

# 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. 31

## Methodism Must Revive Its Revivals

WHILE the founders of the Methodist movement came out of a great university, it is common knowledge to all who know the history of the Methodist Church that it was born of a great revival of religion among the common people. Across hill and dale, in cities, in villages, in the open country, wherever people lived, the founders of Methodism went as flaming evangelists calling men to repentance and fellowship with Christ.

The tragedy of Methodism today is that this primary mission and purpose of its founders—to make the world its parish and evangelize it—has become but one item in a program which is cluttered and weighted with "much serving."

Methodism does have a program which challenges the admiration of religious minded people everywhere. However, the leaders of our church have been conscious for some time that we have become so busy making the wheels of our machinery turn round that we have either forgotten or neglected the purposes for which we make them turn.

If our church carries a well-rounded program, we cannot give all of our time directly to the matter of evangelism. We are faced with this fact, nevertheless, that some denominations and sects do give practically all of their time to this one important business of the church. They do not mean much to the world at large, but they are growing by leaps and bounds in America. It might eventually happen, because of this special emphasis on evangelism here, that they could displace us in America and thereby destroy us both at home and abroad.

Methodism certainly should not neglect its world-wide program, neither should it weaken its many-sided program at home, but Methodism should revive its revivals. It should give Evangelism, in its plans, the place which Christ meant for the Great Commission to have in His church. Unless we do give more time, thought and heart action to this business of saving lost people, those churches about us, which do little else, will supplant us with the masses. We should no longer be content for evangelism to have a place in our program; it should be given the place of all places in our plans.

## Beer Trucks "Unessential"

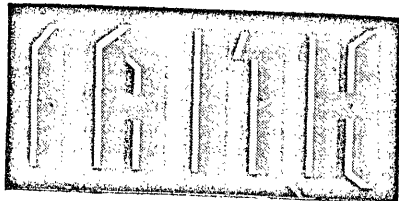
THE Associated Press reports that new tire rationing rules have classified beer trucks as "unessential," hence not eligible to buy new or recapped tires after July 28. It was very thoughtful of the government to give them the ten days notice before the ruling became effective but even at that this ruling which at long last has recognized that beer is "unessential" is encouraging. It came, not so much because of a change of heart at Washington, but because Washington has felt the heart-beat of a righteous indignation which has cried out from one end of America to the other. Any ruling of government, which makes beer and booze for gin-heads more essential to our common welfare than milk for babies, will find the same reaction among the sober-minded citizenship of America. The same ruling made ineligible all privately-operated trucks carrying alcoholic beverages. Only trucks "essential to the war effort or to the public health and safety" are to receive tires. Thus, finally by government ruling, beer and whiskey are declared to be "unessential."

## I Must Believe In God

IN THE trying time through which we are passing, many have been forced to restudy the foundations on which their faith rests. Like many others we too have re-examined the basis of our faith and will share with you some discoveries we have made.

Our first discovery was a very satisfactory surprise in that we soon realized that for ourselves, personally, we simply must believe in the great verities of the Christian religion. In that statement, we are not speaking of the dire necessity of conjuring up a faith to make life today bearable neither are we speaking of a faith based on traditions, creeds or solely on the revelations of the Bible. It is a faith that we cannot escape or avoid; not something to brag about since it exists without special will or effort.

So long as we, personally, believe in the power to reason, we MUST believe in God. Before science stated for us the law of cause and effect, we in-



stinctively believed in that law. That is why the child, before he knows anything about science, tears his toy to pieces to see what makes the wheels go around. The child instinctively knows something has caused the motion. Having been shown a beautifully-made, artificial flower, we could not escape the belief if we tried that some one made it. Having seen nature's flower, which man did not make, we are still forced to the conviction that somebody made it—God. Having seen and read the poem "Trees", no power on earth could shake our belief that some poet wrote it. Such a poem could not just happen. Having seen the trees of which the poet writes, a tree which no earthly power could produce, we cannot avoid the belief that it too had a Creator—God. Suppose a friend shows us a beautiful painting, "The Village Blacksmith." If we did not know the name of the artist, we would instinctively ask "who could paint such a picture?" If our friend were to say that no one painted the picture, that it just happened, we would think that he was either joking or insane. We would know, as well as we are capable of knowing anything, that some man—an artistic genius—had done the work. Having seen a living man, we know that somewhere there is an Artist, a creative Genius—God.

Perhaps the reader saw the planetarium in Chicago. Standing in the presence of such an awe-inspiring scene one marvels that man could produce it. Standing with the Psalmist under a star-lit sky reason instinctively cries, "The heavens declare the glory of God."

## When Is Common Decency Offended?

THE daily press, printing a reported broadcast from Berlin, by Heinrich Himmler as chief of the German police, quoted him as making the following announcement: "Men and women may bathe nude alone or in mixed groups provided their behavior does not offend the feeling of common decency."

In the morning of creation, in the Garden of Eden, when Adam and Eve had eaten the forbidden apple, the Bible says "The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." In the words of the late beloved George Stewart, "It is about time to pass the apples again" in Germany. Since that early Eden experience one quite noticeable difference between civilized people and beasts is that man wears clothes. You will remember how the old lady pointed out the way to her husband to a stranger. She said, "You'll find him out behind the barn with the hogs, but you'll know him; he's got a hat on." One mark of a man, although he may act like a beast in a number of ways, is that he wears clothes.

It has also been true among civilized people, where the properties of "common decency" are at all observed, that mixed bathing has called for the wearing of some clothes. Nude bathing means private bathing. It was our friend Rev. Sam Yancey on Mt. Sequoyah, becoming a little irritated at the exacting demands of one of his fastidious customers, when she finally asked if they had private baths replied "all of our baths are private."

If the report about mixed nude bathing in Germany is true, it is but additional evidence of the complete shambles Herr Hitler has made of German "kulture." Unless the propriety of wearing clothes in the presence of the opposite sex, which we have instinctively followed since the dawn of creation, is a false intuition, this new "liberty" of the German people is the sign of a moral decadence too pitiful for words. With such a people ruling the world, with brute force as law and brute instinct as a social guide earth would become a super-hell from which escape in any direction would be considered a blessing.

## The Arkansas Methodist In Error

IN THE issue of the Arkansas Methodist of last week, July 23, we carried on the editorial page an article under the caption, "Lynching a Suspect." In the article we referred to the lynching as having occurred in Arkansas. While the press reports of the lynching came out of Texarkana, the lynching occurred on the Texas side of the line, and Arkansas, fortunately, will not carry the reproach for the crime. We are happy to be able to make this correction and happy that the good name of our state is not to be hurt directly by this lynching. However, wherever the lynching occurred, what we said about "Lynching a Suspect" is true. The great state of Texas has added a blot on its good name that cannot be erased. The crime of criminal assault is a shocking crime but even such a criminal should be punished by law. Be the victim only a suspect or be he unquestionably guilty of the crime, no mob is in a mood to administer justice in the American way.

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## CHURCH CALENDAR

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



## IN THE LIVES OF MEN

By  
CHARLES O. RANSFORD

Strong men do not lie. Weak men lie to cover up their perfidy.

\* \* \*

Self-pity is weakness. Shun every tendency to appeal for sympathy.

\* \* \*

Think before you speak and you will speak more intelligently and have less to regret.

\* \* \*

Selfishness is the soul's suicide. Nobility and uprightness cannot be developed by a sterile nature.

\* \* \*

The preacher who will lead his people in the grace of personal prayer will develop greater revival potentialities than in any other service he may perform.

\* \* \*

In all public affairs credit other folk with as much common sense and good will and honor as you profess. This is the way of fair dealing and harmonious relations.

\* \* \*

A book or paper that does not compel one to stop and think and to ask what does this mean is scarcely worth reading. It is not the number of books and papers one reads, but what he may learn from his reading that makes him wise and strong. Abraham Lincoln in his young manhood had few books, but he mastered them. He knew the substance of the books and developed a creative imagination and became a master in speech and written word of the purest and strongest art of expression in the English language.

\* \* \*

It is a common thing to say, "If people were religious they would not do such things." The shame is such remarks are made about the professedly religious and persons who are members of our churches. We must remember this fact, not all persons connected with our churches have been properly taught. Religious teachers and preachers are at fault in their failures to show the way of the Christian life. If our teachers were more practical and their lives more exemplary, perhaps the Christian way might be discerned and there would be fewer reasons for these complaints.

## ABOUT PEOPLE

**R**EPORTS for three-fourths of the Conference year received in the office of Bishop William C. Martin, Omaha Area, indicate that 1,622 members were received on profession of faith during that period.

**R**EV. O. L. COLE, pastor of Gardner Memorial Church, North Little Rock, will assist Rev. C. E. Crozier, pastor of Cato-Bethel Charge, in a series of services at Bethel church, beginning August 16 with an all-day rally.

**F**IRST CHURCH, Fort Worth, Texas, has begun a series of "Neighborhood Friendship Meetings" designed to promote good fellowship and neighborliness among members living in the same section of the city. Dr. Warren Johnston is the pastor of this fine church.

**R**EV. ROY BAGLEY, former editor of our Devotional Page, called Monday. Brother Bagley, who is pastor at Bells, Texas, while he is attending Southern Methodist University, has been in Arkansas assisting Rev. Earle Cravens in a meeting at Marianna. This was a part of the simultaneous campaign in the Helena District.

**R**EV. CURTIS WILLIAMS, pastor of Douglasville-Geyer Springs Charge, did the preaching in a ten-day meeting at Mt. Carmel Church, Bryant Circuit, which closed on July 12. There were twelve additions on profession of faith and one baby christened. Both of these churches are on the Bryant Circuit and Rev. Richard T. Perry is pastor.

**T**HE following ministers of the Little Rock Conference are attending the Leadership Training School at Mt. Sequoyah: Rev. Clem Baker, Rev. J. E. Cooper, Rev. Neill Hart, Rev. Fred Harrison, Rev. Willard Burks, Rev. Roy Fawcett, Rev. Otto Teague, Rev. George Meyer, Rev. C. B. Wyatt, Rev. R. E. Darrow and Rev. C. R. Hozendorf.

**R**EV. R. S. HAYDEN, district superintendent of the Conway District, who is assisting Rev. J. L. Pruitt of Levy in a series of services, was called away by the death of his brother, Jesse O. Hayden of Boswell, Ark., on July 25. Funeral services were held at the Mount Olive cemetery near Boswell on Monday. The sympathy of friends goes out to the family.

**A**PPROXIMATELY four hundred Methodist preachers from over the state attended the Texas Pastors' School held at Southern Methodist University, Dallas, June 15-26. Preachers for the school were Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian Church, New York; Dr. E. Stanley Jones, missionary and author; Bishop A. Frank Smith of Houston and Bishop Ivan Lee Holt of Dallas.

**R**EV. IRL BRIDENTHAL, pastor at Clarendon, writes: "Great crowds at both morning and evening services Sunday, July 19, to hear Bishop Boaz, his first day here. Bro. Sanford was here last week. We had quite a large class coming into the church Sunday when the bishop arrived." The simultaneous evangelistic campaign in the Helena District in which Clarendon participated, began July 12 and closed July 26.

**A**DVICES reaching the Board of Missions and Church Extension of the Methodist Church from private sources in occupied China indicate that Japanese authorities are reorganizing the Church in the Chinese provinces under their control as they have reorganized them in Japan. All Protestant denominations are being welded into one united church with headquarters in Peking; Chinese leaders govern the church with Japanese pastors as advisers; relations are severed with English and American churches; churches must become self-supporting; a Japanese councillor must be present at each church service and church meeting. It is reported also that there has been a great influx into North China of Japanese teachers.

**R**EV. CHARLES J. STAUFFACHER, M.D., missionary-superintendent of the Methodist Hospital at Inhambane (Mozambique), Portuguese East Africa, writes: "The war moves closer . . . only a few hundred miles away. These are strenuous days for us. Prices of drugs and supplies have increased beyond our thinking. Still people are sick and crowd our hospital and dispensaries looking for us to help them. Our hearts ache because our hands are tied, and we must see much suffering and death because of lack of drugs."

**D**R. ALBERT SCHWEITZER, medical missionary extraordinary, whose famous hospital stands on the boundary between North Gabon and South Gabon, provinces in Free French Equatorial Africa, sends this word to American missionary friends: "We have good food, and I am in good health, though I suffer from being obliged to keep up so many different activities instead of being just a physician." At the request of the Free French government, Dr. Schweitzer's hospital is serving governmental needs during the war emergency. The Free French government and the American Red Cross are supplying many of the institution's needs.

**W**ITH only 47,000,000 of India's 388,000,000 people able to read and write, as revealed by the 1941 census, the National Christian Council of India has begun a campaign to promote adult literacy, especially among the Christian people. It is reported that less than half of those in the Christian church are literate. Miss Ruth Ure, literacy secretary of the Council, is urging that the churches have a policy that "all adult Christians be made literate within two years of baptism, thus recognizing that reading the Bible is essential to the full spiritual heritage of Christians." The materials and methods for adult literacy campaigns in India are based on the so-called Laubach Method, first used to teach adults in the Philippines by Missionary Frank C. Laubach.

**E**SPECIALLY prepared for the men in the armed forces, a pocket-sized volume of devotional materials entitled "Strength for Service to God and Country" has been published recently by Abingdon-Cokesbury Press. The book is issued in two bindings, one in khaki for boys in the Army and the other in blue for those in the Navy. Norman E. Nygaard, chaplain for the Lockheed Overseas Corporation for the duration of the war, is editor. He is now somewhere on foreign soil with a Lockheed Overseas unit. Prior to taking up his work with the Lockheed Corporation, Chaplain Nygaard was pastor of the First Presbyterian Church, Los Angeles, Calif. The book contains brief devotional material for each day in the year, consisting of a passage of Scripture, a paragraph or two of comment, and a short prayer. A number of Protestant churches besides the Methodist, are represented in the personnel of the contributors.

## A PRAYER FOR THE MIND OF CHRIST

O Lord Christ, may we have Thy mind and Thy spirit; make us instruments of Thy peace; where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

O Divine Master, grant that we may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.  
—St. Francis of Assisi.

If I were to hazard a guess as to what people should do to avoid temptation, it would be to get a job and work at it so hard that temptation would not exist for them.—Thomas A. Edison.

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## STRONG MEAT

The Philadelphia Methodist Preachers' Meeting, studying the question of Protestant effectiveness, appointed a committee to report on the subject of Protestant preaching. This report, when submitted, aroused so much interest that a special meeting was held to consider it in detail. In brief, it was the conviction of the committee reporting, that today's Protestantism is suffering from a lack of "strong meat"—that the modern pulpit does not exercise due care in instructing the people in the great questions of Christian doctrine.

Professor Edwin F. Lewis of Drew, in his new book, "Christian Truths For Christian Living," emphasizes the same conviction when he says, "Few things threaten the future of Christianity more seriously than the supposition that it can dispense with a creed."

The pressure of these days of tension is bringing out into sharp relief the deficiencies of many institutions, and among them the Church whose educational work is being severely tested. Army chaplains are almost unanimous in saying that the greatest difficulty in working with the young men in the field of religion is the fact that "they do not know what they believe." We have sent hundreds of thousands of splendid boys into the most dangerous and terrible situations altogether unprepared for the ordeals through which they must live.

We have criticized the extreme doctrinal emphasis of our fathers, which resulted in denominational controversies and the rise of sectarianism. But at least this much must be admitted—our fathers knew what they believed. They were able to give a substantial reason for the faith that was in them.

The blame for the failure of the pulpit does not rest entirely with the preachers. In the past there has been an unwillingness on the part of large numbers of laymen to listen to a serious discussion of a great problem of faith. The average Methodist, for instance, declares without hesitancy that he believes in the divinity of Jesus. But that same average Methodist becomes restless when his preacher undertakes to instruct him, carefully and precisely, on the meaning and significance of such a belief.

That many pastors are unable to instruct their people in such matters may be admitted. Some are not efficient teachers and others have not thought their own way through on these problems. But, when all the faults of the preacher have been confessed, it still remains necessary for the layman to offer an audience wherein such preaching is welcome. More than the average layman realizes, he gets the kind of preaching he wants. If he insists upon thoughtful, doctrinal, constructive preaching he may get it. If he displays greater interest in emotional, "inspirational," and "devotional" preaching he may get that. He needs to learn that the best devotional instruction proceeds upon the basis of a carefully instructed Christian with closely reasoned opinions and thoroughly tested beliefs.

The Philadelphia report insists,

## WILL THE LIGHTS BE WHITE?

*Oft, when I feel my engine swerve,  
As o'er strange rails we fare,  
I train my eye around the curve  
For what awaits us there.  
When swift and free she carries me  
Through yards unknown at night,  
I look along the line to see  
That all the lamps are white.*

*The blue light marks the crippled car,  
The green light signals show;  
The red light is a danger light;  
The white light, "Let her go."  
Again the open fields we roam,  
And, when the night is fair,  
I look up in the starry dome  
And wonder what's up there.*

*For who can speak for those who dwell  
Behind the curving sky?  
No man has ever lived to tell  
Just what it means to die.  
Swift toward life's terminal I trend,  
The sun seems short tonight;  
God only knows what's at the end—  
I hope the lamps are white.*

—CY WARMAN.

quite rightly, upon the importance of the supernaturalistic in Christian preaching. But again, this type of sermon must rest back upon a carefully trained preacher and an interested audience. The pulpit must be prepared to make itself plain to the pew. President Coffey, of the University of Minnesota, says, "A good teacher is one who can make his subject as plain to his pupils as it is to him," and the same principle applies to the preacher. But a pupil who knows nothing about astronomy, for instance, and shows no interest in the subject when it is presented by an expert teacher, presents a problem of great difficulty to the best teacher.

The deepening of the thought-content of Protestant preaching is something greatly to be desired. Certainly it is something long past due. But one thing which will hasten its appearance is an insistent and earnest demand on the part of the laymen—a demand that manifests itself in a definite search for instruction and a cordial and hearty response when such instruction is offered.—Christian Advocate.

## CHRIST AND HIS DISCIPLES

Nothing is more remarkable in the New Testament than the parallel which is constantly being drawn between Jesus and His disciples. What He did, they were to do; what He was, they were to be. The work He left undone, they were to carry on.—William Adams Brown.

Are we really afraid of making Christianity too simple? Yes, many of us are afraid—because we still have a sin of pride. We still think that Christianity, this tremendous fact in history, must surely be something greater than . . . just the spectacle of a simple man who loves his brothers as God loves them. Something greater? There is nothing greater.—Ernest H. Jeffs.

## THE LIGHT THAT NEVER FAILS

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12).

All over the world many lights are going out. In the past the world has seen many changes but never before have they come so rapidly. Old-time customs and standards which have been guiding principles in the past are rapidly passing away; their lights are going out. It is well that some may go. We have outgrown them. Conditions have arisen which make it impossible for them to longer operate. But we are letting others go at great risk. We must never forget that change does not always mean progress.

In the midst of the lights that fail we have one that never flickers. I speak of Him who said of Himself, "I am the light of the world."

One of the chief functions of light is to help people to see, without it we walk in darkness. Does Christ meet the test at this point? Above all the sons of men He helps us to see.

He helps us to see the world as it is and as it ought to be. He did not come as some great world reformer crying out against certain evil practices. Had He done this His light would have already grown dim. He did a more vital thing; He laid down great principles which inspire reforms and reformers. Slavery was a more or less common practice when Jesus was here in the flesh. It was a great evil. He did not speak out against it in definite, concrete terms, but He laid down a great principle emphasizing the value of the individual which when once accepted would make slavery impossible. He "stacked the cards," so to speak, against this evil. He loaded the whole question with dynamite, and slavery has gone—except for the present doings of

one Adolph Hitler which will only be a bubble on the surface of the eternal progress of the world and the individual toward God-given rights and liberties. Christ has already thrown too much light upon this question for the world to calmly turn back to the evils of "the dark ages."

What Christ, with the principle of the value of the individual, has done to slavery He will finally do to injustice in the economic world. The goods of the world might be thought of as one great accumulated mass produced by capital and labor. Each one should share in the distribution of these goods just to the extent that he has helped to produce them through the investment of money, energy, time and talents. Such is not the case today, and wherever one gets more than his share others, by necessity, must get less than theirs. Christ threw a lot of light on this problem and people will finally walk in that light.

There are other problems, such as war, narrow nationalism, racial antipathy, liquor and corruption in politics, which will finally find their solution in the light that beams from the Person, teaching and example of the God-man.

Christ has helped us to see ourselves both as we are and as we ought to be, and like Peter of old we feel like crying out, "Lord, depart from me; for I am a sinful man." This feeling of shame and sinfulness in the presence of this wonderful life has led multiplied thousands to reformation and regeneration. Through inspiration the prophets taught the human family by word and precept, but we needed more than that, and God took upon Himself human form and taught us by example. In a beautiful poem Eddie Guest has said, "I'd rather see a sermon than to hear one any day; I'd rather you would walk with me than merely point the way." That is what Christ has done. He not only taught the truth He is the truth; He not only pointed out the way, He is the way; He not only told us how to obtain life, He is the life. He is the light of the world. He has shown us what we are and what we ought to be.

Last and most important, Christ is light for He helps us to see God. Men have always wanted to see God. They have needed to see Him. That was the cry of Abraham, the cry of Moses, the prayer of Philip. It is the desire of every heart. The most important thing about any race of people is their conception of God. In Christ we see God. We learn what He is like. "He who hath seen me hath seen the Father." Take time off just now to think of the kind of God you can admire, appreciate, love and worship. I assure you that you will find in Jesus in perfect form every high quality that comes to your mind. Certainly, Christ is our never-failing light. He helps us to see the world as it is and as it ought to be; ourselves as we are and as by His grace we may become; and God as He is and ever will be. God help us to walk daily in this light.—H. O. B.

Every social problem is the result of un-Christian conduct.—Arthur T. Pierson.



# We Can Have a Revival . . . How?

By IRL BRIDENTHAL

Text: "Lord, teach us to pray." Luke 11:1.

Among clear-thinking people of all denominations, there is general agreement on at least a few principles:

First, that our churches stand in need of a genuine revival if by that term is meant the revitalizing force which will cause "The Church Universal" of Jesus Christ to face its responsibility and its privilege of being "at its best" when the world around it is "at its worst."

Second, that a real and lasting revival can come only as it begins in the very center of the church membership, and from that center reaches out to the great numbers of individuals who have not exercised faith in Jesus Christ as their personal Savior and ruler of their lives.

Third, that prayer is one of the most vital means of achieving desired spiritual benefits, either in one life or in a group of individuals. If this is true, then we should make the most of our opportunities to use it.

Tennyson, the poet, expressed great truth when he wrote: "More things are wrought by prayer than this world dreams of. Wherefore, let thy voice rise like a fountain for me night and day. For what are men better than sheep and goats that nourish a blind life within the brain, if, knowing God, they lift not hands of prayer, both for themselves and those who call them friend. For so the whole round earth is every way, bound by gold chains about the feet of God."

"But, What Is Prayer?" is a question often asked, and it IS very important.

We find the answers, from several points of view, in James Montgomery's beautiful hymn:

*"Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of a hidden fire,  
That trembles in the breast."*

*Prayer is the contrite sinner's voice  
Returning from his ways,  
While angels in their songs rejoice,  
And cry, 'Behold, he prays.'*

*Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword at the gates of death,  
He enters heaven with Prayer.*

*Nor prayer is made by man alone,  
The Holy Spirit pleads,  
And Jesus, on the Eternal Throne,  
For sinners intercedes.*

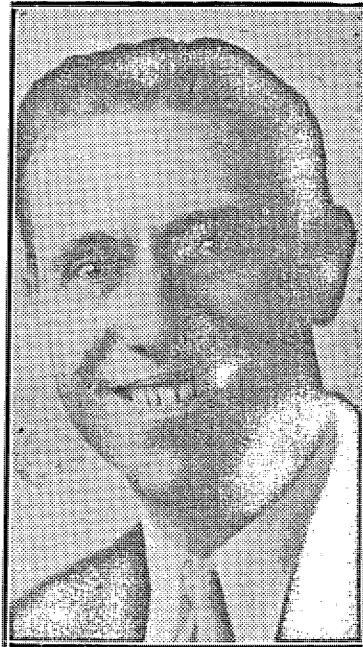
*O Thou by Whom we come to God,  
The Life, the Truth, the Way,  
The path of prayer, Thyself hast trod;  
Lord, teach us how to pray."*

In "Prayer and Worship," one of the Hazen

books of Religion, Douglas V. Steere expresses another view:

"Prayer is often defined as 'Speech with God.' It may begin that way, but prayer of a high order rarely stops there. Real prayer is more nearly 'Work with God.'"

Continuing his comment, and with reference to the existing conditions in the Church, this writer states: "Whatever 'THE CHURCH' may



REV. IRL BRIDENTHAL  
Pastor, Methodist Church, Clarendon, Ark.

be, certainly, the churches are not the pure leaven. They are a part of the 'loaf' in which the leaven is active."

If the Spirit of Jesus, as manifested in both His teaching and example, constitutes the true "Leaven," then Christianity, so-called, in our times is challenged to prove, by its fruits, its right to a continued existence. Certainly, much of the man-made portion of civilization is crumbling, and only in prompt intervention by the forces of the truly Christian Way, does there seem to be hope of saving those institutions and values which we profess to hold most dear.

We are convinced that the need of a revitalized Church is urgent, and that prayer, in its fullest meaning, is one of the inexhaustible sources of power that can enable us to become "Workers together with Him" in the building of a better world.

Surely, many of us long to be more "efficient" in the things of life that "endure."

One more question may be asked: "What are

some of the essential qualities of spirit which, if cultivated, will make the individual's "prayer-living" most effective?"

One answer to this question is stated in the scriptural formula, 2 Chronicles 7:14:

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

By this formula, the qualities to be cultivated are:

## 1. Humility.

Surely one must have an experience of need before he will become receptive to any agency of assistance outside himself. Neither man nor God can help one who "doesn't need anything." Nor can one know the needs of others until he first recognizes his own.

## 2. Submission.

In the prayer-pattern which Jesus gave his followers, and by which His Spirit was constantly characterized, was the petition, "Thy Kingdom Come, Thy Will Be Done." One can never truly pray until he can truly say, "Thy Will Be Done."

## 3. Consecration.

Very closely related to the qualities mentioned, perhaps partly involved with them, is Consecration. In the realization of one's need, the later submission of the human will to the Divine purpose—there still remains to "turn from their wicked ways"—put into action, for good, those powers and talents which have heretofore been used in the interest of evil.

Isaiah 40:31, according to one translation, reads: "They that wait upon the Lord shall change their strength; they shall mount up with wings as eagles; they shall run, and not be weary they shall walk, and not faint."

Archbishop Trench gives inspiration to clear thinking in his word-picture of the possibilities of Prayer: "Lord, what a change within us one short hour spent in Thy Presence will prevail 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 ever 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."

"Lord, teach us to PRAY," for the "Effectual, Fervent Prayer . . . Availeth Much."

## DEATH AND CHRISTIAN FAITH

By A. J. Shirey

The world has been flooded with many queer man-made theories concerning death. On the one hand we have the materialistic view that man is only an animal and dies to be forever forgotten. Death is the end of everything according to this view. Then there is the fantastic theory of one sect, that death is a mental delusion. There is no such thing as death; what is commonly called death is but the mal-functioning of our intellect. Between these two extreme positions stands the teaching of Scripture that death is a reality but that death is not the end.

The Word of God is the world's best explanation of the fact of death. It is from the sacred pages of Scripture we learn all we really know

concerning this thing called "death." We would know about physical death if we had never heard of the Bible, but it is through it that we learn of spiritual death and eternal death. So through the Sacred Word, we come to know of three kinds of death: natural or physical death, spiritual death and eternal death. All three are the result of sin. "The wages of sin is death." "By one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned." That is the story as the Bible gives it. The universality of sin is the confirmation of this Scriptural explanation. Although the Christian knows that death is a reality, THE TRUE CHRISTIAN FACES IT UNAFRAID. There is a confidence in the heart of the child of God that removes fear in the presence of death. The Psalmist having a con-

fidence in the Shepherd care of God that caused him to trust without wavering the leadership of the Shepherd could say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Faith as expressed in the Old Testament reaches no greater heights than that. That is a sublime faith.

As Christians we look back to the empty tomb of Joseph of Arimathea and know that Christ has conquered death. Christ took upon himself the sin of the world and redeemed us from the curse of sin with His death. Through faith in Christ the sting of sin has been removed for the Christian.

As Christians by faith in Christ we pass from spiritual death into spiritual life in this present existence. Physical death claims our bodies, but even here we are assured of complete triumph. In resur-

rection a body fit for the spirit that is clothed in eternal life shall be given. Our faith puts a song in our heart as we face death, not as a mental delusion or as the end-all of our being, but as a stern reality. Death IS REAL. But for those who are Christ's He has "abolished death and hath brought life and immortality to light through the Gospel." "Thanks be to God who giveth us the victory through our Lord Jesus Christ. CHRISTIAN FAITH IS THE ANSWER TO DEATH."

If a man does not make new acquaintances as he passes through life, he will soon find himself left alone. A man should keep his friendship in constant repair.—Johnson.

Complaints are life perfumes, to be inhaled, not swallowed.—Wesleyan Christian Advocate.

ALVIN MURRAY  
President North Arkansas Conference  
Co-Editor

## YOUTH'S PAGE

HAROLD EGGENSBERGER, Editor

RICHARD PURDUE  
President Little Rock Conference  
Co-Editor

### IN QUIETNESS AND IN CONFIDENCE

By Clarence Seidenspinner

#### 1. A Sign and a Symbol

There are a few simple signs and symbols that have the power of accelerating the pulse, quickening the emotions, calling forth loyalty and uniting us all in the bonds of fellowship. Our flag is such a sign and symbol.

What do you see when you look at the flag? A bit of colored bunting? A piece of beautiful silk? Yes, it is that. There is no more beautiful flag in the world. What can compare with these red and white spangles and star-strewn field of blue confidently riding the wind?

Look again, really look, for you have more to see. There is the earth itself over which the flag flies; the Berkshire mountains wrapped in misty lavender—the flung spray and blown spume all along the Atlantic seaboard—the palms and oranges and flamingoes of Florida—the great, fertile Mississippi river valley—the long reach of plains and mountains and desert over which the western sun pours its liquid crimson and gold.

Look again, and these restless spangles will take you to laboratory, library and ship: Benjamin Franklin and Robert Fulton putting a young science to work. Edison and Steinmetz, Walter Reed and Millikan and the Mayos and a host of workers bringing that science to thrilling maturity. Longfellow and Whittier, Emerson and Whitman and all the bards and writers we love who dreamed by the light of the story-teller's star—

*This is the forest primeval, the murmuring pines and the hemlocks . . . We may not climb the heavenly steeps to bring the Lord Christ down. . . . Trust thyself; every heart vibrates to that iron string. . . . When lilacs last in the dooryard bloomed . . .*

Look again, and you will see our flag flying above every institution of democracy; the public schools where all may learn, the town hall where all may talk, the polling place where all may vote, the legislative halls where democracy is maintained for a nation conceived in liberty.

Look again and pray to God, the Father of all mankind, that our flag may be kept flying to give hope and cheer and healing comfort to a world that greatly needs a new birth of freedom and love. Pray for this in great sincerity and in the name of Jesus Christ.—Highroad, July, 1942.

### YOUTH FELLOWSHIP NEWS

The Cotton Belt Methodist Youth Fellowship met on the night of July 2 at Plum Bayou with young people representing Sherrill, Tucker, Plum Bayou and Altheimer.

A program centering around "Activity and Zeal For Christ" was put on by the Sherrill League and short reports were given by four of the young people from the sub-district who attended the Assembly at Conway. They were Betty Covington, Tucker; Ida Evelyn Moore and Carol (Continued on Page Eight)

### RATTLING IN YOUR OPPORTUNITY

By ALVIN BRADFORD

"What is your name little boy?" The lady asking the question looked down at the little Negro boy beaming up at her. Whereupon the boy replied: "My name is George Washington." The lady then asked, "Are you trying to be like George Washington?" The boy looked up with a very puzzled expression and answered, "Cose ise like him 'cause that's who I is."

Behind the names which you and I carry through life there lies an individuality—a personality which mysteriously attaches itself to the name we bear. Every time our name is mentioned there is within the minds of our friends and acquaintances an attitude which is dependent upon our relationships with them and to the degree with which we are living up to our possibilities. Many of us even though we do not live up to the extent of our endeavors, even though we fall into the narrowest of ruts, even though we carry deep within our hearts a sense of failure—even so, to someone, we are a tower of strength, a pillar for their weakness, a source of strength. This is a strange paradox which manifests itself in the midst of human relationships. If we would only realize that what we say and do may profoundly influence those about us we would search ourselves and endeavor to bring out the best that is within us.

Socrates the great Greek philosopher and teacher of Plato said: "Know Thyself!" But before we can know ourselves we must find ourselves and before we can find ourselves we must be ourselves. In picking up my copy of Lewis Carroll the other day I turned to that portion of *Through The Looking Glass* where the White Knight was reciting a poem to Alice. It was a rather long poem but perhaps you may recognize this portion:

*"But I was thinking of a plan  
To dye one's whiskers green,  
And always use so large a fan  
That they could not be seen."*

No wonder the people around us do not know our real selves. How could they know us when we have painted our whiskers green. But not only have we painted our whiskers green but we always use so large a fan that even the green whiskers cannot be seen.

Someone has said that there are two kinds of hypocrites—those people that are continually attempting to do more than they are capable of accomplishing and those who do not attempt as much as they are capable of doing. Not long ago on the campus of the University of Texas we heard a rather unique idiom that brings home the importance of finding ones true self—the importance of self-knowledge and self-analysis. During the course of an evening a group of students were enjoying a social gathering and we heard the following remark directed to a certain person who did not seem to be making the most of an enjoyable evening: "Hey, fellow, you're rattling in your opportunity." Such a remark being food for investigation we immediately proceeded to trace it to its primal connotation. It had a rather interesting story connected with it which is as follows:

It seems that some people attempt jobs or attempt to hold positions in life which are too big for them and the resulting situations become synonymous with peas rattling in wash pots. Every opportunity is a pulsating, throbbing, something that grips the very life of anyone who has the capacity to expand himself to meet it. But the poor fellow who cannot rise to the occasion merely rattles about in it like peas in a wash pot. There are men today in very important places who could render great services to mankind if they were not so self-centered that they rattle in the immensity of their opportunity. If you and I in life do not make the most of what is given us to work with we are "rattling in our opportunity."

To make the most of life we must find our true selves. We must discover and put to work our capacities, powers and abilities for accomplishment. We must investigate our needs and pay attention to our interests and dislikes. Deep within us there are hidden talents and if these are not brought to the surface and utilized we will not make the most of our opportunities. Today as never before a war-torn world is calling for the best that is within us. A new world must be built—not by those who will go rattling about in it, but by those who expand themselves to meet this new world that surely must come. Let us not rattle in our opportunity.

### OUTSTANDING CONFERENCES

#### 1. National Convocation.

When the National Convocation meets at Oxford, Ohio, September 1 through the 5th, it will be the first large nation-wide gathering of Methodist Youth since unification. The eyes of the church will be focused on this group as they think and plan together under the guidance of influential religious leaders.

The following nationally known speakers have agreed to participate: Dr. Walter Van Kirk, Radio Commentator "Religion In the News"; Dr. E. Stanley Jones, World Missionary; Dean W. J. Faulkner, Fisk University; Bishop Paul B. Kern, Bishop Nashville Area; Prof. Albert Outler,

#### SPOTLIGHTING A CARAVAN

Opening our caravan week at Washington Avenue Methodist Church an enthusiastic group of leaders, young and old, met with the caravaners Saturday night to discuss plans for the week. Sunday morning the caravaners went to the different churches and talked to the young people . . . that evening we had our first fellowship supper and our first class periods. The caravaners had charge of our worship service that evening. Monday we again started with fellowship supper, and, as it was all week, the food and fellowship were wonderful . . . then came classes, worship, a forum discussion of worship followed by a period of recreation—all of which led to the forming of a Friendship Circle, the singing of "Taps," and a quiet good-night. Tuesday the worship service was built around the theme of "Hymn Interpretation." Wednesday evening our worship was built around the confession of a Roman soldier on the night of Christ's crucifixion . . . it gave us something to think about. Our World Friendship forum centered on the racial problem and world friendship after the war—what we as young people might do. A service of rededication and reconsecration on Thursday evening was full of meaning for everyone present. We again dedicated ourselves to the work of God's Kingdom. Group singing followed the forum on Community Service, and this period of singing was really good—it literally thrilled us through and through. Friday's worship service was truly the high point of the week. A candlelight Communion Service was held with the Holy Sacrament administered by the three North Little Rock pastors. This was a beautiful and sacred service—a wonderful climax to a perfect week. It sent each of us back to our respective churches with renewed determination to carry on the work of Jesus Christ.

The classes gave every one ideas for their own groups and the worship services had a deep significance for us all. The fellowship of our supper hours and recreation periods meant much to us all.

Our caravan, whose members were Loraine Lee, Barbara Weaver, Blanche Morton, Rachel Christenberry and Miss Marian Walker, counselor, was a wonderful group; each member of the team left something of Christian value in our hearts. Each of us will be better for having associated with them this week. And the magnificent way in which the Washington Avenue Church entertained us also helped make this week one of the greatest in the history of Methodist Youth in North Little Rock.—Donald Goss, Historian, North Little Rock Methodist Youth Fellowship.

Duke University; Dr. James S. Chubb, Executive Secretary, Kansas Conference.

#### 2. Mount Sequoyah.

Methodism's outstanding conference for young people of this area will be held at Mount Sequoyah, August 4 through 15. Mount Se- (Continued on Page Eight)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### MOTHER GOOSE

That was her real name and not a fictitious one, as many people suppose. Elizabeth Foster was born in Charlestown, Mass., near Boston, 1665. Her family being Puritans, she was reared to be industrious. At the age of twenty-seven she was married to Isaac Goose, who was a widower with ten motherless goslings. Her family, and indeed Elizabeth herself, opposed the match, but at length her kind heart was softened by the pitiful plight of Father Goose and his goslings, and she married him.

Then six children of her own were added to the number, making sixteen in all. No wonder she afterward wrote that she had "so many children she did not know what to do." She probably sang them to sleep at night to "Rock-a-bye, baby, on the treetop," or "By-o, baby bunting, father's gone a hunting," and on wash-days they merrily rubbed to "Rub-a-dub-dub, three maids in a tub."

When Joshua and Gilfillan took the pails and went to the top of the hill behind the house for water and disaster befell them, she probably made them laugh, even while the tears stood in their eyes, and they were being plastered up with vinegar and brown paper, by singing "Jack and Jill went up the hill."

She also put into rhymes the tragedies that occurred in the neighborhood, telling of the children that were drowned, "Sliding on the ice, upon a summer's day," and about the poor pussy that the naughty Johnny Green put in the well. But finally the flock were all scattered. Father Goose departed this life very suddenly one winter's day. Her favorite daughter, Elizabeth, who had married Thomas Fleet, a printer, prevailed upon her to make her home henceforth with them, and to this fortunate circumstance we owe it that thousands of children all over the world have been made happy by her jingles.

Thomas Fleet had a printing office of his own, and to his wise head came the thought that if his own children were so pleased and entertained by his mother-in-law's fun, why could not others be also? He therefore began to write down her jingles whenever he had a chance to do so, following her about the house and even asking for more, as the children always did.

One day Mr. Fleet laid before Mother Goose's amused and astonished eyes the first volume of the now famous book. She laughed aloud when she turned to the little page and found pictured thereon a goose with its mouth wide open. The book bore the title, "Songs for the Nursery; or Mother Goose's Melodies for Children. Printed by T. Fleet at his Printing House, Pudding Lane, 1719. Price, two copers." Her historian tells us that for thirty-eight years she lived to add new rhymes to each new edition, and died in 1737 at the age of ninety-two, "her name a household word, dear to children, her memory blessed by mothers in many lands."—Our Home.



### DOCTOR SUNSHINE

"I'm going to be a doctor when I grow up," declared Tom. "My Uncle Robert's a doctor and I'm going to be just every bit like him when I grow up."

"Then if you're going to be a doctor," broke in his Uncle Robert, "you're just the little boy I'm looking for."

He took an orange from his overcoat pocket. "Put that in your case," he said, "and then put on your hat, and go down the street till you come to a small gray house with green shutters. A little boy lives there who has a broken leg. Give him the orange and see if you can make him laugh."

Tom trudged off in great delight. It was a long time before he came back, but when he did he was so happy that his eyes shone.

"Well, Doctor Sunshine, how do you like it?" asked his uncle.

"Oh, I'm going every day till he is well!" cried Tom.

"I shall have to put Tom under the seat of my automobile," laughed the doctor, "and when my patients are cross I will bring Doctor Sunshine in to smile at them."—Ex.

### A GENTLEMAN

A few days ago I was passing through a pretty, shady street where some boys were playing at baseball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how his infirmity would be in his way and how much it would hinder the progress of such an active sport as baseball.

His companions very good-naturedly tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.

"Why, Jimmie," said one of them at last, "you can't run, you know."

"O, hush!" said another, the tallest in the party; "never mind; I'll run for him," and he took his place

## A HAPPY VACATION

*My mother was busy this morning  
So many things had to be done  
I worked and I helped and before very long  
We were through and mother said I  
might run  
To Bobby's house down by the corner  
And ask him to come and play ball,  
The other fellows then would soon follow,  
There'd be lots of fun for us all.  
We're having a happy vacation  
By working and doing our part  
At home, and then sharing our good times  
That's how fine friendships start.*

—A. E. W.

### JUST FOR FUN

The officer of the day stopped a mess orderly as he was carrying a soup kettle out of the kitchen.

"Here, you," he snapped, "give me a taste of that!"

Obediently he was handed a ladle and he tasted it.

"Great scott! do you call that stuff soup?" he roared.

"No, sir," responded the orderly meekly. "That's dish water."—Telephone Review.

\* \* \*

On a little service station away out on the edge of a Western desert there hangs a shingle bearing this strange legend: "Don't ask us for information. If we knew anything we wouldn't be here."—Watchword.

\* \* \*

Braxton: "Speaking about baseball, I've got a baseball dog."

Jasper: "What makes you call him a baseball dog?"

Braxton: "Because he wears a muzzle, catches flies, chases fowls and beats it for home when he sees the catcher coming."—Ex.

\* \* \*

A teacher, trying to impress upon her pupils the rightness of kindness to all animals, took them for a walk to bring the lesson home to them. Hearing a cry from little Johnny, she asked, "What's the matter, Johnny?"

"I've been sitting on a hornet," was the tearful reply, "and I'm afraid I've hurt the poor thing."—Pepper Pod.

### MY PRAYER

By Elizabeth Cushing Taylor

When I kneel beside my bed,  
Close my eyes and bow my head  
From my heart I say:  
"Bless Thy children, Lord, tonight,  
Teach us to do what is right,  
Lead us in Thy way."

—Christian Observer.

by Jimmy's side, prepared to act. "If you were like him," he said aside to the other boys, "you would not want to be told of it all the time."

As I passed on I thought to myself: "That boy is a true gentleman."—Exchange.

## BOYS AND GIRLS OF OTHER LANDS

### ONE BIG, RED PLUM

Plump, red, fairly bursting with juice, how good it did look! Consuelo feasted her hungry eyes on it. Then she stretched out one brown finger and felt the topmost bit of fruit in the dish. Her mouth watered; she closed her hand over it, and popped it between her red lips.

Consuelo was generally a good little girl. She had not meant to do wrong this time, but the plum was too tempting for her, though the fruit did not taste as good as she had expected. She ran hastily out of Miss May's room, feeling more unhappy than she could tell.

This morning Miss May told them of a boy who took money that did not belong to him and of how he came to feel that it was very wrong. Consuelo's head dropped lower and lower. She was sure Miss May must know all about the plum.

When the morning had gone and all the children had left for home, Consuelo still hung about. Miss May was quick to see that the little Mexican lassie had something to tell her, and sitting down in her chair, she drew Consuelo to her side.

Such kindness was too much for poor Consuelo, and she burst into tears.

"Oh! I'm just like the boy in the story; and I'm so sorry, sorry."

"How are you like the boy in the story?" asked Miss May.

"I took your plum, and I ate it. It wasn't mine, but I took it," sobbed Consuelo.

Consuelo is sure that, even when she is a very old lady, she will remember the kind way in which Miss May talked to her about her naughty deed. She is sure, too, that no lesson she learned in that church vacation school was any better than the hard one that came from that one big, red plum. Ever since, if she sees something that is not her own, and is tempted to take it, she remembers the plum and Miss May's word. She clasps her hands tightly behind her back, and says to herself, very firmly, "No! No! It is not yours!" and then she walks away. —The Epworth Herald.

### RIDDLES

What is most like a cat's tail? A kitten's tail.

What is taken from you before you get it? Your portrait.

Why is a dog's tail a curiosity? Because it was never seen before.

What is the least valuable thing a boy can have in his pocket? A hole.

Why is the letter T like an island? Because it is in the middle of water.

Why is a fly taller than most men? He stands over six feet without shoes or stockings.

When is the most dangerous time of the year to go into the country? When the trees are shooting.

What are the most unsociable things in the world? Milestones; for you never see two of them together.

What is it which occurs twice in a moment, once in a minute, and not once in a thousand years? The letter M.—Selected.



# The Scriptures In Time of War

**A**T THE end of two years of its War Emergency program the American Bible Society is receiving an increasing number of requests for Scriptures.

## Scriptures For Men In Service

The largest single service rendered by the Emergency Fund has been the supply of Scriptures to the men of the armed forces of the United States. During the last year there were issued to Army and Navy Chaplains without charge 8,504 Bibles, 382,530 Testaments and 169,113 Portions at a cost of \$57,597. The testimony from the Chaplains given in their letters to the Society is most warmhearted and most encouraging in its indication of the attitude of multitudes of men toward religion. The total number of Scriptures supplied in the two years of the Fund is 11,375 Bibles, 483,719 Testaments, and 272,394 Portions. Some delays in the speed of delivery of Testaments took place in the spring because printing orders were reduced in anticipation that the projected Government Testament would greatly reduce the demand. The delay in the production of this book however resulted in a maintained demand, and it is expected that, since the increase in the armed forces is so great, the influence of the Government Testament will be felt only temporarily. There is no similar publication for the Navy nor for the Merchant Marine, for whom the Society is planning to render a particular service.

In addition to the number of Testaments granted to Army and Navy Chaplains some 220,727 have been sold to churches and communities for the supply of their own men or those in nearby camps. The total number of Testaments has been, therefore, 604,792. The price has been maintained at fifteen cents each. The society has printed and bound 1,564,500 Testaments; and has placed printing orders for 500,000 copies to date.

For the Army chapels erected by the Government, the Society has supplied 626 pulpit Bibles and for ships of the Navy 26 pulpit Bibles.

Quite a number of shipments of Scriptures have recently been going overseas through the Port Chaplains and the Army Transport Service and shipments have also been made to the Society's offices in Cairo, Beirut and Bagdad. An Army Chaplain recently called at the Bagdad office with orders from his men for more than 100 Bibles.

## Scriptures For Prisoners of War

Although the Scriptures provided for the armed forces of the United States have been the largest number of all those supplied by the Emergency Fund, probably no Scriptures have ministered more deeply to those in need than those which have been sent to prisoners of war. The exact quantity which has reached prisoners

of war in the last twelve months cannot be stated because of the delay in receiving reports from the Geneva office of the Society, but there have been sent out from the Society's stocks or purchased in Switzerland for this purpose during the last year 3,687 Bibles, 17,431 Testaments and 48,862 Portions in 25 languages. The total for the two years is 9,582 Bibles, 53,340 Testaments, and 145,913 Portions. Reply cards received in Geneva acknowledging the receipt of packages sent by the Ecumenical Commission for Chaplaincy Aid to War Prisoners indicate that at least 95% of the packages have reached



the prisoners. Brief as their communications necessarily are, a depth of interest and great gratitude is shown which indicates the great need that is being filled.

During the spring the greatest development was the supply of Scriptures to Russian prisoners of war. Arrangements were made by the Geneva office to print New Testaments and Portions in Russia in Finland, and a number of thousands of Testaments and many thousands of Gospels have been reported received in Berlin and on the way to the camps. In addition 8,000 Russian Testaments and 40,000 Gospels were sent by mail from the United States to Geneva and orders were issued within the last month to send 5,000 more Testaments and 20,000 more Gospels.

Scriptures have also been furnished to German, Japanese, and Italian internees in the United States and editions of Japanese Gospels and Testaments for further distribution are being printed.

Among the new books published for prisoners of war are 20,000 Russian New Testaments, 400,000 Russian Gospels and 50,000 Modern Greek Gospels.

## Scriptures For European Civilians

In addition to the Scriptures for prisoners of war an important service has been rendered to the distressed people of Europe by the Society's efforts to maintain the supply of Scriptures for civilians in Europe. In France the French Evangelical churches were largely cut off from their normal supply in Paris. The Society sent to them either from New York or from Geneva in the year just closed, 4,807 Bibles, 6,104 Testaments, and 2,000 Portions, making a total for the two years of 6,977 Bibles, 17,965 Testaments, and 24,700 Portions. These figures include 2,000 French Bibles sent to the churches of Belgium, which have been paid for by the Belgian Gospel Mission.

Through the efforts of the Geneva office, the Bible bookstore in Rome, formerly under the direction of the British and Foreign Bible Society, has been kept open. Funds have been supplied for the reprinting of the Slovak Bible, probably published in Prague, and contact has been maintained with the Bible offices in Vienna and Budapest and some funds supplied for republication. The Geneva office has tried to keep in touch with the other Bible forces in Europe.

A serious problem which began to appear at the end of the year is the matter of the supply of German Scriptures for the German churches, in view of the increasing restrictions, economic and otherwise, of the government.

## Aid In Other Distressed Areas

Within the first half of the year \$11,240 was supplied in funds and paper for the maintenance of the work of the Netherlands Bible Society in the Netherlands Indies. A large shipment of paper reached Batavia in November. A second shipment was held up in New York because of the outbreak of war in the Pacific. No news has been received from Dr. Cohen Stuart, the Secretary, since that time, but his report prepared on the eleven months of 1941 showed valuable work steadily going forward in the supply of Scriptures in many languages to these densely populated islands. The first publication to bear the imprint of the four Bible Societies, Dutch, British, Scottish, and American, was issued in Bandoeng during the year.

At the end of the year the purchase and packing of a binding and folding machine, to replace the one which had been destroyed by bombs during a raid in London, had been completed and shipment to the British Society was expected shortly.

Arrangements were also in process to send 125,000 French francs to Madagascar for the printing of the Malagasy New Testament for the large Christian population which have been cut off from the normal supply from London.

## SUSTENTATION FUND WORKS

By R. H. Cannon

It may be of interest to readers of the Methodist, and more especially to those within Little Rock Conference territory, to know just how our conference Ministerial Sustentation Plan is working, and what it is accomplishing. The Plan itself is found on page 112 of the 1941 Journal. The treasurer's report shows that we had a balance in the treasury on November 20, 1940, of \$928.67. During the period of November 20, 1940 to November 20, 1941, receipts were \$3,776.80. This gave a total of \$4,705.47 from which to meet the obligations to conference expense, amounting to \$92.00, and preachers whose charges had met the conditions for their pastors to receive such aid. When reports were all in, it was found that forty-seven preachers were entitled to receive an amount totaling more than

\$6,500.00, and we had only \$4,705.47 less \$92 for conference expense with which to meet the obligation. We were able to pay only 65 cents on the dollar of this obligation. The Plan adopted by the conference for aiding the under-paid preacher was working better than any of us had dared to hope, especially since we were only in the fourth year of its application.

We began last year to make payment semi-annually to all who had qualified for the first half-year. That practice was continued this year, and already thirty-four preachers have received from this fund a total of \$1,932.32. Most, if not all, of these preachers were at the Pastors' School recently closed at Conway. Many of them could not have been there at all but for the help they were assured they would get from this fund on, or immediately following June 1st.

Too much praise cannot be given superintendents, pastors and the

churches for their promptness in paying the first half of their one per cent of salary to make this possible.

Before I close, may I just call attention to what, in so far as known to this writer, was an unheard-of happening in the Little Rock Conference last year. If North Arkansas, or any other conference, can beat it, I should be glad to have the information. It was this: Out of 71 charges in the conference paying less than \$1,000 salary to the pastor, there were only 15 that fell short of paying their full apportionment. But that is not the "unheard-of" thing to which I referred. Of this same 71 charges above referred to, 24 over-paid their apportionment to the pastor, the over-plus of the 24 exceeding the arrearage of the 15 in the sum of \$823. That is, the total salary paid in this low salary group was greater than the total apportionment by the sum of \$823. That would seem to indicate a

most wholesome trend in the matter of ministerial support in that group of charges where it is needed most. And who can say that this is not due mainly to the impetus given the matter of better support of pastors by our Sustentation Plan?—Lake Village, Ark.

## THE DISCIPLINE OF LIFE

To be beaten but not broken; to be victorious but not vain-glorious; to strive and contend for the prize and to win it honestly or to lose it cheerfully; to use every power in the race, and yet never to wrest an undue advantage or win an unlawful mastery; verily, in all this there is training and testing of character which carries it to the very roots, and this is a result which is worth all that it costs us.—Bishop Potter.

The Church discourager never built a church.—The Cumberland Presbyterian.

# WITH THE CHURCHES

## DODDRIDGE CIRCUIT

Both at Doddridge and Olive Branch the Church School Day programs were creditably presented, and the financial goal for the charge was met in full.

We have organized a Methodist Youth Fellowship at Doddridge. The group is small but they have been valiantly carrying on. Two socials have been enjoyed, and some of the Doddridge young people attended Fairview, Texarkana, sub-district meeting. A Methodist Youth Fellowship has also been organized at Olive Branch church. They have a large group of young people there, and are beginning to work in earnest. Miss Nellie Stuckey represented the Fellowship at Conway Assembly June 22-26.

The Doddridge Primary-Junior group still meets twice monthly at the parsonage for songs, games, stories. At present we are studying "The Land where Jesus Lived." This group has been singing and telling stories in the homes of some of our older folk, and "shut-ins." They are a promising group of future church leaders.

Another Quarterly Conference has been held, and this time at our Olive Branch Church. Our District Superintendent preached a deeply moving "Mothers Day" sermon to a large and prayerful congregation. The successful "dinner on the ground" was followed by an equally successful Quarterly Conference.

Taking advantage of the women of the church at Quarterly Conference, Mrs. F. C. Cannon, ably assisted by Mrs. Andrew Christie, organized a Woman's Society of Christian Service. This new organization has sent an offering to our Conference Treasurer for the second quarter, also a report to our District Secretary, Mrs. T. H. Owens, Stamps, Ark. Mrs. Owens visited Doddridge Church June 4 and organized a Christian Service group, enrolling nine members. They, too, have sent reports for the second quarter.

There is a well attended Wednesday night prayer meeting held weekly at our Olive Branch Church. Some of us are meeting regularly for a similar service each Thursday night at Doddridge.—Reporter.

## COURSES AT VALLEY SPRINGS-BELLEFONTE

We have just finished two short courses of training here, and at Bellefonte.

The course on "Adults Working In the Small Church" was taught by Rev. T. C. Huff, and the course taught by his wife on "Teaching In the Small Church" were both fairly well attended. However, there were only five credits merited at Valley Springs, and four credits at Bellefonte.

We feel that we have been greatly benefited and inspired for a greater work in the church schools for having had the Huffs come this way. Bro. Huff brought a wonderful and inspiring message at the 11 o'clock hour here at Valley Springs church. May God's benediction always be upon them. Fraternally.—W. C. Smith, Pastor.

## HIGHLAND METHODIST CHURCH HAS HIGH DAY



HIGHLAND PARSONAGE

On Wednesday, July 15, the congregation at Highland Methodist Church in Little Rock celebrated the completion of two projects in its church program which is evidence of the substantial progress being made in that growing church.

At eight o'clock p. m. the pastor and wife, Rev. and Mrs. John B. Hefley, held open house for the congregation and visitors at the parsonage. Improvements, just completed at the home, make this one of the most attractive and comfortable parsonages in the city. The foundation of the building had been rebuilt and treated for insects. The exterior had been painted and the interior redecorated. All of the porches have been rebuilt. The furnishings are in keeping with the splendid improvements. All of these features combined to make this an unusually inviting parsonage home. The congregation at Highland is proud of this achievement and it has reason to be.

Following the reception at the home, the group gathered at the church for a service which was full of meaning for the membership of this progressive church. This high day at Highland marked the completion of the payment of all in-

debtedness against the property of this congregation. A mortgage of eight or ten years standing had been paid in full. With an impressive ceremony, Dr. C. M. Reves, district superintendent of the Little Rock District, directed the burning of the mortgage in the presence of the congregation. Mr. Jim Boen, a leader in the church life, presided in the service. Mr. W. D. Whitley, a charter member of the church, applied the match to the mortgage. The congregation joined in enthusiastic applause as the flames died out.

This congregation was organized in 1910, thirty-two years ago. There are eleven of the charter members who still hold membership there and practically all of them were present for this special service. Dr. and Mrs. C. M. Reves, Dr. and Mrs. Clem Baker and Rev. and Mrs. E. T. Wayland were invited guests for the services of the evening.

At the close of the service, refreshments were served in the basement of the church and the group enjoyed an hour of fun and good fellowship. Under the aggressive leadership of Bro. and Mrs. Hefley, the future of this church is very promising.—E. T. W.

## ARKANSAS METHODIST ORPHANAGE

First of all, I want to say to the readers of the notes from the Home for Children that we are interested in running whiskey out of Arkansas and we would appreciate it if our friends, without exception, would line up to do this thing that ought to be done.

Second, we are very much concerned for our people during these hectic times that we are passing through. We want to see the Allies win the war and we would like to see it done quickly and anything we can do in our small way, we would be glad to do it.

Third, we would like for the people, including all friends, men, women and children, who love God and make possible the carrying on of your Home for unfortunate children to multiply their number.

Fourth, the preachers of Arkansas have our warmest and most sincere love for the part they play in the carrying on of this institution. My brethren of the ministry, you never engaged in a more Christ-like work in helping to the fullest extent this institution known as the Arkansas Methodist Orphanage! God bless you, my dear friends, and I wish I could convey to you the character of love that I have for you—I would be happy myself whether it did you any good or not. Come to see us when you can and help us in your prayers. If you cannot come to see us, we would appreciate a letter from you.

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

## OUTSTANDING CONFERENCES

(Continued from Page Five)

quoyah is a beautiful and inspirational place and affords young people mountain-top spiritual experiences that come through planned worship, study and play.

This conference is conducted to make possible the counseling together and the further training of the young leaders upon whom the Church depends. Credit classes in vital subjects, workers' groups, forums, addresses, and recreation will be held. National leaders in Christian thought and action will be there.

This is a great opportunity—make your plans to attend.

## YOUTH FELLOWSHIP NEWS

(Continued from Page Five)

Beth Cade, Sherrill; and Dorothy Landers, Altheimer.

The group considered meeting once a quarter instead of every two months because of distance between churches in our sub-district, but ended by keeping the first arrangement.

A social hour, followed with circle and folk games in the school gymnasium led by Mrs. J. C. Fowler of Sherrill and Miss Bertha Fay McKinnon of El Dorado. Refreshments were served, after which the group adjourned to meet again at Altheimer on August 20.—Carol Beth Cade, Secretary.

## METHODIST CHAPLAINS RECENTLY APPOINTED

Ashburn, Oscar Lawrence, Bloomington, Ohio.

Bacon, Alfred Stanley, Sheridan, New York.

Brown, Mark Lang, Dalton, Ohio. Burkam, Dwight Miller, Dayton, Ohio.

Calvin, James Clarence, Pineville, Louisiana.

Carraway, Archie Clark, Dumas, Arkansas.

Carson, Paul Elbert, Springfield, Illinois.

Duncan, Floyd Alexander, Bedford, Virginia.

Firth, Raymond Holdsworth, Washington, D. C.

Goodwin, Durward Thomas, Bristol, West Virginia.

Grimes, Lewis Howard, Houston, Texas.

Grisham, Roy Arnold, Grenada, Mississippi.

Hamilton, Herbert Homer, Sudan, Texas.

Harris, Ellsworth Greene, Columbus, Ohio.

Hopkinson, Arthur, Jr., Jamaica Plain, Massachusetts.

Lackey, Dudley Carl, Scottsbluff, Nebraska.

Lindsey, Julian Astor, High Point, North Carolina.

McGladrey, Merlin William, Minneapolis, Minnesota.

Oxnam, Philip Holmes, Oxford, Massachusetts.

Phillips, Russel Lemuel, Terre Haute, Indiana.

Pierson, Cato Halbert, Marshall, Texas.

Price, Robert Henry, Dawson, Texas.

Rieff, Edward Leo, St. Paul, Minn.

Scheufler, Karl William, Cincinnati, Ohio.

Skelton, Robert Elmore, 2519 Northwestern Avenue, Indianapolis, Indiana.

Terry, Ray Morton, Georgetown, Connecticut.



# That Wesley Memorial at St. Simons: A Proposal

By RALPH STOODY

**L**ONG before the Methodist bishops met to sing and pray under the Wesley Oak on St. Simons Island last December there had been in process of development a widespread sentiment for a tangible memorial there to the mission of John and Charles Wesley to that part of the Colony of Georgia. The meeting of the Council of Bishops on these islands last autumn both awakened dormant interest in the project and made many new friends for it.

Such proposals as have to date been made have been a little vague. The feeling of those most interested has been that a more important first step was the establishment of a universal conviction that something ought to be done. There was faith that when this had been accomplished the exact form of the memorial would by that time become clearest. As to its general nature there would probably be ready acceptance of two or three guiding principles. Certainly it would be a point in its favor if the memorial were in some way related to the lives of the Wesleys. Naturally it should be of artistic design and enduring construction. Its dedication ought to summon to Georgia notable people and command world attention. Then, if following its erection, there were some way in which it could actually function as a perennial center of inspiration and education, it would seem that the ideal had been achieved.

Believing that the need for some type of memorial has already been given such general recognition that it now awaits only a suitable time and an appropriate plan for completion, the writer is making bold to offer a specific suggestion. His proposal is frankly a trial balloon. There is nothing official about it. The plan has been before no committee. It is simply one Methodist's idea of what might be done. It is given in the hope that it may receive consideration, cause discussion, and evoke amendments, or substitutions to the end that eventually there will be evolved a plan so obviously the right thing that it will have unanimous approval.

Here is the proposal:

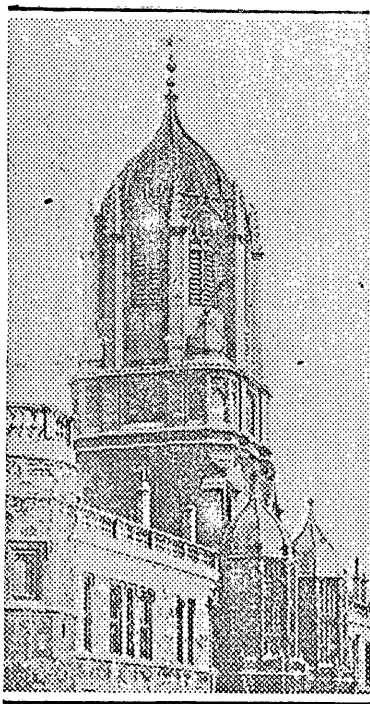
On the land near the Wesley Oak, already generously made available to Methodism at whatever time the Church is ready to claim it, there be built a replica of the upper part of the tower of Christ Church (College) of Oxford University. This tower designed by Sir Christopher Wren in 1681 was there when the Wesleys were students in Christ Church. Such a structure, properly marked, would be a constant reminder that it was from England's great university center that the Wesleys had come to Georgia and that it was in the minds and hearts of scholarly men that the Methodist movement had its birth. Familiar as this is to Methodists, this fact is not too well known outside. A reproduction of the outstanding architectural feature of Christ Church College would be of additional appropriateness since the Wesleys gave to the church they established on St. Simons Island the name of their alma mater, Christ Church.

It is conceivable that for a project of this significance arrangements might be made to obtain, for the cornerstone some fragment of the original, or perhaps a stone of the same vein.

For the dedication, were it to take place while our country is still honored by the service

of the present British Ambassador, it is likely that His Excellency, Viscount Halifax, might be persuaded to have some part in the ceremonies. He is currently chancellor of Oxford University and like the Wesleys, to whom he has paid frequent tribute, he received his university training in the identical halls of Christ Church.

This would take care of two of the essentials for a good memorial—a form that would tie-in with the lives of the Wesleys and a dedication



"Tom" Tower of Christ Church  
A College of Oxford University

that would draw international personalities and command world-wide notice.

There is, however, something further to be desired. If this memorial could be a living, serving thing—not just a pile of beautifully arranged stones—it would be twice blessed. It is therefore proposed that this tower be made perpetually functional.

Surround its base with flowers and shrubbery. Plan radical pathways to lead out from this hub. Between them, but not in rigid rows, place rustic seats. In the tower which is well adapted for this use by reason of its louvers, provide an excellent amplifying system for the quality rendition of electrical transcriptions. In the lower story of the tower, in the custody, perhaps, of the pastor of the St. Simons Island Methodist Church, provide for an ever-growing library of recordings to be supplied by direct gift of Methodists from all over the world. With the aid of these the tradition of a Sunday vesper service for those who gather there could be established. Arrangements could doubtless be made to broadcast it over the Brunswick radio station to reach a larger audience.

Recordings of Wesley hymns sung by Methodists from all parts of the world could be so-

lited for this library: the choir of City Road chapel, churches from the Antipodes, choruses from every Methodist college, songs in the languages of all the varied races among whom Methodist missionaries labor. Organ selections from widely-scattered Methodist churches could be collected. Particularly appropriate would be compositions of Samuel Sebastian Wesley, a descendant of Charles Wesley. (He composed the music for "The Church's One Foundation.") Recordings of spoken messages from all of our bishops should be produced and greetings from other world-known Methodists such as Generalissimo and Madame Chiang Kai-Shek. There is simply no end to the possibilities. Here, where the Wesleys spoke and sang would be the world's greatest depository of transcriptions of the voices of the Wesleyans of today.

From the educational angle, however, the least important aspect would be the Sabbath renditions in the gleaming gothic of the moss-hung cathedral at St. Simons Island. More significant would be the chance to teach Methodist history. Here and there, in one country and another, individuals and groups in response to invitation would be making transcriptions.

The musical, public speaking, and publicity departments of Methodist colleges everywhere would gladly cooperate. A radio workshop, such as the one at Syracuse University could prepare scripts and dramatize the Wesleys' sojourn in Georgia. Wherever such recordings were made they could first be played to a local audience in connection with a service in which a speaker might tell the story of the Wesley's journey with General Oglethorpe to the new world. The musical organization of every Methodist theological seminary would naturally be represented. One can easily imagine other famous choirs such as St. Olavs' or the Westminster Choir School paying their tribute with a recording to Charles Wesley's contribution to Christian hymnody. Imagine, for example, a transcription by the robust choir of the West Point Chapel singing Charles Wesley's "Soldiers of Christ Arise and Put Your Armour On!"

Probably no recordings would be more popular than those made of Wesley hymns as sung by our Council of Bishops. Solo voices, too, could be recorded, like that of John Charles Thomas, a Methodist minister's son. The transcription of the unification service could be permanently housed here.

Well, this is the proposal. Carried out, it would seem to offer not only a fitting local memorial of a perpetually serviceable character, but the plan offers an opportunity for the instruction of one community and institution after another in the history of the American mission of the Wesleys and in the rich hymnody that is their bequest to Christian worship.

As an individual project for some able Methodist who loves both his church and his state, we believe it has merit surpassing almost any other use to which money could be put. Financed on a broader base by community, state, or nation, it would have the added advantage of representing the interest of a larger number of people. In this event, however, completion would doubtless be delayed, on the principle that large bodies move more slowly.

## REVIVAL AT EXTRA

There's a little church called Extra on the Fountain Hill Circuit, near Hamburg, that considers itself very fortunate in securing the services of Rev. S. B. Mann to hold revival services during the week beginning July 12th. Attendance was not as good as it could have been. Crops are late, and to some people, we are sorry to say, crops are more important than the welfare of their souls.

Bro. Mann did practically all of his preaching to the Christians. He revealed our shortcomings to us

more clearly than we had ever been able to see them before. In the past the writer has been rather generous in passing large portions of the sermons heard on to the neighbors—but she did not find anything in this series of services that she did not need herself.

As a rule when the services close, we assume the attitude that all that could be done, has been done, calmly fold our hands and sit down until the next summer. Not so this year. We already have a large group who are enthusiastic about doing evangelistic work, and who will not stop until that work is done.

We are indebted to the current copy of "Tidings" (we have ordered 10 extra copies of "Tidings" to help us in our work) for this thought: Jesus' call means two things to us. He calls us to receive something from Him and He calls us to do something for Him. Too often we try to reverse the order. The order is "tarry," then "go." We could go on our own initiative and in our own strength, but at our own peril. Our building will turn out to be "wood, hay, stubble." If we "tarry" then "go" the building will be "gold, silver and precious stone."

We "tarried" last week. We feel

that we are now qualified to "go," to "give Jesus publicity," to "lift Him up" in our community. There were two additions to the church, and four small boys were baptized—a beautiful service. It had been 13 years since a baby was baptized here. We expect to accomplish greater things in the near future.

Bro. Mann started a revival at Extra for which we are very grateful.—Elizabeth Knight.

Today, as in the day of Joseph, jealousy sells men into slavery.—Exchange.



## The Church and the Countryside

By  
Glenn F. Sanford

### LIGHTS, GIVE US LIGHTS \$80.00 AND 100 SOULS!

Many rural churches will fail to have good revivals this year for lack of good lights. Good lights will make a good revival possible, while poor lights will make a good revival impossible.

I visited recently the six churches that make the circuit of an efficient, hard-working young pastor. (If you want a picture of each of these churches I shall be happy to furnish them to you). Only one of these six churches has any lights of any kind. But listen, I will tell you what they did have—they had large groups of young people and children.

### RELIGION IN LIFE—A REVIEW OF THE SUMMER 1942 NUMBER

By George A. Freeman

A little over ten years ago I wrote for the Arkansas Methodist a review of the first number of this great Christian Quarterly. I have read it all these years, excepting one year only. When I first read it I thought it one of the best religious magazines I had ever seen, and I still think the same. Its articles are written by leaders of religious thought in this and other countries. They are timely and always on a high spiritual level. I know of no other magazine that can approach it. It comes out only every three months, but there is enough thought packed into every quarterly issue for three months study.

I have not yet read all of the last issue, the Summer Number. My attention was caught by the title of the first article in this number, "The Churches Debt To Hitler." It is a striking, paradoxical title to a very challenging article. Its author is R. H. Edwin Espy, General Secretary of the Student Volunteer Movement, New York, and is based on a first hand study of present-day Nazism.

Hugh Thompson Kerr, Associate Professor of Systematic Theology, Princeton Theological Seminary, and prolific writer, has an article on "Eschatology For Today." A numberless host—Elmer Clark says from 250 to 300—of small sects are rising and developing who are basing almost their whole system of theology on problems of eschatology. We smile at some of the names of these sects such as the Holiness Church of God Baptised in Jesus' name and the Methodist Episcopal Baptist Church of New Orleans—which "puts our attempts at denominational co-operation to shame"—and we are amused at the absurdity of some of their propositions. But it will not do to just smile and dismiss them with a gesture. The fact that they are ministering to an estimated fifteen million of people bespeaks for them for serious attention. Eschatology is a "study of last things." The rapid rise of these smaller sects means that our estab-

Yes, I know, but listen: The total assessment for the pastor's salary is \$350.00. In the parsonage home was a brave and noble wife and two prize-winning children. Greater faith, love and courage cannot be found than was found in that home. (I can and shall be happy to send to you pictures of this family). The pastor has a car—how could he serve without it? Under the influence of this pastor the charge paid its Benevolences at Easter.

This pastor will have to hold at least six revivals on his own charge. No, he can't hold these meetings during the daytime—they must be held at night—without lights!

I firmly believe, friends, that one hundred persons can be led to Christ and to the church by this consecrated pastor if he only had good lights.

Friends—friends of Christ, and the rural church—I want at once \$80.00 with which to buy a portable electric unit to be used on this circuit and other circuits during the year. Send to me at once your \$5.00, your \$25.00, or your \$80.00 gift for this work. Don't be afraid—two or three units could be kept busy during the year.

lished churches are not meeting the eschatological needs of a great number of our people. One of the greatly important and urgent tasks of our larger churches is a sane, spiritual, Christ-based presentation of this subject, a "concerted attempt to clarify and communicate the Christian hope which faith in Christ implies."

It would take too much space to even mention all the articles in this number. There is in it a rich feast for mind and soul.

Contemporary Literature and Preaching and No Night For the Valiant contain reviews of the best in contemporary literature including fiction. Should Missions Go On is a challenging article by Basil Matthews.

Many will remember Jesse M. Bader who was here with the Preaching Mission some time ago. There is an article by Mr. Bader on the Christian Ashram Fellowship which brings vividly before our minds the heroic figure of E. Stanley Jones.

As we come to the studies in the Old Testament in our next quarter's series of Church School lessons we will find the study by J. Philip Hyatt on the Old Testament Idea of God and Its Modern Relevance of timely worth and significance.

You will find it worth your while to get this magazine and read it, if you have not already done so.

### THE GOSPEL IN CHINA

In China, many people would "lose face" if they were seen entering a gospel hall, but they can maintain their standing and still hear the gospel over the radio. To this end the Shanghai Christian Broadcasting Station is doing a great work in the Orient. From eighty to ninety speakers from different missions take part each week in the broadcasts and last year there were over 1,500,000 receiving sets in China with the number constantly increasing. There are few programs on the air to interfere with the Christian message.—Selected.

Knowledge advances by steps and not by years.—Macaulay.

### JOHN BARLEYCORN, ESQUIRE

By JOHN NUVEEN, JR.

Careful appraisal, historically and currently factual, of the liquor problem, prepared, not for the propaganda purposes of a crusading temperance group, but for the dispassionate consideration of fellow-members of the "Chicago Literary Club," and written by one of Chicago's well-known bankers and financiers—that is the rather unusual setting of a 36-page booklet entitled "John Barleycorn, Esquire," by John Nuveen, Jr., of that city, published at the request of friends, with permission of the author, by the American Business Men's Research Foundation, Chicago.

Explaining the unique title which he has chosen for his study, the author points out that while he (John Barleycorn) was once "dropped from the social register altogether, he was readmitted to favor in 1933," and adds "to address him by the courteous title of 'Esquire' perhaps only partially recognized his present social standing." He continues, "Because of the rapidity with which he has risen from an outcast to the peak of respectability, one may properly question his claim to this position and whether or not his social acceptance has been somewhat hasty and will be enduring."

The highlights of the career of "John Barleycorn" from the earliest times to the present day, are graphically surveyed with brevity and good humor, but with no lack of appreciation of their startling relation to the history of mankind.

The article is, as well, thoroughly up-to-date, reflecting the author's manifest acquaintance with modern scientific findings and social testimony on the subject, not omitting pertinent reference to the menace of liquor in the present World War.

Concluding his appraisal, Mr. Nuveen says:

"I am not one that supports the

right of an individual to determine the habits or actions of his fellow men" . . . "When the American people become aware of the tremendous cost of our present experience (with the re-legalized liquor trade) I feel they will do something about it." . . . "We are confronted today with a practical situation and what should we do?" . . . "An intelligent public opinion must precede the enactment of new legislation." . . . "Another and more significant step can be taken." . . . "Alcohol may be the fatal potion that will end our dominance. Unless we are ultimately to go the way of France, our leaders must lead wisely or be replaced."

The little booklet of Mr. Nuveen's is notable for the wealth of accurate and carefully annotated quotations from scientific, social and historical discussions of the question.

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→ GRAY'S OINTMENT

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RESINOL

## ROBERT A. LEFLAR

CANDIDATE FOR ASSOCIATE JUSTICE  
OF THE ARKANSAS SUPREME COURT

(To Succeed Judge T. H. Humphreys, Who Is Retiring)



41 years old. Born and raised at Siloam Springs, Ark., where parents still live on 24-acre farm.

Taught law at University Law School, Fayetteville, for last 15 years.

Practiced law in many types of cases, trial and appellate; retained by many state's leading lawyers to assist them in their cases.

Worked way through University of Arkansas and Harvard Law School, graduating in upper five per cent of law class. Paid all of own expenses since 17 years old.

Married Doris Drake, Fayetteville, 1928; has one daughter, Helen.

Author of Treatise on Arkansas Law of Conflict of Laws (450 pages), and other legal writings constantly cited by Courts and lawyers.

Endorsed unanimously by all 39 lawyers in home county and by bars in many other counties in all parts of Arkansas.



Honest • Dignified • Qualified

(This ad paid for by friends of Robert A. Leflar)

—Political Advertisement.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## 10,000 CONVERTS AMONG DEMBOS TRIBE

By Bishop John M. Springer

"There is surely some mistake in this man's report! The village this pastor names is new on our list and he reports over 10,000 converts and a few baptized members!"

So the conference statistician said the other day. We investigated. There was no mistake!

These 10,000 converts, now listed for the first time, are scattered among 55 villages in one section of the Dembos tribe near the coast, in the Luanda District of Angola, Portuguese West Africa. It is really a mass movement. The Rev. August Klebsattel, the Rev. Ralph Dodge and the African minister appointed to the Dembos but working in another section, have been urging for years the organization of a main station for that tribe. This African pastor, the Rev. Augustino Neto, the now senior member of this Conference, frail of body and with a feeble voice, has pleaded for two years, literally with tears, for a missionary and several African workers to help him shepherd these people. In many villages they have built chapels at their own expense and hold Sunday services, prayer and class meetings, even though in some villages there is not one who can read. In one village 2,000 or more gather for worship every Sunday.

How came these people to believe? Thousands of Dembos go to Luanda each year to work in that big port city. Three of our fifteen chapel congregations on the outskirts of Luanda are entirely, and others partly, made up of Dembos tribesmen. In these chapels and the Central Church, hundreds have turned to Christ and then gone out to win others. Some have learned to read and write in the chapel night schools. On their return to their villages they tell of the great change that has come into their lives through hearing the Gospel.

Put these new-born converts on your prayer list, that they may have a missionary among them for their guidance and help. With only four men missionaries in Angola, where formerly we had ten, it is impossible to appoint one of them to this field. A new missionary to save these 10,000 converts and other thousands who can be gathered in, is one of our greatest needs in Africa.

## THE LAW OF FAITH

If you saw a letter directed to yourself, would you not open it? I dare say you would. The other day a poor woman had a little help sent to her by a friend, in a letter. She was in great distress, and she went to that same friend begging for a few shillings. "Why," said the other, "I sent you money yesterday, by an order in a letter." "Dear, dear," said the poor woman, "that must be the letter I put behind the looking glass." Just so; and there are lots of people who put God's letters behind the looking glass, and fail to make use of the promise that was meant for them.—Gospel Banner.

The naked truth needs no covering.—Ex.

Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.—Zech 4:6.



The Rev. Augustino Pedro Neto, with family and friends, in the Dembos, Angola.

## LEADERS

Some leaders lead too far ahead  
High-visioned, unafraid,  
Yet ages after they are dead  
We tread the paths they made.

Some leaders lead too far behind  
Nor seem to keep the track,  
Yet they bring on the deaf and blind,  
Who else would hold us back?

And some seem not to lead at all,  
Slow-moving on the way,  
Yet help the weary feet and small  
Of those who else would stray.

Lead on, O leaders of the race!  
Your work is long and wide;  
We need your help in every place—  
Before—behind—beside.

—Anonymous.

## AMERICAN WOMEN THANKFUL

It had rained for several days. It rained the day the meeting began. It was the World Day of Prayer and the women of Chikore, Africa, were taking their part in it. Forty women, wrapped in shawls, slipped and slopped over ten miles in the wet mud. Twelve women took part in the program and the choir sang. Mrs. John P. Dysart of Chikore translated the program into Chin-  
dau. Mrs. Mona Hlatywayo, reporting for the woman, ends her report: "We are thanking the American board for sending us missionaries to help us in Africa. We need more and more help. Mrs. Dysart has told us that a meeting like this is being held in many countries in different parts of the world and that all are following this same program. So it makes us feel that we are one with all the others."—Christian World Facts.

Even he that died for us upon the cross, in the last hour in the unutterable agony of death, was mindful of his mother, as if to teach us that this holy love should be our last worldly thought, the last point of earth from which the soul should take its flight to heaven.—Long-fellow.

## TEXARKANA SOCIETY COMBINES MEETING

All July meetings of the Woman's Society of Christian Service of First Methodist church, Sixth and Laurel streets, were combined into one session in the church parlors, Monday, July 13. Mrs. Has Owen, president, presided at a short business session when Mrs. Watson Jopling read the record of the June meetings. Mrs. Martin Watkins gave the combined reports of circle activities. Mrs. Aubrey G. Walton read the treasurer's report in the absence of Mrs. D. F. McLaurine.

Mrs. C. E. Kitchens led the program entitled, "America's Stake In Africa." The devotional included a piano meditation by Mrs. D. L. Venable and Scripture readings by Mrs. C. E. Kitchens, who read thoughtfully with a pause for silent prayer. Prayer responses were read by Mrs. Martin Watkins, Mrs. A. G. Walton, Mrs. J. B. Magee and Mrs. W. A. Cato. Mrs. Kitchens also gave the poem given by King George in his 1940 Christmas Day address.

A descriptive poem of Africa was given by Miss Norine Robken, returned missionary.

The Rev. Arthur DeLoach, pastor of Highland Park Baptist church, guest speaker, gave the audience a broad view of the missionary subject, stating that America as a nation must let her dealings with Africa and all other countries be based on Christian principles.

After the program, each circle met for a short business session.

## LOOK UP

In one of the galleries of the Old world is a painting of a woman weeping; her head is bowed with sorrow, and just above her head are three angels, and you feel like saying, "Oh, do look up!" She would have seen the angels then. So I say to you, in the painful discipline of your lives: Look up! Not only are there angels overhead, but a loving Father, a kind sympathizing Savior.—Mrs. Margaret Bottomo.

## NELLIE DYER ZONE MEETS

The Woman's Society of Christian Service in the Nellie Dyer Zone of the Batesville District met in Newport on Tuesday, June 30, at the First Methodist Church, with the Woman's Society of that church and the Umsted Memorial Church as hostess groups. Miss Lavenia Jelks of Batesville, district secretary, was in charge. Mrs. Marcus D. Harris of Tuckerman, Zone chairman, presided with Mrs. K. K. Kimberlin of Tuckerman, acting as secretary.

Meditations during the day were given by the Rev. Jefferson Sherman, of Newport First Church, and Mrs. Alice Graham of Tuckerman, Spiritual Life chairman.

Mrs. James Graham and Miss Kathryn Ann Scott each rendered a vocal solo, accompanied at the piano by Mrs. Curry Martin.

High points from the recent conference at Batesville were reviewed by Mrs. Curry Martin, president of First Church W. S. C. S. of Newport, and Mrs. L. P. Mann of Newport, Mission Study chairman.

Other Newport participants in the day's program were: Mesdames S. R. Phillips, Oscar Guin, A. E. Sartor, Joe M. Williams and Lloyd Murphy.

The offering was divided among the two societies which will be applied on new Baby Life members.

A buffet lunch was served in the class rooms by the hostess societies with Mrs. Paul Jamison in charge of arrangements.

The following churches were represented: Newport First Church, Umsted Memorial Church, Newport; Tuckerman; Swifton, Alicia, Weldon, Stranger's Home and Clover Bend.—Mrs. Curry Martin.

## McGEHEE CHURCHES IN JOINT MEETING

On Friday evening, July 10, the Wesleyan Service Guild of the Methodist Church entertained the Business Women's Circle of the Baptist Women's Missionary Union, the Business Women's Circle of the Presbyterian Auxiliary and the Episcopal Guild. Group singing was enjoyed in the church parlor with Miss Geneva Martin leading, and Miss Mildred Cone at the piano. The president, Mrs. Charles Price, invited the guests into the dining room where a delicious pot-luck supper was served at small tables. The patriotic theme prevailed in the flowers which centered each table. Mrs. R. A. Teeter offered thanks.

Miss Cone's piano selections and Miss Mary Lynn White's violin numbers were greatly appreciated. Miss Mary Louise Summerhill of Lake Village delightfully entertained the guests with a reading, "The American Way," a dramatization in three acts portraying the Americanization of a German emigrant and his family. Following the closing hymn, "Take Time To Be Holy," the Mizpah benediction was repeated.—Miss Geneva Martin.

There are some people so busy being good that they have no time to do good.—Ex.



## WAIT A MINUTE

The injured girl turned eyes dark with the fever of rebellion upon her friend who had come to console. "I cannot see why," she said hopelessly. "I was so willing to work; I had my job; everything was going well, and you must admit that it was work for human betterment. Then this check—this accident. And I must lie here for weeks, perhaps months. It almost makes me think there isn't any overseeing Providence. Can you see any possible justice in it, or give me any reason for it?"

"I don't know," began the visitor.

"Do you mean you can?" challenged the invalid.

"Of course, I don't mean that I can understand these mysterious things. But I can see a possible reason. No doubt, there are other possibilities. Will you let me tell you a little story first?"

"This morning I called my little Ted to do an errand for me. I had to tear him away from the preparation for a show in the back yard. The other boys were shouting for him to hurry back.

"Ted, I said, 'I want you—'

"Oh, Mother," he interrupted, 'you ought to see Jim walk the tightrope! And Tom's dog can do tricks.'

"But, Ted, I want—'

"And Frank has his uncle's bugle, and we can charge a penny for admission, and we need one more sheet to make a tent."

"Then I took Ted by the arm and led him to a chair. 'Sit there without speaking till Mother tells you,' I said very sternly.

"What an astonished and grieved face he turned on me! He hadn't done anything wrong. He had been so busy and happy, and, of course, Mother should have been interested in the show. I almost relented. But I knew Ted needed a lesson in heeding. So I let him sit for five long minutes.

"Then I said: 'Teddy, Grandma has telephoned that Uncle George brought in a lot of apples. You may take a basket and run down there, and she will give you some for your show.'

"Ted flew off the chair to give me a hug.

"My! but I'm glad you made me sit still and listen," he called back, as her an on his errand.

"It's a homely little story. But you know one of our poets saw that the things of earth are 'patterns of the things of heaven.' Don't you think that sometimes we should just sit awhile and listen? We are so busy with our own plan and our own work; so sure that our way is the right way; so eager to tell about it, that we do not listen to anything.

"We cannot know for another person. Our accidents and illnesses are usually brought on by carelessness. But after they happen, and we must lie still, I think we might improve the time by making it a period to 'Sit still and listen.'"—Unidentified.

## BE PATIENT

Beware of the impetuosity of your temper! It may easily lead you awry. It may make you evil affected to the excellent ones of the earth. The longer I live the larger allowances I make for human infirmities. I exact more from myself and less from others. Go thou and do likewise. What advice you would give another, take yourself.—John Wesley.

## ARKANSAS METHODIST

## Financial Statement for May

Balance May 1.....	\$4,403.86
<b>CASH RECEIPTS</b>	
Advertising .....	\$130.49
Subscriptions .....	292.16
Conference Collections:	
Little Rock Conference.....	425.00
Rents .....	164.00
Miscellaneous .....	12.09
<b>TOTAL RECEIPTS</b> .....	\$1,023.74
	<hr/>
<b>CASH DISBURSEMENTS</b>	\$5,427.60
Salaries .....	\$ 375.00
Advertising Expense .....	24.63
Office Expense .....	84.28
Postage .....	95.00
Printing .....	1,280.04
Utilities .....	58.19
Building Improvements .....	19.63
House Rent .....	40.00
Miscellaneous .....	18.36
<b>TOTAL DISBURSEMENTS</b> .....	\$1,995.13
Balance May 30:	
Bank Balance .....	3,431.97
Cash on Hand .....	.50
	<hr/>
Bills payable, none.	\$5,427.60
E. T. WAYLAND, Business Manager.	

## BLACKOUTS IN ALASKA

By Dorothy Russell

Alaska! The very name brings up visions of romance and beauty, of gold and greatness!

Much has been written about Alaska, but it still remains an unknown land. Great is Alaska, the little known! But great as Alaska has been, and still is, in these days of national crisis it may become even greater. For the time may come when it will be one of Uncle Sam's first lines of defense. New difficulties are constantly arising.

We hear daily of defense work, of preparations to evacuate women and children, of providing air-raid shelters and of blackouts. And blackouts in Nome would really be something, for if they were continuous—as they were for the days at the time of our entrance into the war—it would mean twenty hours of darkness, because in December the sun is gone most of the twenty-four hours of the day.

We are all working and hoping and praying for the time when blackouts, caused by war, will be banished forever from the earth. But long before this war with its attendant blackouts began, and long after it ceases, there have existed, and will continue to exist, blackouts caused by other conditions. If we are really trying to help fulfill the statement of Jesus when he said, "I am come that they might have life, and have it more abundantly," we must see to it that these blackouts, too, are banished forever.

There are four kinds of these blackouts—the physical blackout caused by disease and poor living conditions; the mental blackout caused by lack of education, especially among adults; the social blackout caused by racial prejudice, and the spiritual blackout caused by intemperance and superstition.

The Eskimo is susceptible to disease, and in spite of all that is done it will be a long time before the physical blackouts will be banished.

In Alaska there are two distinct school systems—one for the white and half-breed children, the other for the Eskimo children. The Eskimo boys and girls of today are getting a fair education, but when the Eskimo himself fully senses the need for education, then we will have gone a long way toward banishing his mental blackout.

Perhaps many of the ills of the world today could be traced direct-

## SUBSCRIPTIONS RECEIVED FROM PASTORS SINCE LAST REPORT

- 22—Emmet-Bierne, C. B. Wyatt.
- 5—College Hill, Texarkana, J. R. Clayton.
- 4—Blytheville First Church, S. B. Wilford.
- 3—Gravelly-Bluffton C. L. Fry; Branch Ct., J. J. Webb; Goodfaith, Everett Vinson.
- 2—Pottsville Ct., C. H. Harvison; Paragould First Church, E. H. Hook; Hope, Kenneth Spore; Wilmar Ct., C. V. Mashburn; Junction City, S. B. Mann; Bald Knob-Bradford, J. L. Shelby; Marked Tree, J. A. Womack; Hermitage, Roy Bevan.
- 1—Yarbro-Promised Land, D. G. Hindman; Douglasville-Geyer Springs, Curtis Williams; Rison, J. D. Montgomery; Magnolia, Roy E. Fawcett; Tillar-Winchester, F. W. Schwendiman, I; Rosebud Ct., M. L. Edgington; St. Francis Ct. L. L. Langston; Hoxie, R. E. Wilson; Fayetteville, L. M. Starkey; Jonesboro, First Church; A. W. Martin; Stephens, J. H. Cummins; St. Marks-DeValls Bluff, Bryan Stephens; Fairview, Texarkana, Otto Teague; Prescott Ct., J. R. Martin; Rogers, E. K. Means; First Church, Fort Smith; Bethesda, Grover Sutherland; Watson, Eldred Blakely; Rowell Ct., J. R. Diffie; DeWitt, H. B. Vaught; Highland, J. B. Hefley; Carlisle, J. W. Hammons; Pulaski Heights, Fred R. Harrison; Antioch Ct. R. B. Howerton; Lake City Ct., C. E. Patton; Vandalia-Cherry Valley, M. A. Graves; Bryant Ct., Richard T. Perry; Benton Ct., H. T. Miller.

ly or indirectly to the lack of understanding between races, to racial prejudice, and the feeling of racial superiority on the part of one race to another. Alaska and Nome are no exception to this but when all nations and races of men learn to practice the teaching of Jesus concerning the brotherhood of man, then social blackouts will be banished forever.

Our aim and purpose in Alaska is to develop native leadership and to lead the natives to a knowledge of Christ, for only His presence in their lives can banish spiritual blackouts. Physically, mentally, socially, spiritually, the needs of the Eskimo are great. It is like trying to remove a mountain with one particle of sand at a time. But faith can remove mountains. And with faith, hope and love—undergirded by prayer—God can do the seemingly impossible.

Luck is ever waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something.—Cobden.

## CHRISTIAN PRIORITIES

By Leslie Bates Moss

The staggering fact that upsets our customary and casual attitudes today is the mass of human suffering. The civilian victims of war in our world exceeds anything in history.

Help for these sufferers is a Christian priority. Christ's prevision of the final judgment is worthy of our fresh attention today. Ministry to the imprisoned, the sick, the naked, the hungry, was the criterion for any lasting fellowship with God. "Inasmuch as ye have done it unto one of the last of these, my brethren, ye have done it unto Me."

Every victim of the war bears the pain in his own body. It is not some dismembered agony of which we speak. Many are facing extinction in a torment of fire. We little know what tragedy is—how it sears the soul and changes life. Any determination on our part to give Christ a wider freedom in the post-war world must face this situation squarely. We are not yet able to share their suffering.

All the currents of world life come to a focus in front of the church. We must minister in sacrifice to those who are hanging on to life by the bare margin of a crust of bread—or a badly shattered nerve. Millions are beyond the hearing of any word we might speak—but they are within reach of some Christian hand that can help lift the burden.

Prisoners of war, starving, enfeebled children, homeless and distraught refugees, orphaned missions are unable to tell us their story. In every land they are being tormented to death, or starving. We hold their very lives in our hands. The chasm of distress can be bridged only by a church which throws out its arms in loving care in the ministry of relief. Such a ministry in sacrifice bears no label but that of Christian love.

If you are in earnest about priorities today—you will arouse yourself on behalf of the relief program of your church. You will lead your people to see that the world's tragedy is the Christian's opportunity to bring healing and life "In His Name."

## A LIAR CONFESSES

Did you ever hear this prayer?

"Almighty God, as I sit here by the fire this lovely Sunday morning, surrounded by the Sunday paper, and half-listening to one of the big preachers over the radio, it has just come over me that I have lied to Thee and to myself. I said I was not well enough to go to church. That was not true. I was Monday morning. I would have gone to my office if it had been Monday morning. I would have played golf if it had been Wednesday afternoon. I would have been able to go to a picture show if it had been Friday night. But it was Sunday morning and Sunday sickness seems to cover a multitude of sins. God, have mercy on me. I have lied to Thee and to myself. I am not sick. I am a liar.—Amen."—Watchman-Examiner.

As I would be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy.—Abraham Lincoln.



# THE LAYMAN'S PAGE

A. J. SHIREY, Editor



## CHINA RELIEF

Yesterday (July 19), marked the opening of a nation-wide drive to raise \$7,000,000 by individual donations from the citizens of the United States for war relief among the distressed millions of China. Upon this action hangs a tale, a tale filled with the irony of war and corrupt statecraft.

Through four long years this writer has read petition after petition, resolution after resolution from church councils, missionary meetings, mission boards and outstanding Christian leaders of our own country and of other countries, particularly from China, calling on the government in Washington to stop the sale of materials of war to the Japanese. Our own government spurned and treated with contempt these Christian calls on behalf of a distressed nation. There was never a day in those long years when the rape of Nanking and Peking were occurring, when the brave defenders of the Chinese forts about Shanghai were writing with their blood a record of military valor the equal of that written later by our own troops against the same enemy at Bataan and Corregidor, when our

governmental heads could not have stopped the flow of the sinews of war that made this rape of China possible. Sternly and stubbornly this action in the cause of justice and a prostrate, bleeding humanity was refused. It was only China that was receiving the cultural treatment of the Japanese militarists then, so what difference did it make? That was the attitude of official Washington. But on December 7th the same cut-throats that had for more than five years been bleeding China white in an unproved war of the most ruthless aggression ever known, turned their cultural efforts upon Pearl Harbor and other outposts of American possessions. Then the tune in Washington changed. One of the first acts of this government following our declaration of war against Japan was to lend \$50,000,000 to the Chinese government. Since that time we have extended Lend-Lease facilities to China. The Chinese have suddenly become a noble people in the eyes of the Administration.

### The Irony Of It

The turn of events by which our government now places such great store by China and appeals to the churches of America to press the battle for United China Relief mocks the statecraft that only does right when it is expedient. The churches believed four or five years ago that it was right to help China and be it said to the everlasting honor and glory of the churches, they said so then. Right was right and wrong was wrong with the churches before Pearl Harbor. Once again in the history of the world the Christian church has been vindicated in the eyes of a moral world. Thank God, the church was right in one of the most clearly drawn cases in which Caesar and God have come into conflict.

Years ago the late Will Rogers, speaking on the sordid condition of international statecraft, said: "Take China now, there she is mindin' her own business, never gets into trouble with anybody. She hasn't started a war in over three thousand years. But you never do hear anything about China's national honor. The reason you don't hear anything about China's national honor is because China hasn't got a big navy. The fact of the business is, China hasn't got any navy at all. If you ain't got a navy, you ain't got any national honor. Your national honor is rated by the size of a navy you've got." Will Rogers was telling the truth when he made those passing remarks.

### A Change Must Come

Must we always go on in the old groove in which statecraft has gone? What hope is there for a better day in the affairs of the world if our dealings with other nations is based on foundations that ignore such fundamentals as honesty, sincerity, uprightness, human dignity and worth, truthfulness and fairness? What shall it profit a nation to gain the whole world and lose its own soul? Yet, it must be said in all candor, we, the United States of America, are in danger of losing our soul when we can endorse the murder of millions of helpless Chinese until their murderers turn on us.

The church pled the cause of

China when China had no other friend to plead her cause. Now let the church in humility and shame that she was unable to stop the flow of materials of war that helped to bring China to destitution, raise every penny that can be raised to right the wrongs that have been committed. We owe China more than we can ever pay, and money cannot pay a great part of what we owe. We owe it to China and to God to repent of the great national injustice which we have so callously helped to perpetrate against the greatest peace-loving nation on earth.—A. J. S.

## THE NEGRO QUESTION AGAIN

In the same week the newspapers of Arkansas carried the story of the lynching of a Negro man at Texarkana for attempted criminal assault upon a white woman of that city, they also carried the account of the indictment by a Pulaski county grand jury of two members of the Little Rock police force and a taxi driver for the commission of the crime of rape upon the person of a nineteen year old Negro girl. Inasmuch as such crimes do occur, it is almost to be considered fortunate that these two cases should come to public notice at the same time. An impartial prosecution of those accused of such crimes, whether they be white or colored, would go a long way to convince the honest, law-abiding Negro citizens of this state that justice is not a matter of skin color. Incidentally, this is something desperately needed just as this very time. The writer has heard many of the most prominent Negro leaders of this state express their heart-felt convictions on this matter in the past few months. There is deep seated, pent-up resentment in the hearts of these leaders and in the hearts of the masses of Negroes of Arkansas and of the United States over the injustices to which the Negro is subjected, injustices that flout the constitution of this country. One day, unless steps are taken to correct these matters, a violent explosion is bound to occur. The church, if it is to follow Christ, cannot ignore those things. The white churches of our southland have often ignored the problems that cause friction between the races. We have been guilty of marching nobly onward like nothing was wrong. Anyone of ordinary intelligence knows that there is constant friction and irritation between the races. It is not Christian to ignore this. The white man has a way of washing his hands of all responsibility for these things by blandly saying, "I don't have any ill-will or resentment toward the Negro." This is negative righteousness. It is following Pilate in his failure to do justice to Christ. If we as Christian white people have no ill-will toward the Negro then why do we not show some good will by seeing to it that there is not a color line in the administration of justice in our courts, in the furnishing of public schools for children, in the matter of economic opportunity and other things that vitally affect life?

### Christianity Is Not Negative

A string of negatives as long as

one's arm do not add up to make one a Christian. Not drinking liquor, not using tobacco, not swearing, not being immoral in sex relations, not being this, that or the other ever makes one a Christian. Living by the negative standards of conduct simply makes one self-righteous like the Pharisee who prayed, "I thank Thee that I am not as other men are; extortioners, unjust, adulterers, or even as this Publican." It is not enough that we do not hold ill will or a grudge against our fellow-man. Christian good will is aggressive. There is no such thing as passive Christian good will. When our attitudes toward others become tempered with the Spirit of Christ they will move forth to end old conflicts and right old wrongs.

Christ put it this way: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Christ is using the language of his day descriptive of fellowship with God. What He is saying is that we are wasting time trying to be in fellowship with God when our relationship with our fellowman is strained. He did not make the case that in which we are holding something against our brother man, but rather, the knowledge on our part that He was offended at us. In that case the initiative to correct the wrong lies with us, if we would be right with God.

Now, try to apply such principles as that to the Negro problem in Arkansas and what do we find? This much is sure, washing our hands of the whole matter is not enough. There is nothing Christian about such a procedure. It ill behooves us to moralize in our churches on the conduct of Hitler and his followers toward the subject peoples of Europe while we follow a similar pattern of conduct toward the Negro in America. If the church really believes what it has taught through the ages, it has great and tremendous "unfinished business" on hand. If it does not believe, to the point of practicing its teaching of the worth of a man, and "The Golden Rule," then there is no use to believe the church will play a vital part in shaping the destiny of the world.—A. J. S.

## THE VALUE OF PAIN

In this vast, creative process, pain is not an accident. It is indispensable. Ever as one moves up in the scale of life, sensitivity increases. No creativity without sensitivity!—No music, no art, no sympathy, no character, no social hope, without increased sensitivity. But all increase of sensitivity means increase of capacity for pain. Pain, therefore, is not an intruder in the universe; it is part of the warp and woof of life.—Harry Emerson Fosdick in "Living Under Tension."

Never be discouraged because good things get on so slowly. No need be in a hurry, but be diligent, Enter in the sublime patience of the Lord.—George McDonald.

## POETS' CORNER

### HOMEWARD

By Laura Clark

While a war-torn world lies bleeding  
Caught in tangled, hectic schemes;  
And we feel the breath of battle  
Searing all our hopeful dreams;

In these brief suspended moments,  
Steeped in horror yet untold  
Let me once more journey homeward,  
Glimpse again the scenes of old.

There's a plain old-fashioned village  
Back beyond the Ozark Trail,  
Where wild roses flank the roadsides  
Down along the old fence rail.

And the scent of pine-woods greet you  
As the sun climbs in the sky;  
What a landscape spreads before you  
Where the hill spring rushes by!

There, each leaf and blade of field grass  
Has been splashed with gems of dew,  
And the blue air filmed with wood-smoke  
Thrills your body through and through.

You feel the strength of sturdy oak  
Whose feet grip deep the soil,  
And a sense of satisfaction  
Seems to bless each week-day's toil.

Both work and worship have their place,  
And as the new days die,  
The Master pins a silver star  
Upon the western sky.

A damp fragrance then at twilight,  
Brushed with fire-flies liquid gold,  
Brings quiet moments of reflection,  
Draws one close within the fold.

Father gets the family Bible,  
Reads from John, Chapter fifteen;  
Then the Thirty-Seventh Psalm  
Exhortations of a king!

When Sabbath morning wakes,  
And bells ring out each peal,  
There, within those sacred white walls,  
Let me reverently kneel.

Outside, towering shade trees shelter,  
Stretching strong hands to the sky,  
Standing all like silent sentinels  
Close where loved ones quietly lie.

In that blessed sanctuary,  
May I humbly trust in Thee;  
Surely war clouds will not hover  
When I hear "Abide With Me."

And although the hours may vanish,  
Like bright raindrops in the sun,  
"Faith of Our Fathers" will be mine  
When soul-trying days shall come.

Lella Lake, Texas.

"Let not your  
heart be troubled—"

## IN MEMORIAM

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

**PINSON.**—Mrs. Sallie Bryant Pinson, was born in Hardman, County, Tennessee, Sept. 23, 1863, and died May 25, 1942, at the age of 78 years. She moved to Arkansas in 1874 and married James William Pinson Sept. 8, 1889, who has passed on to welcome her home. She joined the Methodist Church at the age of 15 and lived a devoted Christian life for 63 years.

Surviving her are two sons, Homer and Virgil Pinson, both of Watten-saw; one brother, Sam Bryant; four grandchildren and three great-grandchildren, and a host of relatives and friends.

She was loved by all who knew her and will be greatly missed in the community where she lived for many years.—F. W. Reutz.

**ROWLAND.**—In the passing of Mrs. Eula Rowland we have lost one of our most faithful members of the Methodist Church and a woman of sterling character. Bro. Spicer used as his subject in a last tribute to her, "She hath done what she could." Nothing could have been more appropriate as she always went around in her quiet way doing for others although often warned by doctors that she must take better care of herself. Every Sunday morning she filled her car with elderly people and children, making it possible for them to attend Sunday School and Church.

She was often a ray of sunshine to the inmates of our County Home. She was always liberal with her time, means and talents.

Yes, she was contented and happy. She was ready to go at a second's notice when her name was called. She worked on her eternal home every day, as she faithfully traveled down life's highway. She completed her work here in the prime of life but . . . she was ready to go.—Mrs. Roy Milum, Sr.

**PASS.**—John S. Pass was born July 9, 1855, in Boone County, Arkansas, and went to his Heavenly home on Sunday morning, April 19, 1942.

He was the son of John Abner and Mary Jane Yeager Pass, who were the first Methodist family to come into this county in 1840.

Being a very devout Methodist, he was early trained in attending Sunday School and Church. During his boyhood, during the Civil War period, his opportunities were few, but he often walked as far as eleven miles to attend services. He was converted at the age of 18 and united with the Methodist Church, and remained a loyal and devout member to the time of his death.

He was married Jan. 2, 1876, to Lucinda Jane Albright, where the family altar was established and continued for 66 years, three months and seventeen days. During the last days of his sickness he would quote scripture for the family devotion. To this union were born children, Dora F. Hollabaugh, Ira M. Pass and Clara E. Shouse. The son died in young manhood. The widow, the two daughters, four grandchildren and one great-grandchild survive him, also a nephew, Virgil Pass, whom he reared from small boy-

hood, and one niece, Mrs. R. O. Whiting.

He set a wonderful example of Christian living, and church loyalty for his children and friends. It was a very few Sundays that he was not in his pew for services.

He was an ardent Prohibitionist, and used his influence in every way he could to further the cause.

His funeral was conducted in old Mt. Zion church where he had worshiped for near fifty-eight years, by Rev. W. J. Spicer, his pastor at Harrison, and Rev. W. T. Nicholson, a life-long friend. Burial was in Maplewood cemetery at Harrison, Arkansas.—Mrs. Dora Hollabaugh.

**CARTER.**—Rev. James Franklin Carter was born at Ravenden Springs, Randolph County, Arkansas, on November 25, 1879, and was killed in an automobile accident near El Dorado, Ark., on March 31, 1942. Brother Carter was the son of the late Rev. and Mrs. James Caral Carter. As he was born and reared in a Methodist minister's home, he was converted early in life and joined the church. He entered the ministry when he was twenty-three years of age, and served as a supply in the White River Conference a number of years. He then attended Hendrix College one year.

Brother Carter was admitted on trial by the North Arkansas Conference in 1914. He was ordained deacon in 1920, and ordained an elder in 1925, and served the following charges: Howell and De View; Elm Springs; Gravette and Decatur; Lavaca and Griffithville. In 1926 at Paragould he took the superannuate relation in which he continued until the end came. He is survived by his widow, Mrs. Hattie Carter, two daughters: Oma Mae Carter, and Merle Carter, all of Los Angeles, California; two sons, Lehman Carter, of Olive View, Calif., and Lloyd Carter, who is in the United States Navy; seven sisters, and two brothers.

Funeral services were held on Easter Sunday, April 15, in Walnut Ridge, with Rev. H. Lynn Wade, district superintendent of the Paragould District, in charge, assisted by Rev. R. E. L. Bearden, Jr., pastor of the Methodist Church in Walnut Ridge. Burial was in the Lane cemetery near Walnut Ridge.—J. W. Moore.

**JAMES.**—Reuel Palmer James, son of Thomas Finley and Hettie Ferrell James, was born in Hempstead County, Ark., in Macedonia community. He grew to manhood in this community, receiving his elementary education in the school there. Early in young manhood he surrendered his life to God and became an active member of the Methodist Church. Reuel began immediately to witness for Jesus. He was soon licensed to preach by the Prescott District Conference and enrolled in the Academy at Hendrix to get his preparation for the ministry. These years were interspersed by teaching and serving supply pastorates and he was received into the North Arkansas Conference at Helena in 1917 and appointed back at Hendrix to

study, where he graduated in 1920. He enrolled in the School of Theology at S. M. U. and served College Hill, Texarkana, while studying at Dallas. About 1922 he was appointed to Waldo and while there married Miss Freda Moss of Cove, Arkansas, on Dec. 28, 1923. It was here at Waldo that Reuel P., Jr., was born and buried. They served together such other appointments as Hawley Memorial at Pine Bluff, Blevins and Sparkman. They transferred to Texas Conference and served student pastorates while continuing in the School of Religion at S. M. U. In 1941 he returned to Little Rock Conference and was stationed at Carthage, where he served until moved to Lockesburg in March of this year.

On his way to the Pastors' School at Conway, Brother James met with a traffic tragedy that claimed his life on June 3rd. His life was an open book to all. He was a man of solid Christian convictions, possessed with a character that seemed to be eternally reinforced by a Christian faith that could not be shaken. His last day's work was in closing out a revival (in which the writer assisted) the last work of which was to baptize and receive a class of young people into the Church he loved so well. His last sermon was preached at Kingree's Chapel May 31. Like his life, so was his last message, on the subject: "Let Us Build The Church of God." His funeral service was conducted at Lockesburg on June 5th by his superintendent, A. J. Christie, assisted by his life-long friend, Rev. F. G. Roebuck. His burial was at Waldo.

Surviving him are, his companion, his children, Dwight Moody, Lucy,

and Enoch Marvin; his mother; sisters, Mrs. Hayne Hutchinson, Mrs. Harry Hawkins of near Nashville, Mrs. Grady Harris of Prescott, and Mrs. Chester Brown of Searcy and a brother, Everett H. James of Vernon, Texas.—A. J. Christie.

**CLARK.**—Nathaniel R. Clark, better known by all who knew and loved him as Uncle Nat, was born Nov. 9, 1839, at Montana, Johnson County, Arkansas, son of A. P. and Bell Clark. He died June 11, 1942, at his home in Clarksville, Arkansas, at the age of 82 years, 7 months and 2 days, following a long illness. Funeral services were conducted at the First Methodist Church in Clarksville by Rev. J. C. Cofer, Rev. J. M. Barnett and Rev. Guy Ames. Burial was in the Oakland Cemetery at Clarksville. His wife, who was the former Miss Josephine Crowley, and one son, H. Garland Clark, survive him.

Mr. Clark was a member of Hays Chapel Methodist Church fifty-seven years.

There was about the life of this man the power of a great devotion. He was motivated by a faithful devotion to Christ and his Church. He was faithful through successes and faithful to the very end.—J. C. Cofer, P. C.

**RORIE.**—Our hearts were saddened when the secular papers announced the departure of Rev. T. O. Rorie, of Hot Springs. Dr. W. C. Watson furnished us with a memoir of the man which is as worthy as it is beautiful. I will attempt to add nothing to that paper. It is a tribute as worthy as it is well written. But there are a few things that  
(Continued on Page Fifteen)

### "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
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## The Sunday School Lesson

By DR. W. P. WHALEY



### Abraham: A Pioneer in Faith

LESSON FOR AUGUST 2

LESSON TEXT: Genesis 12:1-9 and Hebrews 11:8-12.

GOLDEN TEXT: "Fear not, Abram: I am thy shield, and thy exceeding great reward." Genesis 15:1.

It would be well to begin with the 11th chapter of Genesis and read through the 25th chapter, then look up other references to Abraham. This will not give you an exhaustive biography of Abraham; but interesting stories that show the faith and character of this great leader of a racial movement.

#### I. A Native of Chaldea.

Abraham, Nahor and Haran were sons of Terah. They were natives of Chaldea, a section of Babylonia. Their home was about a hundred miles southeast of Babylon. Haran died in Chaldea. Abraham and Nahor married down there. For some reason, Terah decided to leave Chaldea; and Abraham and his wife, and Lot, the orphaned son of Haran, went with Terah. They went through old Babylon and on northwest about five hundred miles to Padan-Aran, a section of Mesopotamia, a little northeast of Syria and settled at Haran. There Terah died. After his father's death, Abraham felt divinely urged to move on—he knew not where. He was seventy-five years old and already five hundred miles from his old home; but he assembled his servants and his stuff, and took Lot, and they headed south through Syria about four hundred miles down into Canaan, and settled at Shechim.

#### II. Built An Altar.

The first thing he did was to build an altar of worship for himself and his servants. This altar was only a crude thing of rough stones built out in the open. He had settled among Canaanites, who were idolaters. He had come from among idolaters in Babylonia. His religious advantages had not improved; but everywhere he stopped throughout his long and wandering life he set up his altar of worship. Most religious people of that age were polytheists, believers in many gods; but Abraham was a monotheist, a believer in one God. He piled up a few big rough stones everywhere he stopped in testimony to his belief in ONE GOD. He was a pioneer in the doctrine of one God. He initiated his herdsmen and his household servants into his religion. Abraham standing before his stone altar making sacrifice and conducting open air worship, while surrounded by several hundred of his retinue, must have been an impressive spectacle.

#### III. Cattlemen.

Abraham and Lot were both cattlemen, and for awhile tried to keep near each other; but their flocks increased so, and their herdsmen were so many, they decided to get away from each other. Lot went down into the low country of Sodom, and Abraham remained up in the hill country. The extent of Abraham's cattle business is indicated by the fact that he was able to spare 318 of his herdsmen to form an army for the rescue of Lot, who had been captured by Chedorlaomer

in a raid on Sodom. With such a cattle business, grass and water were very important; and, to find these, frequent moves were necessary. Drouths are frequent and severe in that country, and Abraham had to move down into Egypt once, as his great-grandchildren did later.

#### IV. Divine Promises.

God made Abraham some great promises: (1) He was to be the father of a great nation. Abraham was seventy-five years old when he received this promise, and a hundred years old before Isaac was born; yet he held on to the promise. Today the descendants of Abraham through Isaac, Ishmael and other children are as numberless as the stars and the sands. Three great religions, all monotheistic, have been founded by his descendants—Judaism, Christianity, Mohammedanism. All these call him "Father Abraham." (2) He and his children were to own the land of Canaan. In his own day, Abraham made no effort to own the country. He and his lived a nomadic life. When his wife died, he had to buy a lot to bury her. Several hundred years later his descendants marched in from Egypt and took the country. (3) His descendants were to be a blessing to all the people of the world. That promise has been made good through the three great religions. What a blessing to the world have been Moses and the Old Testament prophets! Christ descended from Abraham. The New Testament was written by Jews, except two books. The dominant influence throughout the world today is the faith to which Abraham built his crude stone altars, all over Palestine thousands of years ago.

#### V. The God of Abraham.

The Hebrews do not date their religion from Moses, though he gave them their law. They date their religion from Abraham. Jews, Christians, and Mohammedans all say "the God of Abraham." Abraham never speaks of Jehovah as the God of his father. Several items of Abraham's creed stand out: (1) "Abraham believed God," and was sure that God impressed him and led him. (2) He believed there is just ONE GOD. (3) He believed in a coming Christ. "Abraham rejoiced to see my day: and he saw it, and was glad." (4) He believed in immortality. "He looked for a city which hath foundations, whose builder and maker is God." (5) He believed in absolute obedience to God at any cost.

#### V. "When He Was Tried, Offered Up Isaac."

Abraham's faith was tested. He did not live to realize the fulfillment of any of the divine promises to him. He held on to them till he was way past a hundred years old, and "died in faith, not having received the promises, but having seen them afar off, and WAS per-

#### IN MEMORIAM

(Continued from Page Fourteen)

made Rev. T. O. Rorie great that the memoir does not touch upon.

The first is the attitude which he took toward young preachers. This is how he first came into my life. He was filling one of the leading stations in the conference, and I was pastor of a circuit which lay all around him. I needed help both to do the preaching, and baptize candidates for church membership. I sent him word, requesting him to come to my help. He came and did some of as fine preaching as I ever listened to. The people enjoyed his ministry. He was one city preacher that could preach to country people and be gladly heard. I announced that at 11 o'clock the next day after Brother Rorie's arrival he would preach on "Infant Baptism," and babies which the parents wanted to have that rite. Many children were offered at the close. One Baptist lady came with her baby, and it was baptized. I heard many sermons on that subject in those days, some for and some against Infant Baptism, but I never heard a more direct discussion of the matter than Brother Rorie gave. "Helping the young preacher." That is what Rorie did. He seemed to think that about the biggest thing he could do for the church was to make real preachers out of young men.

He came out of a school that knew the value of older preachers and teachers to beginners in that field. He had sat at the feet of Aticus G. Haygood and learned Theology and also young men. His old teacher would go out and play marbles with the boys and enjoy the game as much as the boys. The late Doctor R. S. Hyer came out of that school, likewise, W. L. Nelms, one of the noblest spirits I ever knew. Watching the drift of Doctor Haygood's work in the school and the church, Brother Rorie learned how to get hold of boys and make them into men. I have known many promising young men in the ministry who were hindered by the elders

sued of them, and embraced them and confessed that HE was a stranger and pilgrim on the earth."

Not only was his faith tried by long and fruitless waiting, but his hope that centered in his only son, Isaac, was assaulted. God told him to slay Isaac, and offer him as a sacrifice! Human sacrifice was common in that age among the heathen. Abraham was trying to break away from heathenism, but now it looked like God was forcing him back into one of its most revolting practices. However, he believed God was commanding him; and, though it seemed a contradiction to God's former promise, and he could not see any way to harmonize the promise and the command, he started to go through with the heart-breaking ordeal. "By faith Abraham, when he was tried, offered up Isaac . . . accounting that God was able to raise him up, even from the dead; from whence also he received in a figure."

The way this offering of Isaac turned out must have been very assuring to the faith of Abraham. The old father had the joy of seeing his son grown and happily married. Abraham "died in a good old age (175 years), an old man, and full of years; and was gathered to his people."

over them. There is no experience more tragic than that. The biggest thing Elijah ever did was not to call down fire from heaven to help him in his fight against Ba-al worship, important as that was, but the greatest thing of his ministry was to find and educate Elisha. I have known ministers whose attitude towards their work was such that it drove even their own sons out of the church. When the life of T. O. Rorie is contrasted with the lives of these men, his greatness stands out like some peak of the tallest mountain range gilded with a glory all its own. Hard as the ministerial life of the man, who, two sons of his followed the way of the father, and became Methodist preachers. No encomium higher than this, "He Helped To Make Young Preachers Great", can ever be paid to my memory. If that can be truly written of me when I have joined my old friend, Rorie, and we go to keep company with Hyer, Nelms, and Haygood, just let it be modestly said, and stop there. That is enough to make an angel shout.—J. L. Cannon, Foreman, Ark.

### Old Age Policy Pays Up To \$100 A Month

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The Postal Life & Casualty Insurance Co., 580 Postal Life Building, Kansas City, Mo., has a new accident policy for men and women of ages 65 to 85.

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# WINFIELD MEMORIAL

## NEW MEMBERS

Mr. W. C. Galbraith, 722 W. 28th.  
Mrs. W. C. Galbraith, 722 W. 28th.

## OUR KNOWN SICK

Mrs. C. J. Craig, 1010 W. 11th.  
Mrs. E. H. McAnnally, Baptist Hospital.

## SYMPATHY

The members of Winfield church extend their most sincere sympathy to Mrs. E. L. Farmer and Mrs. E. R. Russell in the death of their brother, and to Mr. and Mrs. Ralph Houck in the recent loss of his father.

## WHAT WILL BECOME OF THE CHURCH??

(Ask yourself this ??)

If nobody paid any more toward supporting the church than I do, what would become of the church?

### What's the Answer?

WE CAN BALANCE THE BUDGET THIS YEAR IF YOU WILL DO YOUR PART.

ONLY FOUR AND A HALF MONTHS, BUT THERE'S STILL TIME.

## OUR BUILDING DEBT

Landlords require rent payments by the week or month, and few home buyers would be able to acquire property except by regularly meeting monthly installments. Winfield's Board of Stewards recognized this sound policy in refinancing our church debt and we have agreed to handle the building debt payments in this same sensible manner. The church treasurer since May 1 has been expected to pay the monthly installment with the regularity that the rest of us pay rent. Keeping up the payments is good business but it requires the attention of all loyal members to do business this way. Have you measured your loyalty?—J. L. Verhoeff, Vice-chairman of the Board.

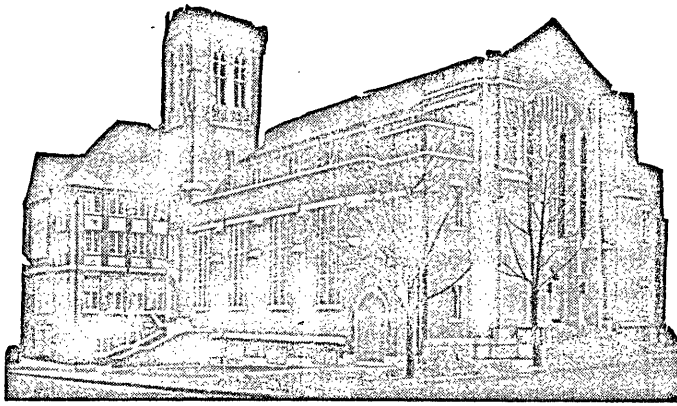
## WINFIELD'S BUDGET

The financial condition at Winfield is always at lowest ebb in July and August, and this year is no exception. Too many people, because they do not attend church as regularly in the summer months as they do the rest of the year, become negligent in keeping their pledges paid up to date.

There will be no more paid-up list printed until October 1st. However, by paying regularly, as you must realize is your personal duty, you will find it easier to be paid up to date at that time. Let every member of Winfield do his best to come to church and help with its financial problems with the same earnestness with which you joined this great church.—W. W. Ivy, Chairman Finance Committee.

## PASTOR TO ADDRESS WOMEN

Dr. Slack will speak on "Looking Forward" at the regular monthly meeting of the Women of Winfield Monday morning, August 3, at 10:30. Special music will be a piano variation by Mrs. R. E. Overman. Mrs. Ray Scott will preside over the business session, and Mrs. Jeff Smith of Circle No. 7 will give the devotional. Luncheon will not be served.



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REV. W. W. NELSON, Church Visitor  
MISS OLIVE SMITH, Director of Christian Education

EUGENE HAUN  
Student Minister  
MISS JOHNIE V. GOLDEN  
Church Secretary



MRS. I. J. STEED  
Minister of Music  
MISS KATE BOSSINGER  
Organist

J. R. HENDERSON, Church School Superintendent

## Next Sunday At Winfield

10:00 a. m. Church School.

10:55 a. m. Sermon, "NO ATHEISTS IN SHELL-HOLES"

by the Minister.

"Jesus said, Forbid him not; for he that is not against us is for us." Luke 9:50.

6:30 p. m. during August

the Youth Fellowship will be the only evening services at Winfield. Make your plans now to attend regularly at the morning hour and to be ready to start a heavy Fall program in September.

Sunday a. m., August 9th  
Dr. C. M. Reves  
will preach

## THE MINISTER'S MESSAGE

"SWEARING is . . . almost as good as laughing and much better than crying" says Dr. M. F. Ashley Montague of Philadelphia's Hahnemann Medical College and Hospital in the journal Psychiatry.

Psychiatry is helping us to understand the matter of "mental exhausts" but IS swearing a healthy mental exhaust? "Frustration" is a new path of problems for pioneers but IS swearing the "release" solution? Man is a psycho-physical organism but IS swearing the best means to "let off steam" and secure the "balance?"

Swearing has been considered a letting-down of morals; Psychology and Religion have known a method of building-up of morals. If this is true, then laughing and crying are not in the same classroom with swearing. There is an answer to swearing; Jesus gave it, and, soon, I will repeat Jesus answer. Watch for it.

# METHODIST CHURCH

## Christian Education

By Miss Olive Smith

## FELLOWSHIP MEETINGS

August 2—6:30 P. M.

**YOUNG PEOPLE:** Will meet for recreation in Fellowship Hall, and for worship in the Young People's Chapel. The program is in charge of the World Friendship Commission. Bobby Caldwell is chairman.

**SENIORS:** Recreation will be in the Young People's Parlor with worship in the Couples Class room. Gladys Glasscock is leader of the program, "Christianity Undergirds Democracy."

**JUNIOR HIGH:** This group will meet with Dr. Slack at the parsonage for worship and recreation Sunday evening. Gene Haun will be present at their mid-week planning meeting.

## DR. HOLLIS ADULT SUPT.

The Executive Committee of the Board of Education is pleased to announce that Dr. N. T. Hollis has accepted the position of superintendent of the Adult Division which has been vacant since the resignation of Mr. Jesse Burton. Dr. Hollis has been a loyal and efficient teacher of our Church School for several years. For the past 18 months he has been teacher of the Wedding Ring class, which was organized two years ago. Under his leadership this class has had a remarkable growth, bringing into our church many young couples who have made valuable contributions to our church fellowship, and we feel that under his capable leadership the entire Division will be stimulated to greater effort.

Temporary teacher for the Wedding Ring class will be Mr. Gerland Patton, co-teacher of the Men's class. In Mr. Patton's absence, Mr. H. G. Tanner will teach the men on August 2, and Dr. Matt Ellis, president of Henderson State Teachers College, will address the class on August 16.

## ARNOLD CALLS SHORT BOARD MEETING SUNDAY

Mr. Clyde C. Arnold, president of the Board of Stewards, urges that every board member be present at a meeting to be held for just a few minutes immediately after church next Sunday morning, August 2.

### Regular Meeting September 2

Wednesday evening, September 2, is the date set for the next regular meeting, instead of the first Monday, as Labor Day falls on that date.

## FESTIVAL IS BIG SUCCESS

\$52.00 toward paying expenses of Winfield's delegates to Mount Sequoyah, August 4-15, was cleared by the Young People and Seniors at their festival given July 24. Ray Scott was general chairman, and Mrs. Clyde C. Arnold was in charge of decorations.

## 4 REGISTER FOR SEQUOYAH

Katie Frank and Bill Slack, Betty Jo Hartzell and Mary K. Lehman have sent in their registration blanks. It is hoped that others may yet decide to go.