livelihood there, reared their children as loyal American citizens. Others have been residents for more than twenty-five years.

Mayor Frank S. Gaines, of Berkeley, California, received a letter of "appreciation for the many personal kindnesses" extended by Berkeley-

"But, we recognize that in the opinion of many this step is a military necessity, and we wish our friends to know we are leaving with no sense of illwill, but rather with a sincere desire to keep alive the friendships which have meant so much to us, looking forward eagerly to the return of peace to this land of ours and to the day when we once more take our place in the community life of Seattle."

For some months the Epworth League of the Japanese Church in Loomis, California, of which the Rev. S. Kawashima is pastor, published a paper of its own. On April

of Los Angeles and San Francisco. About the only friends standing by them are the church people and they have manifested a fine Christian spirit. We are already renting our parsonages and chapels that there may be income for taxes, insurance and repairs.

We went to Oakland for Mi-okuri (honorable send off), but we were not very successful. The policeman guarding the entrance to 18th Street quickly passed us as he remembered us, but the soldier guarding the waiting room said he had instructions not to admit us. He said we are too friendly to the Japanese. The church ladies (white) had been allowed to serve coffee and fruit to the Japanese waiting for their buses, but not to talk to them. We did not know there was a restriction on talking, so went clear around the room and bade good-bye to all whom we knew, and there were many. We went to the parsonage where they were completing their packing for the 10:00 a. m. caravan, helped them a little and took a load of the church people to the sending station. The most successful send-offs were given at West Los Angeles and at Berkeley. Members of the white churches served breakfast to all Japanese on the days they were evacuated. At Berkeley the First Congregational Church was used as assembly and sending center and the send-off was under the auspices of the Ministerial Union. This was before Corregidor and the officers were not so strict. Ladies from the various Berkeley churches served coffee and fruit and friends were

members to "come down and dig in for a supply if you get short in pre-evacuation."

We deem a weekday program of education imperative in the reception centers. We wish to cooperate with government officials in operating a summer school with classes for all ages.

We need church school helps in large quantities, also recreational material and all types of band instruments, chorus and band music.

Countless Japanese and Japanese-Americans, their lives upset by the evacuation upheaval, exemplify a truly Christian spirit in their interpretation of current crises. The words of one loyal Christian express the attitude of many others, who, although they have made no public expression, are enduring with Christian fortitude the hardships of the present. Speaking to his "dear fellow Christians," this man says: "Time has come when we must leave our beloved homes, fields, and friends, those things which have helped our life. Yet no matter what happens, let us keep our Christian fellowship alive. These are the times that test our faiths and courages. We may have to face many more hardships. Yet, let this be the challenge that stimulates us in our Christian way to do our Master's Will. Nothing worthwhile is acquired without hardships. This evacuation is a means whereby we can tell the community we can live as Christians as well as be one. It is no time for sorrow or regret, but a time to roll up our sleeves and to do our tasks. Let us do it trusting



Dr. Frank Herron Smith and a group of Japanese American Christians

ans from members of the Berkeley United (Japanese) Church, written over the signature of the pastor, the Rev. J. R. Fujii. The letter, quoted in the *Berkeley Daily Gazette*, says:

"We are thankful for the privilege of having lived in Berkeley, particularly during the past trying months. The fairness and broad-mindedness of the people here, their many personal kindnesses and the way they have responded to the Japanese people have been a joy and a comfort. This thoughtfulness will be remembered with praise and thanksgiving."

From the Japanese Methodist Church of Seattle, Washington, went an open letter to "our fellow-citizens of Seattle." This letter, signed by Pastor Thomas J. Machida, was quoted in the *Seattle Daily Intelligencer* as follows:

"We have raised our families here and conducted our business here and made our lasting friendships here," he wrote. "Our younger members were born here and have lived here all their lives. To all of us Seattle is home."

"We have many reasons to be deeply grateful to the citizens of Seattle for the opportunity to share in the American way of life which has come to us during these years. Many friends whom we leave behind—school friends, college mates, business acquaintances, neighbors—have contributed to the happy memories of Seattle which we shall carry with us."

"We regret that it is impossible to send a personal message to each one, but hope that every such friend will understand that this general statement comes from our hearts to him or her."

"It is no light thing to break up the only home we know, to abandon sources of income which a lifetime of effort have made possible and to separate ourselves from the only close friends we have outside of our own racial group."

19 its final issue "for the duration" appeared, containing the following words:

"As these days filled with anxiety drag on, the forboding thoughts of leaving our homes continue to focus dully on our daily thoughts. The evacuation and its proceedings have displaced all other pursuits in our minds. And grimly, fortunately so we have been awakened from the lackadaisical visions of yesterdays. The weeks ahead will be a challenge to our faith in this American democracy. Let's prove that we can take it, and show that we are willing to do our share to ease the burden of the gigantic task facing our country."

Willing acceptance of the present emergency measures is assumed by the youth of the Fresno Young People's Christian Council, speaking through their chairman, Seichi H. Mikami, who expresses the belief that "wherever possible we wish to encourage the continuance of religious and also joint meeting with other groups. In these difficult days, the responsibilities of Christian youth are increasing. Your group can and must be the leaders in your communities, especially towards spiritual guidance and leadership."

"Our future as citizens largely depend upon our attitudes which we form in this crisis; and in this respect your community is solely depending upon you, as Christian young people to maintain a high morale and a sane outlook. Hence throughout the coming days of hardships and privations let us remember to 'Live Creatively Through Faith' and to rise above all thoughts of bitterness and resentment. And may God be with you."

Of the larger cities, San Diego, Long Beach, Santa Monica, Santa Barbara, Oxnard, Berkeley, Oakland and Portland are cleared of all Japanese. Those cultivating crops and living inland are left to the last. Only a few are left in some sections

allowed to speak to the departing Japanese.

Final services before the evacuation of Oakland were held in the Japanese Methodist Church on May 4. The church has accepted donation of household goods for storage. The church also sponsored the sale of certain articles and cooperated with the Plymouth Congregational Church in Sponsoring a bazaar at which small articles of Japanese evacuees were sold.

Through the courtesy of American doctors, typhoid and smallpox vaccinations were given at the church. The church also sponsored a community rice sack and invited its

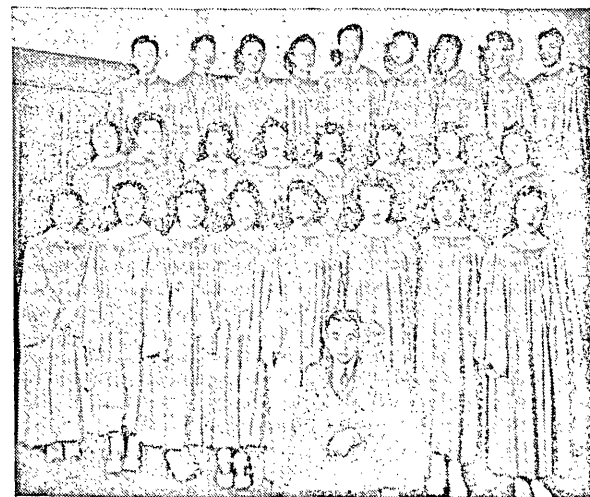
GOD implicitly. For OUR Heavenly Father will be with us, guide us, and protect us wherever we may be."

## MAKE EXTRA MONEY

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 100 post cards, all from same picture, \$3.00; 500 post cards \$8.50; 1,000 post cards, \$15.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

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

Jack Rabbit Co., Spartanburg, S. C.



Choir of the Oakland, Calif., Methodist Church  
Japanese American Christians

GEORGE STEWART  
President North Arkansas Conference  
Co-Editor

# YOUTH'S PAGE

HAROLD EGGENSERGER, Editor

FRANCIS CHRISTIE  
President Little Rock Conference  
Co-Editor

## YOUTH ASSEMBLY

The Twenty-third Annual Young People's Assembly for the Little Rock Conference youth will open this Monday, June 22-26. The theme: "Daring to Do God's Will" is to be expressed through the worship programs and through the following courses: Community Service, Recreation, Evangelism, World Friendship, The Methodist Youth Fellowship, Friendship and Marriage, Choosing a Vocation, What It Means to Be a Christian, The New Testament in the Life of Today, and Church Music.

Interest groups will include Archery, Caravans, Dramatics, Game Shop, Hand Craft, Journalism, Music and Photography.

Every Church ought to send one or more delegates to this fine Assembly at Conway.

## ABOUT YOUR WRITER

Murray S. Dickson is Associate Director of Wesley Foundation and Director of Student Activities, University of Texas. He received B.A. and M.A. from S. M. U., Dallas.

## TALKING TO CHRIST

Prayer is simply talking to Christ with lips, or mind, or heart; by words, by thoughts, by living desires. If any difficulties arise, tell him about them; he is the great physician. If you need anything, ask for it; he has bidden this over and over again. If you are tempted to go back, the one safe thing to do is to advance. If you are filled with the desire to get higher, and seem stuck where you are, wait patiently until you hear his call and grace is given to respond. There are no other rules necessary. It has even been said that the only rule of prayer is that there are no rules.—Wm. E. Orchard.

## A NEW START

I will start anew this morning with a higher, fairer creed;  
I will cease to stand complaining of my ruthless neighbor's greed;  
I will cease to sit repining while my duty's call is clear;  
I will waste no moment whining, and my heart shall know no fear.  
I will look sometimes about me for the things that merit praise;  
I will cease to stand complaining of my ruthless neighbor's greed;  
I will search for hidden beauties that elude the grumbler's gaze.  
I will try to find contentment in the paths that I must tread;  
I will cease to have resentment when another moves ahead.  
I will not be swayed by envy when my rival's strength is shown;  
I will not deny his merit, but I'll strive to prove my own;  
I will try to see the beauty spread before me, rain or shine;  
I'll lovingly preach your duty, but be more concerned with mine.—Author Unknown.

## YOUTH CALENDAR

North Arkansas Conference  
Methodist Youth Fellowship Assembly, Hendrix, June 29-July 3.

### Little Rock Conference

Intermediate Christian Adventure Assembly for Arkadelphia and Little Rock Districts, at Camp Ferncliff, June 29-July 3.

For Camden, Prescott and Texarkana Districts, at Magnolia A. and M. College, July 6-10.

Methodist Youth Fellowship Assembly, Hendrix, June 22-26.

## A Watch Night Message From Youth

By MURRAY S. DICKSON

(This is part I of a message delivered at "The Twenty-Second Annual Conference on Ministerial Training" held December, 1941, at Evanston, Illinois.)

It is a privilege to represent to you the youth of the Methodist Church this evening. Yet what I would say does not represent all of youth, but a part of it. Religiously, youth is of three types. The majority of them, like a greater majority of the adults, are religiously unconscious. They go along being reasonably religious from habit or affectation. I do not propose to speak for this group. The second group is composed of those who are good because of the continual striving of good and evil within their souls, they have forced the triumph of goodness. For them goodness is an eternal effort. And finally, there are those who are good because out of the abundance of their religious experience they can be, they want to be, no different. A boy in love does not have to force himself to be considerate of his loved one; out of his love for her flows an abundance of consideration, natural and unstudied. So a person with a deep religious experience, with this satisfying comprehension of God and Christ and the meaning of life, is abundantly and joyously good out of the very nature of his religion. It is for these last two groups of youth that I would speak.

The first thing that I would say for youth is that we are confused. We are confused by the presence of war when government teachers, Sunday school teachers, and preachers have told us the beauties and the necessities of brotherhood. We are confused by the presence of starvation and want in a world that the economic teachers and our own eyes have told us is competent to feed and clothe itself adequately. We are confused by the discrimination which we see practiced in our daily living against the minority groups; the discrimination which exists in the face of the platitudes about Christianity the preachers preach on Sunday and the truisms about democracy we read from the text books on Monday. Youth is confused by the world today, terribly confused. But in that confusion lies hope. In the last war no such confusion existed; everybody was sure of his society and of himself. And only he who is sure of himself is beyond salvation. So in this very confusion of youth lies hope.

In the second place youth is awakening. We are waking up to the true nature of war. We know that wars are fought for imperial and economic influence and narrowly national aims. Don't try to kid us that war is a high and holy thing, fought with idealism. We know better. We are waking up to it.

We are waking up to the fundamental wickedness of an economic system which can so pervade society that it makes the getting of material things, rather than the development of personality, the object of life. We are becoming aware that no nation can worship a god of materialism and not pay the penalty for it. We are waking up to the fact that any system which has at its disposal the means of producing plenty for everyone and yet creates starvation through a false sense of values is wicked and anti-Christian.

We are waking up to the fact that these prejudices you have taught us toward minority groups and those lies we have heard about the Negroes, for example, are false. We are beginning to realize that the color of a man's skin is no index to his worth, and that thousands of Negroes have within them a humility, a spiritual depth and beauty which puts to shame the spirit of most of the so-called "white" religionists.

We are waking up to the condition of the Church. I do not need to tell you men that the rural churches are, too frequently, dying or dead; rural churches which ought to be and easily could be the life-blood of their communities. You know that hundreds of these churches are falling further and further into decay because their ministry is that of mis-fits, has-beens, men without the spirit, the zeal, the intelligence, the training, (and the financial backing of wealthier areas) to do more than fester in a festering and mordant community. You know these things because you have helped send these mis-fit preachers to these communities. And you know better than I do the church's failings in the urban slum areas. You know, because you have watched the churches follow the gold coast as it shifted further out from the business districts, leaving the old areas to fill with hundreds and thousands of factory workers and daylaborers, unchurched. You know that for all our bragging talk of Christian America the majority of America is unchurched and un-Christian. You know that the church, our Methodist Church, has too often followed the wealth, the middle classes, and left the areas of greatest and most urgent need untouched; you know this, for you have watched the statistics of church memberships and seen the rapid growth of the apocalyptic, emotional escapist churches who have been supplying the need which we should have filled, and which we could have filled on a higher level. Youth is waking up to these failings of the church we love.

Youth is aware too of the low quality of much of our ministry. There are too many ministers who are unable to manage themselves, in their sex adjustments, in their financial problems, or in any of their other adjustments to the community; and being unfit to govern themselves, certainly they have no place in the ministry. But you are the men who fix the requirements for their admission and determine their training. You are responsible for the leadership of this church to which we youth look for guidance.

## RELIEF IN THE SUMMER PROGRAM

The summer assemblies and camps provide an unusual opportunity to bring to the attention of young people the need for overseas relief and definite means through which they can make practical and helpful contributions. Below are listed a number of suggestions to help in this phase of the youth program. Study them carefully and be prepared to suggest one or more of them to your councilor when you are at assembly or camp.

**Overseas Relief Day**—Many Institutes emphasize Overseas Relief throughout one whole day's program. Devotional Services can be built around this theme, "Relief In the Master's Name."

**Daily Reminders**—In other cases, Relief is mentioned each day. Have a councilor or delegate (one or several) make a three-minute speech on some phase of Overseas Relief each day in the orientation hour, or in another convenient period.

**Platform Hour**—Many Institutes will have a missionary from China or other speaker, who can tell relief work overseas.

**Discussion and Commission Groups**—This year, no consideration of the Christian World Community can omit reference to the plight of war victims and our obligations to them.

**Panel Discussion**—In panel discussions on such topics as "The Christian's Role in Reconstruction," explain that relief today is an essential and constructive step toward building the peace of tomorrow.

**China Night**—One successful experience: A refugee supper of soup and rice with one green vegetable was served in place of the usual banquet. The store was closed; each camper feeding Chinese children with the money he would have spent for candy, gum and ice cream. In the evening, motion pictures on China were shown.

**Movies and Slides**—"Relief in The Master's Name" (colored slide lecture on relief around the world), and "Stand By China" and "China's Will To Live" (moving pictures on China relief, 16 mm. silent films) are available from our publishing house.

**Dramatics**—Sample copy of "Dawn in the West" is also available from our publishing house. It has been given successfully many hundred times. Easily produced. Five characters. Time: Thirty minutes.

**Bulletin Board Material**—Posters, cablegrams, pictures and titles carry the challenge of giving relief. Assign to some group the responsibility for attractive, informative Relief material on the Bulletin Board.

**Nick-Nack-less Day**—In many Institutes and Summer Conferences, candy and cokes are given up for a day. The price of a coke or a package of gum will feed a Chinese refugee for one day!

**Note:** Leaflets for distribution, posters, "A Dime In Time" folders, etc., can be secured in quantities from the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York, N. Y. Write today for a packet full of suggestions and helps.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## BOYS AND GIRLS OF OTHER LANDS

### THE FIRST CHILDREN'S DAY

By Mildred Olive Honors

The hot Syrian sun was beating down on the market-place. In a little patch of shade near the village well, two boys were resting. Some women, balancing their brimming water-jars on their heads, made their way slowly across the sun-baked clay of the market-place.

The smaller lad leaned forward eagerly. "Didst hear what they said? 'He maketh the blind to see'."

"Aye, I heard. Some say He is an imposter."

"Dost thou think so?"

"He is no imposter. Last night by this very well He healeth a man with a shrunken arm. With my own eyes I saw Him."

"You saw Him?"

"Yes, Samuel. 'Tis said He maketh the lame to walk."

"The lame to walk?"

"Own hand clutched the larger boulder. 'Levi! Levi! Tell us He now?'"

"Spent the night at the home of Peter the Carpenter. 'Tis said that He was a carpenter, over in Nazareth."

Samuel leaped to his feet. His sandals flew across the market-place. Levi sped after him.

"Samuel," he shouted, "whither goest thou?"

"Dorcas," panted Samuel.

"Dost think?"

Samuel ran on. "Hasten. We may be too late."

Along the hot, dusty road they sped and up the hill to a humble cottage where Esther, the mother of Samuel, was patiently grinding corn in a rude hand-mill.

Samuel rushed into the house and as quickly rushed out bearing in his arms little Dorcas, his four-year-old sister, the baby who never had walked. With a word to the busy mother, the three started down the hill. The child was heavy, but hope gave strength to Samuel's slender arms and in due time they arrived at the home of Peter the Carpenter.

"Is He here, the Nazarene?"

"Early this morning He and His followers left us. What wouldst thou with the Nazarene?" Then his glance fell on the child with the withered foot. "Ah, thou hast heard of His power to heal." He shook his head.

"He is no imposter," burst out Levi. "He healed a man with a shrunken arm. With my own eyes I saw Him."

"Yea, lad. The words of the Nazarene are rich in wisdom and marvelous are the miracles He has wrought. Day after day, the people throng about Him, begging Him to heal their diseases until His own strength is well-nigh spent. But never yet have I heard that He healeth a child. Thou hast a mother?"

Samuel nodded. His eyes were full of tears.

"Take the child home to her, lad. Forget the Nazarene. Ere now He hath arrived in Amathus."

Resolutely, Samuel took the child



### A DAY FOR DADDY

What shall we do for daddy?  
Let's think a nice surprise  
He does so many things for us,  
And he's so kind and wise.

He takes us on the nicest hikes,  
We have a lot of fun.  
He's not too tired to help at night  
On projects we've begun.

We'll perhaps buy a little gift  
And put it by his plate,  
At dinner time we'll yell "Surprise",  
We hope he won't be late.

We know the nicest gift of all  
Is to be fine and true,  
And we'll make daddy happy  
We think we should, don't you.

—A. E. W.

## IN STORYLAND

### THE KITTY-CAT BAND

Two little kittens,  
Friendly, understand,  
Decided they would like to form  
A kitty-cat band.

And so beneath my window,  
One bright, moonlight night,  
They met so they could practice  
With all their strength and might.

One had a trombone,  
T'other had a flute,  
Each took a long breath—  
Then began to toot.

They practiced all the hardest notes,  
Ran up and down the scales  
And made nice variations  
With low, mournful, kitty walls.

The neighbors hissed and hooted  
And loudly called out "Scat,"  
But each determined kitty  
Just stayed right where he sat.

And there was never given  
A concert half so grand  
As the one on that night, rendered  
By the kitty-cat band.—Alice K. Warden in The Watchword.

### SHE SPOKE TO HIM

They all came laughingly into the corner drug store. There were five of them—gay little Betty, red-cheeked Molly, stately Fern, plump Polly, and quiet, brown-eyed Daisy. They were going to have ice cream. They were merrily talking as they gathered about the little tables, when old George passed.

He was carrying an armload of boxes. Old George was the colored man about town doing faithfully the small jobs that came to him.

He knew every one of those girls—had known them since they were little children—but as he passed where they were sitting, a stumbling, shuffling old figure with his armload of boxes, no one spoke to him—that is, no one but Daisy.

"How do you do, George?" she said in her sweet, clear young voice. "I hope your rheumatism is better."

George bowed and smiled. "Yes'm, Miss Daisy, yes'm," he replied; "it's much better, thank you, Miss Daisy." He shuffled on with his load, a smile on his old, black face.

Fern looked across at Daisy. "What in the world did you want to speak to that old Negro for?" she asked impatiently.

Daisy flushed. "I always speak to old George," she answered quietly. "He's old and sick, and I wouldn't hurt his feelings for the world. I've known him all my life."

And no one said anything more. Old George's employer looked up as he came out carrying his load. "Well, George," he said, "you seem to be in good spirits. Got some new jobs, or found some money?"

George shook his head. "Jobs and money is mighty good," he replied, "but dey ain't everything. I know something that has 'em beat—kind words." He smiled again. "Miss Daisy, she done just spoke to me," he said proudly.—Exchange.

When you are having a good time stop long enough to ask yourself if your pleasures mean hardships for others. If they do, you should change your manner of enjoying yourself.—Selected.

on his back and started down the white, hot road.

"Whither now, Samuel?" asked Levi.

And Samuel answered, "To find the Nazarene."

The way was long. The merciless sun beat down. Little Dorcas whimpered. Once they stopped to rest beside a brook, then Levi took the child and on they trudged. At every house they asked after the Nazarene—receiving always the same answer, "He hath passed this way." One kind woman gave them all the milk they could drink, and a packet of figs to carry with them.

The day was well spent when they arrived in Amathus. Little Dorcas was sleeping, her dark curls falling over her brother's shoulder. The boy's arms ached with her weight. His feet burned in his sandals.

Levi bore the remainder of the cherished figs.

Suddenly, far ahead, they saw a wide-spreading tree and under it a group of people.

"'Tis He!" Levi shouted. "Hasten, Samuel, 'tis the Nazarene."

Almost stumbling in their eagerness they pressed forward to the edge of the crowd. Now they could see the Nazarene Himself, a stately figure clad in simple white, and about His head seemed to gather all the sunshine of that sunny afternoon.

Samuel shook little Dorcas until her brown eyes opened. His heart was beating so fast it almost choked

him as he pushed through the crowd toward the white-clad figure.

Then rough hands jerked him back and impatient voices rang in his ears. "Be gone, lad. The Master is teaching."

The crowd pushed together and Samuel sank to the ground. He was so tired. The way had been so long. Little Dorcas began to cry, and again the tears welled up in her brother's eyes.

Then a voice spoke, sweeter than the tinkle of sheep bells across the Jordan Valley. "Suffer the children to come unto me."

Now the crowd parted. The three children were thrust forward to the feet of the Stranger. The radiant head had been bent and the drowsy brown eyes of the little Dorcas looked into the deep, kindly eyes of the Man of Nazareth. He lifted her to His knees and with the utmost gentleness His fingers touched the baby's withered foot. His other hand rested in tender benediction on the tousled, dusty head of the kneeling Samuel. And the tired boy forgot his weariness, forgot the heat and the long, long walk—for again the sweet voice spoke:

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

That evening, just as the shadows fell across the market-place, up the hill went Samuel and little Dorcas—shouting, running, leaping!—to the mother who waited with outstretched arms.—In Ex.



# When Will Pentecost Come Again?

By FORNEY HUTCHINSON

Acts 2:1: "And when the day of Pentecost was fully come, they were all with one accord in one place."

**W**HITSUNDAY in the ecclesiastical calendar is the anniversary of Pentecost. There is no day more significant in the history of the Christian Church. After a long period of "watchful waiting," when the day of Pentecost was fully come, the fire fell and the infant Church was empowered for her colossal task.

Out from that "upper room," after her baptism, the Church went forth with the tread of a conqueror. More than anything else, the Church today needs a repetition of that experience. Only another Pentecost can save us.

When, then, will Pentecost come again? This is a practical question, which I propose to answer at this time.

First of all, let us consider the conditions that made the first Pentecost possible. It came, let us say, when *atmospheric conditions* were congenial for an outpouring of the Spirit of God upon His people. Certain elements that entered into these conditions might be mentioned.

1. A spirit of intercession—earnest prayer. They were in an "upper room," shut away from the world with its noise and distraction, waiting upon God for the spiritual endowment He had promised.

2. A spirit of harmony. There were only one hundred and twenty of them, but they were all of one accord and in one place. Friction and discord had vanished; they loved each other and were unified in their purpose.

3. A spirit of expectancy. They were looking for something. They were expecting what God had promised. By and by, when the time had fully come, when conditions were exactly right, there was a sound as of a mighty rushing wind; the Spirit filled the house, and a marvelous movement began that swept all but around the world during the first generation of the Christian Church.

When will Pentecost come again? When the conditions have been met again; when the atmosphere is once more favorable for a movement of that kind. In short, when the day of another Pentecost has fully come.

Always, preparations for Pentecost are twofold. Evil is destroyed, and good is fostered. The destruction of evil and the promotion of righteousness depend primarily upon atmospheric conditions. Moral evil in the world will die naturally and permanently when the atmosphere is no longer congenial.

I read some time ago, with considerable interest, of a discovery made in Wyoming. The skeletons of some prehistoric monsters were unearthed. It is said that these monsters lived one hundred and forty million years ago. Excavators and scientists have gathered together in the National Museum in Washington the bones of great dinosaurs. These skeletons are from fifty to sixty feet in length. Such monsters were once the masters of all creation.

What became of those horrible reptiles that looked something like gigantic lizards? They are all gone. Nobody killed them. There was no one here to kill them; and if there had been, there were no weapons sufficiently powerful to destroy them. What happened to them? Scientists have agreed that the climate changed, and they died natural deaths. I am inclined to think that the scientists are right.

There used to be some *moral* evils that no longer exist. They are found now only in the museums of history. There was a time when human slavery was recognized as a divinely ordained institution. It was protected by the Constitution of the United States. Now, we do not traffic in human lives. The change was made possible because of a change of climate. The change came when, through education and agitation, men said, "This thing is wrong." By and by an atmosphere was created so unhealthy for

human slavery that today it is universally discarded as a legalized practice.

Not many generations ago, dueling was recognized as an honorable way for gentlemen to settle their disputes. In this country, Aaron Burr snuffed out one of the brightest intellects the nation has produced when he killed Alexander Hamilton in a duel. Burr was not even arrested, much less punished. Today the climate has changed, and dueling is no longer recognized as a code of honor, but is classified as plain murder.

I can remember when the lottery was legalized in at least one State of the Union. Recently, efforts have been made to give it legal status in



DR. FORNEY HUTCHINSON

certain States again; but evidently the climate has changed, and legalized lottery schemes have gone to the moral junk heap.

Some of these things I might also say about the liquor traffic. There was a time when the climate changed, and the saloon had to go. This change was registered in an amendment to the Constitution. It came about through a process of education and agitation carried on by the Woman's Christian Temperance Union, the Christian ministry, and other men and women who loved sobriety and righteousness. After the Eighteenth Amendment was enacted, supporters of prohibition ceased their efforts, but the opposition persisted until the atmosphere changed again, and old John Barleycorn staged a temporary "comeback." I believe another change of climate is due. Next time, please God, the liquor traffic will be buried beyond all possibility of a resurrection.

There are still many evils that need a change of climate to bring about their complete destruction. I can mention only such things as war, social injustice, racial prejudice and economic insecurity as evils that must be removed.

Just as there must be an uncongenial climate for the destruction of evil, so there must be a congenial climate for the promotion of righteousness. The same atmospheric conditions that affect our communities, affect us individually. We are a part of the life all about us. One cannot live in a vacuum.

This truth applies to the homes in which we live. Where is the old-time family altar that used to be an institution in the Christian home? It is almost as extinct as the dinosaur. The family altar has not been abandoned because it was no longer necessary; it is more necessary now than ever before. There has been created in our homes an atmosphere which is no longer congenial to family prayers, and we have been content to let the custom die out. An isolated family altar in a modern community is almost an impossibility. I do not wonder that missionaries rear such fine families. They live in a compound where the atmosphere is congenial for the building of a Christian home. For the

same reason, it is easier to rear a Christian family in the country than in the city. The outside world is not so inevitably a part of the home.

The same thing obtains in the life of the church. What features in the church's life have we given up in these days, and why have we given them up? Prayer meetings all over this country are so poorly attended that preachers have grown discouraged, and in many instances have discontinued them altogether. Some have substituted "church night," where the people are fed and given a variety program; but as for coming to God's house to spend an hour in earnest prayer, they no longer have time for that. The atmosphere has changed, and the prayer meeting is about to die a natural death.

What about night services? I remember when people would hitch a pair of mules to a wagon and drive five miles to a country church at night, and enjoy it. But now these same people, even though the chauffeur brings the limousine to the door, cannot make the effort required to get to church after sunset. What is the matter? Is there anything wrong with the night service? The only thing that is wrong with it is that the atmosphere has changed.

Why do we no longer have great revivals? Is it because they are not needed? I have lived more than half a century, and I have never known a day when a genuine revival was needed more in the Church and in the world than it is today. But the atmospheric conditions are no longer favorable. Church members are not sympathetic, and outsiders are slow to attend.

But somebody says, "What are we going to do about it? You cannot control climate; you cannot change the atmosphere." I am not so sure of that. Maybe we *can* do something about the climate. Today many public buildings are being air-conditioned, so that when you are inside one of them you can hardly tell July from December.

Isn't that changing the climate? Of course, that is a physical climate you are changing, but if you can control atmospheric conditions in a building through science and mechanics, you can control psychological climates in communities through public opinion. When nations or big business concerns wish to change the climate they put expert propagandists to work, and the first thing you know, the thing is done. Propagandists simply take hold of the situation and change the climate—public opinion.

I love my country, but one thing I have found it hard to forgive is that, in World War No. 1, propagandists undertook to foist on our citizens a lot of falsehoods concerning our enemies. Our government permitted it and our people believed the stories. They were hard to believe, but the atmosphere was so filled with hatred and ill-will that when we even heard the names of our foes we saw red.

This reference to the war period simply illustrates what propagandists can do. What I want to do is to use this powerful agency to create an atmosphere congenial for international good-will, rather than hate. Then the war spirit, so prevalent in our world today, will die a natural death. Why not capitalize propaganda for the promotion of righteousness and the destruction of evil? Whether good or evil prevails is largely a matter of the psychological climate.

One of these climate-producing agencies in the Christian world is the church press. I absolutely marvel that so few Christian people take church papers. Another agency is the pulpit. Preachers ought to give their best endeavors to the creation of an atmosphere that will make for the destruction of evil and the promotion of good, and I believe the pulpit is functioning, at least with some efficiency, along that line. Everybody who stands for the right ought to back up the pulpit.

There is a stronger agency still, and that is the pew. If a lot of our laymen would quit talking so much about getting a "drawing pulpit," and turn their attention to the creation of a

(Continued on Page Eight)

# WITH THE CHURCHES

## FIRST CHURCH, EL DORADO

Some months ago a member of the Arkansas Methodist staff expressed a wish that more churches in the two Arkansas Conferences would write occasionally to the Methodist that the people throughout the state may have a better knowledge of what other Methodists and Methodist churches are doing. At that time First Church, El Dorado promised to "do better" by the Arkansas Methodist, but like many New Year resolutions, we have not held to our promise. Acting on the principle "it is never too late to do good"—we want to tell you a bit about our church.

June 1 marked the first half of the Conference Year, and while our hearts are torn because of the war, and many things and people are confused and disrupted, the church has had a most happy and prosperous half year.

The pastor, Rev. Alfred H. Freeman, and his charming wife are in great favor with the people. The church is working happily in every branch. During the first six months of the year 157 persons have been received into the church, many of these on profession of faith. All finances are up to date.

Members of the church and others in our city are delighted to again hear the sound of the old church bell which has recently been installed in a belfry especially built for it. This bell called worshipers together in two former church buildings on this present site, but has laid silent, stored in the basement of the church ever since this present building was erected in 1922. Again its mellow tones call our people to prayer.

We are also having installed an amplifier and four all-weather loud speakers, connected with the organ, so that on various occasions the chimes and other music of the organ may be heard over the city. This equipment is the gift of a former member, Miss Lillie Wilson, who remembered her church in her will. Miss Lillie was active in church work until her fatal illness in 1940.

We cannot attempt in this small space to tell of our entire church program. Perhaps you will hear from us again concerning other interests of this church. First Church is moving forward in a fine way under the leadership of Brother Freeman.—G. P. Gammill, Chairman, Board of Stewards.

## McGEHEE METHODIST CHURCH

On May 29, the Primary Department of the Church School under the leadership of Mesdames Ben Thomas, secretary of children's work in the W. S. C. S., H. G. Boyd and J. A. Kitley had a "Children of Every Land Party" as a closing feature of the two missionary units, "From Sea to Shining Sea" and "Children Go to Church Around the World." Games of other lands were played. Tables were decorated with books about, and articles from many countries; place cards bore pictures of children of different countries; the nut cups being made in the shape of the houses of those child-

ren. The "other land" idea was also stressed in refreshments; grape juice representing India, orange ade, the migrants in the U. S.; chocolate cookies, Africa and Brazil and orange candy, Mexico. The children's extra offerings during the time these units were being studied were used to buy soap for Peck's Hall, New Orleans.—Reporter.

## WARREN

Bishop Charles C. Selecman dedicated the educational building of the Warren Methodist Church last Thursday evening, June 11, assisted in the service by Rev. Arthur Terry, district superintendent of the Monticello District, and Rev. Alfred Freeman of First Church, El Dorado.

This building was erected in 1924, during the pastorate of Rev. J. D. Baker. Yearly payments have been made on the building for the past seventeen years, reducing the balance to \$1,170.00 in 1941.

Early in this conference year a movement was started, championed by Mr. J. E. Stewart, chairman of the board of stewards, to retire this balance. Heartiest co-operation was given by all members of the board, and the drive for money was started in April, meeting with a ready and generous response from the membership of the church.

On May 4, 1942, a check was sent to the General Board of Church Extension, freeing the building of any indebtedness.

A contract for \$2,109.00 was recently let for needed repairs on the building, with cash in hand to pay for the work.—Reporter.

## ARKANSAS METHODIST ORPHANAGE

In these times of stress and anxiety, my heart is strangely touched and warmed as I seek to understand the various activities of the Church which I love. The preachers, so far as I have touched them, all seem happy and willing to endure any privation necessary to win the war in which we are so greatly interested.

We should bear in mind all of the time that there are certain agencies in our Church that we cannot neglect, but, if necessary, rally in a greater way in their support than ever before. You take the different claims that come down to us through our Boards—the General and Annual Conference askings arouse us to new activity. I am more and more convinced that the women of Methodism are growing in their loyalty and intelligent support of all of the agencies. We have some remarkable incidents that should be known by the Church and some of these days, if I live, I am going to write them out.

We depend absolutely upon the love and cooperation of all people who love the unfortunate children that we handle and seek to make useful citizens of and I am glad to say that we are succeeding.

Come to see us when you can and write us when you feel like it.—James Thomas, Exec. Secretary.

The person in the pew must not only hear what the preacher says, but must also feel the power of God in the preacher's personality.—Religious Telescope.

## QUARTERLY CONFERENCES

**TEXARKANA DISTRICT—3rd Round**  
Foreman, June 14, 11 a. m.  
Texarkana First Church, June 21, 11 a. m.  
Texarkana Ct., at Few, June 21, 8 p. m.  
Fouke Ct., at Holly Springs, June 28, 11 a. m.  
College Hill, June 28, 8 p. m.  
Hatfield Ct., at Hatfield, July 5, 11 a. m.  
Ashdown, July 5, 8 p. m.  
Horatio Ct., at Walnut Springs, July 12, 11 a. m.  
Foreman Ct., at Climax, July 12, 3 p. m.  
Fairview, July 12, 8 p. m.  
Richmond Ct., at Ogden, July 19, 11 a. m.  
Mena, July 26, 11 a. m.  
Cherryhill Ct., at Highland, July 26, 3 p. m.  
Lewisville, August 2, 11 a. m.  
Doddridge Ct., at Doddridge, August 2, 8 p. m.  
Stamps, August 9, 11 a. m.  
Sardis, August 9, 3 p. m.  
Bradley, August 9, 8 p. m.  
De Queen, August 16, 11 a. m.  
Lockesburg, at Kilgore's Church, August 16, 3 p. m.  
Dierks, August 16, 8 p. m.  
Winthrop Ct., at Oakhill, date to be set.  
Umpire Ct., at Liberty, date to be set.  
—Andrew J. Christie, D. S.

## SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

5—Grady-Gould, W. C. Lewis.  
4—Bigelow Ct., Arthur Wall.  
Bayou Meto, H. R. Richert.  
3—Vilonia Ct., Howard Williams.  
2—Joiner, C. C. Burton.  
Texarkana First Church, Aubrey G. Walton.  
England, Geo. B. Myer.  
Centerton Ct., J. C. Gibbons.  
Pea Ridge-Brightwater, Clarence Weinand.  
Black Oak, W. G. Brunner.  
1—Jonesboro Ct., G. A. McKelvey; Bear-den, J. A. Henderson; Ozark, J. M. Barnett; Taylor Ct., Kervin A. Hale; McNeal Ct., J. W. Nethercutt; Wynne, Earl S. Walker; Yarbrow-Promised Land, D. G. Hindman; Austin Ct., C. A. Simpson; Widener, L. F. LaFever; Lepanto, J. W. Moore; Junction City, S. B. Mann; Hunter Memorial, A. J. Shirey; Wilmar Ct., C. V. Mashburn; Lakeside, Pine Bluff, R. B. Moore; Arkadelphia Ct., Edwin Keith; Doddridge, F. C. Cannon; Hackett, O. D. Peters; Stamps, J. A. Wade; Carthage-Tulip, H. R. Holland; Holly Springs, W. E. West; Camden, J. L. Hoover; Jonesboro First Ch., A. W. Martin; De Queen, H. D. Sadler; Desha Ct., Kermit Vanzant; Eureka Springs, Ray D. Seals; Corning, B. C. Few; Springdale, S. G. Watson; Malvern, W. C. Watson; Magazine, Chas. Wages; Hazen, A. E. Jacobs; Glendale-White Hall, Gray Wilson; Blytheville First Church, S. B. Wilford.

I speak as a man of the world to men of the world; and I say to you, search the Scriptures! The Bible is the book of all others to be read at all ages, and in all conditions of human life; not to be read once or twice through and then laid aside but to be read in small portions of two and three chapters every day, and never to be intermitted unless by some overruling necessity.—John Quincy Adams.

One of the outstanding miracles of the Christian religion is its record of great achievements with small resources.—N. C. Christian Advocate.

## Now Many Wear

### FALSE TEETH

With More Comfort

FASTEETH, a pleasant alkaline (non-acid), powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odr" (denture breath). Get FASTEETH at any drug store.

## WHEN WILL PENTECOST COME AGAIN?

(Continued from Page Seven)

radiating pew, we would make more headway toward saving a lost world. Suppose you get a "drawing pulpit" and the people fill the pews, how is the outside world to get the message if the pews do not take it to them? The pulpit is dependent upon the pew. You must radiate the heat the pulpit generates. A hot furnace would never heat a building without adequate radiation.

Atmospheric conditions must change so as to be congenial for the promotion of righteousness and the destruction of evil. Let us destroy everything that makes for ill-will, and promote everything that is conducive to brotherly love. Then evil will vanish and righteousness will thrive. I believe that is going to come. A great revival is already overdue. I believe we are on the eve of a better world and a better church. "Mercy drops round us are falling, but for the showers we plead."

Finally, there is one climate producer that I would be unfaithful if I did not mention. In the church press, the pulpit, and the pew, there is One who came into the world by way of a Bethlehem manger, and is today the greatest climate changer the world has ever known. He is the Gulf Stream that flows through the ocean of human coldness and brings warmth. He is the warm breeze that, like a gentle zephyr, blows across the glacier of this cold world and fans it into a holy flame. He is the divine sunbeam that gently penetrates to the chilled core of the human heart and thaws it into love and life. He, alone, holds hope for a cold and clammy world. If His church will be true to Him, Pentecost will surely and quickly come again.

## FOR MINOR BURNS



Fiery throbbing relieved at once and parched skin eased

## RESINOL

## EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY-DRUG COMPANY, BRISTOL, VA.

## Good For Over 100 Years

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

## GRAY'S OINTMENT

## HEADACHE

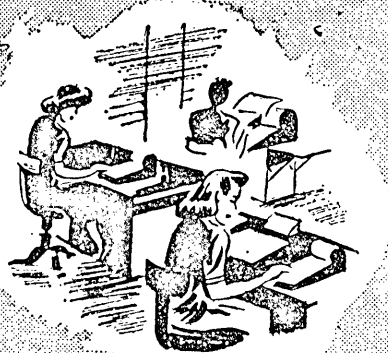
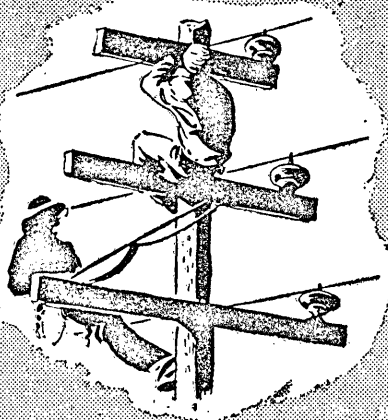
When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 60c.

## Liquid CAPUDINE



# Dedicated to our Country's

## WELFARE



To the people of America—to the people of Arkansas whose very freedom may rest with the vital lifeline of electric power—we pledge our every resource.

The 1200 men and women who operate this Company have by their faith and practical performance caused millions of dollars to be invested in Arkansas and in this Company. And this despite the fact that Arkansas Power & Light Company is regulated by state and governmental authorities and has NO GUARANTEED RETURN.

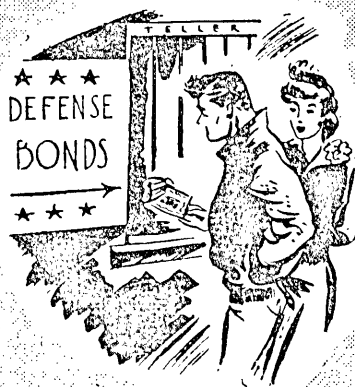
True, enormous taxes are paid by this Company and it is likewise true that the taxes we pay, as with ALL other businesses, are ultimately passed on to the consumer . . . but the astounding fact is that in the past ten years, despite rapidly increasing taxation, our rates have been reduced about 50%.

*Again we dedicate our entire property, fortunes and lives to our country and we are prepared to make any sacrifice necessary to bring victory to our beloved country!*

BUY WAR BONDS AND STAMPS REGULARLY

**ARKANSAS POWER & LIGHT CO.**

HELPING BUILD ARKANSAS



*Our No. 1 Job . . .*

*Help Win the War*



## The Church and the Countryside

By  
Glenn F. Sanford

### Neighborhood Night at Mt. Pleasant

In a small neighborhood about five miles out from Waldron, Arkansas, at the top of a hill among the trees, a little white, one-room framed church is standing. Near the church is a little school building and a cemetery. No farm homes can be seen from the church and very few along the road as you ride through the neighborhood. The people walk to and from the neighborhood center. Church attendance was very small but is growing now.

Miss Estelle McIntosh was sent into Scott county as a full-time rural worker. The Mt. Pleasant neighborhood is one of the points where she works. One of the greatest needs that she discovered was more and better social life. After talking with the people, the idea for a "Neighborhood Night" developed.

The people were to come together one evening each month for a few hours of fun and fellowship. The school house was chosen as the meeting place. The entire family—par-

ents, young people and children—came together to learn how to play games that were athletic and tiring and some that were fully social.

Only thirty-five were present at the first "Neighborhood Night" meeting. At the second meeting there were seventy-eight present. Only two cars came, the worker's and one other. A group of boys were asked, "All of these people do not live in this neighborhood, do they?" They quickly answered, "Yes." Then the second question was, "Where in the world do they all come from?" The answer came, "Just out of these here hills." To which the reply was, "You surely must."

This was literally true. After a hard day's work, some of them had walked two and one-half miles for a few hours of entertainment. It was after eleven o'clock at night and while they were "going strong" when it was suggested by the leader that it was time to go home.

They do not serve any refreshments at these gatherings. People come for the fun and fellowship with each other. The church has a wonderful opportunity to provide clean, wholesome recreation for the rural people. What are we going to do about it?

(The above article was taken largely from a statement made by Miss McIntosh. Information about the "Neighborhood Night" may be had from your Home Demonstration Agent.)

## Up From The Dust

By R. B. Eleazer

Some time ago I became acquainted with a great piece of literature which, though I have read it a hundred times, thrills and inspires me still as it did when first I discovered it. It is a traditional Negro sermon, done in classical English by James Weldon Johnson. It is entitled "Creation," and is one of seven such sermons appearing in "God's Trombones." In the opinion of this writer, "Creation" is a truly great poem, noble in concept and nobly expressed—a production that will live. Naturally I want to share it as widely as possible.

In the beginning the poem pictures God as "stepping out on space," while

*Darkness covered everything,  
Blacker than a hundred midnights  
Down in a cypress swamp.*

There, all by himself, God says, "I'm lonely; I'll make me a world." So, step by step, He makes the world, and clothes it with beauty, and peoples it with all the lower forms of life. Then looking on it all, He sadly says: "That's good, but I'm lonely still." Thence the poem hurries to its dramatic climax:

*Then God sat down  
On the side of a hill where He could  
think;*

*By a deep, wide river He sat down;  
With His head in His hands,  
God thought and thought,  
Till He thought, "I'll make me a  
man!"*

*Up from the bed of the river  
God scooped the clay;  
And by the bank of the river  
He kneeled Him down;  
And there the great God Almighty,  
Who lit the sun and fixed it in the  
sky,  
Who hung the stars to the most far  
corner of the night,*

*Who rounded the earth in the mid-  
dle of His hand,*

*This great God,  
Like a mammy bending over her  
baby,*

*Kneeled down in the dust,  
Toiling over a lump of clay  
Till He shaped it in His own image;  
Then into it He blew the breath of  
life,*

*And man became a living soul.  
Amen! Amen!*

What a picture! A lonely God, seeking companionship; a father-hearted God, hungry for the love of children! And so, the world, with all its living things, and man himself in the image of God, struggling upward from the dust!

### A BOY

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting, and attend, when you are gone, to those things you think are so important.

You may adopt all the policies you please, but how they will be carried out depends upon him.

Even if you make leagues and treaties, he will have to manage them.

He will assume control of your cities, states and nation.

He is going to move in and take over your churches, schools, universities and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

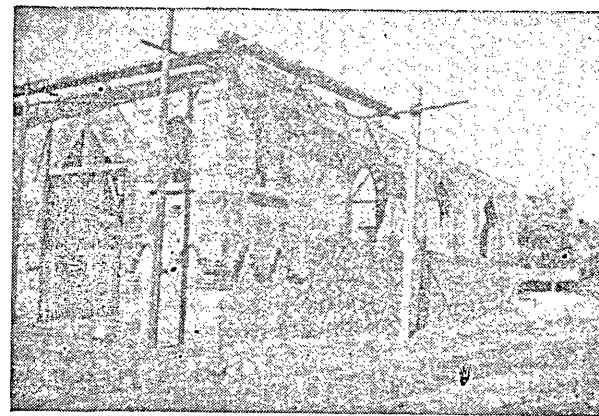
So it might be well to pay him some attention.—*The Pastor's Journal.*

Life is measured by its depth, not by its duration.—*Religious Telescope.*

## PANZACOLA BUILDS A CHURCH

By J. P. HAUSER

Panzacola (Mexico) Church ready for its roof.



Not long ago I went down to Puebla to talk with the new principal of our Methodist Boys School about the enthusiastic plans he has for making that institution a great success,—and he is doing it splendidly.

While crossing the campus, I saw two men approaching. Their faces were friendly and yet I could not place them. They proved to be Dionisio Herrera and Manuel Beruecos, members of our Panzacola congregation, friends whom I had known years before when I was superintendent of that district.

After the usual salutations, we began at once to discuss the plans for their new church. Some time ago when our missionaries, the Misses Hoffmann and McAllister, lived on the Panzacola Circuit, a fund was started toward a church building. A few pennies saved here, a few pesos earned there, children and adults all working, a few gifts received and the fund has reached six hundred and fifty pesos.

One of the members donated a lot, the foundations were laid, and now these brethren were the committee named to see about the use of the reserve fund. The walls of the church will be of adobe bricks, made by the members themselves; but the roof, doors and windows would imply an outlay of money. These good people were not idle;

they had already raised more than the amount of the original fund and on the previous Sunday the bishop, district superintendent, and their pastor had laid the cornerstone.

What does all this mean? Simply that there is life in our rural congregations. For not only in Panzacola, but in a dozen other places our people are zealously working to have new houses of worship or to put into good repair their present buildings.

This particular church is not large; it has but one room; but it will have gothic windows and a tower; and the people of the community will feel that it is their own, for they have built it with their own hands. They will reverently worship God there.

Another thing about this enterprise: there is another village near and the people of the two places are very friendly. They are saying, "This year you will build your church and we will help you; next year we will build and you will help us."

There was a feeling of deep joy in my heart as I said goodbye to these friends and assured them that the funds they had deposited with me would be sent at once. We anticipated with particular pleasure the opportunity of worshipping some day with them in their new church in Panzacola.



## Give the Roses Today

By Sarah  
Mizelle Morgan

He who wrote those golden words, "Never put off until tomorrow what you can do today," was wise indeed. And I learned that lesson under the shadow of sorrow in the pangs of regret.

I had a dear friend quite ill in the hospital. I passed the hospital one afternoon and thought of stopping. But being in somewhat of a hurry, I decided to wait until the next day.

My friend passed on during the night from unexpected complications.

Now, more than ever, is there need for giving the roses today. There is need for serving not only our country, but our fellow man as well, whether it be with words or deeds.

So give today that word of hope

or encouragement to the other fellow, he needs it. Or maybe it's only a cheerful smile he needs to make the day seem brighter and the burdens lighter. Write that letter to the boy in service. He's looking and longing for it.

And do your bit for Uncle Sam, too. He needs your help, loyalty and cheerful cooperation.

For tomorrow becomes today and today, once gone, becomes yesterday, which cannot be recalled.

In these times of shadow and uncertainty, as we see each today silently and quickly change into yesterday, it's a comforting thought to look back on yesterday and be able to say:

*I gave you roses yesterday  
Because you loved them so.  
I'm glad I gave them yesterday—  
Today . . . you would not know.*

Sometimes wisdom enters the mind of man by way of wounds that cut deep into him.—N. C. Christian Advocate.

A slip of the foot may hurt you, but a slip of the tongue may injure someone else.—*Virginia Methodist Advocate.*

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## “FAITH IS STRENGTHENED UNDER PERSECUTION

By Ralph E. Diffendorfer

Faith lives under pressure and persecution!

There's Holland. In June, 1941, after more than a year of German occupation, the cooperating societies in Holland ordained five new missionaries to send to the East Indies. Mark this: they knew the way was not then open, no one could leave Holland, but they made their commitments in faith!

There's Denmark. In October, 1941, after nineteen months of occupation, Christians in that country gave for missionary purposes 42,000 kroners more than in the preceding year!

A letter is on my desk from Finland. Listen to a few phrases from it: "Destruction of our cities, a half dozen churches," "scattering of our families," "our hospital evacuated." On top of all this heartache, it adds, "We will have Conference next week. The treasurers' reports are ready, and the result is very good, better than last year. We have now on hand \$341 to be used exclusively for the mission field: \$79 for Rhodesia, \$79.50 for Sumatra, \$55 for the bishops, and \$15 for General Conference expenses."

A Swedish letter says this: "All the younger ministers are in military service. The cost of living is mounting rapidly, as you can imagine. We have been trying to help our brethren in Finland, Norway, and Denmark, and we are still doing all we can. Our reports for the year are made up, and World Service giving this year is 4,000 Swedish kroners more than a year ago." The writer adds that three candidates are preparing for missionary work in Russia!

Perhaps most surprising of all is a report from Germany. From a letter posted in Switzerland on Jan. 16, 1942, these words: "Our Mission Day Conference was held in December and all societies were represented. The revelation of that meeting was that the disappearance of all missionary periodicals had by no means the bad effect on missionary interest which had been feared. Missionary interest is as great as ever and the giving is going up. More was received in 1941 than in 1940 or in 1939. Missionary information is being passed orally through 'information' meetings."

A most heroic word comes out of Belgium. From the very center of tragedy comes the message from a representative of Methodism in that land. He speaks of the destruction of our churches, the needs of the orphanage, the lack of food, the burdensome taxes (double those of a year ago), and then he adds: "I am glad to inform you that our church is doing great work just now among sorrows and miseries of all kinds. We have conversions, new members, good Sunday schools, devoted missionary societies, and a remarkable liberality. The Easter offering was a good bit bigger than last years."

These instances confirm the impression which is being reported from travelers and from Geneva that a smoldering blaze is burning

*Let him that is taught in the word communicate unto him that teacheth in all good things.—Galatians 6:6.*

## LET US PRAY

Father of all mankind, the heart that has been touched by thy love is appalled at the hatred and cruelty and destruction and death now ravaging the world. In the presence of this unspeakable disaster, our hearts are bowed in penitence for every thing we have done to make it inevitable. In earnest entreaty, we pray that divine light may illumine our souls, divine love purge our hearts, and divine power endue our wills that we may act in the spirit and something of the wisdom of Christ.

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

## TO LOCAL SECRETARIES OF C. S. R. AND L. C. A.

**C**—hallenge your W. S. C. S. as never before in the field of C. S. R.!

**H**—umbly begin your task under God's guidance,

**R**—esolutely facing and actually striving to meet community needs.

**I**—ntelligently equip yourself for larger service by

**S**—tudying diligently your HANDBOOK and all available pamphlets,

**T**—he METHODIST WOMAN and the WORLD OUTLOOK.

**I**—ndispensable, also, are the CONFERENCE MINUTES and the ARKANSAS METHODIST!

**A**—ttend, if possible, the SCHOOL of MISSIONS at SEQUOYAH, July 7-17,

**N**—ever ending your quest for knowledge!

**S**—urely you'll find in the seven areas of interest

**O**—pportunities enough for social action!

**C**—irculate petitions forbidding sale of alcoholic beverages in or near army camps.

**I**—nsist that your Senators and Representatives support this bill S860!

**A**—ssist the W. C. T. U. in its educational program against alcohol!

**L**—oyally and courageously work at all times in the interest of the kingdom!

**R**—esolve to send a Negro woman to the Training School this summer!

**E**—ver lend a helping hand to all minority groups in your midst!

**L**—oudly protest the poll-tax which disfranchises

**A**—nd urge wise use of the ballot by eligible voters!

**T**—hink how you may best contribute to your community's recreational needs!

**I**—ndividually as a church, or collectively as churches!

**O**—r consider what you need to do about the movies and the radio,

**N**—ot forgetting something ought to be done about salacious literature!

**S**—OCIAL ACTION, remember, is the tangible evidence of our Christianity!

—Mrs. W. P. Pearson, N. A. Con. Sec.

beneath the surface of European society. Mr. Roland Elliott, just back from a trip to Europe on behalf of the Student Christian Movement, reports this turning to spiritual foundations. "You cannot understand this," he says. "It is not pietism; it is not a return to old

stated, "from all reports which we ideas. It is, rather, a new assertion of spiritual values."

Recently, Dr. W. A. Visser 't Hooft, able young secretary of the newly formed World Council of Churches, wrote to the American Bible Society. "It is very clear," he

## TWIN PAPERS FOR METHODIST WOMEN

The Methodist Woman and World Outlook have been called the "twin papers for Methodist women" ever since The Methodist Church was united. But although each paper gives the same amount of space to the interest of women—thirty-two pages in The Methodist Woman, thirty-two of the sixty-four pages in the World Outlook—the papers are not identical twins. From the beginning there has been an effort to plan in such a way that the papers supplement each other rather than duplicate each other. In The Methodist Woman the objects of prayer are announced each month. In World Outlook an article and picture on those objects are presented. In The Methodist Woman the secretary of Youth work gives the program for the month, the things to be stressed, the projects to be given special attention. In World Outlook stories are written about those projects, perhaps a young person writes an article on missions, or a picture section is prepared on the special project. So it goes in all the departments of work in the Woman's Society of Christian Service—one paper supplementing the other—both necessary to the woman at work in the local society.

But that is not the whole story.

Each paper has a distinct personality.

The Methodist Woman is an intimate paper. Here the woman already at work receives letters from executive secretaries, reads of the work she has helped do, and learns of the work waiting to be done. Articles on fields of work supplement the monthly program material. Other articles bring stories of great missionary meetings and programs of advance planned in such meetings.

World Outlook, while it is a paper for the men and women in the program of the church, also attempts to reach out to the many church members who are not now working in the church and interest them in the program of service. The intimate side is not stressed. In sixty-four pages the work of the entire Board of Missions and Church Extension appears both women's work and general work. Pictures are used in great quantities to tell the story of that work.

Thus the twin papers for Methodist women are not twins in the sense that they look alike and do the same things. They are different but they strengthen each other. Through the work of the two there is opportunity for seeing the vastness of the work and for carrying it on through a local church. They are twins because they belong together.—The Assembly Bulletin.

reports by letter and by word of mouth that there is in many countries, and particularly in the countries which suffer most, a real revival of Christian life."

This strengthening of faith, even under persecution, is in my opinion the first significant fact which I report from the foreign mission field.



# CHRISTIAN EDUCATION

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

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

## LITTLE ROCK CONFERENCE NOTES

By Clem Baker

### Church School Day Offerings

Since our last report to the Methodist our Treasurer has received \$8 from Waterloo Circuit in the Prescott District and \$20 from Foreman Station in the Texarkana District. This brings the total offerings for the Conference up to \$3,572.77 and places the name of Rev. R. O. Beck on the Honor Roll. This also puts the Texarkana District out in full and, therefore, adds the name of the district superintendent, Rev. Andrew J. Christie, to our Honor Roll.

### Assemblies for Young People

Following the Pastors' School four weeks will be given in the Conference to Assemblies for young people. The first is being held this week at Monticello A. & M. College for boys and girls, 12-15. Next week, beginning Monday evening, June 22, our annual Young People's Assembly for those 15-23 will be held at Hendrix College. The following week, beginning Monday, June 29, our annual camp at Ferncliff will be held for boys and girls, 12-15, in the Little Rock and Arkadelphia Districts. Beginning Monday, July 6, the Assembly for boys and girls, 12-15, for the Camden, Prescott and Texarkana Districts will be held at Magnolia A. & M. College. We are looking forward to

## THE SUPERINTENDENT'S CORNER

"HAVE YOU HAD A VACATION SCHOOL?"

By CLEM BAKER

The Vacation School offers the wide awake superintendent his best opportunity for enlarging on the work of the regular session of his Church School. We are happy to note an increasing interest in Vacation Schools and from reports already in hand it seems that more schools are being held this year than ever before. Many of them have already been held. Many are being held this week. But, these schools can be held any time during the summer and we earnestly urge all superintendents who have not already had their schools to make plans for holding one before the summer is over. Those wanting helpful information or suggestions can secure same by getting in touch with your District Director of Children's Work or by writing the office of your Conference Executive Secretary.

good attendance at all these Assemblies. The delegates should arrive Monday afternoon in time to get through with all registrations before six o'clock and have everything out of the way before the time of the first meal.

### Pledges For the Young People's Assemblies

The other day I had a letter from one of our churches in the Conference stating that our young people had not yet been able to pay their Mission pledge and asking if this would prevent their sending dele-

gates to the Young People's Assembly. Of course our answer was by all means to send their delegates on and that they would not be embarrassed by not having been able to pay their pledge. On the other hand, we trust that each Young People's organization in the Conference will do their utmost to pay something on Missions this year whether they made a pledge or not and even though they cannot send delegates to the Assembly. In the meantime it would be a fine thing for all Young People's groups to decide how much they can pay on

Missions next year so their representatives at the Assembly will know how to make their pledge.

\* \* \*

### Pastors' School Closes Best Session In Years

With a total attendance running close to 300 and with 376 certificates of credit earned, the Arkansas Pastors' School closed one of the best sessions in its history at Hendrix College, last Friday noon. Seventy-five young ministers took advantage of this school to do work in their Conference Course of Study. Each class contended that its teacher was the best which, when all summed up, means that all our instructors made good. The platform message brought by Bishop Edgar Blake, Dr. Wm. K. Anderson, Dr. Arthur Hewitt and our own Bishop, Charles C. Selecman, were among the best ever brought to our school. In fact, it was generally agreed that we have never had a better balanced group of instructors and platform speakers. Dr. C. M. Reves, our Dean, Rev. Sam B. Wiggins, the chairman of our Board and Rev. Ira A. Brumley, our Registrar, rendered outstanding service. During the session of the school a meeting of the Board of Managers was held at which time plans were made for an even greater session to be held in June next year. The Arkansas Pastors' School has become one of the outstanding annual events in Arkansas Methodism.

## REPORT OF LITTLE ROCK CONFERENCE TREASURER

As treasurer, I am making a report of the remittances received during May.—C. E. Hayes.

### BISHOP'S FUND

Arkadelphia District	
Arkadelphia Ct.	\$ 6.60
Benton Station	17.00
Benton Ct.	2.00
Carthage-Tulip	4.00
Friendship Ct.	2.65
Hot Springs Ct.	4.05
Keith Memorial Charge	2.20
Leola Ct.	6.50
Malvern Station	62.00
Princeton Ct.	3.43
Sparkman-Sardis	40.50
Previously reported	105.22
Total	\$265.15

### Camden District

Buckner Ct.	\$ 3.32
Chidester Ct.	9.00
Ebenezer Ct.	3.75
Vantrease Charge	3.00
Emerson Ct.	1.76
Fairview Ct.	7.25
Junction City Ct.	5.73
Kingsland Ct.	1.78
Louann Ct.	1.50
Parker's Chapel Charge	7.51
Strong Ct.	7.00
Snackover	4.50
Thornton Ct.	3.57
Previously reported	\$461.92
Total	\$521.59

### Little Rock District

Austin Ct.	\$ 3.32
Bauxite-Sardis	17.50
Bryant Ct.	4.59
Des Arc-New Bethel	6.00
DeValls Bluff	4.00
Douglasville-Geyer Springs	14.00
England	11.25
Hazen	7.27
Keo-Tomberlin	10.00
Capitol View	29.00
Henderson	10.00
Hunter Memorial	9.76
St. Mark's Chapel	.69
Twenty-eight Street	33.25
Lonoke	25.85
Mabelvale	5.85
Primrose Chapel	9.25
Previously reported	367.93
Total	\$569.52

### Monticello District

Arkansas City	\$ 3.25
Crossett	5.42
Dumas	3.94
Eudora	1.25
Hermitage Ct.	4.33
Lake Village	6.75
Monticello	15.25
Warren	7.50
Wilmar Ct.	5.72
Previously reported	181.69
Total	\$235.10

### Pine Bluff District

Almyra	\$ 9.00
Bayou Meto Ct.	5.90
DeWitt	3.00
Good Faith	4.00
Little Prairie Ct.	13.00
First Church, Pine Bluff	22.50
Hawley Memorial, Pine Bluff	6.75
Pine Bluff Ct.	2.00
Rison	8.43
Rowell Ct.	2.00
Sheridan Station	6.00
Previously reported	276.80
Total	\$359.38

### Prescott District

Antoine Ct.	\$ 1.00
Emmett-Bierne	1.09
Gurdon	4.70
Hope	6.19
Mineral Springs Ct.	11.25
Murfreesboro-Delight	5.81
Nashville	4.50
Springhill Ct.	2.00
Washington Ct.	6.50
Waterloo Ct.	1.50
Previously reported	181.04
Total	\$225.58

### Texarkana District

Ashdown	\$ 9.00
Doddridge Ct.	5.33
Foreman Station	2.03
Mena	8.00
Stamps	1.13
College Hill	2.62
Fairview	23.60
Texarkana Ct.	9.00
Umpire Ct.	1.00
Previously reported	188.43
Total	\$250.14
Grand Total Received to June 1	\$2,417.46

### CONFERENCE CLAIMANT FUND

Arkadelphia District	
Arkadelphia Ct.	\$ 14.00
Benton Station	70.00
Benton Ct.	3.00

Carthage-Tulip	3.50
Friendship Ct.	7.82
Holly Springs Ct.	3.00
Hot Springs Ct.	7.00
Keith Memorial Charge	21.05
Leola Ct.	6.00
Malvern Station	20.62
Princeton Ct.	11.15
Previously reported	270.64
Total	\$487.78

### Camden District

Buckner Ct.	\$ 8.30
Camden Station	148.00
Chidester Ct.	12.75
Ebenezer Ct.	7.50
Vantrease Memorial Charge	22.00
Emerson Ct.	3.90
Fairview Ct.	19.50
Junction City Ct.	13.74
Kingsland Ct.	3.92
Louann Ct.	3.00
Parker's Chapel Charge	17.70
Snackover	16.00
Thornton Ct.	7.15
Previously reported	1,277.08
Total	\$1,560.54

### Little Rock District

Austin Ct.	\$ 9.82
Bryant Ct.	11.59
Bauxite-Sardis	54.50
Des Arc-New Bethel	15.00
DeValls Bluff	7.20
Douglasville-Geyer Springs	52.00
England	40.00
Hazen	19.38
Keo-Tomberlin	14.00
Asbury	100.00
Capitol View	39.00
First Church	130.00
Henderson Church	14.00
Hunter Memorial	25.91
Pulaski Heights	33.00
St. Marks Chapel	1.14
28th Street	40.00
Lonoke	92.00
Mabelvale	15.60
Primrose Chapel	35.00
Previously reported	898.10
Total	\$1,647.24

### Monticello District

Crossett	\$ 21.58
Dumas	14.00
Eudora	6.00
Hermitage Ct.	1.04
Lake Village	12.00
Monticello	60.50
Warren	20.25
Wilmar Ct.	12.07

Previously reported	565.87
Total	\$713.31

### Pine Bluff District

Almyra	\$ 20.50
Bayou Meto Ct.	13.25
DeWitt	100.00
Good Faith	8.00
Grady-Gould	10.00
Little Prairie Ct.	1.75
Carr Memorial	10.00
First Church	110.00
Hawley Memorial	18.00
Pine Bluff Ct.	2.00
Rison	22.50
Rowell Ct.	3.00
Sheridan Station	16.80
Whitehall-Glendale	6.00
Previously reported	638.25
Total	\$980.65

### Prescott District

Amity	\$ 12.50
Antoine Ct.	.84
Emmett-Bierne	3.36
Gurdon	16.75
Hope	27.50
Mineral Springs Ct.	3.50
Murfreesboro-Delight	12.94
Nashville	14.00
Prescott Ct.	10.50
Springhill Ct.	4.00
Washington Ct.	17.50
Waterloo Ct.	3.50
Previously reported	537.88
Total	\$664.77

### Texarkana District

Ashdown	\$ 28.00
Doddridge Ct.	9.45
Foreman Station	5.40
Horatio Ct.	5.00
Mena	28.00
Stamps	3.50
College Hill	7.00
Fairview	84.00
Texarkana Ct.	11.76
Umpire Ct.	3.86
Previously reported	502.44
Total	\$688.41

Grand Total Collected to June 1, 1942	\$6,692.10
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Christianity must be tried before it is condemned as being impracticable.



# THE LAYMAN'S PAGE

A. J. SHIREY, Editor



## WHEN PARENTS FAIL

When children "fail" we think in terms of them having done poor work in their subjects at school. They did not make the grade, or they did not do the kind of work that entitled them to receive the school's stamp of approval upon what they did.

As we have our minds turned toward parental matters by the return of Father's Day, we do well to pause and think of parental failures. The little Johnnies and Susies who brought home report cards marked "F" on some subject are not the only people in America that are failing at their tasks.

In the Book of I Samuel there is the story of the old priest, Eli, a good man; a man who loved and served the Lord, but who failed as a father. God spoke to Samuel, concerning Eli: "I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." (I Sam. 3:13.)

Eli failed as a parent. That is God's estimate of his parenthood. The reason he failed is told in these words—"He restrained them not," i. e., his sons. He failed to exercise the duties of a parent at the proper time and in the proper way. He "flunked" the course.

The story of the last days of Eli is a sad, sad story. It is hard to imagine a more pathetic ending than came to the life of old Eli. His grandson, born untimely as a result of the family's calamitous misfortunes was appropriately named "Ichabod"—the glory is departed. "Ichabod" might well have been the epitaph carved on the gravestone of Eli. Indeed the glory for him, priest of God though he was, had departed, because he had failed as a parent.

Not only did Eli and his family suffer because he "flunked" the course in parenthood, but the nation of Israel also suffered. Any nation suffers when its parents fail as parents. It is impossible that a nation should not suffer when parents neglect that great task which God has committed unto them of guiding the steps of little ones under their care.

Stories that have come out of France for many years gives rise to the conviction that the homes of France were the first thing in that unhappy nation to break down. Parents failed at their task—"Their sons (and daughters) made themselves vile, and they restrained them not." The history of France can almost be told in those words. There is little comfort that we in America can take to ourselves, if that is a correct reading of history. Cannot those same conditions, carried out in our national life have the same effect? Is there any reason to believe that the results will be different? Nations fail and fail when parents "flunk" the course of parenthood. God is saying by unmistakable evidence—"I will judge thy house, America; because your sons (and daughters) made themselves vile, and you restrained them not." Statistics that are generally considered reliable show, first of all, that we have over seventeen million school age children in this country who never receive ANY

religious instruction of any kind. Secondly, we see the youth furnishing the recruits for the world's largest army of criminals. Crime in America is largely a youth problem. Why are these two blots on our escutcheon? Parent failure is the principal part of the answer.

## MORAL COWARDICE

It is well that men should fear to do wrong. It is tragic when men fear to do right. This is moral cowardice. The saddest story in all the literature of the world came into being because there was a man who was more afraid to do right than he was to do what he knew to be wrong. After having declared Jesus of Nazareth to be an innocent man, Pilate sent him to his death. As terrible as the suffering and death of Christ on the cross was, it was not as bad for Christ as for Pilate. There was a glorious resurrection ahead for Jesus. There was only self-condemnation, bitterness and according to history, finally, suicide, for Pilate.

It is always interesting to speculate on the "might have beens" of history. If Pilate had only had the courage to do what he knew was right, how different things might have been! Certainly, they would have been different for him. If we could only trace the downward course of his life, we should doubtless discover a sharp downward trend at the point where he called for the water with which to wash his hands of the responsibility of crucifying the innocent Christ. No man can keep his own self-respect who allows pressure from the outside to cause him to deliberately commit a wrong. He is a moral coward and cannot escape the condemnation of his own conscience.

Moral cowardice is not a disease peculiar to worldlings, such as Pontius Pilate. It can be found in the membership and the leadership of the church. Not many of us would openly admit our guilt. Not many boys are willing to admit there is anything wrong in the world they are afraid of. The boy who proclaims his bravery the loudest is frequently using his boasting as a screen to cover the lack of courage which he knows exists in his make-up. We adults are more subtle in such matters. To hide our lack of courage we just keep silent. It isn't what we do that shows us to be moral cowards most often; generally, we prove our craven dispositions by failure to do or say anything—at the time when it would have counted for something.

Moral cowardice made Peter a liar and Pilate a murderer. It has wrecked the lives of men and of nations. It will wreck your life and mine—if we let it. The courage to stand for the right, as God gives us to see the right, is one of the highest virtues. When this virtue fails to thrive in our lives disaster always follows.

Youth will never live to age unless they keep themselves in health with exercise and in heart with joyfulness.—Sir P. Sidney.

No man is so insignificant as to be sure his example can do no hurt.—Lord Clarendon.

## PRACTICAL VS. THEORETICAL ATHEISM

Those who say that they do not believe there is a God are atheists. There is more than one way of saying that one does not believe in God.

The person who has a theory concerning the nature of the universe which leave no place for the existence of a Supreme Being is a theoretical atheist. He thinks he can, through logic and intellectual maneuvering, do away with the necessity of a belief in the existence of God. This person is self-deluded, intoxicated with the nectar of what he imagines to be his own super-brilliance. The trouble with him is that when he thought he was thinking he was in reality only re-arranging his prejudices. The theoretical atheist is a more or less harmless type of person, somewhat on the order of the poor fellow in the asylum who is Napoleon Bonaparte today, George Washington tomorrow and Humpty Dumpty tomorrow. There is little to worry over so far as the theoretical atheist is concerned.

The person that we need to get concerned about is the practical atheist—the person who makes a profession of faith in God and then lives as if there were no God.

The Psalmist wrote: "The fool hath said in his heart, 'There is no God.'" The theoretical atheist says, "There is no God." Yes, those are his words; but frequently he may live a high moral type of life. The life he lives gives the lie to what he says with his lips. But the practical atheist (a church member, perhaps of many years in the church) says by the life he lives, "There is no God—that matters." Since action is so much more expressive than words, this is the man whom the Psalmist was really describing. He is the real fool.

The church has little to fear from a Sinclair Lewis who would dare God to strike him dead within two minutes, or from the Association for the Advancement of Atheism in America. They represent the idiot fringe in religious thinking.

The church might well tremble to think of the thousands within its membership who live as if there were no God. When we substitute our way for God's way, we are saying as plainly as it can be said, "God doesn't matter." If God does not matter so far as we are concerned, then we are practical atheists. Living as if there were no God is the foolishness that is destroying human character and making a shambles of this world. If we profess to believe in God, let us LIVE like God really mattered.

## THE SIN WE HAVE WHITE-WASHED

The ancient commandment said: "Thou shalt not covet." The early church placed covetousness in the category of the deadly sins—sins that shut one out of the Kingdom. It was cause for excommunication from the fellowship of the church. St. Paul wrote to the church at Corinth instructing them to expel from the Lord's table fornicators, unclean persons, and the covetous. It is interesting to notice the low level of his classification.

How different the Apostle's atti-

tude to that so prevalent in our day. We see a person who is really guilty of the sin of covetousness and speak commendatory of its evidences. We say: "He is ambitious to get ahead." Yes, there are many people who are ambitious to "get ahead"—so ambitious in that direction that they care little what means they use to reach their goal. Be not deceived, that is the deadly sin of covetousness. It finds its expression in ways as varied as Jezebel's murdering Naboth for his vineyard to Ananias and Sapphira lying to conceal a portion of the price received for their estate.

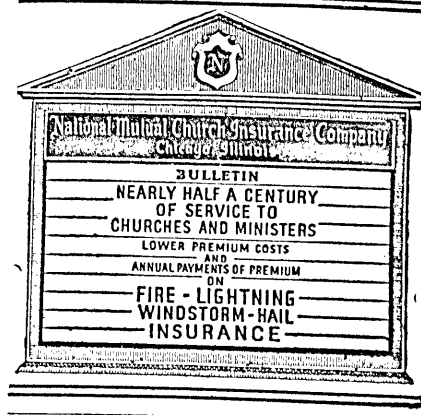
Christ warned His disciples against this most insidious of all sins—"Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

St. Paul mentioned covetousness as one of the bars to be used to keep certain men out of the Christian ministry. He doubtless realized that the preacher who is more interested in the size of his pay check than in the winning of souls for Christ is a hindrance to the church.

Few people would admit it, but the sin of covetousness is more basic to the failure of professing Christians to give with genuine liberality to the support of the church than is the alleged poverty, so frequently given as the reason. If the church of our day, preachers and laity alike, repented of the sin of covetousness and began to live lives free from it the transformation would be startling. Men would no longer be "running" for Bishop. Preachers would not be hunting out lucrative appointments. The church would have adequate funds to carry on every good work that she should be performing. A world that ignores the preachments of the church and Christianity as it now knows it, would sit up and take notice. The sin of covetousness; the sin that is so seldom mentioned; the sin that we whitewash and excuse is the dry-rot at the heart of the church of our day.

## INDIGESTION

Gas may excite the Heart action  
At the first sign of distress smart men and women depend on Bell's Tablets to set gas free. No laxative but made of the fastest-acting medicines known for symptomatic relief of gastric hyperacidity. If the FIRST TRIAL doesn't prove Bell's better, return bottle to us and receive DOUBLE Money Back, 25c.



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To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia, or Lumbago in few minutes, get NURITO, the fine formula, used by thousands. No opiates. Does the work quickly—must relieve cruel pain to your satisfaction in a few minutes or your money back. Don't suffer. Ask your druggist today for trustworthy NURITO on this guarantee.

"Let not your  
heart be troubled—"

## IN MEMORIAM

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

**SEMPLE**—Robert E. Semple was born at Shawness, Wisconsin, January 8, 1865, and died March 28, 1942. He was married to Kathryn E. Wilson, also of Shawness, on November 20, 1894. Mrs. Semple died in 1914. Mr. and Mrs. Semple were converted and united with the Methodist Church at Ash Flat, Arkansas, on September 12, 1910. This was the beginning of their Christian life. Mr. Semple was president of the Ash Flat Bank from 1812 to 1928. He was also a member of the Masonic Lodge and an active and influential person in community activities. He was not only a devoted companion and loving father but a kind and helpful friend to all who knew him. Surviving him are three daughters, Mrs. Neill Sullivan of Hardy; Mrs. Ruby Semple of Little Rock and Mrs. Mary Russell of Fresno, Calif.; three sons, Arch Semple of Fresno, Calif.; Edwin Semple of Ash Flat and Ivan Semple of Ash Flat; two sisters and many relatives and friends to mourn the loss of one whose life and good deeds will live on.—Luther Love.

**DIXSON**—On December 28, 1941, Methodism lost one of its loyal members. Bro. Dixson was born at Rocksboro, N. C., on April 13, 1867. He moved to Arkansas at an early age and was married to Miss Rebecca Hodge of Clarksville on January 25, 1891. For over a score of years he was superintendent of the Sunday School and teacher of the Adult Bible Class. One of his lifelong friends had this to say of him: "If everyone was as good and as honest as Brady Dixson it would be a fine world to live in. Brady had a large family to look after that took all of his time. But no one could or did say harm of him and all respected him." There were nine children born into his home. One of them is the wife of Rev. J. M. Barnett, another Mrs. Glen Bishop, is teacher of the young people's class and wife of a steward in the Lamar Methodist Church. All of his children have found their place to serve in the Kingdom, a great tribute to a godly man. His widow still makes her home in the Mt. Olive community.

In the absence of his pastor, funeral services were conducted by Rev. Kenneth Shamblin of Atkins, and Rev. Vance Womack of Fort Smith in the Mt. Olive church.—S. B. Bryant, His Pastor.

**VOTAW**—Mrs. Delores Adams Votaw, mother of Mrs. John L. Tucker, wife of the pastor of the Methodist Church, Dermott, Arkansas, passed to her reward from her home at Roe, Sunday morning, May 31. She was born at Arkana, Arkansas, October 24, 1880. She was a life-long and devoted member of the church. She was a semi-invalid for several years, but bore her suffering courageously and was called home, as she would have it, on a lovely Sabbath morning.

She was married to William H. Votaw, January 31, 1898. She is survived by her husband and two daughters: Mrs. John H. Cruthis, of Roe, and Mrs. Tucker, of Dermott; two grandchildren, Delores Tucker of Dermott and Claude Cruthis of Roe; her father, John Q. Adams of

Mathis Texas; three sisters and two brothers, Mrs. M. T. Beall of Mathis, Texas; Mrs. Newell Crane, Kingsville, Texas; Mrs. Ernest Jenkins, San Antonio, Texas; R. M. Adams, Beeville, Texas, and Vernon Adams, Mathis, Texas.

Funeral services were conducted at the Roe church on Tuesday, in charge of Rev. John W. Rushing, the pastor, and Rev. Van M. Harrell of Stuttgart. Burial was in the Shady Grove cemetery at Clarendon. The large gathering of friends and the beautiful floral offering were a fitting tribute to a good life, a devoted mother and a loyal neighbor and friend to all who knew her.—John W. Rushing, Pastor.

**DODSON**—Francis Early Dodson was born in Randolph County, near Pocahontas, Arkansas, February 24, 1876, and died December 31, 1941, at Searcy, Arkansas. He was admitted to the Little Rock Conference in 1898 and served the following charges: Maumelle Circuit, Oak Hill Circuit, Henderson Church, Little Rock; Oaklawn Church, Hot Springs; Camden Circuit, Mabelvale Circuit and Junction City. He transferred to the North Arkansas Conference in 1910 and served charges at Booneville, Rogers, Greenwood, Cabot, Cotton Plant, Augusta, Harrison, Marianna and Walnut Ridge. He served as Presiding Elder of the Booneville and Searcy Districts.

Brother Dodson was married to Miss Mary Seleta Bland of Pulaski County on January 12, 1899.

He had a rich ministry. The people served by him loved him with a singular devotion. He did not make his ministry a profession but went at it as a preacher of the word of God and one saved and his passion was to lead others to Christ. He possessed a personality that drew people to him, though he was quiet, tender and loved the brethren. He inspired a following.

Brother Dodson is survived by his widow; five sons: Hendrix of Cabot, Morris of Nashville, Frank of Conway, Eugene of Searcy, Edwin of Hendrix College, Conway; a daughter, Mrs. Clyde Paulk of Conway, and a brother, Rev. K. W. Dodson of Ruston, Louisiana. Funeral services were held Thursday afternoon, January 1, 1942, in the Methodist Church in Searcy, conducted by Rev. R. E. Connell, Searcy; Dr. James Thomas, Little Rock; Rev. H. Lynn Wade, Paragould; Rev. Cecil R. Culver, Conway; Rev. S. O. Patty, Augusta, and Rev. J. F. Glover, Cabot. Burial was in Oak Grove cemetery.—James Thomas, Little Rock, Arkansas; J. W. Moore, Lepanto, Arkansas.

**JOHNSON**—Found among John's things was a wallet from which someone had been kind enough to remove the money. But in it was this quotation, scrawled on a piece of scratch paper: "... the simple art of being kind is greater than all the wisdom of the wise." From a number of years of close association with John, I would say that this particular quotation being where it was, constituted no accident. It was there because John was a student of that simple art. I have never known a man more generous and thoughtful than he.

John C. Johnson and his twin sis-

ter, Margaret, were born nearly thirty years ago and were taken by their grandmother, Mrs. T. F. Patterson, when they were three weeks old, after the death of their mother. Their father died when they were four years old. John and his sister were reared by Mrs. Patterson and an aunt, Mrs. C. E. Key. John graduated from Foreman High School and spent two years in college at Russellville. After that he had to leave school and for eight years tried his hand at a number of things. He worked in government offices, climbed telephone poles, acted as head waiter at a big restaurant at a Texas fair, clerked in stores, and finally became assistant cashier at the Foreman Bank.

It was during this transition period that I first knew him. His grandmother had died in 1937. His sister and aunt were living elsewhere. As a result he began to spend a good deal of time at our house. One night while I was driving him home after a very late session at the chess board, he said something rather unexpected. We had just passed the church where his funeral was held last week. He said, "Johnny, I think I'm going back to college and then seminary, and become a minister."

In the fall of 1940 John entered Hendrix College as a ministerial student and worked at the Bachelor Hotel to help pay expenses. In spite of being out of school eight years and his additional duties, John buckled down to his task with cheerfulness and zest. His abilities won the respect of the faculty. One of his professors said to me the day John graduated that he had never known a chap who made friends as easily. Meanwhile he gave satisfaction to the Bachelors, whose interest was making it possible for him to go to school. He entered into many of the

college's extra-curricular activities and sang in the choir of the Conway church.

Those two years were a great and broadening experience for John. I could feel the change as I saw him from time to time. He was happy and growing.

John planned to work in the Texarkana District this summer and then enter Duke School of Religion in the fall. Tragedy, final and inexplicable, has intervened. There is one thing that we who knew him know still, that the part of John which was so appealing and so alive lives on; that the mellow voice which my wife and I used to hear coming around the side of our house is still singing.—John W. Hammons.

**HOLLAND**—Ivason V. Holland was born August 11, 1876 in Benton County, Tennessee. He married Sarah Ann Carter August 23, 1896 and moved to Arkansas immediately afterwards. To this union were born three girls and two boys, four of whom are living, one boy dying in infancy. His wife died February 18, 1913 and on January 1, 1915 he married Mrs. Sue Due. To this union were born two boys, one dying in infancy.

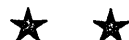
Upon his arrival in Arkansas Mr. Holland united with Extra Methodist Church where he has been an active member, serving as steward, trustee and Church School superintendent. He was always loyal and an inspiration to others. For the past two or three years he has been an invalid, attending services only occasionally. He has been and will continue to be missed by our church.

His last illness was one of great suffering and on March 17, 1942 he was called home. Funeral services were conducted by Rev. C. E. Whitten of Hamburg and burial was in Extra cemetery.—Elizabeth Knight.

### "Since 1881 . . . 61st Year"

- ★ THREE-SCORE AND ONE years ago, the late Mr. R. F. Drummond founded the Drummond Company, Funeral Directors . . . and inculcated therein the
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"WE CARE"



## The Sunday School Lesson

By DR. W. P. WHALEY



### Carrying On Christ's Work

LESSON TEXT: Matt. 28:16-20; Mark 16:14-20; Luke 24:49-53.

GOLDEN TEXT: "Go ye into all the world, and preach the gospel to the whole creation." Mark 16:15.

#### LESSON FOR JUNE 21

##### I. Christ's Appearance During the Forty Days.

Early Sunday morning, Mary Magdelene and several other women went to the tomb of Jesus to anoint the body and were surprised to find the tomb open and empty. They hurried to report to the disciples. Peter and John went to the tomb to investigate, and found as the woman had reported.

1. Mary Magdelene probably followed Peter and John back to the tomb, and remained after Peter and John had gone; and she was the first to see the risen Christ (John 20:11-).

2. Sunday afternoon two disciples saw Him at Emmaus.

3. While the two disciples were reporting their Emmaus experience to eight other disciples at supper in a closed room in Jerusalem, Jesus appeared in their midst.

4. Eight days later, when Thomas was present, Jesus appeared to his disciples, and removed the doubts of Thomas.

5. He came to seven of His disciples early one morning by lake Galilee, after they had had a catchless night of fishing and gave them broiled fish.

6. He met the eleven disciples by appointment on a mountain in Galilee.

7. He led His disciples up near Bethany, and made His ascension.

8. Paul says (1 Cor. 15:6) that the risen Christ appeared to more than five hundred at one time, and that most of those people were still living when he was writing the epistle to the Corinthians.

It is very probable that Christ appeared to His followers more times than the scriptures record, for they do not claim to tell everything.

##### II. Christ's Glorified Body.

The body in which Jesus appeared after His resurrection was changed. His most intimate friends "doubted," or failed to recognize Him until He made himself known. He could appear in a room while all the doors and windows were closed. He could vanish as mysteriously. In His death and resurrection the body of Jesus was "glorified"—became a spiritual body with all these new powers.

In John 7:39, the statement is made that "Jesus was not yet glorified." In John 12:23, Jesus himself said, "The hour is come that the Son of man should be glorified." In John 17:5, Jesus prayed, "Glorify me with the glory I had with thee before the world was." In Acts 3:13

fied body (Phil. 3:21). He believed saved people would have an ascension like that of Jesus (1 Thess. 4:17).

##### III. The Most Promising Life Cut Off.

Jesus' life was the most promising the world has ever known, but it seemed to be cut off at the end of thirty-three years. The crucifixion seemed to put an end to "the mind of Christ," the "spirit of Christ," the power of Christ, the program of Christ, the name of Christ. But the resurrection brought all these to life again. All that was in Christ was re-incarnated in His followers. "As thou hast sent me into the world." The most amazing faith is Christ's faith in those common men He commissioned to carry on all He had begun. The disciples became the re-incarnation of Christ's mind, His spirit, His power, His gospel, His program for the world's salvation. The Church is Christ still going on. Christ is "head over all things to the church."

##### IV. The Great Commission.

"Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15). This most promising life and program of Christ must go on. It would have been strange if Jesus had not provided for them to go on. It would have been strange if the followers of Jesus had not been willing to carry them on. It is a strange Christian today that does not help to send the gospel into the whole world. Jesus' life is the only perfect life the world has known. His influence is the finest the world has ever known. How great a loss to the world, if His life and influence had ended on the cross! And they would have ended, if His followers had not obeyed this great commission. They will end yet, if this commission is not obeyed. Think of such a catastrophe! The LIGHT of the world going out!

Keep your fears to yourself, but share your courage with others.—Robert Louis Stevenson.

TO CHECK

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

# Deadline Date For Petition

*Pearl Harbor Defenders*

*Were Not*

*On The Alert—*

*Tragedy!*

## Arkansas Christians Must Be Alert

**Deadline Date  
For Mailing Petitions Is  
June 25th**

*To Fail In This Campaign*

*Would Be*

*Disgrace And Tragedy*

**WE WILL NOT FAIL!**

*Mail Completed Petition*

*To*

**Anti-Saloon League**

# WINFIELD MEMORIAL

## NEW MEMBERS

Mrs. J. V. Major, 1305 Parker,  
North Little Rock.  
Mr. I. M. Williamson, 2714 Cross.  
Affiliate Member  
Miss Darnelle Henry, 2809 Gaines.

## OUR SYMPATHY

The heartfelt sympathy of the members of Winfield is extended to Mrs. Ray Scott and family, 2708 State, whose father, Dr. J. H. Estes, passed away on June 15th.

## WEDDINGS

Miss Florence Morris and William Lull were married in the Sanctuary on Tuesday, June 2, with her brother, the Rev. Virgil Morris, performing the ceremony. They will make their home in Indianapolis, Indiana.

Our congratulations and best wishes go with them.

## REPORT

The offering taken for the families of the preachers who were killed in the recent tragic car accident amounted to \$42.40. This has been put in the hands of Dr. Reeves.

## JULY SERMONS BY THE PASTOR

Morning sermons will be based on the Parable of the Sower, Seed, Sunshine, Showers and Soil, to run consecutively as follows: (1) "The Beaten-Path Life", (2) "On-the-Surface Living", (3) "The Crowded-out Life" and (4) "The 100-to-1 Life". All these will be found in Matthew 13th. Chapter.

Evening sermons will come out of I Samuel and you are requested to read the entire book during the month of July and be present for each service. The sermons will follow in this order, (1) "A King to Chaperone us", (2) "A King's Son to Serve Us", (3) "Saul Stumbles over Selfishness" and (4) "Nation saved by a Boy's Toy".

A Negro preacher put this ad in the Saturday paper,—"In the promulgation of the Gospel, three books is necessary; the Bible, the hymn book, and the pocketbook. "Come tomorrow and bring all three."

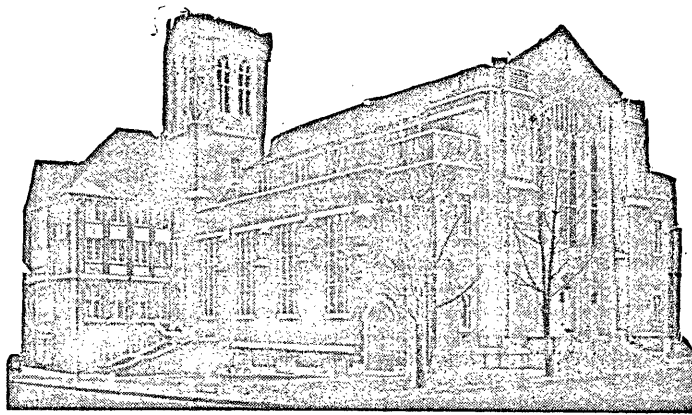
The Committee on Finances will agree entirely. If you can't come Sunday, do NOT send your Bible for the Church has Bibles, and do NOT send a hymn book unless you have borrowed one that belongs to the Church. BUT the Treasurer will accept your pocketbook, or a check (signed).

## BOARD OF EDUCATION MEETING

The monthly meeting of the Local Board of Christian Education will meet on Wednesday evening, June 24, at 7:30 in the Ashby Class Room. All members are urged to be present.

Other departmental meetings to be held on that evening will be called by the heads of those departments. The Children's Division Workers are meeting at 5:30 for a supper-get-acquainted period.

The most precious thing anyone can have, is the good will of others. It is something as fragile as an orchid and as beautiful; as precious as a gold nugget and as hard to find; as powerful as a great turbine and as hard to build; as wonderful as youth and as hard to keep.—Amos Parrish.



Sixteenth and Louisiana, Little Rock

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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 At Winfield

10:00 a. m. Church School.

10:55 a. m. Sermon, "A NEW KIND OF FATHER"  
The Minister.

Text, "I know Abraham, that he will command his children after him in Justice and in Judgment." Genesis 18:19.

This is Fathers' Day, and as was the Mothers' Day sermon, so will this one be different. The general theme will be "Boys learn as much by example as by advice."

6:30 p. m. Youth Fellowship.

Evening service, 8:00 o'clock

Hear the Minister on

"WORKING FOR HELL"

And paid off in the coin of that realm

Text, "The wages of sin is death." Romans 6:23

## THE MINISTER'S MESSAGE

Youth Summer Camps and Assemblies will occupy some of our summer activities. Our youth will be wanting to attend and needing to attend. It will be worth a great deal to the development of individuals and a great deal to the leadership in groups when these campers have returned for our own work.

There may be some young people who will be needing some "encouragement" in the way of financial help. We do not propose to pay all the expenses of any; but only to help them to go. We want all who can pay all the expenses of self to do so. We want all to pay just as much as possible on the expenses of self.

Then, now, we are calling for volunteers who will give an amount to this fund. Miss Olive Smith will direct the use of it. Please get in touch with her immediately.

We have a splendid youth in Winfield Church. We have a grand opportunity to enlarge this work. Let the Church respond quickly.

The worship of God is not a rule of safety—it is an adventure of the spirit, a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure.—Alfred N. Whitehead.

If you met opposition it may indicate that you are doing something that counts. In digging his wells Isaac had no opposition from the Philistines until he struck water.—Religious Telescope.

# METHODIST CHURCH

## Christian Education

By Miss Olive Smith

## YOUTH FELLOWSHIPS

6:00 p. m. — June 21

**YOUNG PEOPLE**—Meet for recreation in outdoor area in Young People's Parlor. Elizabeth Jones will lead the worship service which will be on the theme of World Friendship. A special invitation is extended to those young people home from college.

**SENIOR**—Meet for fellowship in outdoor area. The worship service to be held in the Bullington Class room will be led by Billie Louise Wilson on the subject "Seeing God Through Nature". Barbara Dixon will sing "The Spacious Firmament".

**JUNIOR HIGH**—Meet in Fellowship Hall for recreation. The worship service will be in the Junior High Department.

## LEADERSHIP CREDITS EARNED BY YOUNG PEOPLE

Through a cooperative plan between the Board of Education of the Methodist Church, Nashville, Tenn., and the Little Rock Junior College, Board of Education credits are issued to students for parallel college work.

Several members of Winfield's Young Peoples Dept. have had these parallel courses and credits have been received for work done. The courses were taught by Mrs. Una R. Smith, who is also teaching a training course here every Sunday morning during this quarter.

Those receiving credits are Misses Beatrice Morton, Bobbie Jean Davidson, Mary Lucille Husted, and Mr. Joe Farrell. Recognition will be given them in the Young People's Dept. Sunday morning.

We are proud of these young people and of the Church and school which make this training possible.

## LAST CALL FOR YOUNG PEOPLE'S ASSEMBLY

On Monday, June 22, the annual L. R. Conference Assembly of young people and seniors, ages 15 through 23, convenes at Hendrix College, Conway.

This assembly affords a splendid opportunity for young people to receive training in leadership and devotional life. No finer vacation could be planned and no better investment of money could be made. Winfield should have a fine representation. The entire expenses are only \$7.50 for each person. Call the office this week for reservations.

## CHILDREN'S DIVISION COUNCIL

Come one — come all Winfield Children's Workers to the council meeting in Fellowship Hall Wednesday, June 24th. Fun will begin at 5:30 that afternoon. Bring along a sandwich and anything else you like for an indoor picnic. The drinks will be furnished — including sugar.

Let's see how many Departments can be 100 percent, and make this a really worthwhile get-together.

Departmental meetings will follow the general council. If you can't eat with us, come at 6:30 to your own Department.