

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. 32

Another Forward Movement After the War

NEAR the close of the first World War, a group of our leaders gathered in Memphis to plan for the days ahead. As they have done this year, the Germans had boldly and brazenly announced a "Spring Drive" which they declared would bring victory to their cause. The outlook was dark and uncertain. In such a time, these leaders of our church, with the faith of a prophet and the vision of a prophet made plans for the Centenary Campaign; the greatest missionary movement our church has known to date.

Recently there was a joint meeting in Chicago of Bishops and the General Commission on World Service and Finance at which plans were discussed and to some extent formulated for a great forward movement in missionary work at the close of the war. The plans look to the raising of from fifty to one hundred millions of dollars for missionary reconstruction and promotion at that time. Considering the billions of dollars that are now being spent for destructive purposes, this amount suggested for missionary reconstruction is certainly conservative.

The joint meeting decided against a drive in the immediate future for \$4,000,000 for emergency relief, but have asked our people to increase their giving for World Service by at least 25% above acceptance.

Bring Up the Reserves

IN CRITICAL battles, such as is now going on in Russia, the final decision usually rests with the force which has the largest reserves, if they are wisely used at the proper time. As in crucial battles, the matter of reserves usually marks the difference between average accomplishments and real success.

With the coming of August, we enter the second hot month of the year. It also means that we enter the most difficult month of the year for church work, in our towns and larger centers. Sometimes we run on momentum reasonably well through July but find spirits lagging by the time August comes round. At that point we discover the difference between congregations and preachers that have spiritual and physical reserves and those which have only average powers in normal times and fold up when the going gets hard.

Every preacher should have a vacation of some length during the year. He will be more aggressive and useful the rest of the year for the period of relaxation the vacation brings. It is doubtful, however, if either the preacher or congregation should vacate the church just because the weather is warm. The vacations of the members of the congregation usually come at such intervals as that the general attendance need not be seriously disturbed. A pastor on vacation should make just as careful plans for the ongoing of the work of the church as a business man, on vacation, makes for the progress of his business while he is away. To do anything else is to confess that we do not think that the work of the church is as important as the business man considers his affair to be.

August is the time to "bring up the reserves." Well organized churches and aggressive pastors should have powers that could be brought into play, for this usually difficult month, that will hold the church on a level of activities which will enable it to enter full strong on the "rally day" season, when the vacation period is over.

I Must Believe In the Christian Way of Life

BELIEVING, as we do, that this world and all that it contains is the result of the creative power and purpose of God, we must also believe that He had special plans for Man that, carried through, would have brought him to the highest character of life here, and would have fitted him for eternal greatness in the world to come. There are evidences all about us that God's plans for man have broken down again and again but there are evidences also that His purposes have never changed.

Hence we believe that the God who made us, made also a plan for life which is full of meaning and which has infinite possibilities. We believe that the life of Christ Jesus is the living embodiment of that plan and that His teachings point out the way by which we can make that plan our own. Believing that there is a way, we MUST believe in the Christian way since history and human

THE THIEF COMETH NOT, BUT FOR TO STEAL, AND TO KILL, AND TO DESTROY; I AM COME THAT THEY MIGHT HAVE LIFE, AND THAT THEY MIGHT HAVE IT MORE ABUNDANTLY.—John 10:10.

experience have disproved the value of every other plan of life tried by the sons of men.

The way of love is better than the way of hatred; the whole of history and experience proves it. The way of justice and honesty is better than the way of injustice and dishonesty; the whole record of the past and present proves it. The way of moral cleanliness is better than immorality. The proof of this is written on the very physical bodies of libertines across the ages. A life of sobriety is better than a life of drunkenness. The weight of testimony behind that statement in every generation, for the centuries past, is definitely convincing. And so we might contrast every sin and vice with the same results.

It may require some faith to be able to give the only life we have unreservedly to the Christian way of living. However that faith is strengthened by every voice of the past or present that has tried it. While it does require the exercising of some faith to believe in the Christian way of life, it would require more faith than we, personally, could command to believe that there are values in a life of sin, when the whole record of life in the past and present is against it; to be able to believe in the values of sin in the face of the weight of such a mountain of testimony should be much more difficult than to believe in any truth or tenet of Christian faith.

Can Legislation Effect Morals?

QUITE frequently, when some types of protective legislation are suggested, we hear cracked again the old chestnut that "You cannot produce morality by legislation." What that statement lacks in originality, perhaps is atoned for by the half-truth it carries. While it is true that you cannot make people moral by legislation, nevertheless it is just as true that you can protect people who are moral by legislation.

Practically all of our laws are efforts to protect moral people from the hurt and harm which immoral people would do them. The law against murder may not effect the morals of the murderer, it may not even prevent his crime, yet it usually does protect the law-abiding citizen. The law against criminal assault may not effect the character of the moral degenerate who would commit such a crime, but usually it does protect our womanhood from attack by such lustful beasts.

Law, generally, is protective. You cannot change the heart of a man by passing a law but you can often directly and sometimes permanently effect his conduct by legislation. We cannot change moral motives by legislation but we can often create environments by legislation which directly and permanently effects the lives of men who otherwise might have been destroyed by the thing which the law changed.

The reason for passing laws that control or destroy the liquor traffic is not that it may bring about a great moral reformation, but that it may protect those who do not need reforming at that point and that it may prevent the final destruction of those who have been enslaved by it. It is not a question as to whether such a law would make a saint out of a gin-head; the question is whether or not such a law is best for society as a whole. It is true also that, if all laws which do now operate to effect moral conduct and character were repealed, we would find ourselves in a state of anarchy.

When Crises Come

THERE is no better time to show a heart interest in others than in those times when special difficulties, problems or sorrows have come. In recent years, while a district superintendent, a pastor asked that we recommend a change of appointments for him at the coming Annual Conference for no other reason than that the congregation had been coldly indifferent to a special crises in his home life that year. The congregation had really been more careless than indifferent. It did appreciate the pastor and his work and unanimously asked that he be returned for another year. He insisted on moving because, by their attitudes toward him and his family in a time of testing, the church had taken out of him the very will to continue to serve them.

This and similar experiences with pastors, was repeated over and over again, with congregations during our nine years on a district. One congregation after another has asked for a change in leadership because in a special crises of the life of homes of the congregation, the pastor appeared to be indifferent. For the sake of the good we can do in such times, and for the sake of the richer, deeper friendships, we can make, we should be especially thoughtful of others when crises come.

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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

In England during the first World War, Oxford and Cambridge graduates were among the first to volunteer. They went into the front line service and were the first to die. England today is without a young leadership. Her present statesmen almost without exception are elderly men.

* * *

There is much ugliness in this world, ugliness in both spirit and deed. It does no good to complain or find fault. The reaction may be helpful, if one will be patient and long-suffering. Wrong is not always overcome or corrected by censure or resentment. Remember the scripture saith, "A soft answer turneth away wrath."

* * *

A patriarch said concerning his son, "Unstable as water, thou shalt not excel." The emotional and vacillating have no strength and are never dependable. Many otherwise admirable characters because of vacillation are disappointing failures. This patriarch had said of the same son, "Thou art my first born, my might, and the beginning of my strength; the excellency of dignity, and the excellency of power." A fatal weakness was his overthrow.

* * *

We cannot, if we would, salvage the losses among the war devastated people of Europe, Asia, and Africa, but we can by preventive measures stop any descent into inferno in America. We can by a Christian home love and discipline give fullest care to the sons and daughters of our own homes. We must prevent any deterioration among our youth. The youth of today will be our manhood for the next generation.

* * *

We in the United States must not permit the waste and destruction of our childhood and youth. Even without a war in our land, our youth and young manhood will suffer unusual distractions. The mobilization of from two to four million young men will produce an abnormal social condition. Separated from the discipline of home, college, and business their lives will be open to unusual and severe temptations. The routine of military discipline and the best intentions of the government cannot take the place of a normal home life.

ABOUT PEOPLE

MARRIED on July 18, Miss Loice Weems, daughter of Mr. and Mrs. C. R. Weems of Bluffton, and Corporal Theo Gilmore, also of Bluffton, at the Danville Methodist Parsonage with Rev. H. J. Couchman officiating. Corporal Gilmore is stationed at Camp Berkeley, Texas. Mrs. Gilmore is an active worker in the Bluffton Methodist Church.

THE Methodist Publishing House, Nashville, Tenn., has offered for sale a new song book, "Upper Room Hymns." This book is on the order of "The Spiritual Life Songs" which has been in use for some years. It is more complete and contains several of our new usable songs. The book is compiled by Dr. Harry Denman and Dr. Grover C. Emmons. George Sanville is the music editor. The price is 25 cents a copy, \$17.50 a hundred.

REV. J. W. GLOVER, pastor at Cabot, writes: "We are moving along normally here. Have placed the Methodist hymnal in the church recently. They add much to our worship. Mrs. G. A. Botts, one of our faithful members of former years who is now unable to attend the services was made a life member of the Woman's Society of Christian Service at the first meeting. Though she is well in eighty and unable to walk she retains her interest in all the work of the church. It is refreshing to visit her. This is a loyal congregation and though the labor for war work presses heavily on our people, the work of the church goes on."

SEVENTEEN young women, missionaries of the Methodist Church, formerly assigned to educational and evangelistic work in Japan but recalled because of the war, are now working among Japanese immigrants and their American-born children under the American flag. Some of them are in the reclamation centers to which the U. S. Army has moved thousands of Japanese from the Pacific coast, some are in churches and schools in California, Washington, Idaho, Arizona, Wyoming, Colorado, and in Hawaii, while still others are working in the placement of Japanese-American students in schools and colleges in the central states. These missionaries hope to return to Japan after the war.

MEDICAL missionaries and health officials in the Belgian Congo, Africa, where it is customary for the white man to fight malaria by doses of quinine every day, are greatly concerned over the lack of that and other drugs because of the war. According to Dr. Arthur L. Piper, for twenty-five years in charge of the Methodist Hospital at Kapanga, the small amount of quinine raised in the Congo will not be nearly sufficient for everyday needs. "Scientists in Germany developed strabine several years ago, and this can be manufactured and replace quinine, but there is none of it to be bought in the Congo," he says. "Substitutes notwithstanding, there are going to be a lot of deaths all through the malarial countries due to the grabbing of Java (principal source of quinine) by the Japanese."

WITH the Burma Road closed, the road through India not yet developed, and the air the only means of communication between Fukien Province, China, and the outside world, missionary and other hospitals in this area are facing a severe shortage of drugs while their need is rapidly mounting. Harold N. Brewster, superintendent of the Wiley General Hospital (Methodist) in Kutien, China, reported recently that he had only a few ounces of ether and no morphine for work in operating. "Some drugs have jumped more than a hundredfold in price," he says. "We are working with the Red Cross to try to get more drugs. Some have been allocated to us for months but are stuck somewhere along the road. We may get them yet, but the cost will be tremendous. . . . Yet never have the people been so open-minded about accepting modern medicine in place of the old-fashioned Chinese herb drugs."

AN invitation to the wedding of Miss Thelma Fish of Monticello and Rev. Charles Henry Giessen, our pastor at Sheridan, has been received. The wedding will take place at the Methodist Church at Monticello on August 11 at 2 o'clock.

REV. C. V. MASHBURN, of Wilmar Circuit, writes that Mrs. Mashburn has been a patient in a hospital at Monticello for the past ten days but has now returned to her home. He also reports that the Rock Springs Church canned for him one hundred quarts of vegetables at their newly-built canning kitchen. The Mt. Tabor Church has been repainted.

THE Ministerial Alliance of Little Rock, Rev. Fred G. Roebuck, president, Rev. H. N. Moore, secretary, makes this request: "In accordance with the request of the President of the United States all citizens are urged to turn in to their nearest drug store old, broken and unusable phonograph records. These will be collected, returned to the manufacturers, remade and sent to our armed forces in foreign posts. This is a splendid service we may render and it is hoped that all people will collect such old records as they have immediately."

THREE sentences carved on the monument to Booker T. Washington, on the campus of Tuskegee Institute, are being quoted by many ministers as especially worthy of study in these days of war, hate, and misunderstanding: "There is no sense of security for any of us except in the highest intelligence and development of all" . . . I will let no man drag me so low as to make me hate him" . . . "We shall prosper in proportion as we learn to dignify and glorify labor and put brains and skill into the common occupations of life."

MISS ANNA AGNES ABBOTT of Payson, Ill., missionary of the Methodist Church in Poona, India, is engaged in translating a number of health and educational books into the Marathi language of India, and seeing these books through the press. Miss Abbott speaks and writes fluently in this major language of the Bombay Presidency. Her recent Marathi publications include three books on health, a book on training children in good physical habits (written originally in Chinese), a treatise on child marriage, and one against the prevalent habit of feeding opium to babies.

THE Laymen's Conference meeting in Lake Junaluska, N. C., July 22-26, upon motion duly seconded, unanimously voted that the Conference go on record to the effect that a person who engages in the liquor business, encourages liquor drinking, or drinks alcoholic beverages, should not be a member of an Official Board of the Methodist Church. The Conference also voted unanimously to petition the President and Congress of the United States to take whatever steps may be necessary for the immediate passage of Bill S-860, or some similar legislation, protecting the physical and moral welfare of our boys in camps and in military service against the growing liquor and vice conditions in congested military areas.

PRAYER FOR THOSE ABSENT

Our Father, bless our dear ones who are absent from us this day. Especially do we pray for those in the armed forces, on land and sea, and in the air; for those in work camps and prisons in testimony against all war; for the multitude of military prisons; for men, women and children in evacuation and concentration camps throughout the world.

Protect all these from harm. Deliver them in temptation. Grant to them inmost peace, unwavering courage and a buoyant hope. Bring them safe home in due time. And grant to Thy world such victories of righteousness as will ensure a lasting peace.

Through Jesus Christ our Lord, Amen.—In the Messenger.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

AND WHAT IS GRACE?

This is not just a question for preachers and scholars, although two big books on this subject have come out in the last few years. This word stands for one of the biggest things in our religion. Our fathers were always talking about "free grace." The Roman Catholic Church had an elaborate system of rules and sacraments, of penance and absolution, of works and merits, for those who wanted to be saved; but the reformers said, "by grace alone." The New Testament has the word not far from 150 times. What does "grace" mean?

Its first and most important meaning is very simple. Grace means loving kindness, mercy. It is our word for God's character and for his attitude to men. It is what we mean when we say "Our Father." And if we really believed that, not with mind alone but with heart and imagination, the hopes of mankind and the meaning of our own life, would be transformed.

To "say grace" means that the Creator of this universe, the power that rules the distant stars and moves in every part of unimagined space, is not just power but is love, a love that with its purpose and its care touches each last human life. But its deeper meaning appears when we think who these creatures are to whom this mercy comes and what it does for them.

They—no, let us say we—are the creatures who have known right and followed wrong, have known God and turned to our own ways of selfishness and greed and folly, and have changed the fair earth of God to a place of fear and hate and slaughter, and even in our own land a place where millions are shut out from land and tools and a chance to work.

We are sinners. And God's answer to this is love, mercy, forgiveness, the answer of Christ and the Cross. That is grace.

There is a second meaning of grace in the New Testament, although it does not appear so often. Grace here is not what God is but what God gives, that is, it is the help, the life, the moral and spiritual power which in some way God gives for the making over of men. Paul tells how the Lord refused to remove a certain handicap of his but gave him "grace" to bear it; "for my power is made perfect in weakness." We talk about the "means of grace," that is, the ways by which a life or power higher than ourselves comes into our life.

The two meanings are really close together. Grace is the mercy by which God forgives and takes us into fellowship with himself. And grace is the help, the power that God gives through this life of fellowship as we live it with him. And both come to us through Christ. "The grace of our Lord Jesus Christ be with you."—Harris Franklin Rall.

God be thanked for books! They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all who will faithfully use them the society, the spiritual presence, of the best and greatest of our race.—W. E. Channing.

A LETTER TO MY SENATOR

By WINFRED M. DYER

Dear Mr. Senator, grant me I pray,
The boon of a minute from your busy day.
I speak as a mother, with hesitant lips,
With one son in service and one building ships;
With younger ones training both body and mind
That their places as citizens they too may find.
As a spokesman of mothers, who feel as I do,
I'd like to present a petition to you.
We bring up our boys just the best that we can,
With the earnest desire that each be a man
Clean, honest, and strong, with something to give
Of worth to this land, where we're happy to live.
Our country has called and we bid them God-speed;
Mothers always must yield to the national need.

Our treasures we trust to your fatherly care.
You take them to camps. What are conditions there?
Liquor is given a prominent place,
As if usage entailed neither harm nor disgrace.
(Let none say that beer hasn't alcohol enough;
All intelligent hearers know that is "bluff")!
And if appetite weakened, craves something more,
One can find it on sale at a "State Liquor Store"! While Vice, the companion of liquor, near by
Its nefarious trade will most brazenly ply.
Such temptations the soul of the stoutest appall.
Not merely the vicious and weak ones will fall.

We bend them to you; can you not then see they
Return as purehearted as we sent them away?
Yea, more; in this time of our nation's alarm,
Can we trust alcoholics to save us from harm?
Can brain all befuddled and unsteady hand
Guide a great engine on earth, sea, or land?
Oh, give us protectors with senses adroit.
Defend our Defenders from those who exploit!

Can we for God's blessing consistently pray
While we flagrantly thus His commands disobey?
(Habakuk 2:15)
AN AMERICAN MOTHER

SLEEPER, AWAKE

Maybe what shall follow here does not properly belong on a devotional page. I take it that the purpose of true devotion is to help all of us become conscious of God; to worship Him; to praise Him; to adore Him, with the object of obeying Him at any cost or sacrifice. But sometimes evil looms so large on the horizon of life that for the time being the presence of God is almost obscured and people feel more like fighting than they do like praying. There are times when good people need to fight; we need to fight for the right. We are soldiers of the cross. We cannot expect to "be carried to the skies on flowery beds of ease, while others fight to win the prize and sail through bloody seas."

There are certain evils that are moving upon us as noiselessly as creeping paralysis; as subtly as the rattlesnake hidden in the grass and ready to strike. I wonder if we are thoroughly awake to what is taking place? Sometimes I feel like saying to myself and to others, "Sleepers, awake!" In the thirteenth chapter of Romans and the eleventh verse the great Apostle goes on to say, "Knowing the time, that now it is high time to awake out of sleep."

As I see it this nation has two vile enemies, the Axis powers and the liquor traffic. I put both of these evils in the same class. The man who seeks to lead others into the alcoholic habit is just as dan-

gerous to this nation as are those saboteurs who were apprehended a few days ago and are now being tried for their lives. I have a feeling of revulsion and disgust when I hear some one laud the virtues of intoxicating liquor in the desire to lead others to drink it and then wind up by saying, "Be sure to buy government bonds." Yes, all should buy government bonds. I'll say more than the fellow who toots up that idea; every dollar that is now spent on liquor should go into government bonds. If such were the case we would be killing two evils at once, the liquor traffic at home and the Axis powers abroad.

One thing I wish to especially call attention to is the advertising the traffic is now putting on. There is unlimited power in advertising. That was proven by the tobacco companies some years ago. These companies started out to put a cigarette in the mouth of every human, whether male or female, in the United States. They brought to their help psychologists who know the workings of the human mind and great artists who can appeal to the love of the beautiful. At first the pictures on the billboards were rather tame. There could not be much objection to them. But they kept on step by step until they wound up not only with the beautiful woman present with her male companion on the board together, but both were smoking, and it was done in a way that made people feel it was the smart thing to do.

They spent millions of dollars in this campaign. Did it pay? I haven't heard of any of the stronger companies going broke, and they are still on the job advertising. By this method in just a short while four times as many cigarettes were being consumed as was the case before the campaign began.

Now, the liquor boys are coming in on the same score. They are beginning to use the billboards more and more, and any close observer can detect that they are following the same course as that taken by the tobacco companies. If something isn't done about it, pretty soon you will see signs along the road which will tend to break down all prejudice against liquor and will lead young people to feel that it is smart to drink. Do you think they can't do for liquor what the tobacco companies did for cigarettes? God help us not to be so stupid. Just sleep a while and let them have their way along this line and this nation will be turned into a nation of drunkards. Surely we will not be so foolish with this example of the power of advertising as proven by the tobacco companies.

Are the liquor boys enemies of this country? Yes, as truly as are the Axis powers. At least that seemed to be the case with the former great nation of France. It seems now that country was not so much beaten by the Axis powers as it was "sold down the river" by the liquor boys. Don't let their prattle deceive you. Buy government bonds, not because they tell you to but because it is right to do so. Not only so, but spend the money that is now being spent on liquor on your nation. That is true patriotism. That course faithfully followed will defeat the two great enemies of our nation: the Axis powers and the liquor traffic.—H. O. B.

THIRD PLACE

In a boy's college room among the banners and pennants was one that read: I AM WILLING TO BE THIRD. It wasn't until the freshman year was almost ended that his chum spoke about it.

"George," said he, "I have been curious all the year to know the meaning of that motto on the wall over your table. I may not come back next year; tell me what it means."

"My mother gave it to me," answered George. "She said if I would live a helpful life, I must be willing to put God first, others second, and self third."—S. S. Lesson Illustrator.

CONTENTMENT

Contentment is not only the gift of God, but it grows and deepens in times of pressure and trial. Paul "learned" to be content in every state and under all circumstances. To be contented one must accept promptly and gladly the conditions or way that God marks out for him by his providence as the best that his wisdom and love could provide. God's infinite love has made a way through the wilderness of this world that brightens more and more even to the perfect day. Through the atoning and abounding grace of Jesus Christ the prisoners of despair become the children of eternal hope and glory.—Selected.

A Place Becomes A Community

By SARAH E. EVANS

TO convert a mere place into a community whose residents take pride in their surroundings and work together to raise their standards of living is a chief aim of the interdenominational ministry among Negro sharecroppers in five rural Georgia counties. The extension worker in charge, the Rev. V. A. Edwards, is a keen young minister, well trained to guide both ministers and laymen in a cooperative effort touching all phases of community life.

According to Mr. Edwards, 37 per cent of the leaders in rural Georgia

canvass and leadership training; promotion of the general welfare of the people through sharing church facilities and support; working toward adequate self-support by adopting a carefully planned budget, supported by every member on a "stewardship" basis; maintenance of well-kept buildings, ground and equipment; promotion of interdenominational cooperation, through union services and exchange programs among young people's and club groups with similar interests.

One county ministerial union, for example, sponsors religious services

she is a leader in women's and children's activities, is county supervisor of elementary work in the schools, and senses the need for life-related teaching. She cooperates in planning women's missionary programs, in teaching practical home economics, meal planning and home beautification. She and Mr. Edwards painted the house in which they live and, judging from the response throughout the area, house-painting has become contagious. In some instances, however, home improvement does not penetrate indoors, but is a sort of "face-saving effort."

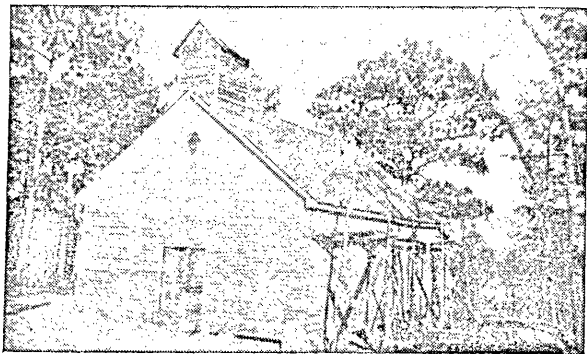
In another community, where a ministerial union functioned effectively before Mr. Edwards came, the cooperative work has been greatly strengthened. A three-day conference was held in which college students and students from "out in the country" met together to discuss common problems. Institutes for ministers also proved helpful. Boys' clubs, under pastoral supervision, are an important social service activity. Several college students have assisted Mr. Edwards in conducting recreation projects, Bible classes and making surveys.

Recognizing the need to improve community life, the government has established the Flint River Housing Project in the area. Composed of 18,000 acres and occupied by 106 families, the project operates to rehabilitate carefully chosen and worthy low-income families. About

70 per cent of the number buy their homes. Under NYA supervision, hot lunches, sewing, weaving, Red Cross instruction and a laundry are operated. Fencing and farm improvement are taught the boys and young men. Three teachers of vocational subjects and six of academic are on the faculty of the school where over 300 pupils are enrolled. Another project of incorporated farms is operated for forty families selected from the Flint River group to become renters in the newer project.

Mr. Edwards' work is under the auspices of the Home Missions Council of North America and the Federal Council of Churches in America. The ideal and workable plan, and the goal toward which his every effort is directed, is an integrated community organization, including homes, churches, schools, health, volunteer, governmental, business, recreational and social agencies combining forces to work for better homes, more effective education, improved economic standards, health improvements, better labor laws, public welfare, unselfishness, racial understanding, the maintenance of morals, law, administration of justice, dissemination of religious truth and inter-church cooperation.

Mr. Edwards is aware that Utopia is not likely to be built in a day, but he is confident that patient and consistent effort will ultimately transform many a place in Georgia into a community.



Roof of a church being repaired in rural Georgia

are farmers, although 70 per cent of that group own no land. At the bottom of the agricultural economic scale is the day laborer, who has no machinery, poultry or livestock at his disposal. "Croppers" come next, sharing in crops that they work and in their employer's equipment. Renters take a little more pride in their homes, while it is easy to recognize the property of the owners, who are at the top of the economic scale.

Twenty-five per cent of the leaders are teachers, and 14 per cent are preachers, although largely of the absentee variety who live at some distance from the churches they serve. Many have little flocks scattered over the countryside so widely that it is impossible to visit them oftener than once a month. Pastoral salaries are meagre and opportunities for education scarce, but the Negro's loyalty to his church is supreme and both pastor and people come to "preachin'" dressed in the best that they have.

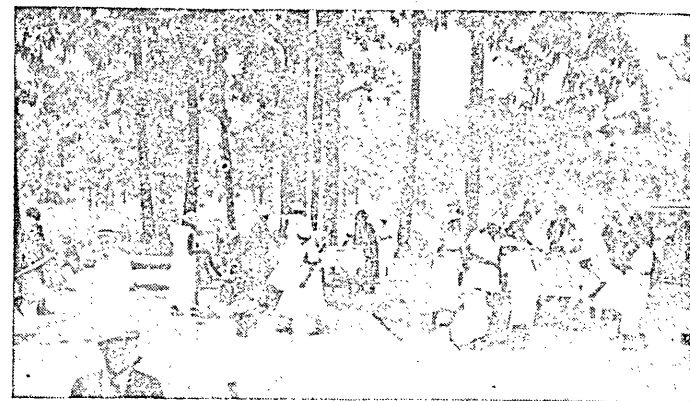
Working largely through ministers and ministerial unions, Mr. Edwards never enters a community with a fixed pattern in mind, but tries to gear in and expand activities already in progress. He believes that "the function of the Christian church in a community is to motivate religiously and ethically the life of the people in all phases by the spirit of its founder, Jesus Christ." He is convinced that everyone should have some definite church responsibility, and with this in mind has outlined a year's program for all age groups, suggesting week-day and Sunday activities.

Although such a program demands much groundwork before results are noticeable, those in charge are aware of gradual progress in development of community consciousness and a willingness to work toward certain definite objectives. They are: evangelism—to be achieved through worship, religious education and missions; provision of opportunities for mental and spiritual growth through every-member

in chain-gang camps, featuring a spiritual message and music. Exchange programs, sponsored by ministerial organizations in other counties is a new and successful venture, also weekly programs for Sunday school teachers and persons interested in religious education.

To further community cooperation five committees have been organized and are functioning successfully. Each is responsible for one phase of community betterment. The committee on religion has sponsored periodic devotions in the public schools, daily vacation Bible schools, religious institutes, missionary instruction, leadership training for church school workers, church officials and young people. The health committee, instrumental in organizing a clinic has also secured the services of nurses to assist in its maintenance. Cooperation with the Parent-Teacher Association in holding forums for community and civic improvement and provision of hot lunches for school children is the responsibility of the school committee. Chief activities of the agricultural committee are the sponsorship of the Food-for-Defense campaign, development of county food projects, improvement of gardening methods and more balanced diets for the people. This group also supervised a county fair. Activities of the social and recreational committee provided social activities for a group for whom no such features had heretofore been available—seasonal parties, sings and movies.

A religious exhibit featured the county fair. Posters, religious literature and handicraft made in vacation schools were displayed. One youngster expressed her delight in the fact that the exhibit, in which some of her work appeared, was admired by so many people. Lowly burrs, pine-cones and needles, glorified with paste and paint, became attractive baskets and ornaments. Much of this work was supervised by Mrs. Edwards. A thoroughly competent leader in her own right,



The Church offers many Negroes their only chance for sociability.

ARKANSAS METHODIST ORPHANAGE

Good reports come to this office from the ministers throughout Arkansas indicating that a series of good revivals have been and are being held in the many churches that compose our area.

Yesterday, during my visit at the Orphanage I had time to spend a while with the boys out on the play-ground—a fine set of chaps and all seemed so happy. I wonder sometimes if we who are supposedly intimate with this institution know just what is being done. One life saved from the consequences of neglect and sin is worth all of the efforts we put forth each year and I feel, my dear brethren, that we are doing that work.

Our matron, Mrs. L. F. Lane, and assistant matrons, Mrs. Mabel Hayes, Mrs. Maude Turner and Mrs. Ethel Lacy, are all held in high esteem and much loved but none of our matrons are more generally appre-

ciated than our man, Mr. Walter Hosey, who keeps the premises in perfect order. We are doing well and I am sure the readers of this note will appreciate my saying so. I want you to think of us, pray for us and write us an occasional letter.

We received a gift from a soldier in a distant state a few days ago and he requested that his name be withheld. We still have a good many people who keep these things in their own minds and decline any publicity.

This morning we received a notice from Mrs. F. M. Tolleson of Fort Smith that she is giving to the library at the Orphanage twenty volumes of books. She and her good husband are among the inner-circle of my dear friends and they never neglect this cause. May God bless them and others who think of us and seek to help us.

With best wishes for all, I am, yours truly,—James Thomas, Executive Secretary.

ALVIN MURRAY
President North Arkansas Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSERGER, Editor

RICHARD PERDUE
President Little Rock Conference
Co-Editor

THE YOUTH PROGRAM IN WARTIME

By M. J. Birrell

A few people of "little faith" are doubting whether it is possible for the Church to conduct a full steam program for its youth during wartime. Statistics show losses in the attendance of young people upon the youth activities of the Church now, and they indicate worse times ahead. The prospect of twelve-month college and high-school sessions make plans for the summer institute, assembly and camp program hazardous. The transportation problem would seem to discourage the holding of gatherings on a beyond-the-local-church scale at any time during the year. Frequently a youth group loses either its pastor or counselor to the army in one capacity or another or to the Civilian Public Service Camps. Worse than any of these distressing circumstances is the change that is seen taking place in the minds and hearts of the youth themselves. If you want illustrations of this, you will find them in the article "Working With Youth in Wartime" appearing in the July issue of the *Church School*. Most youth are either agonizing in uncertainty or are completely disillusioned and are giving up their ideals, ambitions, and religion.

Do those facts justify curtailing the youth program of the church in wartime? They do—if the only criterion for decision rests with the favorableness or unfavorableness of outside conditions. But the truth of the matter is that the success of the Christian Church has never been dependent on outside conditions unless it has been that the more difficult the times, the more influential the Church. Dr. Harry Emerson Fosdick in his book of sermons, *THE HOPE OF THE WORLD*, calls attention to the fact that the Church has always been at its best when outside conditions were the worst. To use a phrase from Joel Chandler Harris' story about Br'er Rabbit and Br'er Fox, the church was "bawn and bred in a briar patch."

The Church has never lacked vitality just because of a difficult period in the world's history, just because outside conditions were contrary. The Church does not depend on what is without, it depends on what is within. When the temptation is to slow down the effort of the Church, that is the time to step it up. Rather than reefing the sails that we may ride out the storm in the safety of an anchorage, the sails should be unfurled that the ship may carry the message of Christ to this needy world.

With that background, let us give consideration to the content of the youth program that could be provided in a certain local church. The youth program probably should provide help for at least three different groups: (1) Those of the group who have left, either to army camps or Civilian Public Service Camps; (2) those of the group who remain; (3) those youth in the community who were never touched by a church youth group. Let us explore a bit into each possibility.

(1) Those of the group who have

THE METHODISTS ARE ONE PEOPLE

By RAYMOND CONATSER, JR.

Methodism itself started in the early eighteenth century when two dozen Oxford undergraduates revolted against the general laxness of student society. Holding meetings under the leadership of John Wesley, then a young college lecturer, the students worked out for themselves a system of conduct so methodical that their irreverent fellows nicknamed them Methodists. The name stuck when the little sect grew into a separate church.

The Methodist system was a gradual development out of the conditions which forced Wesley to take steps contrary to his High Church ideas. Consecrated places being shut to Methodist meetings, Wesley had to build chapels and hold services in schools, private houses and barns, and in the open air; ministers being too few to do the preaching, he called to his aid laymen; societies increased so rapidly that it was necessary to plan for their care, hence the annual conference; changes in appointments being necessary, the itinerancy was developed to regulate them. Other distinctive features of Methodism: the class meeting for testimony and prayer, bookrooms for the publishing and sale of a growing body of denominational literature, and the conference study for the training of preachers not college bred, were likewise in answer to the demand of a rapidly expanding propaganda.

But Wesley had no notion of starting a new church. These bands were only societies or fraternities inside the Anglican Church. Wesley was thoroughly loyal to his national church and would allow none of his lay helpers to hold a service at an hour when people might attend an Episcopal service.

Nor would he allow his lay helpers to administer baptism or the Lord's supper. Converts were sent to the nearest Episcopal Church for these sacraments. Often they were refused. A staunch high-churchman, Mr. Wesley still clung to the established church—believing in its orders, ritual and right to dictate in religious affairs.

Briefly summarizing Wesley's most essential doctrines, we find these recorded:

1. The authority and inspiration of the Holy Scriptures.
2. The depravity of human nature and man's need of the Holy Spirit.
3. The atonement of Christ.
4. The universality of the atonement.
5. Justification by faith.
6. The new birth through conversion.
7. The doctrine of sanctification.
8. The witness of the Holy Spirit.

In the year 1784 Wesley began to ordain men to a regular ministry so that they might baptize and administer holy communion.

The faith was organized in America in 1766 with the founding of the John Street Church in New York. It spread rapidly. In 1784 Francis Asbury was elected first Bishop of the Methodist Episcopal Church, which for more than forty years continued as almost the sole Methodist organization in America. It is true that in 1736 John and Charles Wesley brought Methodism (derived from the Church of England) to America, though the Methodist Episcopal Church was not organized until 1784.

In 1824 a group of members decided that the American mother church was adhering too closely to the episcopal form and spirit of the Church of England; they protested it was not democratic enough. Six years later they split off, ousted the bishops, and gave lay members equal voice with the clergy in church government. This unit, comparatively small, took the name Methodist Protestant.

Up to this time Canadian Methodism was an integral part of the Methodist Episcopal Church, and its delegation sat in the General Conference. Now they asked for and obtained permission to become a separate organization (1828).

But the slavery question caused the real break. In 1844 Bishop James O. Andrews, a Southern prelate who had inherited slaves, was publicly rebuked by the Northern majority in general convention for being a slaveholder. Resentment over this action brought the slave question to a head within the church and the Southern faction broke away to form the Methodist Episcopal Church, South.

Everyone knows that slavery was not the only rock upon which that epoch-making Conference split. Bishop Andrews' connection with slavery was but the occasion and not the ultimate cause of disunion.

Beginning with a conference at Cape May, in 1876, several attempts have been made looking toward union. The General Conference of the Methodist Episcopal Church, South, appointed a commission to study the problem in 1914. The next General Conference of the Methodist Episcopal Church met at Saratoga, New York, in 1916, also appointed a commission.

(To be concluded next week.)

RAYMOND CONATSER, JR., is a member of the First Methodist Church of Ozark, Arkansas. He was awarded a scholarship to the Gulf Coast Military Academy, and while there received a medal for the best for a religious essay. This is probably the first time this medal has been awarded for a religious essay, and we are proud of the great work he has done.

A limited amount of space prevents the complete printing of this essay, but with the kind permission of the author we are endeavoring to give you the essence of it.

left, either to army camps or Civilian Public Service camps. One of the greatest needs of young men who have been placed in these new environments is to be assured that their homes ties still hold. It is not enough for parents to correspond with boys in camps. Inestimable service is rendered those whose roots have been suddenly transplanted, if they receive regular news and remembrances from their friends at home, from their Methodist Youth Fellowship. Keep the influences the church was exerting on the young men when they were home still regularly coming. Don't allow them to be cut off from the reading material they were receiving. Keep HIGHROAD and CLASSMATE still arriving in their mail. Thousands of UPPER ROOMS are quarterly being distributed in the camps by people back home. Keep your friends in camps conscious of the fact that the unnatural, and in some cases unwholesome, environment into which they now are, is not their total environment. You are providing a supplement to their environment if you keep coming to them some contacts of the above nature. Your Methodist Youth Fellowship will be healthier if you undertake this project.

(2) Those of the group who remain. Continue every bit of your program that will be helpful to youth in this world. How imperative it is that clear understanding be gained of what it means to believe in God, and what God is like. Through study and discussion, do some solid work in discovering Jesus' mind on the relationships of people of all races, nations and privileges. Youth has a part in creating the public opinion that will govern the peace which will follow the war. Man's attitude toward other men will be the determining factor.

Place a greater emphasis on the development of personal devotional habits on the part of the individual young person. Holy habits which include Bible reading, meditation and prayer will provide youth with the understanding, courage and power for living in these days. Close friendship with other like-minded youth will provide a sense of security and determination that will be a support in what will come in the future. A fine program of recreation must be provided to give youth the recreation they will increasingly find themselves in need of during these times of stress.

(3) Untouched youth in the community. Space doesn't permit more than a mention of this avenue for a youth emphasis in wartime. However, it is well known that fully half the youth in every community are not included in the youth program of the churches. Particularly in these days, it is imperative that these untouched youth be guided toward the Christian understanding of life and dedicated to that way of life.—Workshop, July, 1942.

It is useless for any people to say that their cause is righteous and will prevail unless by their manner of living and thinking they show that righteousness is a very real thing.—D. F. Brandt.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE UNCOMPLAINING BIRD

It was not the kind of day that Molly liked. The skies were gray, and it was drizzling rain. And a dull day at their summer cottage near the lake made Molly feel quite cross.

"Mummy, what can I do? It's too dull to go to the woods. And there's not a soul to play with."

"Too dull for the woods?" Mummy questioned.

"Yes," said Molly, "the birds won't be singing."

"The noblest bird of all sings on a rainy day," said Mummy. "Run and see if you can find him."

So Molly, clothed in raincoat and rubbers, ran through the drizzle to the woods that skirted on the lake.

Choosing a dry log back from the water where the trees were thick, she watched and watched for full ten minutes. Not a sound but the rain dripping on the birch leaves, or falling through the pines!

"Mummy's wrong, I'm sure. There is no bird singing."

But scarcely had she said it, when she heard the most glorious song that she had ever heard. It sounded like a song of thanks to God for the sweet rain.

"That must be it," whispered Molly. "My, but it sounds happy." Then she hunted high and low, but could not see the bird that sang.

"I've looked on every single twig," she said. And as she spoke, she found herself staring into two wee, beady eyes. There on a low branch, quite near the trunk, stood a brown bird with spotted white breast. The bird was looking straight at her without stirring.

"How funny! He's not shy a bit," said Molly. And the bird gave forth a full rich note, as if to say:

"Why should I be?"

"And why are you so happy on a rainy day?"

Again the bird sang forth its glorious song of thanks. Molly watched him a long time as he sang. And he watched Molly. When he had decided that she was a friend he flew off to a clearing quite close by and called, "Tut, tut."

Molly followed and she found four other brown birds which had come to the call. There all five sat, out in the rain, washing themselves and shaking their feathers until they looked like balls of fluff. Never noisy, never hurried, never impolite to one another, happy in the rain!

"Mummy," said Molly, as she got home, "I found the Uncomplaining Bird."

"Yes," said Mummy, as she listened to the tale, "that is the Wood Thrush. He sings his song of thanks in rain or sunshine, at almost any time of day."

"It can't be such a bad day, can it, Mummy, if the Wood Thrush is so thankful for it?"

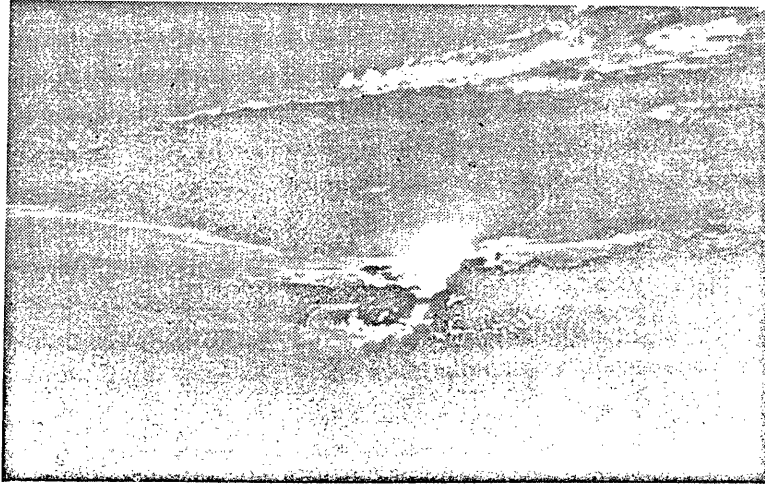
"No, dear," answered Mummy, "it is not a day we should complain about. In fact you might sing a song of thanks yourself for having met the Wood Thrush."

And little Molly did.—Alice Wetherell, in Pittsburgh Advocate.

A BOY'S AIM

Once a little boy looked at a sunset. It was more beautiful than anything else he had ever seen. He turned to his aunt and said, "Auntie, when I grow up to be a man I intend to be a painter and help God paint the sky." That boy wanted to

do something great. Of course, he could never help God paint the sky. God did not need him for that, but there are lots of way in which a boy or girl can help God make the world brighter. Can you think of any?—Southern Churchman.



"HE HATH MADE EVERYTHING BEAUTIFUL"

(Eccl. 3:11)

What makes the world so lovely?

So many come to mind

A sunset glow at evening

A flower which we find

Hidden beside a pathway;

A clear and running stream

The stars above at nighttime,

The trees which always seem

Friendly, with spreading branches

Which makes a kindly shade

Where we may stop awhile and rest,

And every flower and blade

Of grass, tell us the story

Of God's love night and day,

Let's thank Him for our lovely world

And His goodness as we pray.—A. E. W.

BEG YOUR PARDON

What is the instrument with which every tooth in your mouth may be drawn, not only without pain but without consciousness of the operation, provided you keep your mouth open? A lead pencil.

What kind of hens lay longer than Rhode Island Reds? Dead ones.

Among the things you find in the pantry, what comes after cheese? Mice.

What time of the year do you weigh most? When you are the heaviest.

What makes one out of two without subtracting? The minister.

What contains more feet in summer than in winter? A wading pool.

Ten men's strength and ten men's length, and the men cannot set it on end, yet one can carry it? A rope 20 yards long.—Joys of Life.

SUMMER TIME

The afternoon of summer folds
Its warm arms around the marigolds,
And, with its gleaming fingers, pets
The watered pinks and violets
That from the casement vases spill,
Over the cottage window-sill,
Their fragrance down the garden walks
Where droop the dry-mouthed hollyhocks.

How vividly the sunshine scrawls
The grapevine shadows on the walls!
How like a truant swings the breeze
In high boughs of the apple-trees!

—From "A Fruit Piece,"

By James Whitecomb Riley.

JUST FOR FUN

The teacher had recited "The Landing of the Pilgrims." Then she requested each pupil to draw from his or her imagination a picture of Plymouth Rock. Most of them went to work at once, but one little fellow hesitated, and at length raised his hand. "Well, Willie, what is it?" asked the teacher. "Please, ma'am, do you want us to draw a hen or a rooster?"

* * *

Teacher: "If there were Mr. Jones, Mrs. Jones and the baby, how many were there?"

Johnny: "There were two and one to carry."—Ex.

* * *

Stranger: "Is the train from the west very late?"

Station Attendant: "Nope! We're expecting it any hour now."

* * *

At the conclusion of the primary language class the teacher announced that the subject of the next lesson would be poetry, and then asked:

"Can any one tell me what poetry is?"

Little Chester immediately raised his hand, and upon being recognized, said: "Poetry is chickens."—Life.

BOYS AND GIRLS OF OTHER LANDS

LONG CHONG, SHORT CHONG

Chong Woo was a cunning little Chinese boy, as fat as butter and as yellow as a pumpkin. His clothes were quite marvelous. On dress-up occasions he always wore an embroidered blue jacket, mauve-colored trousers, and red slippers with cat faces on the toes. His mother said the little bewhiskered faces were to make him as sure-footed as the cat.

Chong's home was next door to the mission compound, and Mother Woo was very fond of the missionary lady. So just to be friendly she used to send her little son over there once a week to polish spoons for her.

At first Chong, being a wee bit lazy, didn't like to do it, even if the missionary always did give him sugar cookies.

Then one day he found out something that made the job seem like play. After he had polished a spoon, he would hold it up and look at it, then laugh until he nearly popped out of his blue jacket. The honorable missionary heard him having such a good time back in the kitchen that she went to find out what it all was about.

"Ho, ho, ho, I'm making little looking-glasses!" shouted Chong gleefully as he held up a shining polished spoon. "See, long Chong this way; short Chong that way!"

Sure enough, when he held up the spoon lengthwise and peered into the bowl there was reflected such a funny Chong Woo, very thin and very mournful. When he turned the spoon sideways, there appeared a roly-poly Chong Woo with very, very fat cheeks and mouth and nose.

"Chong like to polish; him come twice a week all time now," said the little boy as he cheerfully rubbed up the last spoon and accepted as pay a big round sugar cookie. "Little looking-glass, him lots of fun."—Exchange.

WHEN I AM THANKFUL

"I can't think what you can find to sing about," said a blackbird to a thrush, who was pouring out a joyous carol from the top of an old stump.

"Can't you?" said the thrush. "I can't help singing when I'm thankful."

"That's just it," said the blackbird. "I can sing as well as anyone when there's anything to be thankful for; but the ground is as hard as iron, there isn't a berry in the garden, and where I am to get my breakfast from I'm sure I don't know. Perhaps you have had yours?"

"Not yet," said the thrush.

"Well, I would wait for my song till I had found some if I were you," said the blackbird.

"I've never gone without it yet, and I've no doubt I shall find some presently; at all events, it is a fancy I have to begin the day with a song."—Selected.

A great many prominent family trees were started by grafting.—Ex.



Unity In Brotherhood



By BISHOP ROBERT E. JONES

(The following sermon was preached by Bishop Robt. E. Jones over the Columbia Broadcasting System's Church of the Air, Sunday, June 7, 1942. Bishop Jones has supervision over the Columbus Area of the Central Jurisdiction of The Methodist Church.)

* * *

WE MAY well turn to the Apostle Paul for guidance. The great Apostle had a world vision and was bold to offer his solutions for the problems growing out of international relations. Speaking from Mars Hill he said, "The God who made the world and all the things in it does not dwell in shrines. He is not served by human hands as if He needed anything. For it is He who gives life and breath and all things to all. All nations He has created from a common origin to dwell over all the earth."

As we approach this hour of worship the distress of the world crowds in upon us. The military fronts are widening each day. Likewise, new spiritual and moral fronts are becoming more and more apparent daily. The outcome will depend upon the way we meet the challenge that is before us. If we face our task in our own strength we might well despair. But this is clear, we cannot despair, God will forgive all else but despair.

The Axis powers, with great boldness and confident in the strategy of it, thrust to the very front, by their Anti Semitism, the whole race problem of the world.

The United Nations have, for quite a different reason also, found that they too have the race question of the world facing them.

America, in the midst of all this, has found that her race question, or shall I say questions—Jews, Negroes, Aliens, with which she has temporized for years is by no means undisturbing. For us, the foundations of our political philosophy and Christian teachings have been made insecure and demand immediate attention. In those extremities, the Church of the living God finds an opportunity to offer the Gospel of Christ, the Lord.

The church has preached brotherhood with mental reservations, and because of these reservations laws have been placed in our social fabric that are a direct contradiction to all that is basic in our political philosophy and religious belief.

We have as a church preached brotherhood as a matter of conscience and a glorious ideal, the attainment of which was remote, and the world looked on and half listened and characterized our preaching of brotherhood as a pipe-dream. Now brotherhood is preached by statesmen and strategists as an economic, political and military necessity.

We know now that the nations of the earth cannot live separately in water-tight compartments. Isolation is not possible. Neutrality is ineffective. Realistically, we must face the task of finding a working plan by which the peoples of the earth can live together peacefully, happily and securely.

Our Undesecretary of State, the Honorable Sumner Welles, approaches in a concrete way one of the vexing situations that disturbs us in our national life and in our international relations. Naturally over a period of many years it has been most confusing. There are phases of relations between races in our national life at the present time that only threaten our strength and morale but really challenge the fundamental principles of American life. Mr. Welles, in facing this problem said, "Discrimination based on race, color or creed must be abolished. The right of a people to their freedom must be recognized." As the President has said, "There is no 'master' race." It is a travesty upon Christianity and democracy that racial discrimination exists to the point where we deny equal opportunity to all men.

The incarnation which has been a stumbling block to many may come to us in this situation—with a definite suggestion that we may do

well to follow. With the coming of civilization there arose the necessity for a pattern of social relations. From our standpoint, at least, when God gave to man the pattern of life he was compelled to put that pattern in flesh and blood. He knew that man, created as a free moral agent, would not accept a pattern of life written on parchment and stone, alone. He knew that man was conscious of the limitation put upon him by his humanity. And if God had offered a pattern



Bishop Robert E. Jones

direct, man would have suggested, and rightly so, that,

"I am flesh. Lord put your pattern of life in flesh. I am living in a world of contradictions, of temptation, where men push and exploit and where power is selfishly used. Oh Thou God of the heavens, put your way of life into like situations—on plantations and in mills where I must work—in social relations in which I must live. Let me see your power peaceful and loving in a world of actuality."

God recognized at once, or did he not know beforehand, that he was confined to the necessity of incarnating his way of life for men environed and circumstanced as would be the people whom he desired to accept that way of life.

Omnipotence for God did not mean that he could ignore logic, and common sense and the principles of living. Therefore, the "Word was made flesh and dwelt among us and we beheld his glory."

We are in a great struggle to determine whether "this nation under God or any nation" can maintain a way of life that is both democratic and Christian. Confessedly, this is our ideal. With just pride we can truly say that there is no form of government and there is no pattern for individual living that guarantees happiness and usefulness and growth to full self-realization like the American way of life. "Our fathers brought forth on this continent a new nation," founded on the idea of God, "conceived in liberty and dedicated to the proposition that all men are created equal." Paul says that they were "created from a common origin." For God to create men unequal would reflect upon His character. We are custodians of this plan of God inherent in democracy and Christian social relations. Such a plan deals justly with all men. But we have not maintained those ideals in actual practice, although we may be going on to perfection. We are now in a terrific war for the defense of our ideals. The best equipment for one who fights for an ideal is first of all his adherence to the ideal to the extent that he lives it. If he does not live the ideal, or if he does not believe in the ideal, he

is an ineffective soldier on the battle front or a menace as a citizen at home. It does not make sense for a man to fight for what he does not believe and live. If there is a weakness in our combat forces, here it is.

He has the strength of ten whose heart is committed to that for which he fights.

It is poor strategy for America to preach equality and practice inequality. God was confined to the necessity of bringing His ideal and the living of it into complete harmony. Theory and practice go hand in hand. God could not evade this law of life and America cannot do it. America's great weakness lies in the fact that she preaches a different democracy and Christianity than she lives. Men long since have refused to accept a pattern of brotherhood that is encouched in a book, expounded from a pulpit or forum and not lived. We now get our civics and social relations as we meet them in daily life. The "Word" made flesh is a shining example of a life practicing what it preaches. At once, therefore, it becomes obvious to the simplest of men, even to pagan and savage—the force of theory put into practice! Men fight best, preach best, and live best for what they believe most. The inescapable message of the hour is that America must face the inevitable and live out in all its implications the democracy that we espouse and the Christianity which we preach.

Arch Obler, in an address in Columbus, Ohio, before the Institute for Education by Radio said,

"Wars are not won by writing peace treaties or by loving your enemies. Wars are won with guns and beyond guns with hate."

We must win this war, but we must not win it in hate. The life of Christ and the revelation of the New Testament are most decidedly against hate. The man who hates is hurt more than the man whom he hates. The man who loves while the other man hates will be the stronger man of the two. Anyone can swear, fight and murder. The passion of hate requires no self-control. Love brings into play the higher qualities of one's nature. Loving is not subserviency. Love toward men is a gilt edge investment that pays regularly, large dividends.

Nothing quite so completely robs a strong race of a glorious heritage of culture and power as a bitter hatred which leads to Anti-Semitism and petty discrimination. All of this, too, while at the same time those discriminated against are required to join in a war for Democracy. Such procedure does not permit whole-hearted response. In the interest of the progress of our Christianity and the perpetuity of the Democratic form of government, discrimination in all forms should cease.

Just as nations have discovered that they cannot live in isolation, so we here in America must eventually discover that various groups cannot live in isolation and have a united nation. We must soon know that lack of sympathetic understanding between individuals and groups makes for mistrust and suspicion. Democracy depends for its very life upon a free intercourse of ideas and the enlargement of areas of understanding and cooperation. Distance does not lend enchantment. Acquaintance makes for trust, confidence and a large life.

A story is told of an incident that took place in an Eastern city:

"Those two men ought to be run out of town," said an influential layman to his pastor. "They are subversive and a dangerous influence in the community." He was referring to a labor leader in the town and a liberal professor in a nearby college. The pastor smiled kindly at his excited parishioner. Then, quietly, "Have you ever met those men?" he inquired. "No, I have not, but what's that got to do with it?"

"It might have quite a lot to do with it," replied the pastor, still smiling. "Would you be willing to meet them with me, in my study for

(Continued on Page Fifteen)

LET'S MAKE IT A LANDSLIDE



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Has been the attorney for the big corporations for many years. He has represented only a small portion of the state and does not understand the problems of all of the people of the state. During his 4 years in Congress, he introduced only 32 bills—NOT ONE OF WHICH WAS DESIGNED TO PREPARE AMERICA FOR WAR.

Jack Holt's Record Is Good . .

Jack Holt was born on a farm in Boone County. He was educated at Harrison High School and the University of Arkansas. Jack Holt is married and has two children. He is a member of the Board of Stewards of the First Methodist Church at Little Rock.

After his graduation from the University School of Law, Jack Holt was elected Prosecuting Attorney of the 14th Judicial Circuit. So great was his service that the people of this district elected him their Circuit Judge. At the end of his first term as Circuit Judge, he was elected Attorney General of the State of Arkansas by a majority of 102,000 votes.

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The Tithing Bulletin, as prepared by Layman Tithing Foundation, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness and economy.

The Bulletin consists of four pages. They are furnished either with pages 2 and 3 blank or with 1 and 4 blank. They may be printed, multigraphed or mimeoed at one impression. The printed pages carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in Stewardship education which may lead up to pulpit presentation.

A complete set of samples and full particulars will be sent to any address free of charge, postage paid.

ARKANSAS METHODIST ORPHANAGE

During July, we have received the following cash contributions for the Home: Mrs. M. A. Turner, Casa, Ark., R-1 \$2.00 Mr. and Mrs. O. C. Robinson, Des Arc, Rt. 1..... 1.00 A Soldier Friend..... 10.00 Susanna Wesley Bible Class, First Church, Texarkana..... 5.00 Miss Ella Anderson, Ozark..... 5.00 Mr. James Cottey, 919 Lewis Street, Little Rock..... 6.50 Belated Christmas Offering from Palestine Church, Haynes Charge, Helena District..... 3.00 —James Thomas, Supt.

When you write please mention the Arkansas Methodist; also give your denomination.—Layman Tithing Foundation, 740 Rush Street, Chicago.

Time heals many things, but worrying about them does not.—Luther.

6 REASONS WHY YOU SHOULD ELECT ★ ★ GUY E. WILLIAMS

1 Guy E. Williams is well known as a church worker and civic leader, having served as a Sunday School Superintendent and is now President of the Men of the Churches of Greater Little Rock.

2 Born on a farm; attended the University of Arkansas; experienced in business, school teaching and law; Guy E. Williams understands our problems.

3 Served as court reporter, practicing lawyer, Prosecuting Attorney, Assistant Attorney General, and State Fire Marshal.

4 Guy E. Williams is thoroughly familiar with the duties of Attorney General, having served two years as Assistant Attorney General of Arkansas.

5 Guy E. Williams served for four and one-half years as State Fire Marshal of Arkansas. Lawyers and businessmen have commended him for his efficiency and courage.

6 We Need an Active, Courageous, Capable Attorney General: After considering his record, we believe that you will agree that Guy E. Williams is best qualified for this office and deserves this promotion. When you vote for Guy E. Williams for Attorney General of Arkansas, you can be sure you are voting for a capable, faithful man who will handle our State's legal problems courageously and justly.



Elect ★

GUY E.

WILLIAMS

ATTORNEY GENERAL of ARKANSAS

—Political Advertisement.

RAY C. REID

By Emily J. Reid

The funeral of my brother, Ray, a well-known newspaper man who died in Conway on July 28, was conducted on July 30 by Dr. Connor Morehead, pastor of First Methodist Church in Little Rock, assisted by Rev. Cecil R. Culver, pastor of the Methodist Church in Conway.

Because of the close personal ties between my brother and Dr. Morehead, the service was an unusual funeral occasion and one of great comfort to the family. Dr. Morehead stated in the beginning that he came as a friend, that the ties

between him and Ray were lifelong. Both were sons of Methodist preachers in the old White River Conference. Ray's father, Rev. Dudley W. Reid, died during his pastorate in Clarendon. The Rev. R. C. Morehead, Connor's father, succeeded him in Clarendon, and Connor was born in the parsonage there—which Ray's father had built.

But the relationship did not end there. When Mrs. Reid, left with a large family of young children, finished the education of her two daughters in Galloway College, she moved to Conway to give her sons the advantage of Hendrix College. Here the two families—the Reids and the Moreheads—were neighbors and the sons again closely associated.

Dr. Morehead spoke of Ray's having come up "the hard way," of his devotion to his mother and sisters which remained one of the supreme loyalties of his life. He found his friends among all classes, said the speaker, "among the socially

prominent and the newsboys on the streets. To him might be applied the lines:

*"Let me live in a house by the side of the road
And be a friend of man."*

The speaker paid high tribute to Ray's work as a writer. "His faithful and intelligent reporting of the annual conferences, Pastors' Schools, Young People's Assemblies and Hendrix College were deeply appreciated by me," he said.

Ray was the fifth of six sons; he was educated in the public schools of Searcy, in Hendrix Academy and Hendrix College. He began his newspaper writing while he was in college and developed a skill which led him to choose it as his work. He served a large number of newspapers, including the Arkansas Democrat, the Commercial Appeal, and other papers distributed over several states. He also wrote for trade and financial journals in the East and Middlewest and attained some distinction as a writer of fea-

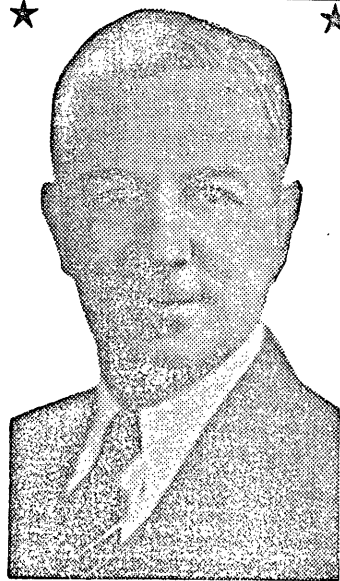
ture stories and biographies of prominent newspaper publishers, known personally to him.

Ray was a member of the Methodist Church from his youth; he was a Mason, a Rotarian, and belonged to social and civic clubs in Conway.

His wife, whom he married in 1928, was Miss Dula Holmes, now Faulkner County Librarian. They had one daughter who died in infancy. He is survived by his widow, three sisters—Emily J., Bertha, and Sarah, and by two brothers—Henry G., in Clarendon and John D. of Muskogee, Okla.

Ray went out suddenly and unexpectedly, though he had not been well for some time. He had done his day's work and was preparing for dinner when the fatal attack came.

His family and friends are comforted by the thought that Ray has just passed over the hill-top and into the Larger Room of Life, prepared by Christ Himself for those who put their trust in Him.



JUST A REMINDER!

THAT ED F. McFADDIN OF HOPE IS IN THE RUN-OFF ELECTION ON AUGUST 11th, AND THAT YOUR VOTE AND SUPPORT WILL BE APPRECIATED.

He was born in Arkansas, is 48 years old, a World War veteran, and has been a regular practicing attorney in Arkansas continuously for over 23 years—old enough to be experienced and young enough to be active. HE HAS NO RELATIVE WHO IS A LAWYER. NO MEMBER OF HIS FAMILY HAS EVER SOUGHT A STATE OFFICE.

ED. F. McFADDIN is running for the place of Judge T. M. Mehaffy, whose term expires and who will retire on State pay of \$3,750.00 per year.

ED. F. McFADDIN'S only opponent in the August 11th election is Mr. Charles W. Mehaffy, the son of Judge T. M. Mehaffy.

★ ★ ★ ★
INSTEAD OF PASSING THE OFFICE FROM FATHER TO SON, LIKE AN INHERITANCE, LET'S BE DEMOCRATIC AND PASS IT TO ANOTHER QUALIFIED PERSON.

McFADDIN

FOR
ASSOCIATE JUSTICE •
— OF THE —
Arkansas SUPREME COURT

—Political Advertisement.

Hot Springs, Ark., July 29, 1942

To Whom Concerned:

The Arkansas Better-Government League, at a special session in Hot Springs July 29, authorized a statement declaring its firm and unalterable conviction that no candidate for the United States Senate who seeks, or is actively sponsored by the Hot Springs political ring headed by Mayor Leo McLaughlin could be safely supported by free, moral, right-thinking citizens of our state. Knowing intimately the corrupt, un-American practices of that organization, we deem it our duty to say it is our conviction that support by this ring renders its candidates wholly inimical to the best interest of our country.

(Signed)

Rev. Claude L. Jones
President Arkansas Better-Government League

AS AGAINST THE CHOICE OF THE POLITICAL TRICKSTERS
OF HOT SPRINGS, WE ASK OTHER DECENT, LAW-ABIDING
CITIZENS TO

SUPPORT AND VOTE FOR

John L. McClellan

The "Plain Citizen's" Candidate for U. S. SENATOR

This ad published and paid for by friends
of JOHN L. McCLELLAN

Political Advertisement.



The Church and the Countryside

By
Glenn F. Sanford

FINANCING THE SMALL CHURCH

It is easier this year for the small rural church to meet its financial pledge than in several years past. As a result there may be a temptation to think that the financial problems have been largely solved. Such a feeling is a serious mistake.

A sound financial system is necessary to fortify the church against conditions less favorable. When economic conditions are generally better the church has its greatest opportunity to establish a sound financial program that will function under every condition. It is almost impossible to do so when "times are hard."

A few years ago a "Financial Plan For the Small Church" was worked out by the pastors in the Pastors' School in cooperation with the General Board of Education and the Conference Town and Country Commission. Their findings have been published in outline form and are available from my office at Conway. Dr. J. Q. Schisler expanded these findings and published a leaflet, "Financing the Church," which may be had from 810 Broadway, Nashville, Tennessee. Price 10c each or \$1.00 per dozen.

Each pastor should begin soon to plan a sound financial program for his charge next year. The Town and Country Commission is ready and prepared to cooperate with you in promoting this program.

PRECEPTS FOR PREACHERS

By W. R. Maltby

1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.
2. Remember Penial and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.
3. Be loyal to your texts. Be aware of context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.
4. There is always water if you bore deep enough.
5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country and seeing, love.
6. Illustrate; but don't illustrate the obvious. One good illustration is worth ten bad.
7. The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less to chew on the rope.
8. In preaching—no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Savior.
9. Irrelevance is sometimes an infirmity; usually it is a sin.
10. Emotion arises out of the truth. Emotionalism is poured on to it.
11. Listen before you speak. See before you say.
12. Aim at being independent of

the Concordance, but do not disdain it until you are.

13. Love simple speech as much as you hate shallow thinking.

14. Polysyllables are not the sign of profundity. Often they are the cloak of poverty, bought at a jumble sale.

15. Never talk down to your audience; they are not there.

16. Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.

17. By your consonants people will know what you say; by your vowels where you come from.

18. Be audible, but don't shout. Clearness carries farther than clamor.

19. Be sparing of gestures, but do not be a post or a robot. If your hands can talk, let them; if not, give them a rest.

20. Be not like the brook, pause sometimes.

21. One cannot always finish, but one can always stop. If the flow ceases, do not dribble.

22. A preacher's damnation. "He spoke of great things and made them small; of holy things and made them common; of God and made him of no account."—The British London Weekly.

JUDSON'S SUCCESSORS IN BURMA

By Leslie Bates Moss

What are the modern followers of Adoniram Judson—pioneer missionary from America to Burma—doing today in Burma while the terror of war is going on?

Some of them have risked their lives in the same heroic way to bring help and strength to beleaguered souls. News dispatches from the fighting in Burma have carried the names of some of these modern successors of Judson who go right on trying to show something of the strength of God's love for His children.

Gordon Seagrave and Anna Grey were two of those names. Both are American missionary doctors who have poured out their skill and devotion to the Burmese people. Dr. Grey was in charge of the hospital in Moulmein. Japanese invasion of Burma has made it impossible for these two doctors to carry on work in their regular hospitals. So they have organized a mobile hospital unit which can go right up to the points where they are needed. That mobile hospital is made up of six trucks and two ambulances. It has been operating on the Burma Road close behind the fighting lines. The four surgeons and thirty-five nurses work night and day on the British and Chinese casualties from the battle front.

Brayton Case is another man that has been in the news. His motto has been these six words, "Better business, better farming, better living." His whole teaching has been that Christianity is a sort of grass roots affair. It begins right down where people live. So he has labored long and lovingly to make life better for his Burmese friends. He has taught them how to raise better chickens, better cows, better pigs. He has shown them how to link this to better schools and better homes. He has been helping those Burmese friends of his to supply food for the fighting troops that were defending their homeland. You see, no matter how distressing the odds against these missionaries, they carry on amid the ruins of a regular work, by taking up the most helpful new activity that presents itself.

QUALIFIED by EXPERIENCE

Thank you, Voters of
Arkansas. A lead of
more than 10,000 votes
in the first Primary in-
dicates a smashing vic-
tory August 11.

Your Vote And Support
Will Be Appreciated

Charles MEHAFFY for Supreme Court

—Political Advertisement.

A man may go over all the world; he may run through every stage of belief and unbelief; he may become absolutely apostate; he may rub out his conscience; he may destroy his fineness in every respect; but there will be one picture he cannot efface; living or dying there will rise

before him, like a morning star, the beauty of that remembered goodness which he called "mother."—H. W. Beecher.

For success try aspiration, inspiration and perspiration.—Virginia Methodist Advocate.

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

MESSAGE FROM SECRETARY OF MISSIONARY EDUCATION, MRS. HELEN BOURNE

Under date of July 3, 1942, Mrs. Helen B. Bourne, secretary of missionary education, Woman's Division of Board of Missions and Church Extension, has issued the following letter, relative to the financial condition in our woman's work.

My Dear Friends: Immediately following the meeting of the executive committee of the Woman's Division in June, you received a letter signed by Mrs. Bragg and Mrs. DeVinney, but the whole woman's division is back of their appeal, and every one of us is concerned about the deficit on the 1941 appropriation. It is difficult to understand how such a thing could be, but there is a committee of women seeking to discover the sources of the shortage and the reasons for the decreased giving from women who have been so faithful, generous and devoted in the past. Now, when the need for the world mission of the Christian religion is so urgent, we, who know and love, must stand with Christ in every sin-stricken place, by the side of every weary, sorrowing soul. Their pain must become, in part, our pain, so that we may resolve to share with them through sacrificial gifts, love and prayer his saving grace, which renews strength and hope, and gives comfort and joy.

I want to help you and others to understand that our great concern is nothing ordinary, for this situation of need is extreme. There must be hundreds of thousands of women who would gladly make a great sacrifice if they knew the present urgency. So in the news letter which follows you will find some of the startling facts, as well as some of the heartening facts concerning the progress of the Christian message, by means of your consecrated gifts to the Woman's Society.

HOW TRUE

I would rather be able to appreciate the things I cannot have than to have the things which I cannot appreciate.—Elbert Hubbard.

* * *

Liquor has defeated more men, more armies, more nations than any other cause. The lessons of history should serve as warning against this the greatest of all enemies.—Selected.

* * *

When a man disciplines himself to do hard things, he gains a mastery over himself and the world. Success depends on being able to do things one doesn't like far more than on being lucky in finding things one does like. The man who can do only what he likes has narrowed his path.—Selected.

Seek to cherish in your children the habit of being interested in the work of God and in the relief of need and distress; set them to relieve this need at suitable times and in suitable circumstances. You will reap fruit from so doing.—George Muller.

He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.—Matt. 10:39.



A NEED AND A PLAN

By MRS. R. E. CONNELL, President
North Arkansas Conference

Women of the WSCS, we come to you with a simple statement of a need, and offer a plan whereby you can do something about this need.

It has recently been brought to our attention that unless an extra offering is laid upon the altar of woman's work within the next two months, there will have to be a serious retrenchment in the work carried on by the Women's Division.

At a recent meeting of the officers of the South Central Jurisdiction, the following idea was submitted and adopted as a way by which every member of the WSCS may have a happy sharing in this emergency gift.

Our Society of Christian Service will be two years old in September. The plan is to use the occasion of this anniversary as a time for a birthday party, when each member will bring a gift of money for the honoree. These offerings should be not less than twenty-five cents per member, and as much more as possible. Each society will plan its party to suit local conditions, using the last week in September for the celebration. Begin your publicity now, that every member may be informed. A letter explaining the plan more in detail will be sent to each society president.

Let us have 100% observance of this happy occasion, and pour our offering into the treasury, that we may increase, rather than decrease the work committed to the women of the Methodist Church.

RETURNED MISSIONARIES AVAILABLE

Miss Dini Rizzi, teacher in Methodist Instituto, Ribeirao Preto, Brazil, will be a guest of Miss Mary McSwain, Mineral Springs, Arkansas, during the month of August, and first half of September. Societies or Districts desiring to use her as a speaker may do so by paying her travel. Also Miss McSwain is available in the same way. They have a real contribution to make in behalf of the course on Latin America to be studied in the fall.—Mrs. E. D. Galloway, Conference Secretary, Missionary Education.

LITTLE ROCK CONFERENCE OFFICERS AT MT. SEQUOYAH

The Little Rock Conference was represented at the School of Missions at Mt. Sequoyah by the following officers and district leaders: Mrs. A. R. McKinney, president, Texarkana; Mrs. V. O. Buck, Warren; Miss Lila Ashby, Little Rock; Mrs. Erik Jensen, Stuttgart; Mrs. E. D. Galloway, Warren; Mrs. R. F. Sorrells, Arkadelphia District; Mrs. J. P. Carpenter, Camden District; Mrs. T. R. McGuire, Little Rock District; Mrs. O. W. Petway, Monticello District; Mrs. T. S. Lovett, Pine Bluff District; Mrs. Chas. Scott, Prescott District, and Mrs. T. H. Owens, Texarkana District.

Plans were made for the following phases of our work, and will be available soon:

Education Seminars, formerly known as Study Leaders' Training Days, to be held in each district in September.

Anniversary observances planned to raise the deficit in missionary giving, to be held in September.

Mrs. V. O. Buck, Secretary Literature and Publicity announces that the joint subscription of Methodist Woman and World Outlook for \$1.25 will not be available after September.—Mrs. E. D. Galloway, Reporter.

Nor cord nor cable can so forcibly draw, or hold so fast, as love can do with a twined thread.—Burton.

MONETTE WESLEYAN GUILD

Mrs. George L. McGhehey was hostess to the Monette Wesleyan Guild on Monday evening, July 20. Beautiful bouquets of hydrangeas, gladiolus and sweet peas were used for decoration.

Mrs. Lorel Hubbard, study leader, was in charge of the evening's program from our new study, "Growing Together In the Home."

Mrs. Swift Hatcher had a reading from the booklet "Creating Friendly Attitude In the Home" and asked the questions and conducted a general discussion.

Mrs. Hubbard gave highlights of the second chapter of our study, "Deepening of Married Love," and conducted the discussion that followed. This book is very interesting and is being thoroughly enjoyed by all.

The president conducted a business session; eight members answered roll call. Minutes of our last meeting were read and approved. We plan to finish collection of our \$25.00 pledge on parsonage fund this week. Mrs. McGhehey outlined project for Christian Social Relation for our circle. Next meeting in the home of Mrs. Beatrice Smith on August 3, with Mrs. Tucker Blankenship as leader of World Outlook program. Mrs. McGhehey served delicious refreshments. Guild was adjourned with regular benediction.—Mrs. C. Nelson, Reporter.

FACTS FROM MISSIONARY NEWS LETTER

When we hear it said: "The missionaries are out out of Korea and Japan, we cannot send money to those countries now," as women in the local societies have heard many times in the past eighteen months, our reaction should not be the reduction of our giving, but the facing of facts which may startle you as they did the finance committee of the Woman's Division.

Do you know that \$213,690 non-payable funds appropriated for Korea, Japan, the Philippines, Burma, Malaysia, Poland, Bulgaria, if available, would not be sufficient to meet appropriations made to fields in which there is no interruption of work, as in Latin America, Northern Africa, Central Africa, China, India? Do you know that amount is part of deficit of \$384,474 which the Woman's Division faces because of decreased giving?

Do you know that some of those emergency needs are caused by the reduction of the buying power of the dollar in West China (only about one-fourth what it was two years ago); that the health of our missionaries is threatened; that some have lost everything they possessed; that the cost and difficulties of travel are almost unbelievable; that the immediate necessity of locating and repairing homes for missionaries and native workers is a severe strain on these heroic workers.

Do you know that Christian churches and schools are still carrying on in Japan, Korea, the Philippines, Malaya and Burma? Do you know that Helen Kim has sold her home and is borrowing money to keep Ewha College running?

Do you know that we must be ready to re-enter Japan, Korea, occupied China, the Philippines, Malaysia, our European fields, the minute the war is over. No one knows what kind of work we shall be able to do in that good day, but no Christian can doubt but that it will be a larger, more effective work than we have ever done. It will take money and much money for rehabilitation, for enlarged budgets, for the support of schools, and repaying the churches the amounts they have advanced or borrowed. If we wait until the war closes to raise the money, we shall lose months, maybe years. We should not have to surrender a single dollar of the appropriations written in these books for those suffering countries.

Finally, do you know what God wants us, as Christians, to do about this critical situation?

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for fortitude from everything, making the most even of scanty blessings.—J. R. MacDuff.

Men are never so likely to settle a question rightly as when they discuss it freely.—Macauley.

CHRISTIAN EDUCATION

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

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

LITTLE ROCK CONFERENCE NOTES

By CLEM BAKER

Arkansas Leads In Attendance At Leadership School

For the first time in a number of years the two Conferences in Arkansas had the largest attendance at the Board of Education Leadership School at Mt. Sequoyah, closing last Friday. Arkansas should always lead in this school but we have usually been humiliated by the fact that the Texas and Oklahoma Conferences have had larger delegations.

* * *

Thirty-Four In School From Little Rock Conference

The Little Rock Conference was exceedingly proud of its delegation which numbered thirty-four. Twenty-seven of these were enrolled for credit courses and the others, who were children were too young to attend the classes, participated in the classes for children and other activities. The following is the roll from the Conference: J. E. Cooper, W. R. Burks, Roy E. Fawcett, Mrs. O. C. Birdwell, Fred R. Harrison, Mrs. Fred R. Harrison, George G. Meyer, Mrs. C. B. Nelson, Eloise Nelson, Dicky Nelson, Mrs. E. L. McKay, Olive Smith, Fay McRae, Clem Baker, Mrs. Clem Baker, Mrs. Noel Martin, Mrs. Edward Harris, W. Neill Hart, Jerry Jean Hart, Hal-lie Jo Hart, Neill Hart, Jr., Mrs. W. Neill Hart, Mrs. Robert Core, Jerry Patterson, Roland Darrow, Mrs. Roland Darrow, the three Darrow children, Mrs. C. B. Wyatt, Mrs. Mae Garland, Otto Teague, Miss Kate Cargile, C. R. Hozendorf.

Arkansas Furnished Seven Leaders

We were proud of the fact that seven of the instructors for the

THE SUPERINTENDENT'S CORNER

"MAKING USE OF YOUR DISTRICT DIRECTORS"

By CLEM BAKER

Each district in the two conferences in Arkansas has three age Group directors to help our Superintendents in their work in the Local Church. One is for Children's workers, one for Youth Workers—the other for adult workers. We wonder if our Superintendents are making use of them. Most of these District Directors attended the Leadership School at Sequoyah last week and have come home full of new inspiration and helpful suggestions. They are anxious to help every school in their district. It would be a beautiful thing to do for each Superintendent to write these Directors, ask them for literature and suggestions—or better still invite them to visit your school and meet with your workers. Let's make use of these fine people who serve us without any pay except the love of the people they serve.

school were chosen from Arkansas. They were: Miss Lula Doyle Baird, who taught the course on "Teaching Children"; Miss Fay McRae, who taught the course for Beginners; Miss Olive Smith who taught the course for Juniors; Rev. Robert L. Bearden, Jr., the course on "Personal Religious Living" for young people; Rev. W. Neill Hart, the course on "The Home and Church Working Together"; Rev. Ira A. Brumley, the course for Conference and District Youth Workers; Rev. Clem Baker the course on "The Work of An Executive Secretary." Clem Baker was also chairman of the Board of Managers for the school.

New Officers For the Arkquoyah Club

Several of the states in the South Central Jurisdiction have organized clubs for the promotion of Mt.

Sequoyah. The Arkansas Club is named the Arkquoyah Club. In other years this club has built and paid for the Library building at Sequoyah which is known as the Arkansas building. Two splendid meetings of this club were held during the school and this club joined other state clubs in making a liberal contribution for the completion of the basement for Parker Hall. The new officers for the Arkquoyah Club are: President, Rev. C. Ray Hozendorf, of Mena; Vice-President, Rev. Martin Bierbaum, Greenwood; Secretary, Mrs. Robert Core, Almyra; Treasurer, Mrs. Nels Barnett, Jr., Batesville.

Some Side-Lights on the School

The attendance this year was one third larger than last year, with each Conference in the South Central Jurisdiction represented. The new plan put into operation this

year whereby this school is under the direction of the Board of Education of the South Central Jurisdiction with the Executive Secretaries of this Jurisdiction serving as the Board of Managers was so successful that it was voted unanimously to continue this plan indefinitely. The officers of the Board of Managers elected for the new year are: Rev. Clem Baker, President; Rev. Geo. Bowles of the St. Louis Conference, Vice-President; Rev. Ira Kiker of the North Texas Conference, Secretary-Treasurer. The Executive Committee is composed of these officers with the following elected to represent their Episcopal Area: Rev. Ira Brumley of the Oklahoma City Area; Rev. James Chubb of the Omaha Area; Rev. Horace King of the Houston Area. The General Board furnished eleven staff members for the school, all of whom made distinct contributions.

Dr. J. Fisher Simpson, Director of Leadership Education Department of the General Board served as Dean of the School and did such a fine job that he was unanimously elected to serve as Dean for next year.

We were all disappointed that Dr. J. Q. Schisler was prevented from attending the school by the serious illness of Mrs. Schisler. Dr. Schisler, as well as four other members of the General Board Staff comes from this Jurisdiction. Bishop W. C. Martin was with us for three days as our platform speaker and added much to the inspiration of the school. Dr. J. T. Carlyon who spoke at the Bible Hour each morning and taught a course on "God In Modern Life" was never better. Dr. Carlyon is one of Arkansas' favorite professors from S. M. U.

REPORT OF EVANGELISTIC CAMPAIGN IN HELENA DISTRICT

Thirty-four of the churches of the district participated. All had help either for the pulpit or for choir and personal work. Altogether we had forty helpers, either preachers or singers. We had two district-wide meetings, one of them was held on Sunday afternoon, July 19, in which many laymen participated. Some three hundred people from over the district attended. Bishop Selecman and Dr. Harry Denman led the service. Many street meetings were held in different localities, Dr. Denman speaking from the Paul V. Galloway Gospel Trailer. At most places large crowds attended these services. In most instances the district program of organization was followed, and these committees still stand to carry the work of evangelism on in every church. The follow-up work is the thing that will make the campaign outstanding. We received 139 additions on profession of faith and 117 by certificate, which raises our number of additions above last year's report.

We are grateful to the pastors who came to help us in this campaign. It was uncomfortably warm weather most of the time, but splendid work was done by every man who helped us. The number

reached is not large, of course. But we have to remember that this is not the section of country in which white people predominate in numbers. We are happy over the outcome and the prospective future.—J. L. Dedman, District Supt.



The above girls are young musicians who are taking an active part in the work of the church in the Fort Smith District. They are the regular pianists in their churches. Lola Katherine Watson, who is first in the picture, is pianist at the Grand Prairie Church on the Charleston Charge and the other two in order, Katala Ann and Royselle Green, are pianists at Grenade Chapel on the Altus Charge. Rev. W. V. Womack, district superintendent, is proud of these girls and the work they are doing.

The church can never make peace with the liquor forces. The work of each is clearly opposed to the work of the other. The church is in the business of saving life; the liquor business destroys.—Religious Telescope.

OPEN HOUSE AT NEW PARSONAGE

It was open house at the home of Rev. and Mrs. J. William Watson, of Truman, Friday night, July 10, as the couple, assisted by Mrs. W. A. Dudley, Mrs. L. C. Browne, Mrs. Pauline Cash, Mrs. H. B. Couchman and Mrs. Lloyd Lackey showed guests through the newly remodeled parsonage.

Vases of pink rose buds, sweet-peas, gladiolas, daisies and zinnias furnished splashes of color throughout the rooms.

From 7:30 to 9:30 p. m. groups were dropping in to view the changes in the home. All walls were repapered, the woodwork being done in ivory, new floors were laid and electrical fixtures were added. In addition to this the parsonage will be repainted on the outside within the next few days. Total expenditures will amount to approximately \$375.00. In the evening approximately sixty guests had registered in the guest book, which was presided over by Mrs. G. O. Campbell.

Mrs. Earl Couchman assisted at the punch bowl where cookies and punch were served to the guests.—Frances Walker.

A man should live as if he were immortal.—R. W. Montague.



THE LAYMAN'S PAGE

A. J. SHIREY, Editor



FIRST-HAND RELIGION

Second-hand tires would be welcomed to most motorists now. A second-hand automobile is all right if one cannot afford a new one. Second-hand clothes are preferable to no clothes at all, especially if the weather is cold. But most of us like new things. We are not content to have the "cast-offs" of other people.

Is it not strange that we are so particular about getting the gadgets of life first-hand, but so careless about taking our religion second-hand? You say, "What do you mean by 'second-handed' religion?" "I never heard of such a thing" Maybe not. But there is such a thing.

Here is what "second-hand" religion is: It is the religion that is based on hear-say. It is the attempt to make mother's or father's or someone else's experience of salvation do for you.

The Samaritan woman who met Christ at Jacob's well got a good case of religion. She rushed back to the village of Sychar to share her experience with others. She succeeded in interesting the people of her village to the extent that they went to see this Christ of whom she spoke. They succeeded in getting Christ to spend two days in their village. The result of that visit was that when Christ moved on they could say to the woman: "Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Savior of the world." These people had come into posses-

sion of a first-handed acquaintance with Christ. Their faith was not based on hear-say. It was based upon experience that was personal and real to each of them. That is the religion that counts.

BEAUTY AS AN AID TO WORSHIP

We have every reason to believe that the God we worship is a lover of the beautiful. Despite the curse for sin that the Genesis account records, the earth is filled with an amazing array of natural beauty. Most of the ugliness of our world is directly traceable to man. The gulley-scarred hills of abandoned farms all over our state is a fine example of man's touching the earth to mar it and make it ugly. Block after block of mill houses in their drab sameness is another case of man-made ugliness.

Churches with no attempt to make them attractive either on the outside or on the inside must almost be repulsive to God. If God does indeed love the beautiful, we sometimes put a great obstacle in the way of meeting with Him by the hideous ugliness of some of the places we have set aside as places of worship.

This is no plea for ornateness or elaboration of decoration, but it is true that the average Protestant sanctuary is nothing to behold from the standpoint of simple aesthetics. In all too many cases there are arrangements and conditions that are a positive offense to good taste and a sense of beauty. And let's not forget that God would not be pleased with the appearance of "dog-eared" song books, dirty floors and dusty pews. It is hard to believe that such things ever made anyone feel more like entering the sanctuary of the Lord in quest of His presence.

THE CHURCH AND POLITICS

In the last few weeks the political pot in Arkansas has been boiling furiously. Almost all of the candidates for the major offices have written letters to the writer appealing for his vote on the ground of their Christian character and church affiliation. The trouble with this kind of an appeal is, that in most cases, if not all, the appeal was offset by instances in the writer's knowledge when they had not conducted themselves in their official lives by well recognized standards of conduct that could be stamped as "Christian."

These appeals are grounds for some constructive thought and action. Year after year those of us who earnestly try to be good citizens and exercise the use of the ballot wisely and well are faced with the perplexity of trying to choose the man best fitted for the office. How blindly we go about the matter! We are confronted with a list of conflicting claims, denunciations, and self-praising assertions. What to do about it? What can be done about it? Well, here is a suggestion.

Let's put the church in politics. They say "politics is rotten." Even so, there must be some method of cleaning up the rottenness. Let the churches of Arkansas establish a cooperative interdenominational

body, similar to the Anti-Saloon League, which shall have as its ONE purpose the drafting of the political policies which it feels are desirable for the general welfare of our state and then let it offer this platform to those who wish to run for office, assuring them that any man to have the support of the church people of Arkansas must advocate and carry into effect, if elected, the principles embraced in the platform it offers. It might be necessary for such a body to go one step further and "draft" the men for office under the principles advocated.

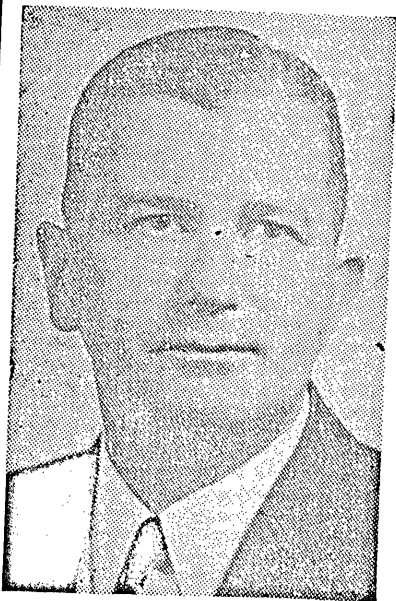
Such an organization as proposed could clean up politics with one election. It could enforce the following out of its platform through the use of the power of recall. Office holders could not afford to fail or violate the trust imposed in him by such an organization. It would be political suicide. The way to clean up politics, county, state and nation, is not for the church to sit back and do nothing, or merely try to guess who is lying and who is telling the truth. The remedy is for

the church to really get in, and when I say "get in," I mean get IN, and dominate the situation.—A. J. S.

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To the Readers of the Arkansas Methodist:



I Will Greatly and Sincerely Appreciate Your Vote and Support.

CARROLL W. STEGALL

for
County Treasurer

Political Adv.

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If T. V. A. and other Government-owned power projects were **REQUIRED** to pay the same taxes our company is required to pay, their rates of necessity would be the same as ours . . . notwithstanding political hooey to the contrary!

Should this or any other private enterprise be acquired by the Government, it is inevitable that the same taxes assessed against it would have to be assessed and collected against other private property, including yours.

When you buy food, clothing, drugs or **ANY** commodity, taxes are included in the purchase price. If you **DID NOT** have to pay taxes you could buy all of them much cheaper.

Ordinary common sense tells you that taxes lifted in one place **MUST** be imposed elsewhere. You cannot escape taxes . . . our Government must impose them to function. And we all know that "in this world nothing is certain but **DEATH** and **TAXES!**"

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

Arkansas Power & Light Co.
HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. W. P. WHALEY



Abraham's Intercessory Prayer

LESSON FOR AUGUST 9

GOLDEN TEXT: "The supplication of a righteous man availeth much." James 5:16.

LESSON TEXT: Genesis 18:23-33.

Better read all of the 18th and 19th chapters of Genesis to get the whole story. In the opening of the 18th chapter the aged Abraham is sitting in his tent door in the heat of the day. He sees three men coming toward his tent, and goes out to welcome them. He brings the visitors in, and goes back to tell Sarah to fix lunch for company. Abraham himself goes out and orders a tender calf butchered. Soon the noon meal of tender meat, milk, butter, fruit and vegetables is on the table "under the trees, and they did eat." Sarah does not eat with the men, but remains back in the kitchen. The visitors ask about her, and engage Abraham in a conversation about the old promise of a child born by Sarah, and assured him that "Sarah shall have a child." Sarah overheard the conversation, and laughed at the ridiculous idea of two such old folks having a baby. The visitors told them nothing is too hard for the Lord, and declared again that they should have a son.

When the three visitors rose from the table and walked off toward Sodom, Abraham walked with them a little way. Down the road they told Abraham that the city of Sodom was going to be destroyed, because of its wickedness. Then two of the men left and went on toward Sodom. The third man remained with Abraham, and Abraham regarded him as the Lord. "Abraham stood yet with the Lord."

I. Abraham's Intercessory Prayer.

Abraham said, "Wilt thou also destroy the righteous with the wicked? That be far from thee. Shall not the Judge of all the earth do right?" The Lord said he would not destroy the city if fifty good people could be found in it. Then Abraham said, "Wilt thou destroy all the city for lack of five?" The Lord replied, "If I find there forty and five, I will not destroy it." Then Abraham came down to forty; and the Lord said, "I will not do it for forty's sake." Abraham pressed the matter further; and said, "Peradventure there shall thirty be found there." The Lord promised, "I will not do it if I find thirty there." Abraham dared go a little further, and said, "Peradventure there shall be twenty found there." The Lord consented, and said, "I will not destroy it for twenty's sake." Abraham was getting frightened at his own presumption by this time, but apologetically pressed his suit a little further. "Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there." And the Lord promised, "I will not destroy it for ten's sake." Then Abraham let the Lord go, and he himself went back to his tent and to his own affairs. We do not know what could have been done if Abraham and the Lord had stayed together a little longer. But Sodom was destroyed.

II. Sodom.

Little is known of Sodom. It was a very ancient city down by the Dead Sea, or "Sea of Lot," as the Arabs call it. It was a very wicked place. The righteous are the salt of the earth, but there was not enough righteousness in the city to save it. George Washington said that religion and morality are the indispensable supports of government. The supports of Sodom were rotten. Sodom was the chosen home of Lot, when he separated from Abraham. We perhaps would never have heard of Sodom but for the fact that Lot, Abraham's nephew, lived there. The Mohammedan Koran has a good deal to say about Lot. In the Koran he is regarded as a "teacher of righteousness"; but his righteousness must have been of a very low standard, since he was guilty of drunkenness and incest. Sodom was so thoroughly destroyed that its exact location has never been determined. It was somewhere near the Dead Sea.

III. If Abraham Had Prayed On.

We often hear Abraham criticized for weakening in his prayer for Sodom. Why did he stop with the promise that the city would be spared if ten good people could be found in it? Did he think Sodom surely had ten righteous people in it, and was therefore safe? Why didn't he ask that the city be spared if Lot and his family were found righteous? Did what he know of Lot's moral standards make him afraid to base his plea upon that family? Did the Lord's ready acquiescence down to the number ten cause Abraham to feel that the Lord would acquiesce if he based his plea upon one righteous person?

Why should God be asked to spare such a thoroughly rotten city as Sodom, with no better people in it than Lot's family? Was it prayer, or preaching, that Sodom needed? Nineveh repented under the preaching of Jonah and was spared.

Is it better to pray for a community to be spared in its sin or to be saved from its sin?

IV. How Was Abraham Warned of the Impending Doom of Sodom?

We are not to understand that God was a man with two other men visiting, eating, and talking with Abraham at noon one day. If God should appear in bodily form, it would be in the form of a man. But God is a Spirit, "without body or parts." Abraham lived back in the times of anthropomorphism; that is, the doctrine that God is like a man. There are many instances in the Old Testament of God in the form of a man coming to men and talking with them. Some of these instances are definitely called dreams, and all of them can easily be resolved into dreams and visions. This visit of the three men to Abraham was a dream. "Old men dream dreams." Dreams

ARKANSAS METHODIST

Financial Statement for June

Balance June 1.....		\$3,432.47
CASH RECEIPTS:		
Advertising.....	\$447.69	
Subscriptions.....	221.80	
Conference Claims:		
Little Rock Conference.....	308.68	
North Arkansas Conference.....	600.00	
Rents.....	134.00	
Rents.....	6.20	
TOTAL RECEIPTS.....		\$1,718.37
CASH EXPENDITURES:		\$5,150.84
Salaries.....	\$350.00	
Advertising Expense.....	101.66	
Office Expense.....	59.58	
Postage.....	100.00	
Printing.....	1,000.35	
Utilities.....	56.07	
Building Repairs.....	4.91	
Building Improvements.....	8.86	
House Rent.....	40.00	
TOTAL DISBURSEMENTS.....		\$1,721.43
Balance on June 30:		
Balance in Bank.....	3,424.61	
Cash on Hand.....	4.80	
		\$5,150.84
Bills payable none.		

E. T. WAYLAND, Business Manager.

UNITY IN BROTHERHOOD

(Continued from Page Seven)

an evening's acquaintance?" This was agreed upon. The labor leader, the liberal professor, the layman and the pastor by mutual acquaintance formed a happy group that met many times. No one was run out of town and each became a contributor to the life of the community.

It is true that when one sincerely accepts the implications of Christianity and Democracy and follows out these implications in practice, there is no disaster, there is no social cataclysm, there are no results that are disruptive of the peace and welfare of society.

Woodrow Wilson represented this nation during World War I, when there was unrest and when there was darkness and shadows and dangers of many kinds ahead. His memorable paper, "The Road Away From Revolution" closed with two paragraphs which are a summary for this hour:

"The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.

"Here is the final challenge to our churches, to our political organiza-

are one method of divine revelation and warning to men.

Abraham was sitting in his tent door in the heat of the day. He fell asleep. He had thought and hoped for years for a son; and now he dreams about it, and God comes into his dream. Then, too, he was oppressed by the wickedness of Sodom, and the precarious situation of his nephew Lot. He had long feared that some great catastrophe would overtake the city. Abraham dreamed about the wicked city, and God came into his dream to give the warning of its destruction. We sometimes dream, and no divine revelation comes into our dream; but we sometimes dream and God uses our dreaming as a divine opportunity to talk with us.

Abraham was dreaming, but God was talking to him.

tion, to every one who fears God or loves His country. Shall we not earnestly cooperate to bring in the new day?"

NOT SEEN, YET IT IS

No one has ever seen God, save the Son. No man on earth today has seen Jesus in the flesh as he was before he died and rose. No one has seen the Holy Spirit. What, then, is Christianity?

Christianity is what eye has not seen, nor ear heard, nor has it arisen as thought and imaginings in man's heart. Nevertheless it is and it has all happened. We are as certain of this as we are of our own life, because Christianity is our life. We live it, and living it we experience the reality of it. Christianity is the life of God in us, manifesting itself as certainly of the forgiveness of sins, the resurrection of the body and life everlasting—manifesting itself as righteousness and peace and joy in the Holy Spirit.—Selected.

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→ **GRAY'S OINTMENT**

WINFIELD MEMORIAL

NEW MEMBERS

Mr. John W. Wood, 3000 Gaines.
Mrs. John W. Wood, 3000 Gaines.
Mr. W. L. Linfield, Jr., 4915 West 30th.

SYMPATHY

The membership of Winfield unite in extending their understanding sympathy to Misses Mamie Nell and Mildred Wilson and Miss Hallie Shoppach in the loss of their mother and sister, Mrs. Elizabeth S. Wilson, who passed away last week.

YOUNG WOMEN OF WINFIELD

The Young Women of Winfield will have their regular monthly meeting Monday night, August 10. Members will be notified by telephone of the meeting place and the time.

AUGUST FINANCES

A friend of mine said, "I always catch up with my milk bill in August as my gas bill is at its lowest." Expenses of your church go on just the same each month. We have a fixed budget of \$3,000.00 per month; therefore we need money in August just the same as in any other month. If you are in arrears on your pledge now is a good time to catch up before the time for buying school books and the paying of higher gas bills.—Clyde C. Arnold, Chairman of the Board.

CONGRATULATIONS

To Mr. and Mrs. I. M. Williamson on a daughter, Karen Sue, born July 25, at St. Vincent's.

To Mr. and Mrs. J. Paul McWilliams on the birth of a son, Miles Patrick, at St. Vincent's, July 28.

To Mr. and Mrs. Harold W. Percival on the birth of a son, Stephen-son William, at St. Vincent's Aug. 2.

THE RADIO PRAYER

So many requests have come for a copy of the prayer written by the minister and used recently over the Mutual Broadcasting System that we are publishing the same:

These moments belong to Thee, O Lord, and we keep them in acknowledgment of Thy ownership.

Give us Thy presence, that we may have a sense of moral standards.

Give us Thy guidance, that we may have a sense of true directions.

Give us Thy power, that we may manifest the way of God in the life of man.

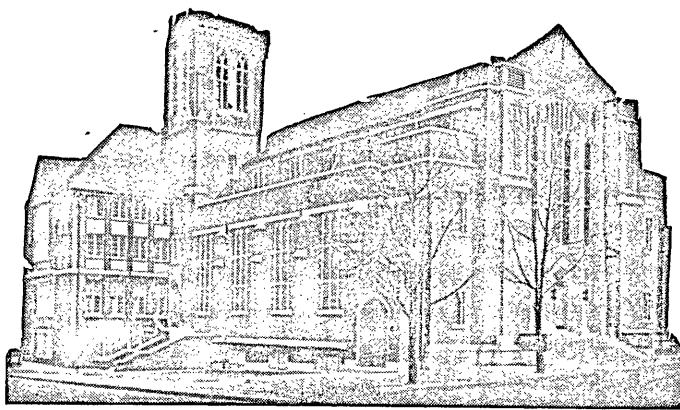
In the Spirit of Christ we pray. Amen.

MR. AND MRS. A. B. POE

Trinity Church, El Paso, has recently honored Mr. and Mrs. A. B. Poe in appreciation of property given the church in memory of Rev. and Mrs. H. H. Watson, parents of Mrs. Poe, which property facilitates an enlarged educational program for Trinity Church.

Mr. Poe is a brother of Mrs. Beeson, a brother-in-law of Judge Me-haffy, and related to a number of others in Winfield. The Rev. Mr. Watson was a former pastor of the church and presiding elder of the District.

We rejoice in these good people, the noble deed they have done, and the larger work made possible in the great Trinity Church, El Paso.



Sixteenth and Louisiana, Little Rock
"Family, friendly Fellowship"

WILLIAM B. SLACK, Minister
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. Thank you for your help in keeping attendance high. We are proud of the work of the entire Church School.

10:55 a. m.

DR. C. M. REVES, District Superintendent, will preach at the Sanctuary service.

The Minister will be in charge of the service.

6:30 p. m. Youth Fellowships

The Junior High will meet with Mr. Haun,

The Young People with Miss Smith,

The Seniors at the Parsonage, 2403 Louisiana, with Mr. Slack.

THE MINISTER'S MESSAGE

The first Neighborhood Friendship meeting will be held at the home of MR. AND MRS. ALLEN MULKEY, 203 Brown St., Monday evening, August 10th. Circle No. 8, Woman's Society, will be the sponsor.

This is an attempt to acquaint the membership of Winfield more fully with each other in an area in which you live. The Circle lines cross each other. We want all Winfield members living within several blocks of 203 Brown Street to be present next Monday evening, 7:30 to 9:00 p. m. We want these members to bring your friends who are prospects for Winfield membership. Let them see and know the splendid type of people who are members of Winfield.

Circle No. 8 has the majority of its members in and about the Stiff Station area of the city. The area served by Circle No. 8 is bounded by the following streets: North of Markham, east of Rosetta; north of Markham, east of Woodrow; south of Markham, Thayer to South Cedar, though this need not be the limits.

Let's have a good time together.

METHODIST CHURCH

Christian Education

By Miss Olive Smith

FELLOWSHIP MEETINGS

7:00 P. M.—August 9

YOUNG PEOPLE: Under the leadership of Kathleen Sterling, chairman of the worship committee, this group will meet for a vesper service in the chapel, to be followed by a period of recreation in Fellowship Hall.

SENIORS: This group is invited to participate in an evening of fellowship and worship at the parsonage. The program will be planned by the commission on World Friendship, Carol Sisk, chairman.

JUNIOR HIGH: Will meet in Fellowship Hall for recreation. The worship service will be held in the south court. The theme for the service will be "Worshipping God." Jean Johnson's group will have charge of the program.

WEIDEMEYER PRAISES NEAL FOR BOY SCOUT WORK

Mr. W. A. Weidemeyer, who was publicly thanked in the last issue of the Methodist for his work with the Boy Scouts, has asked that the praise be placed on Dick Neal's shoulders as well as upon his. It is true that Dick devotes a great part of his time to this work, and that he has quite an influence on the boys. Winfield is certainly fortunate to have two such good workers sponsoring its Scout Troop.

WHAT ABOUT ATTENDANCE?

In checking over the attendance record for the past Sunday, it is interesting to note that there were four adult classes whose attendance, in comparison with the record for the same Sunday last summer, has either held steady or shown an increase.

The Ashby class last Sunday had the same number present as on the corresponding Sunday of last year. The Bullington Memorial and the Jenkins classes both had an increase of seven, and the Friendship class had a margin of two over last year.

Too many of us are inclined to excuse any decrease in attendance by referring to the emergency in which we find ourselves. It is true that all of the factors involved, including scarcity of tires, men in service, etc., have bearings on the problem, but, at the same time there are other factors which we are likely to overlook.

Nothing can take the place of personal interest in the individual. In discussing the way in which a group of another denomination had raised the attendance and interest, a young man said, "We don't depend entirely on phone calls and cards, although they help, but we go out regularly each week and visit absentees and prospective members."

"When you spread out the responsibility under the leadership of an enthusiastic chairman, people respond. We've built up our group to an attendance of 102. Everyone feels that he is wanted and needed."

In that statement lies the answer. They felt "wanted" and "needed."