

# 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. 33

## "Help Him Preach, Church"

SOME time ago we were in a preaching service in a church of our colored brethren. The preacher, in the beginning, seemed to lack the gifts and graces, the unction, the experience or that indefinable something which makes preaching a worshipful, inspirational experience for the congregation. The preacher was laboring manfully to get started, but progress was slow.

In a white congregation, such a beginning would all but guarantee a miserable, disappointing service. We would likely sit through such a service, bored, disgusted and thoroughly tired by its dullness, and turn to our homes feeling that the service was a failure simply because the preacher had failed.

That attitude and spirit did not prevail in this colored congregation. The membership assembled seemed to feel that it had a very definite responsibility in the service. From all over the church, like the oft repeated refrain of a great song, came the constant chant from the saints in Israel: "Make him preach, church," "Help him to preach church," "Hold up his hands, church," "Preach anyhow, man of God." Undergirding this musical chant were the soft, audible prayers across the whole church, that "God would speak through His servant," that "God would liberate him, loosen his tongue and fire his heart and help him to preach."

The inevitable result of such a situation was that the preacher soon had "unction," and came through with one of the most stirring, imaginative, inspirational sermons one could wish to hear. "Heaven came down our souls to greet, and glory crowned the mercy seat." No Christian turned away from that service disappointed. We felt that God had truly spoken to our souls through His humble, faltering servant.

Sometimes we turn from our church conscious that the service has been a failure. However, if the preacher is sincere in his work, the failure can seldom if ever, be attributed entirely to him. Perhaps in next week's issue we will outline some ways in which the church can "Help him preach."

## Methodism's Responsibility For The Underprivileged

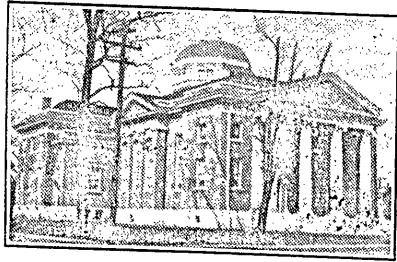
THE criticism is disturbingly prevalent that Methodism has been failing in its responsibilities to the masses while busy with its ministry to the classes. If that criticism is well-founded, Methodism has urgent reasons for re-studying its policies and programs. Our church owes a great debt to the common people.

Methodism was born in the homes of the masses; it drew its first breath there. Methodism "grew in stature and in favor with God and man" in the homes of the masses. There was "no room for them in the inn" of the classes when Methodism was about to be born. The warm-hearted messages of Wesley, which resulted in the Methodist movement, felt the cold, chilling winds of death upon them when he tried to deliver his soul to the classes of his day. It was only when he turned from the classes to the masses that he found that warm-hearted response which made it possible for Methodism to be born and live. We owe our very life, as a church, to those people whom some accuse us of neglecting. Methodism has a mission and a message for the classes and the masses and we will be much poorer if we neglect either.

## I Must Believe In The Christian Church

AFTER a period of training Jesus gathered the disciples about Him and asked, "Whom do men say that I the Son of man am?" The disciples answered "Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." These various opinions were all complimentary, but none was satisfactory. Jesus then asked the pointed question, "But whom say ye that I am?," and received the immortal reply, "Thou art the Christ, the Son of the living God." Having that answer Jesus, in substance, said, "Since you now believe that, I can begin a movement—the church—that all of the powers of earth and hell can never stop.

We personally MUST believe in the church because we believe in the Christ who founded it and breathed upon it the breath of immortality. We believe in the church because it has so beautifully



fulfilled Christ's prophecy about its power to survive and grow despite the principalities and powers that would destroy it.

Since we believe it is God's purpose, through Christ, to save the world, we must believe that He has an agency through which to accomplish His purpose. There is no other agency on earth which even proposes to carry out the revealed will of God for the spiritual salvation of mankind. Governments will not save the world in this generation or the next; but for the overshadowing providence of God their warring madness would likely destroy it. Scientific research and discovery has made life easier and has lengthened life by years, but science has not raised, by so much as a hair's breadth, the moral or spiritual level of human life. Along with the life betterments it has brought have come instruments of destruction which have all but produced race suicide. Secular education saves us from ignorance, but it does not save us from sin. Social service improves living conditions, but social service alone does not necessarily improve life. Financial security solves but one problem—poverty.

If there is an agency on earth, ordained of God, to save the world, it is the church. Hence so long as life shall last,

"For her my tears shall fall  
For her my prayers ascend  
To her my cares and toils be giv'n  
Till toils and cares shall end."

## A Clarion Call To Preserve And Build Altars

FROM a recent meeting of our Commission on Evangelism there has come a clarion call which, not only the Methodist Church, but all America had better hear and heed if we are to be accounted worthy to survive the testing fires that are now purging the life of the world. While America is fast becoming the greatest arsenal ever created to "Save Democracy" great arsenals alone are futile in such an hour as we face. We quote from the Commission: "There is a growing fear in many hearts lest we lose the war because of lack of character, because of our unrepented sins, because of our toleration of selfishness and greed, drunkenness and vice, Sabbath desecration and faithlessness to God."

There is a call for the establishment of an Altar in every home in America where the Bible is read and where hearts are lifted to God in prayers of penitence and reconsecration. The Altar must be revived in every Church of the land where the congregation can publicly confess its sins and publicly declare for a new way of life. An Altar must be built in every Community for the unchurched where, by radio, by visitation and open air services the people are made God conscious. Altars must be built within our National Defense Projects. Masses of workmen are gathered here with but one major purpose; to produce materials with which to win the war. They must be made conscious that material products alone will not save that which we should prize highest and which we can least afford to lose. We should build an Altar in our Camps. That is not to say that we can add to the material equipment within the camps for purposes of worship, but that we pray for and co-operate with our chaplains in their work; follow our boys at home and abroad with our prayers, the Upper Room, the Pocket Prayer Book and other devotional literature which will help them to a constant recognition of their need of God. Above all we are told that "We must enthrone Christ within our Altars, the Christ who was God's gift for the redemption of the world, the living Christ who arose from the dead, who increasingly lives among us an unseen and mighty presence."

## British Banish Hate In Training

ACCORDING to a recent report by R. Mal-lard Stead, military correspondent in London for *The Christian Science Monitor*, the teaching of "hate" has been discontinued in Great Britain's battle schools. The order for the discontinuance of this artificial, morale builder came from no less a personage than General Sir Bernard Paget, commander-in-chief of the Home forces. Although England has been subjected to such barbarous attacks by their enemies as would commonly excite in themselves an uncontrollable hate, the order to eliminate these tactics from soldier training was the result of protests from both civilians and soldiers after the experiment had proven so unnatural and inhuman. The failure of such a war technique in England should help us in America to see that hatred is not the answer to the problems that confront us. The type of citizens that are being drafted into our armed forces today must have a more reasonable, moving basis for action than hatred or they will be poor soldiers,

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## CHURCH CALENDAR

August 4-15—*Young People's Leadership Conference at Mt. Sequoyah.*  
September 27-October 4, *Religious Education Week.*



## Evangelism Gaining Ground

By

BISHOP  
CHARLES C.  
SELECKMAN

THE annual meeting of the Commission on Evangelism in Clifton Springs, N. Y., revealed the fact that we are gaining ground for this great cause. The Methodist Church is fast awaking to the appeal of evangelism. After a decade or more of apathy the tide is turning. The stigma of commercialism has been taken away by workers who serve for expenses. The charge of over-emphasis in mass appeals has been effectively answered by a broader interpretation of our mission. Recently several books on Evangelism have come from theological seminaries. The campaigns conducted by Drs. Denman and Black have brought assurance from several Episcopal areas that the personal approach and home visitation methods are effective. Moreover the preaching of good news to the multitudes does not fail to produce wholesome results. Pastors and laymen are going out into highways and hedges, reopening and reviving abandoned churches, and establishing new centers. By open air preaching, gospel cars and trailers, tracts, and cottage meetings for prayer and conversation they are reaching the untaught multitudes and the unevangelized masses in city, village and rural community.

Through the Upper Room habits of devotion are being formed in the individual life and the family circle. The circulation of this quarterly prayer book has reached an all-time record of 1,365,550 copies. These go to homes, hospitals, camps, ships and foreign lands. One copy is mailed each quarter to Stalin. By cooperation with other boards and agencies we have resolved to undertake to mobilize one million Methodists for Spiritual service, reclaim one million inactive members, and secure one million new members.

Few individuals stop their wrong doing because they are told to desist, or that persistence in the wrong doing will work their own injury and probable prosecution. Even children often persist in wrong doing in a spirit of defiance.

## ABOUT PEOPLE

REV. ROY L. BOWERS, pastor of the Methodist Church at Lamar, Mo., is doing the preaching in a meeting at Grand Avenue Church, Fort Smith, Aug. 3-16. Rev. W. R. Dalton is pastor. Bro. Bowers is dean of Mozark Institute at Mt. Sequoyah.

THE annual meeting of the Capitol View Church, Little Rock, began Sunday, Aug. 9, in a tent at Third and Pulaski Streets. Services during the week are at 10 a. m. and 8 p. m. Rev. H. O. Bolin, pastor, will do the preaching and W. P. Forbess will have charge of the singing.

THE Mexico Agency of the American Bible Society reports a banner year in 1941, especially in the distribution of Gospel portions. The figure for 1941 was 253,388 as against 170,826 for 1940, a gain of almost fifty percent. The sale of whole Bibles also advanced thirty-three percent.

REV. HARVEY SEIFERT of Nashville, Tenn., who is secretary of the National Conference of the Methodist Youth Fellowship, and Miss Lois Cummins of Riverside, Cal., were married at Riverside on August 6 at Grace Methodist Church. Dr. Seifert will join the faculty of Adrian College, Adrian, Mich., next year.

SCRIPTURES in twenty-five languages have been distributed, to date, by the American Bible Society, to prisoners of war and refugees. The languages are Amharic, Arabic, Armenian, Bulgarian, Czech, Dutch, English, Ethiopian, Finnish, French, Galla German, Ancient Greek, Modern Greek, Hebrew, Hungarian, Italian, Lithuanian, Norwegian, Polish, Portuguese, Russian, Serbian, Spanish and Yiddish.

REV. S. N. ADAMS, pastor of Biggers Circuit, writes: "We have just closed a very successful revival here at Reyno with Rev. Marvin Cherry of Hardy as evangelist. There were 19 additions to the church, 15 by vow and 4 by baptism. The foundation for the new sandstone building has been laid. Since their building was destroyed a few years ago by a storm, these good people have not had a place of their own in which to worship. We hope to have the new building completed in three months."

BEGINNING on Rally Day, Sept. 27, and continuing through World Wide Communion Sunday, Oct. 4, thousands of Protestant churches of some forty denominations will observe Religious Education Week with plans that seek "to encourage the home, the church, churches working together with other agencies, and the community to face more adequately their responsibilities for providing a vital program of religious education for every child, every youth, and every adult." An inter-denominational committee, sponsored by the International Council of Religious Education, Chicago, Ill., is planning the observance.

REV. FRANCIS C. STIFLER, D.D., editorial secretary of the American Bible Society, is heard over the Blue Network every Thursday at 12:30 Central War Time during August, September, October and November. The series of addresses has been entitled "Every Man's Book," which refers to the Bible. In his broadcasts Dr. Stifler tells of the unrivaled place which the Bible holds in this tragic hour in the life of the world, the enormous demands for it, and the heroic efforts that are being made to place it in the hand of millions who are asking for it. This is the fifth successive summer and fall that Dr. Stifler has broadcast a coast-to-coast series on the Bible.

WANTED by Evangelist Temple, a small mission church of the Colored Methodist Episcopal Church, located at 31st and Izard in Little Rock, some one, interested in helping our colored friends, to donate for their use at the temple, seventy-five used chairs or enough seats to accommodate seventy-five people. A Sunday School Conference is soon to be entertained in

their church and the additional seating facilities for this meeting will be regularly used in their church program. If the seats or chairs cannot be furnished without cost, the church would be able to pay a small sum. Anyone interested should call telephone 4-6871 or address Rev. E. H. Hughes, 3011 Pulaski, Little Rock, Ark.

REV. LE ROY HENRY who has been serving as pastor at Marmaduke, has been appointed pastor at Jacksonville. His mailing address is now Jacksonville. The church at that place is now working on full time with services each Sunday morning and evening and they are to begin both Sunday School services and evening services for the young people. Bro. Henry asks that our readers who have friends or relatives in this area who are working at the defense centers, write and ask them to attend church. If you do not care to write them, asking them to attend church, please notify him and he will contact them, either personally or by mail.

A FUND of \$50,000 (Chinese) is being raised in West China for the erection of a memorial chapel in the Methodist Memorial Church, Chungking, to the late Rev. William Albert McCurdy, when the church is reconstructed after the war. This twice-bombed institutional church was in itself a monument to twenty-five years of missionary service by Mr. McCurdy who died last December. The edifice had served the social and recreational needs as well as the religious life of thousands of people before it was bombed in 1939 and again in 1940 in Japanese raids. Chinese alumni of Northwestern University (Evanston, Ill.), which was also Mr. McCurdy's alma mater, are leading in the plans for this post-war memorial chapel.

DR. EDWARD H. HUME, veteran medical missionary to China and now secretary to the Christian Medical Council for overseas work, is urging that Christian hospitals in America and throughout the world enlarge the scope of their ministry by employing trained staff members "to inquire as to the economic, social, mental, and religious background of each patient, in addition to discovering the facts of his physical well-being." In the search for ways in which "the ministry of the spirit might aid in bringing full health to nations, we have scarcely crossed the threshold," Dr. Hume believes. He adds: "We need fuller understanding of the inter-relationship of body and mind and spirit. We need continued study and development of the contributions that faith and prayer and religious practice can make to the maintenance of mental and physical health and to the cure of disease."

## TEACH US TO PRAY

LORD, teach us to pray. Help us to understand that prayer is vastly more than asking for things. May we learn the secret of daily comradeship with Thee. May we know Thee as Friend, Counsellor, Guide, Father. May we live lives rich and strong, joyous and useful because all our resources are in Thee. May the sense of Thy presence with us and Thy love for us brighten every dark hour and strengthen our souls in every time of need. May our hearts ever be open to hear Thy voice and to do Thy will. May we pray without ceasing. We ask in the name of Christ. Amen.—Ryland Knight in the Christian Index.

Purity should be one of the distinguishing characteristics of the follower of Jesus. Not only must his every act be right, but his thoughts and desires must be clean and wholesome as well.—Advance.

Four things come not back—the spoken word, the sped arrow, the past life and the neglected opportunity.—Arabian Proverb.

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## THE MARK OF A CHRISTIAN

By Bates Sturdy

A stockman recognizes his stock by certain markings. He says, "This is mine because here is my mark." He is able to identify a mule or horse in the stockyard because of certain shaped figures on its ear or side. His neighbor and fellow stockmen honors his knowledge establishing ownership. The mark (brand) is significant.

Jesus said, "This is my commandment. That ye love one another as I have loved you." Here he tells what it is which marks a person as a Christian. Then he tells us how Christians are known by other people when he says, "By this shall all men know that ye are my disciples, if ye have love one for another." Love is the mark, the "brand" of a follower of Christ. It distinguishes him from the world where hatred and greed are found.

There are unlovely things mentioned in the Scriptures which were found among some of the early Christians. James writes, "From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?" Love is brought to a test in this situation. Could they love and "lust" at the same time? In the Corinthian congregation division and spiritual deficiency was found. Can folk "divide" and at the same time love as Christians? The church at Ephesus had left their first love. Note that God was not well pleased with this Church and required that they repent and do the first works. The Galatian group were persuaded to go after other teachers. Doesn't love promote loyalty?

In this modern age of upheaval and bloodshed the mark of a Christian is the same. Jesus' word of command holds now as when first spoken. He is saying to us, "This is my commandment, that ye love one another, as I have loved you." Men are still judging us to be Christians, "if we have love one for another, 'It's our 'brand.'"

## WE MUST WORK

There have been those who have looked upon work of any kind as being quite disassociated from religion.

A stranger to the East, seeing a tomb venerated, inquired, "Who is buried here?" "A holy man, sir." Asking, "What did he do?" the stranger was greeted with the surprised explanation, "Do? He didn't do anything; he was a holy man."

God is holy, but He is the greatest worker of all. "My Father worketh hitherto, and I work," said Jesus.

We must work; work to save souls. We must work with purpose, energy, and patience. "Work, for the night is coming!"—War Cry.

Whosoever would understand what he hears must put into practice what he has been able to listen to.—St. Gregory.

No one can beautify his own lot by sowing weeds in that of his neighbor.—Michigan Christian Advocate.

## GOD SEND US MEN

*God send us men whose aim will be,  
Not to defend some worn-out creed,  
But to live out the laws of Christ  
In every thought, and word and deed.*

*God send us men alert and quick  
His holy precepts to translate,  
Until the laws of Christ become  
The laws and habits of the State.*

*God send us men! God send us men!  
Patient, courageous, strong and true,  
With vision clear and mind equipped,  
His will to learn, His work to do.*

*God send us men with hearts ablaze,  
All truth to love, all wrong to hate;  
These are the patriots nations need,  
These are the bulwarks of the State.*

—J. J. GILLAM.

## QUESTIONS ON BELIEFS

By Harris Franklin Rall

We considered our Lord's Prayer a while ago and saw that it was not so much a set of words which Jesus furnished as a model, or a form always to be used, but rather as a revelation of the spirit of true prayer. Now let us suggest that this prayer is the first and noblest of Christian creeds.

It was said by men of the past: "The rule of prayer is the rule of faith." That is true. When a man prays, when he truly and sincerely prays, then the real faith of that man comes to expression.

Around these two points all prayer moves: the God of our trust and the desires of our heart. In real praying we bring God before our soul, and then bring the soul and its longings before God. To voice our faith and to engage in prayer, these two, when joined to the service of love, make the high trinity of Christian living; and the prayer and the creed are separable only in form.

All this appears if we take the Lord's Prayer and seek to bring out its meaning by putting it into the form of a creed or confession. Phrase by phrase it voices faith.

"Our Father": I believe in the goodness of God, in his righteousness and mercy.

"Who art in heaven, hallowed be thy name": I believe in the God of all power and holiness, before whom we bow in reverence and upon whom we depend.

"Thy kingdom come": I believe in the coming kingdom of God, in a new world of righteousness and love and peace.

"Thy will be done": I believe in the will of God as the highest good which can come to man, and as the rule before which men and nations are to bow.

"Give us this day our daily bread": I believe in the God of loving care who rules the world and knows His children's needs.

"And forgive us our trespasses": I believe in the God of mercy who hates sin because He loves men, and who pardons all who turn in penitence to him.

"As we forgive those who tres-

pass against us": I believe in the law of mercy as the rule of life for men and nations, in the forgiveness which is ours only as we extend it to others.

"And lead us not into temptation, but deliver us from evil"; I believe in the God of saving help and guiding providence.

Here end the petitions, but there is more here than we have yet expressed. God is the center of this prayer and that is why it moves in such an atmosphere of confidence and peace; but man belongs here, too, man as seen in the light of God. When you say "Father," you say "sons." In this prayer men are seen as children of God.

And when you say, "Father and sons," then you say "brother" also. In this prayer there are no divisions of class and creed, no Nordics, no black races or brown or yellow, no rich, no poor. We kneel as weak and sinful in a need which no man escapes; we look up to a height of privilege in which the humblest may share and which is greater than any glory of which the mighty boast. Father, sons—and brothers: through the prayer it runs, "us" and "our," never me and mine. And so we add to our creed: Because I believe in God as Father, I believe in men as children of God and brothers all, and in the law of brotherhood.—From Christian Advocate.

## THE GREAT REMOVER

It is stated that alcohol will remove stains from summer clothes. This is correct. It will also remove:

The summer clothes.

The winter clothes.

The spring clothes.

The fall clothes, not only from the back of the man who drinks it, but from his wife and children as well.

A good reputation.

A man's business.

A man's friends.

A happy look on children's faces.

A prosperous man to a pauper's grave.

A man from the highway of heaven to the road to hell.—The Gideon.

## A BETTER CHRISTIAN

Christianity is the world's greatest need. No person can possibly do a more important thing than to be a real Christian. Repentance for sin and faith in Christ brings about in the heart of the individual a state of justification. Thus the foundation (but only the foundation) for Christian character is laid. In 1 Cor. 3:11 Paul goes on to say, "For other foundation can no man lay than that is laid, which is Jesus Christ." The foundation is the most important part of any structure. The security of the structure depends upon the foundation. But the foundation is not all. There is something else to do. And in this same connection the Apostle says further, "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet as by fire." (1 Corinthians 3:12-15).

These verses plainly teach that there are degrees in Christianity. Some people are better Christians than others. Some have an abundant entrance into the Land of Light and Liberty while others are saved "yet as by fire." They barely get through "by the skin of the teeth." We want to excel in other things; why not have a desire to be the best Christians possible? If the most important thing in life is to be a Christian, then it follows that the greatest excellence is that of spiritual development. We do not have to build with "hay, wood and stubble"; that which will not stand the test, the shifting things of this life. We have at our disposal "gold, silver and precious stones"; the spiritual values. Let's build upon the foundation of justification through the shed blood of Christ.

How can we do this? The answer is simple. I think we already know it. But it is expensive. The question is, will we pay the price? We have the example of the greatest Christians of every age of the world before us. They faithfully did three things: They studied their Bibles daily, spent much time in prayer and rendered unselfish service to others. If we will do these three things, we will realize a great growth in grace and in the knowledge of Christ.—H. O. B.

## A PRAYER

O God, our heavenly Father, we come into thy presence today with humble hearts and contrite spirits. We realize our human weakness and our entire dependence upon Thee. We confess our sins and earnestly pray for help to forsake them. As a nation, we have made mammon our god. We write upon our coins, "In God We Trust" and then proceed to trust in gold. We have licensed all kinds of evil for the sake of material gain. Forgive our sins and help us to mend our ways, in the name of Christ. Amen.—H. O. B.

# Financial Support For The Pastor

By A. W. O'BRYANT, Pastor, Plainview, Arkansas

**I**MANY places our preachers are not given a living salary although those who constitute the membership are able to support them. Some people pauperize their pastors. They fail to PAY them a living salary for their service, and instead, dole niggardly pittances which they are "giving," as though they were beggars. This system is cursed with a curse because it robs God, dishonoring Him whose representative the preacher is. The preacher is a minister or representative of God, as ambassador of heaven, and a wrong or injustice done him in his ministerial capacity is an insult to Almighty God.

The minister or ambassador of any government is supposed to be supported by the government he represents. Paul in II Corinthians 5:20 calls the preacher an ambassador of Christ. If then you stint him, you rob and insult Christ. Do not the Scriptures bear out this truth? "All the tithe is the Lord's"; "the tenth shall be holy unto the Lord"; "Honor the Lord with thy substance," etc. Will a man rob God? Yet ye have robbed him."

God does not say, "Honor the preacher with thy substance"; "Will a man rob the preacher?" but, "Will a man rob God?" He makes the preacher of the gospel his minister, and ordains that the minister shall be supported in his name. Hence, the way many paralyze the minister, by failing to pay him a just support is a mockery of heaven and an insult to Deity.

According to Malachi the messenger must have knowledge and be prepared. This requires at least two things: First, a suitable library, books that are up-to-date, periodicals, and his church papers for study. These necessarily require quite a little expense. I know preachers today who owe for necessary books bought and are unable to subscribe for the necessary church periodicals because of inadequate salaries. Others are forced to manual labor, when they ought to be studying because the wolf has to be kept from the parsonage door in these days of high cost of living, or else go into debt with no probability of ever being able to pay, which is against the usages of the Church.

In Luke 10 the harvest field is pictured. We must pray the Lord of the harvest to send forth the laborers.

Ministers of the gospel must be called of God, and not be man-made. When a man heeds the divine call to preach the gospel all we assume is hereby established. His support, then will measure our obedience to God; the amount of our gift, according to the requirements of the case and ability, will be an expression of our devotion to God who sent and his represented by the minister. If a corporation seeks an accountant, a firm a manager or a farmer a laborer, the fact of seeking the man implies a willingness to support him, that is, pay him a living salary for his service.

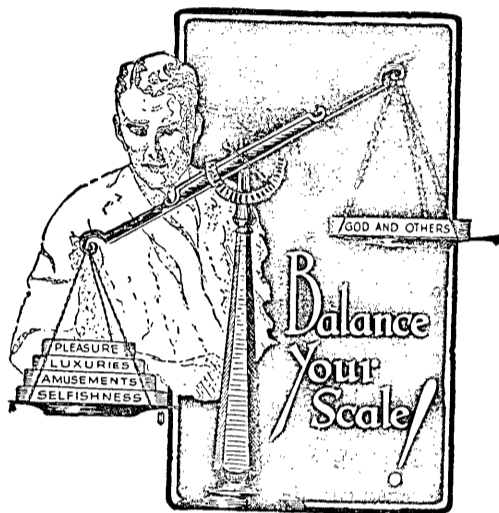
So, the prayers for more laborers in the Lord's vineyard implies a willingness to provide for their adequate support when the petition is answered and they are sent. And the failure and the refusal to provide for them is a breach of trust and a sin against high heaven.

First Corinthians 16:9 tightens the lines already drawn. The preacher loses himself in his

mission; necessity is laid upon him and he cries out: "Woe is unto me, if I preach not the gospel." With him it is not a matter of choice. You have prayed for laborers; God has heard your cry, and has laid it upon him to answer your call. HE MUST GO, or reject the call of the Lord of the harvest which is to sin against God and brings judgment upon his own soul.

But he answers the call and enters the vineyard of his Lord and yours. You rejoice in his service and his preaching, but refuse him a decent living, and pauperize him among men.

What is more heartbreaking to the man of God when the great intellectual feasts are spread (The Pastors School), and he must stand back and eat the mere crumbs that fall from the tables; or if he should be so fortunate as to have



the bare necessary amount to attend, then feel cramped because of his attire, or when even good books are advertised, have to content himself to wait until the price shall come within reach of his modest salary? He is greatly wronged; heaven is highly insulted, and the WOE that he escaped in answering the divine call falls with tremendous force upon the head of those who pauperize him. "Ye are cursed with a curse(?) or ye have robbed me sayeth the Lord of host."

Read First Corinthians 9:7 and see what you think about the following. No man must be left to feed himself while fighting the battle of another. Even now we are being asked to deny ourselves of the more palatable viands of life that our boys (We have three on foreign soil) may have plenty and to spare, as they fight for all that is near and dear to us, and to protect our citizens of the heavenly kingdom who recoil at the thought of denying themselves of the most meager enjoyment that they might be able to contribute to the support of the Messenger of God as he stands in the way and proclaims the words of eternal life.

No laborer shall till a vineyard and be denied the fruit thereof. Nor he who keeps the flock be denied the milk therefrom. Do we recognize that according to First Corinthians 9:13 the minister in the Temple lives of the things of the Temple? Well, he dodges. "And they that wait at the altar are partakers of the altar." So, God has associated his minister with His altar.

If your substance then is laid on God's altar in consecration to His service, there will be no trouble to pay the preacher a decent salary, for God says he is partaker with the altar.

While there is anything on God's altar his servant shall not want. "The earth is the Lord's and the fullness thereof, all things are mine and ye are mine," and if you withhold the tithe from God you see at once the force of Malachi's searching question, "Will a man rob God?"

In First Corinthians 9:14 God has ordained that the minister shall live by his ministry. There are those among us who do not believe in supporting the ministry. Which is the better authority, theirs or their God's? Those who oppose the support of the ministry oppose the God who ordained it, and those who slight and do not assist with it do so not simply to the preacher but to God, who sent him in answer to our petition.

Our Lord in Matthew tells us that the workman is entitled to his living. The preacher should be devoted to his work and diligent to his every task; then he should be paid like men in other vocations; and not in "chips and whetstones." I have had to allow BIG prices for all kinds of material, some that were absolutely worthless to us.

Pay the preacher at the end of the month (As my present church does) and not wait till the Quaterly Conference even, and especially don't wait till the end of the year.

If you pay monthly then he can meet his obligations and demand and receive the respect of all men. His pay is not for his preaching on Sunday, but for his service to the Church and the community during the week. Sunday is his worship day and should be yours.

Another thing; stewards and other collectors often beg for a "Little Something" to keep the preacher and his family from suffering. Such a statement puts the minister of God on the plane of a pauper and is an insult to his manhood and the Church that he serves and to the God who ordained that he should live of his ministry.

Any church member who fails to support his pastor and help meet the claims of the church when he is able is not worthy to belong to the church.

And when the minister is paid a living salary, so he can mix and mingle with others and not have to do without the bare necessities of life, then he will not be classed as a "Necessary nuisance" or brought to want.

Withholding the minister's salary, of which he is worthy is, according to St. James, to be guilty of fraud; and his cries will enter into the ears of the Lord. Judgment will come to his house and condemnation will rest on his soul.

May our people realize their part to God and to their ministers and also to the Church, that in all things the gospel be not blamed.

Finally, is it possible in these times for a minister to pastor a work of four or five or even more churches scattered over a large territory, keep up an automobile (when he can get castings), support a wife and family, keep his children in school, keep mentally fit to do the work of a pastor, stay out of debt, maintain his standing among his brethren and business men on a pitiful sum of \$500.00 (Promised)? I contend that he cannot.

## A FRIEND IN NEED OR NOT

I am the recorder of the ages.  
I speak every language under the sun and enter every corner of the earth.

I bring information, inspiration, and recreation to all mankind.

I am the enemy of ignorance and slavery, the ally of enlightenment and liberty.

I am always ready to commune with man, to quicken his being to spur him on, to show him the way.

I treat all persons alike, regardless of race, color, creed, or condition.

I have the power to stretch man's vision, to deepen his feeling, to better his business and to enrich his life.

I am a true friend, a wise counsellor and faithful guide.

I am silent as gravitation, pliant and powerful as the electric current, and enduring as the everlasting hills. I am the Book.—Selected.

## THE BOOK OF ROMANS

Chrysostom had it read to him once each week.

Melanchthon copied it twice with his own hand, in order to become better acquainted with it.

Luther called it the chief book of the New Testament, and the perfect gospel.

Coleridge regarded it as the profoundest book in existence.

Sir William Ramsey referred to it as the philosophy of history.

Godet spoke of it as the cathedral of Christian faith.

Dr. David Bacon said that the faith of Christendom in its best periods has been more indebted to this epistle than to any other portion of the Living Oracles.

Dr. W. H. Griffith Thomas asserted that a thorough study of Romans is a theological education in itself.—Free Methodist.

"I am the light of the world."

ALVIN MURRAY  
President North Arkansas Conference  
Co-Editor

# YOUTH'S PAGE

HAROLD EGGENSBERGER, Editor

RICHARD PERDUE  
President Little Rock Conference  
Co-Editor

## IN THE MAILBOX

Dear Brother Eggensberger: My young people asked me to write them a hymn. Am enclosing same, thinking, perhaps that you might be able to use it on the Youth's Page sometime.—Daniel Kaiper.

### A Song For Youth

Sons of toil and faith are we,  
So help us God.  
One in spirit with the free,  
So help us God.  
We care not for gold nor fame,  
Yet untarnished is our name.  
Hope burns in us like a flame,  
So help us God.

We know not that we are strong,  
Guide us, we pray.  
We know not the right from wrong,  
Guide us, we pray.  
Virtuous in thought and deed,  
Quick to help some one in need.  
Save us from the fire we plead,  
This is our day.

Loose through us Thy goodness, Lord,  
So may it be.  
Force the brave to yield their sword,  
And follow Thee.  
We care not how straight the way;  
Nor how disciplined the day;  
With our lives, truth's balance weigh.  
Tireless are we.

Tune 43 in The Methodist Hymnal.

Editor's Note: Our thanks to Bro. Kaiper for sending this song to us. We are glad to pass it on to our readers.

\* \*

Richard Perdue writes that he has been placed on the student editorial board of MOTIVE, our Methodist college magazine. Congratulations, and we are looking forward to your contributions to our Youth's Page.

## YOUTH FELLOWSHIP NEWS

The North Little Rock Youth Fellowship met Monday, August 3, at the home of Kathleen Pickens on Park Hill. We had a sandwich supper followed by a business session at which time we discussed plans for youth services at the Seawall Mission. It was announced that our president, Margaret Woodsmall, would be a delegate to the National Convocation at Oxford, Ohio, in September.

During the recreation hour we had a skit, "The Supreme Sacrifice," with the following cast: Eddie Jo Tanner, Ruth Stewart, Margaret Webster, Joe Jack Vernon, Wanda Sheppard, Corporal Alvin Cobb, Frank Aldrich and Margaret Woodsmall.

The worship service, led by Don Goss, closed the evening's program. Special music was presented by Mrs. Pickens and the speaker was Miss Little. After the benediction "Taps" was played from the outside, bringing a quiet close to our meeting.—Dan Goss, Historian, North Little Rock Youth Fellowship.

## WATCH YOUR WORDS

He who can speak of a worn-out horse as an "old skate," or of a homeless dog as a "cur," is probably the sort of man ready to call an Italian laborer a "Dago," a Hebrew a "Sheeny," and Negroes and Chinamen and men of other nationalities besides his own, by names of contempt. By our words we are judged. They are revelations of our inmost souls.—Our Dumb Animals.

## The Methodists Are One People

By RAYMOND CONATSER, JR.

(Conclusion)

The General Conference of 1934 appointed a Commission on Interdenominational Relations and Church Union with instructions "to confer with like commissions of the Methodist Episcopal and Methodist Protestant Churches and endeavor to work out a plan for the union, unification, or federation" of these three churches.

The joint Commission on Interdenominational Relations and Church Union went to work immediately to produce a Plan of Union, and came to an agreement in August, 1935, and the Plan was widely published and republished in the secular press of the country.

In 1935 a commission from the three branches announced a plan dividing a united Methodist Church into five territories,—Northwestern, Southwestern, North Central, South Central, and Western—plus a Central Jurisdiction solely for Negroes, irrespective of geography.

The Methodist Protestants, first to secede, were first back in the fold, approving the merger in May, 1936; the main Methodist Episcopal Church followed in November, 1937.

The people called Methodists are well supplied with conferences. In fact, none thought there was room for any beyond the present quota—Church, Quarterly, District, Annual, Central, General. But the Plan of Union provided for two additional,—one of these, the Jurisdictional Conference, a permanent addition to the present schedule. And there comes another, the Uniting Conference. Although temporary, it was a conference of vital importance to all the future of American Methodism.

The Plan of Union provided that the Uniting Conference be empowered and instructed to "harmonize and combine the rules and regulations as found in the Disciplines of the three churches relating to membership, the conferences, the ministry, judicial administration, and temporal economy." This practically covered the whole field, but there were further provisions: To harmonize the Rituals of the several churches; provide for the unification, coordination, and correlation of the connectional boards and societies, and of the publishing interests.

Important ceremonies took place the second week of May 1939, in Kansas City, around a cracked, marble-top table. It was the only known relic from the Green Street Methodist Episcopal Church of New York City. At this table where the rift in the Methodist Episcopal Church occurred it now had been healed. The Methodist Episcopal Church, South, the Methodist Protestant Church, and the Methodist Episcopal Church had decided to forget the differences over church government and slavery that led to division in the years before the War Between the States.

The fifteen-day assembly of Methodist delegates at Kansas City ended with the announcement: "The Methodists are one people." The Methodist Church with eight million members now became the largest Protestant denomination in the United States.

In the world-wide work of the new church in the United States and thirty other countries, based on 1937 reports, there were: sixty-five active and retired bishops, nine-hundred district superintendents, 25,000 pastors, and 1,500 ministers in educational and other special work. There were also ten thousand local preachers not serving charges and 2,300 deaconesses.

In addition to the churches, the Methodist Church has 2,900 schools and colleges, 177 hospitals, 135 homes, eighty-eight deaconess homes, and other coordinating agencies with an estimated value of \$467,000,000 or a total investment of \$1,222,000,000 in the work of the Kingdom.

There is danger that the great size of the combination effected will prove to be unwieldy. The history of political, commercial, industrial, educational, philanthropic and ecclesiastical bodies show how real this peril is, and also affords invaluable light on how it may be overcome. Meeting any peril attendant upon the magnitude of an undertaking is largely a matter of organization. And what is organization? It is the means of distributing and applying forces most advantageously. This involves the questions of centralization and devolution, or the maintenance of a united front on the one hand, and on the other, the largest possible measure of responsibility and autonomy in constituent parts or units of the united body. It is also a matter of able, co-operative leadership.

The Methodist Church can concentrate its strength upon its original task, that of proclaiming the gospel to an impoverished world and seeking to apply the principles of the gospel to all the pressing needs of our modern life. Methodism in the beginning proclaimed the inwardness of religion, enjoyed an intimacy of spiritual fellowship between those who knew the Lord, and manifested an evangelistic activity such as never had been surpassed, unless it be by the Franciscan movement in the days of its earliest and unfettered enthusiasm. Together Methodists can return to the old landmarks of its faith.

This union will enable Methodists to get a new grip upon itself, to sense anew its God-given strength, and again to become militant.

## WANTED—1,000 MEN!

WANTED—1,000 MEN: To set their will and intention in line with the will and intention of God for all men; to bear themselves in all that they shall do and think and speak, as men upon whom He has set His seal and sign; to think and work for the time when His will shall be paramount in all earth's doings and concerns; homes, market place, factory and church, council-chamber and seat of learning.

1,000 MEN to throw their weight upon the side of goodness, with the confidence that comes of trust in Him, with the assurance that His loving purpose, for all mankind, must prevail; to resist the world's downward pull to lower men's standards and to surrender to the second-best, or perchance, the worst.

1,000 MEN concerned with more than eating and sleeping and drinking, mindful that the whole of life is not to be found in the things of time and sense; who have cast aside the poverty of the self-centered life and assumed the royalty of service.

1,000 MEN of compassion, sympathy, tolerance, forbearance, and magnanimity, resolved to do with faithfulness whatever lies within their power to do; who set before them no less a standard than Jesus Christ; whose hearts are set on a new order of humanity in which godliness and brotherhood supercede the tyranny of ungodliness and hatred.

WHAT could 1,000 such men not do?

WILL you prepare yourself for the job?—Christian Laymen.

## YOUTH

Youth is not a time of life . . . it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over love of ease. This often exists in a man of fifty more than a boy of twenty.

Nobody grows old merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair . . . these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement of the stars and star-like things and thoughts, the undaunted challenge of events, the unflinching child-like appetite for what next, and the joy and game of life.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite, so long are you young.

When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed and may God have mercy on your soul.—Anonymous.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### A STRANGE MUSICIAN

Donald had the measles, and, although he was fast getting well the doctor said that he must stay in his room for a few days more. His friends, wishing to give him a little amusement, had hunted up an old fish globe and put into it some minnows from a near-by pond.

One evening at sunset as Donald lay propped up in bed watching the minnows he noticed that they seemed to be chasing each other round and round. They looked like silver shining in the last rays of the setting sun.

Then all at once Donald noticed something on the top of the water that he had not seen before. A small oval-shaped bug was skimming over the surface, using his strong hind legs like two little oars.

"What a funny bug!" said Donald. "It looks exactly like a little rowboat. Suppose it must have been on the water plants all the time, and I just didn't happen to see it before."

Donald watched the water bug for a long time. He thought it would never tire of rowing its funny little self about; but at last it stopped, climbed up the stem of one of the water plants and out on a leaf. For a while it sat there quietly, then it began to scratch its tiny beak-like nose with its two forefeet.

Donald wanted to laugh at the funny bug whose nose seemed to itch, but he smothered his giggles in the pillow for fear of frightening the bug away.

And then the very queerest thing happened. Donald began to hear a strange sound, faint at first, then louder. He was so astonished that his mouth dropped open. He looked at the little bug more closely, looked again and listened with strained ears. Such a strange thing couldn't be, he thought. Yet it was. The funny little water bug was playing a funny little tune with its funny little snout.

"Well!" gasped Donald.

"Splash!" went the little bug down into the water.

Then Donald burst into such hearty laughter that his father and mother came running to see what it was all about.

"Surely you were dreaming," they said.

"But there's the very bug," insisted Donald.

"It's called a water boatman," they said, "but as to the music!"

"They couldn't have given it a better name," said Donald. "Now please get me the big nature book, so I can find out whether he can play a tune on his nose."

After the big nature book proved to everybody's astonishment that the little boy had not been dreaming.

When he was quite well again, Donald took his fish and the little water boatman that was such a strange musician back to their home pond, for he knew that they would be happier there than anywhere else.—Mary Ritchie Ward, in Youth's Companion.



## TO WORLD CHILDREN

Boys and girls, over the sea  
Our greetings we send,  
We're happy to be  
Friends to each other,  
The same Father above  
Looks down upon us  
In kindness and love.

As we grow every day  
May each of us learn  
To help one another  
And may hate never turn  
Our hearts hard and bitter  
But may we each try  
To be friendly and helpful,  
A joy gold cannot buy.

—A. E. W.



## BOYS AND GIRLS OF OTHER LANDS

### A HERO

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint farm-houses were entirely destroyed.

One poor man was in greater trouble than his neighbors, even. His home and cows were gone, and so also was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins of his home.

Just as daybreak came, however, he heard a well-known sound; and looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed boy.

"O, my son, my son!" he cried. "Are you really alive?"

"Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "O, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father. "He who does the right thing at the right time is a hero."—Ex.

## THANK YOU

Everybody likes little Carl Rosenbloom, he is so cunning and small and fat. He has lived in America just a little while, and he can speak only two English words. It sounds so funny to hear him say "Thank you" to whatever is said to him that no one can help smiling.

One day Carl was trudging along with a basket of clothes. He was a droll little figure, with his chubby legs and round, fat arms.

Some boys playing marbles on the pavement were quite amused at this comical sight, and they began to laugh and shout: "Sausage bags!"

Now Carl did not understand a word, but he saw they were speaking to him, so he turned his dear little face to them with the sweetest of smiles, and said: "Thank you!"

You should have seen how ashamed the naughty boys looked then; One of them smiled and nodded at little Carl, another gave him a nice red apple, while another took his basket and carried it for him.—Sunday Afternoon.

## UNNATURAL HISTORY

The mirror is a copy cat!  
Whatever you do, he does that!  
He has no features of his own,  
But shows whatever he is shown;  
So if you sulk and pout and frown,  
He sulks and pouts and frowns you down,

But if you smile and smile and smile,  
You find him smiling all the while,  
And so, if I were in your place,  
I'd make him show a smiling face.  
—Eliot Kays Stone, in Youth's Companion.

## A TURKEY WITH HIS HEAD CUT OFF

"Oh dear!" sighed Warren, as he came in from school one day; "I wish we didn't have to learn so much about periods and commas and semi-colons and such things, I hate them."

Mamma laid down her sewing and said: "Why do you hate them, Warren?"

"I hate to use them, and, besides, I don't think they are of much use. I don't see why we can't write sentences without putting in any punctuation marks."

Mamma smiled, and then, rising from her chair, she went over to the desk and got out a piece of paper and a pencil. Then she wrote: "The little turkey strutted about the yard and ate corn half an hour after his head was cut off."

"Why, mummie, how funny!" exclaimed Warren when he read it. "How can a turkey walk around eating corn without a head?"

"He couldn't," replied mamma, "and yet I have written just what I intended to write. I have, however, left out all punctuation marks."

Then she bent down and punctuated the sentence. It read: "The little turkey strutted about the yard and ate corn; half an hour after, his head was cut off."

"Oh, I see," cried Warren, and then and there he resolved to learn all he could about punctuation marks.—The Evangelist.

They enslave their children's children who make compromise with sin.

## DO YOU KNOW THE SECRET?

"What is the secret of success?" asked the Sphinx.

"Push," said the Button.

"Beat your way through lie," said the Heart.

"Never be led," said the Pencil.

"Have nerve," said the Tooth.

"Be up-to-date," said the Calendar.

"Look pleasant," said the Camera.

"Always keep cool" said the Ice.

"Do business on tick," said the Clock.

"Put up a bluff," said the Mountain.

"Never lose your head," said the Barrel.

## JUST FOR FUN

A little fellow aged six had just returned from a party at a fashionable house. In telling about it he remarked that there were four spoons at his plate.

"I supposed that puzzled you, dear," said his mother. "What did you do?"

"Well," he replied, "I just said eeni, meeni, mini, mo, and took the last one."—Boston Transcript.

Pat and Mike, in their hotel room, were plagued by mosquitoes. As many as they killed, so many more came through the open window. At last Pat figured out a way to circumvent the pests, and, at his suggestion, both Irishmen stuck their heads under the sheets.

Suddenly Mike threw back the sheets with a disgusted air.

"What's the matter with ye, Mike?" asked Pat.

Mike pointed to a lightning bug that had flown into the room. "It's no use, Pat," he said. "Them mosquitoes is come after us wid lanterns."

Virginia fell out of bed. When her daddy turned on the light she said:

"I thought I heard some one fall out of bed, and when you turned on the light I found it was me."—Chicago Tribune.

"What? Afraid of a cow? Yet you eat them!"

"Yes—but this one isn't cooked!"

# The Spiritual Alphabet

By FORNEY HUTCHINSON

*I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty—Revelation 1:8.*

\* \* \*

**A**LPHA and Omega are the first and the last letters of the Greek alphabet, and also its name; just as we speak of our ABC's, meaning the English alphabet.

Jesus was saying in our text, "I am the Greek alphabet." To the English speaking world of today He is likewise saying, "I am the ABC's, I am your Spiritual Alphabet."

## The Alphabet Is Fundamental

The alphabet is fundamental. It is primary. It comes first in point of time; yes, and in importance, as I shall show later. I know the modern theory that a child is to be taught to read before he learns his ABC's. That is largely a technicality. Directly, or indirectly, he must learn the letters of the alphabet before he can really learn to read.

1. When? It is not so important as to when a child learns the letters of the alphabet. You may not even know when you learned them. You may have learned them so early in life that you have forgotten about it. Neither of these, if true in your case, would be serious. This is true, however: the earlier one learns the letters of the alphabet, the better.

When I was a lad of seven I was learning my first principles in studying and reading. In the class with me was a big, tall, middle-age man, with a heart as big as his body. A year before he entered school he was cutting timber on a hillside. A log rolled over him and broke his elbow, leaving him awkward and uncouth.

This man used to stand by me at the blackboard. His writing, and the numerals he made, were very crude. The boys laughed at him. He was so big and awkward and so far behind. But he never complained. He was always in a good humor. He would say, "Never mind, boys. I am sorry I did not get started earlier, but I am not going to give up. I am determined to keep on until I learn to read and write and cipher just as well as any of you."

I was sorry for that man, and yet, how I admired him! I watched him, and sometimes I helped him. How he did study! Of course he learned. He grew into a new man, with confidence in himself and in his ability. He was a happy, useful leader in the community where he lived and in the Church where he belonged.

2. Where? It is not particularly important where a child learns his ABC's. It may be in the home, holding on to his mother's skirts as she goes about the duties of the household, picking up a letter at a time until he gets them all. It may be at school under the guidance of his first teacher. It really does not matter, so far as the place is concerned.

3. How? It is, also, a matter of minor importance how a child learns his letters. He may learn them in playing with ABC blocks which were given to him as a Christmas gift, or on the anniversary of his first birthday. Perhaps he used the old blueback spelling book, laboriously working away from day to day until he learned the alphabet.

When and where and how the ABC's are learned is immaterial. But they must be learned somehow, and the best time to learn them is while a person is young.

## Learning The Spiritual Alphabet

1. When? I gave my heart and life to Christ in my childhood. "Remember now thy Creator in the days of thy youth." Hannah dedicated her child, Samuel, to the Lord even before he was born. That is what all parents should do. Then Hannah saw to it that her child had proper religious training in the home and in the house of God. It was natural, therefore, for Samuel, while still just a child, to hear and answer the voice that whispered to him in the night, "Speak, Lord, for Thy servant heareth." That is the time to learn the spiritual alphabet, while young.

2. Where? I found the Saviour at an old-fashioned mourner's bench, under an old-time camp-shed, in the "good old days." And I used

to think it a little hard to get saved anywhere else. Even yet, I do not know of any better place to learn the spiritual alphabet. But I know now that there are other places just as good. It really does not matter where you find Christ, just so you find Him.

3. How? It does not matter so much how you find Christ. Your mother may have told you about Him at eventide while you knelt at her knee. There is no better way to learn the spiritual alphabet. The pastor may have preached Christ to you, and the message may have gripped you, won your heart, and claimed your allegiance and loyalty. Your Sunday school teacher may have told you the wonderful story. You may have worked it out for yourself in your closet, or at your bedside.

I repeat, it matters little where, or when, or how you find Christ, but it matters everything



DR. FORNEY HUTCHINSON

that you find Him and know Him. Let me say with all possible emphasis: know Him, "whom to know aright is life eternal."

## Importance of Learning The Spiritual Alphabet

The alphabet is fundamental in point of importance. Much has been said in recent years about fundamentals. I am not sure but that the only fundamental is a personal, present-tense, knowledge of God in Christ. Just as a person can make no progress in becoming educated until he knows the alphabet, so, he can make no progress in Christian growth and development until he knows Christ as his Saviour and Lord. It is imperative that we know both alphabets thoroughly, even by heart.

There are some things we never really know until we know them by heart, and in the heart. If you have only an intellectual knowledge of the Saviour you do not know Him. Paul had an experimental knowledge of Christ. That is why he could say, "I know whom I have believed." In such knowledge there is a sense of confidence and assurance that makes a man steadfast and immovable.

Old Hannah Smith was a black woman-preacher of a generation ago. She used to go over this country preaching to young people. She would say: "Young people, send your hearts to God on the lightning express and let your heads come in on the freight." Get your affections "fixed on things above," learn the spiritual alphabet by heart, and your head will not go far astray.

There are many things we should know by heart. It is well to memorize the great golden texts of the Bible and the great hymns of the Church. Jesus, in the hour of His temptations, quoted Scripture. What would Paul and Silas have done in that Philippian jail at midnight if Silas had not known by heart at least a verse or two of

*"Must Jesus bear the cross alone  
And all the world go free?  
No, there's a cross for everyone,  
And there's a cross for me?"*

## An Alphabet Is All-Inclusive

An alphabet is comprehensive, all-inclusive. If one knows the ABC's of a language, one has potentially all the literature in that language.

## The Rosetta Stone

Some years ago archeologists found a clay tablet in the ruins of Babylon that was covered, for the most part, with hieroglyphics. The tablet was taken from one university to another, from one museum to another. Nobody could spell out the message written thereon because no one knew the alphabet. It appeared as if the writing would remain "locked up" forever.

But one day a Greek scholar found a translation in small letters, in his own language, down in one corner of the tablet. In a little time the secret of that ancient tablet was revealed to the world. That is what our alphabet does for us. There is not a book in our tongue that you cannot open up and spell out if you know the ABC's, the alphabet of twenty-six letters. The literary wealth of the English speaking world is yours. What a wonderful thing, therefore, a man has when he has mastered the English alphabet.

## The Key To All Spiritual Understanding

Jesus is the ABC, the alphabet, the key to all spiritual knowledge. When you have found Him, and know Him, you have potentially all God has for you, either in this world or the world to come.

Jesus reveals God. The search of the ages has been to find God. Many today, as in the past, are thwarted in that effort because they do not seek in the right way. To Phillip, Jesus said, "He that hath seen me, hath seen the Father." All I know about God is what I have found in Jesus.

I used to be afraid of God. I trembled when they told me that God was always watching me. But I found God in Jesus and all my fears vanished. If God is like Jesus, I love God, I am not afraid of God.

Humanity is just about as perplexing as Deity. I believe that every mortal man, sometime in his life, has stood still long enough to wonder what life really is, what man is here for, and what he is to be in the by and by. Oh, the pathos of it all.

I do not pretend to know the details, but I do claim to know our Saviour's mission was to explain man as well as to reveal God. Through Him every man may have a philosophy of life, a program to live by.

Jesus came to make plain to us sin and salvation, the meaning of suffering and death. He came to tell us all about how we can be saved through faith in Him, to give us hope, and to reveal to us all things of spiritual interest and value. He will leave no question unanswered, no problem unsolved, if we put ourselves in His hands and yield to the leadership of the Spirit.

What Jesus does not explain he demonstrates. One day this Christ of mine went down into the valley of the shadow of death. He wrestled with death, bore the sting of death, conquered death, came up out of the grave, and, looking back, said: "Be of good cheer. I have overcome." "Oh death, where is thy sting? O grave, where is thy victory?" The sting of the grave has been extracted and from death we pass into life eternal.

This Christian religion of ours is an educational system. It begins in the kindergarten of our infancy and winds up, if ever, in the University of the Skies. Our Saviour is the whole system combined in one divine personality. He is the key that unlocks every door. We go every step of the way under the personal supervision of the Head Master. He is Alpha and Omega, the ABC's, the spiritual alphabet. If we know and follow Him our needs will all be supplied here, and one day He will come to "receive us unto Himself, that where He is, there we may be also."

I do not believe there is any happiness in the world, any real happiness, that does not find its root in a loving, simple trust in God as our Father: One who is so strong that no need of our life can ever be greater than His capacity to help—Robert E. Speer.

# Christian World Mission Convocation



**B**ELIEVING that the global war in which the United States and most of the world is directly or indirectly involved "creates an imperative for the Christian church to face anew its mission at home and abroad," eight national inter-church agencies have called a "Christian World Mission Convocation" of 5,000 delegates to meet in the Public Auditorium, Cleveland, December 6 to 10. The sponsoring organizations are the Foreign Missions Conference of North America, the Home Missions Council of North America, the Federal Council of the Churches of Christ in America, the International Council of Religious Education, the Missionary Education Movement, the United Council of Church Women, the United Stewardship Council, and the World Council of Churches. These agencies represent practically all American Protestant communions—approximately 38,000,000 people. Canadian Protestantism will be widely represented also.

Bishop Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church is general chairman; Dr. Charles T. Leber and Mrs. Norman Vincent Peale are vice-chairmen; Dr. Emory Ross is executive secretary; and Mrs. Charles Kirkland Roys is secretary.

The purpose of the Convocation is announced to be "to study, in this grim hour of the world's life, God's purpose for the human family, man's imperfect fulfillment of that purpose, and Christ's call to immediate united action for that purpose."

It is announced also that men and women within the church who are effective leaders in various aspects of the world's life—representing the professions, labor, industry, government, clergy, scholars, youth, publicists and artists—will contribute to the program of the Convocation; and that these techniques "suitable to convey a religious message" will be employed: radio, drama, pageantry, photography, plastic art, motion pictures, and music.

Following the sessions of the Convocation, a series of regional religious conferences will be held across the United States and Canada to carry to the people of the churches the message and the spirit of the gathering. These will be interdenominational generally.

"A good many investments in what were thought to be permanencies have been liquidated in the past few months," says Executive Secretary Ross, in speaking of the world conditions that have decided Protestant leaders to call this Convocation.

"The Japanese military have liquidated even greater investments of western nations, investments of years and of millions which most people even twelve months ago were regarding as

of the most substantial character.

"The most significant and most irrevocable are the political and racial liquidations which have been made. Win or lose, Britain and America are not again to dominate Asia politically or racially as in the past. The "practical" and the "realistic" of politics, diplomacy, money and power had largely dissolved.

"There was left the spirit. The power of the spirit, the Christian spirit, is the only universal left tying world remnants together today. In every country where Christ has been preached in our generation, there are Christians standing—Germany, Italy, Russia, Japan, Yugoslavia, Malaya, Korea, Norway, everywhere. Christianity in Europe is severely tried; it is heartening to remember that it has struck vigorous roots in Africa and Asia.

"And between every country there is fellowship, staunch and continuing Christian fellowship. There is no doubt about this. Despite censors and barricades and walls of national hates there are fresh proofs every month.

"The power of Christ's love and brotherhood proves to be the only tie binding men of all nations together today. It is the only common base and ground upon which we can hope to build the new order we must have if our children are to live. Where politics and diplomacy and cartels and armaments have failed to make relations lasting and investments permanent, the spirit has succeeded."

## SERVICE MEN FROM McGEHEE HONORED BY METHODISTS

At the eleven o'clock service last Sunday morning, the "Men of Galilee" a church school class, presented to the church a beautiful plaque bearing the names of the boys connected with this church who now are in our country's service.

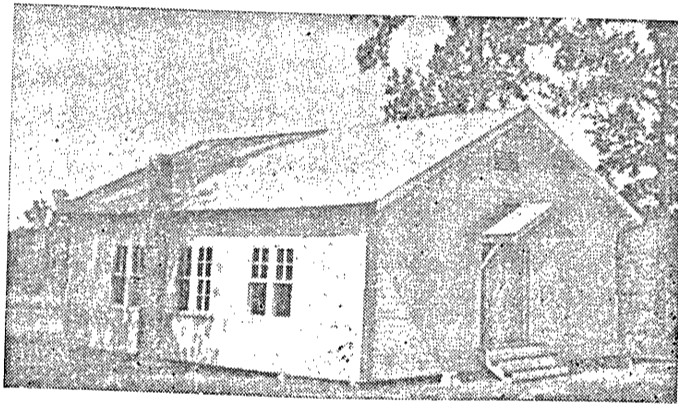
The presentation was made by D. L. Swantz. The class teacher, F. W. Pearce, made a short talk and read the list of names while he and M. L. Nugent held the plaque before the audience; led by the pastor the church accepted the plaque stating that it would be made a permanent fixture in the sanctuary. This was followed by a prayer of dedication. The plaque has been placed in the vestibule of the church.—Reporter.

## METHODIST FILIPINO CHAPLAIN ACTIVE

The Rev. Ermie Obien, pastor of the Filipino Church in San Francisco, is at present the only Filipino Methodist chaplain on the Pacific Coast. Several years ago when he and Mrs. Obien were serving as missionaries in Manila, he met General Douglas MacArthur when he came to the Philippines to organize the national army.

Mr. Obien's services are in great demand among Filipino contingents of service men in the vicinity of San Francisco. He and members of his church have been holding services for a group of 300 Navy men. He visits regularly various army posts in and about San Francisco. The Filipino Church, formerly the Filipino Christian Fellowship, was organized two years ago under Mr. Obien's leadership, and serves a neighborhood group of some 150 Filipinos. Every effort has been made to make the storeroom in which services are held worshipful, but members are eager for a church of their own. The Annual Conference of the California Oriental Mission, with which the church is identified, was entertained in the Filipino church this year.

## Good Hope Church Dedicated



Good Hope Church on the New Edinburg Circuit in the Monticello District has been rebuilt since annual conference and was dedicated by the district superintendent, Rev. Arthur Terry on June 21 with an impressive service. This was a great day for the people of the community.

The Church School has been reorganized and has been revived to new life.

## SAYS CHURCHES ARE AMERICANIZING INFLUENCE

"We know that the religious programs in the Wartime Civil Control Administration Assembly Center, with the allied educational program, were and are the best features of life in the Centers maintained for exacuated Japanese on the Pacific Coast," believes Dr. Frank Herron Smith, superintendent of the Methodist Japanese Pacific Provisional Conference and chairman of the Western Area Protestant Church Commission for Wartime Japanese Service. "When I took Dr. E. Stanley Jones into the meeting held at Santa Anita Race Track in July there were 6,000 Japanese to hear him. Our average Protestant Sunday congregation there numbers 4,500 compared to 900 persons attending the Buddhist and 100 at-

A Youth Fellowship has been organized.

The people are happy over this wonderful achievement, thanks to the Board of Church Extension for the \$100 donation and the generosity of the church and friends. The finances of the church are in fairly good shape and it is expected that everything will be paid in full by conference. Rev. W. T. Bone is the pastor.

tending the Catholic services."

Next to the public schools, the missions and churches among the Japanese are the strongest Americanizing force at work in this country among the Japanese, thinks Dr. Smith. Dr. Smith has long felt this to be true, but feels that the fact that Christian Japanese are providing nine-tenths of the leadership in the Wartime Civil Control Administration assembly centers substantiates his opinion. These Christian Japanese, whose interests and backgrounds are largely American, are trained to give leadership in various activities of the centers—serve on committees, etc. Dr. Smith feels that anti-Japanese prejudice is stronger in the East than it is on the Pacific Coast. "If the Japanese have cooperated it has been because of the high moral example set by their Christian leaders," believes Dr. Smith.

## QUARTERLY CONFERENCES

### JONESBORO DISTRICT: FOURTH ROUND

- Sept. 6, a. m., Marion, Conference Oct. 5, p. m.
- Sept. 6, p. m., Turrell, Gilmore, at Gilmore, Conf. Oct. 6, p. m.
- Sept. 13, a. m., Lepanto, Conference 2 p. m.
- Sept. 13, p. m., Tyronza, Conference following the service.
- Sept. 20, a. m., Dell Circuit, at Lone Oak, Conference 2 p. m.
- Sept. 20, p. m., Nettleton-Bay, at Bay, Conference following the service.
- Sept. 27, a. m., Black Oak, at Macey, Conference at 2 p. m.
- Sept. 27, p. m., Monette, Conference following the service.
- Oct. 4, a. m., Center View, at Weona, Conference at 2 p. m.
- Oct. 4, p. m., Dyess, at Dyess, Conference following the service.
- Oct. 11, a. m., Joiner, Conference at 2 p. m.
- Oct. 11, p. m., Keiser, at Keiser, Conference following the service.
- Oct. 12, p. m., Osceola.
- Oct. 13, p. m., Luxora.
- Oct. 14, p. m., Huntington Avenue, Conf. after Prayer Meeting.
- Oct. 15, p. m., Fisher Street.
- Oct. 16, p. m., Truman.
- Oct. 18, a. m., Bono-Trinity, at Trinity, Conference 2 p. m.
- Oct. 18, p. m., Dell, Conference after service.
- Oct. 19, p. m., Leachville.
- Oct. 20, p. m., Manila.
- Oct. 21, p. m., Blytheville, First, Conference after Prayer Meeting.
- Oct. 22, p. m., Lake Street.
- Oct. 25, a. m., Lake City at Pleasant Valley Conference at 2 p. m.
- Oct. 25, p. m., Jonesboro Circuit, at Mt. Carmel, Conf. after services.
- Oct. 26, p. m., Marked Tree.
- Oct. 27, p. m., Wilson.
- Oct. 28, p. m., Jonesboro, First, Conference following Prayer Meeting.
- Nov. 1, a. m., Brookland at Pleasant Grove, Conference at 1 p. m.
- Nov. 1, p. m., Yarbrow-P. Land, at Yarbrow, Conference following services.—Eugene W. Potter, District Supt.

Courage is the standing army of the soul which keeps it from conquest, pillage and slavery.—Henry Van Dyke.

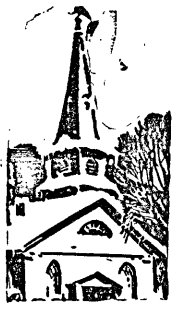
The world has yet to see what God can do with a man wholly surrendered to his will.—Moody.

A man is never down until he is down in the mouth.—Ex.



# The Redemption Of Sandy

By EZRA M. COX



THE first time I met Sandy was at a ball game. What called her to my attention was her free and loud use of profanity. Some boy at the sandlot game attempted to move up his batting turn by taking the one which belonged to Sandy. He was new in the community for no local boy would have dared do such a thing. When she saw what the boy attempted to do she picked up a bat, walked up to the intruder and emphatically promised to knock his brains out.

The boy evidently believed her for she took her turn at bat and knocked the ball for a home run. There was a play at the plate, but she yelled so loudly that the catcher dropped the ball while she slid safely across the home plate in a cloud of dust.

As she brushed off the excess dirt (which made little difference in the color of her clothes) and walked over the batter's bench I went over and congratulated her for her splendid play. After I left someone asked her if she knew the man who had spoken to her.

"He doesn't belong around this neighborhood" was Sandy's reply.

"Oh yes, he does. He is the new minister over at the church."

"Well, put a lily in my hand, boys! a preacher shaking hands with me! Guess I had better start going to church."

Sandy was a type that only the tough end of a town can produce. She lived in a saloon section of a Western city where there was plenty of fighting. She played in the alleys and streets. She never asked for any odds or gave any. She fought with boys and won most of her battles. Her hair was seldom combed and clean clothes were rare and fleeting. By nature she was as friendly as a shepherd pup, but let opposition arise and she changed into a combination of a cockle burr and a Bengal tiger.

I met Sandy about the neighborhood several times that summer. I always stopped for a chat. That fall I visited the school and took pains to inquire about her school work. Her teacher said that she did well in school. She expressed hope for the girl if she could be stopped from fighting, wear clean clothes, and combed her hair. I asked about her language and the teacher said she spoke perfect English. Evidently her teacher did not attend any of Sandy's sandlot baseball games!

I tried to interest her in Sunday school but she would not go into a girl's class. She offered to come if I would let her be in the boy's class. She said she had licked all the boys in it but one and did not duck down an alley when she saw him coming.

That was Sandy at twelve. She was the most puzzling, fascinating girl I ever met.

When she became thirteen the next spring, I noticed that she had attempted to comb her hair. She had also tied a faded ribbon around her head in schoolgirl fashion. I invited her to join some new features in our institutional church—a dress-making and millinery class. This church was commissioned to include any activity in its program that would meet a social or spiritual need of the community. The people about the church were poor. Since we knew that clothes have an influence over character, it was the church's business to work out a plan to get them.

Business men downtown donated material. Women from other churches and the college Young Women's Christian Association furnished the instructions. The venture attracted over two hundred girls.

It was Sandy's hair that caused us to add a third feature to the program—a hair-dresser. The new teacher stated that she thought Sandy's hair would be blond when she got down to its natural color . . . It was, but two shades lighter than the expert's fondest hope.

The revelation came on commencement day for our school. Three girls were selected to show the results of our class work. They were called to the platform and introduced with the announcement that they would appear again at the end of the afternoon program. The crowd was astonished at the transformation of the first two girls, but when Sandy appeared in a dainty shade of pink, wearing a most becoming hat and a beautiful blond curl hanging down over her shoulder, the crowd was breathless. She marched up and down the stage in the most approved fashion-show manner and curtsied to the audience as if she had been trained in an English boarding school. Sandy was a lady.

The church women returned to their wealthy homes rejoicing as if one sinner had repented, and the college girls went back to the campus as happy as if they had found a new sorority sister; but Sandy still lived in the tough end of town with the record of her past.

The church women and the college Y.W.C.A. girls reported to their groups the things they had experienced and everyone rejoiced but Sandy received only the stare of the neighbor-

hood or heard the shout of the street gangs: "Sandy is a lady! Sandy is a lady!" She could report to no one the hopes that had come to her heart and soul.

In the past she had conflicts enough, but they were all in the field of physical endurance. Now there was a new battle to fight in a strange and untried world. The church was her only place of refuge. Her home or her neighborhood was no help. Unable to change her environments, the church endeavored to help her win in the midst of them. In the recreational program of the church Sandy was a wonder. She could win a place on any team and star in most of them. A ten-week contest in attendance for the Young People's Society was attempted and Sandy won with a total of eighty-six per cent. She broke down a life-long prejudice and joined a girl's class in the Sunday School. In spite of all her church activities, Sandy became the leading backslider. Like the little girl with the curl right in the middle of her forehead, "when she was good, she was very good but when she was bad she was horrid."

Sainthood did not settle down on Sandy like sunshine on a clear newborn day. She encountered storms, and the storms would often overwhelm her. Her one besetting sin was an unruly temper. Each time she failed she came back to the church sorrowful and repentant and the church received her. . . . Blessed be the name of John Wesley who made provision in his church for backsliders! Some win—some lose. Sandy was still on the doubtful list at the end of seven years when the minister was transferred to the East.

Twenty years later the minister was a guest speaker in his former pulpit. He looked at the last person to shake hands with him. "I ought to know you, but I can't recall your name." Before him was a woman neatly dressed with a becoming hat and showed reasonable evidence of wealth. At last she smiled. "Sandy, tell me about yourself."

She had married a prosperous young man . . . was the mother of three children . . . lived in the wealthy end of town . . . was a member of the Methodist Church. As she showed me the picture of her children who would not leave their own Sunday School to come with their mother, I asked about her beautiful twelve-year-old daughter. "Oh! She is just a sissy. Never had a fight and has gone to a girl's class in Sunday School without a protest."

Sandy's face grew sober and a look of thankfulness came over it as she said: "I am glad my children have a better chance than I had. Blessed be the church."

## I Refuse To Be An Alien

The Japanese pastor of the Pasadena (Cal.) Union Church—the Rev. Kengo Tajima—recently wrote this letter to "My dear Japanese people everywhere:

"There are many things that I wish to tell you individually or in groups, but I have few occasions to see you; so I take this way of speaking to you. . . .

"Let us remind ourselves that at such a time as this only the best is good enough. We must really be at our best, in every way. We must be physically fit, mentally alert, temperamentally balanced, and spiritually sensitive, understanding the will and plan of God for each of us.

"I do not hesitate to say that as far as my present earthly life is concerned I have given up every connection and tie with my old country—Japan, except my earnest and sincere desire for her salvation as her salvation is in God's plan.

On December 7, 1941, I pronounced death to my old self and to this old world. If I still live, I live to see and realize a new world—a decent world as President Roosevelt terms it, a just and durable peace as many Christian people are working for, or that world which Jesus pictured in the words, "Thy will be done in earth as it is in heaven." If after the war the same world comes back which existed before the war, I do not care to be living in it. So I will give every iota of my being to help this new world come. I like to see my children give themselves to the same cause in ways they intelligently chose. And I firmly believe that for those of us who live in the United States, whether citizens or non-citizens, this new world should be striven for in our common devotion to the United States. In the letter of the law I am an enemy-alien. But in the spirit I am free. I refuse to be an alien. I shall live

and pray and work for the good of this country. This I can do sincerely, because, having lived in the old country, I can appreciate this country better.

"What does loyalty to America mean? It means believing in America, that in God's plan the forefathers of this country brought forth on this continent a new nation, conceived in liberty, dedicated to the proposition that all men are created equal, that America is the hope of the world. I do not close my eyes to many imperfections in the nation. Democracy is something to be developed by the people together. So with my feet firmly on the ground, and my eyes looking on the stars, I keep my hands busy working for America as God has her in His mind."

God made two great lights, and some people act as if they thought they are one of them.—The Cumberland Presbyterian.

## A MOCKERY

Some of the bars are advertising a "MacArthur Special," made out of Australian whiskey, as nice an example of phony patriotism as you will find anywhere. When America needs every able bodied man and woman she can get, it's a mockery to use the name of one of our greatest heroes to sell a concoction that MacArthur or his men would not be allowed to buy.

If we are going to attach his name to drinks, let's pick a beverage like milk or orange juice—something that would make the drinker of a little more use to MacArthur. We, naturally, have no right to throw the first stone at the man who takes a drink. But let's call our poison by its right name. John Barleycorn never will be big enough or worthy enough to wear the uniform of an officer of the United States Army.—The National Voice.

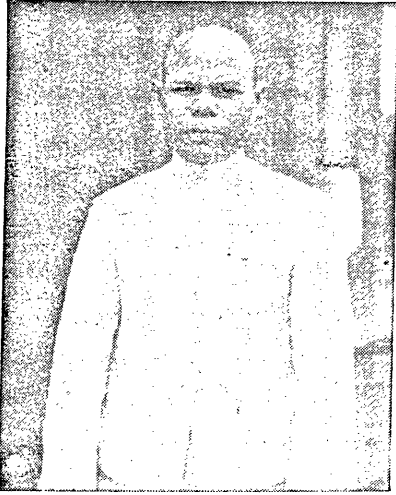
There are, it may be, many voices, and none without signification.

# This Is Left In Malaya!

By BISHOP EDWIN T. LEE

I AM confident that a Malaya chapter is now being written to the Book of the Acts of the Apostles. It is being written from Penang to Singapore and in Sumatra and in Borneo by Chinese Methodist apostles, by Indian Methodist apostles, and by Batak Methodist apostles. When a few or many of our Methodist missionaries return to Malaya, I am confident they will find the Church we have been building through fifty-six years has been carried on by these God-fearing and God-serving men and women.

Returning missionaries will find some of our churches ruined by bombs—we know of some of



A Batik pastor who visits the jungle churches in Sumatra.

them already. They will find most of our grant-in-aid schools closed, because there is no government in Malaya to support them and to maintain the teaching staff. They will hear stories of tragedy and of heroism, of persecution and death—but they will find the Christian community intact and a force to be reckoned with.

Peace-makers of tomorrow—no matter what their nationality or race—will not be able to ignore those small intelligent and influential Christian minorities which dot the Far Eastern countries, for in them there has already been implanted the ideals of love and brotherhood which alone can hold the world together in a peace that is worldwide and therefore lasting.

Before we left Singapore we knew of the damage to some of our buildings. Penang, including our beautiful church and large secondary school, had been made a shambles. One of our churches in Sitiawan was taken over and demolished by the military authorities because it stood between their line of defense guns and an air field. A direct hit on the grounds of our Ipoh school shattered the building. The beautiful new building of the Methodist Girls' School in Taiping was badly damaged by bombs. One of our leading Chinese churches in Singapore was badly damaged by bombs and several other Methodist buildings were struck. I examined two churches which seemed to have had their roofs destroyed, but suffered no structural damages. This may make possible a restoration of work with less expense than at first appears necessary.

But property loss or damage can always be replaced and repaired. It is in people, not property, that we are concerned as missionaries. Scores—perhaps hundreds—of our Methodist people were killed or injured by bombs and by oncoming soldiers. Many hundreds were driven from their homes, though doubtless they are by now drifting slowly back into the towns from the rubber plantations and jungles, or are finding new ways of making a living. These are resourceful people and will not "lie down" before difficult situations.

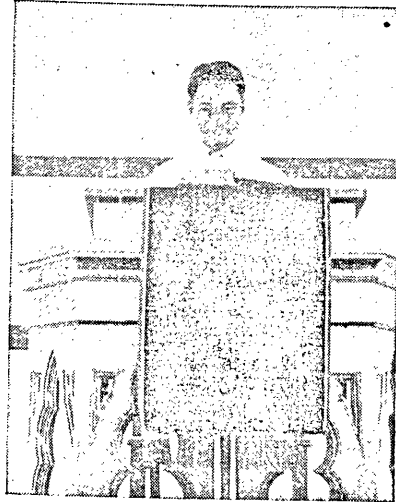
Our most serious loss, however, is that grant-in-aid schools in which we had 22,500 students now are without funds for teachers, and this probably means they are closed. Our so-called "private" schools, operated by the churches and mission and carried on in school properties after

regular hours, can probably be reorganized. These are maintained by the fees of pupils, and, assuming that anyone has funds or means of labor, pupils should be available. In these private schools it has always been possible in the past to teach the Christian religion as a part of the curriculum without restorations. The smaller schools out in the villages will also probably carry on normally.

The Church in Malaya can more readily continue than can the school system. The churches have for years been practically self-supporting and it will not be a severe shock to them to lose the small mission aid they received from local (not U. S. A.) funds. A number of Malaya Methodist churches had regularly taken collections for China Relief and a number of churchmen had given generously for relief and other aids to China, so that it is possible Japan may have a blacklist and that some will suffer for this assistance to Japan's enemy.

However, normal pursuits of life have been set in motion by the Japanese rulers. The little Christian community, our own nationals, are making unobtrusively whatever effort they are permitted to salvage their schools, churches, and congregations, along with their homes. During the last fourteen years nationals have assumed major responsibility in both church and schools—as if in preparation for this day. Now nineteen of the twenty-three district superintendents in this area are Filipinos, Chinese, East Indians and Sumatra Bataks. The devastation all around them can scarcely be inspiring. They must be filled with doubts and anxiety.

"Haven't they lost their faith in the white



Rev. C. E. Fang, Chinese leader in Kuala Lumpur, Malaya

man?" is the common question. And doubtless many of them have. But the successful missionary, the true missionary to Malaya did not carry a "white man's" Gospel to the Orient. Therefore they are now able to feel that at the end of its fifty-six years of service our Church has developed a genuine fraternity, a Christian brotherhood among the many nationalities.

The Malaya Annual Conference was in session in Singapore when hostilities began on the Peninsula. I was in the process of reappointing a number of tried district superintendents—each also serving as pastor of an important church—to oversight of the work when we found it necessary to leave. We placed responsibility for carrying on upon these ministers of the gospel and their splendid laymen—and I know they will not fail their Master.

It is quite likely that Malaya-born Chinese and Indians will receive less harsh treatment from the enemy than Chinese-born Chinese, Europeans, and Americans would receive. From a Toyko broadcast, shortly after their indiscriminate bombing of Malay mosques and churches in Singapore had been condemned from many sources, we heard the Japanese deny their intention of destroying any houses of worship, "for," they said, "the Japanese are godly people themselves." From this and other indications

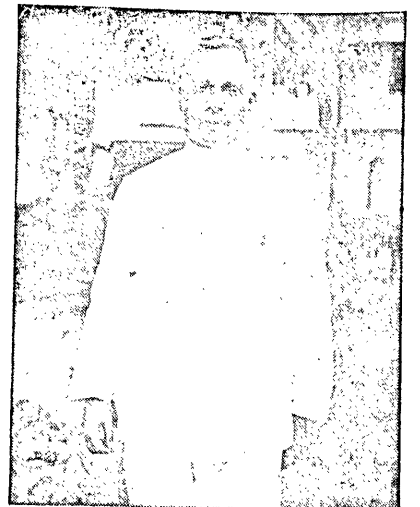
we take hope that they may allow our church buildings to remain undisturbed.

In Kuala Lumpur, as superintendent of the Central Chinese District, I left the Rev. C. E. Fang, one of our best-educated younger leaders. He is tactful, energetic and resourceful, and I am certain the work will prosper under his leadership. The Rev. Hong Hang Keng is superintendent of the Singapore Chinese District—another experienced and gifted leader, beloved by the whole city. The Rev. John Chua is in Seremban from which center he will administer churches and schools in the wide Malacca-Negri-Semblan District. When Penang was first attacked and set on fire, the Rev. Timothy Huang was able to escape with his family and a group of young Chinese girls down to rural Sitiawan. Later he was unable to return to the city, and lost all his possessions. He is superintendent of the Penang District—and by now may have been able to return there. If not, there is plenty of Christian work for him to do around Sitiawan which is also in the district.

When the war broke around us, the Chinese district superintendents from Borneo were in Singapore for our conference. One had his family with him because of hospital needs, the other family was in Borneo. Neither was able to leave Singapore. So I telegraphed to the Rev. Wong King Hwo, who had retired from the ministry and superintendency a year ago, and appointed him acting superintendent of all Methodist work in Borneo. I know he will make good—he is a tried leader. He was one of the Foochow Christians who forty years ago migrated from China to Borneo, and who during all those years was a close associate of the late James M. Hoover, our pioneer missionary to Borneo. Today we have fifty-six Methodist churches in Borneo and Wong-King Hwo knows them all. The two "refugee" superintendents will work with the Chinese churches in Malaya.

The Rev. S. M. Thevathasam, M.A., and the Rev. J. V. Ayaduray were left in charge of the Indian Christian work—a service Methodism has been conducting among the Tamil immigrants from South India and their children. Mr. Thevathasam is in Singapore, in charge of the South Hamil District, and also acting as chairman of the Mission Work Committee. Mr. Ayaduray is at Serembam, succeeding the Rev. S. S. Pakianathan, and also in charge of reorganizing all Tamil school work.

With such leaders, and with such a tradition, I am sure of the deposit of Christian faith that



Rev. S. S. Pakianathan, Indian leader, Malaya

is in Malaya, and that after the peace has been signed will still be found in Malaya—a deposit not in buildings and institutions but in Christian personality and in the acts of modern apostles.

An event—of sorrow or joy, or loss or gain—may suddenly remind us of God, and thus be an agent of religious education. Should we be so dull of heart and slow to believe, when everything can speak to us of the spiritual world?—Dr. Hugh Black.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## TOO LITTLE AND TOO LATE

Mrs. J. D. Bragg

Too little and too late—these are words graven on the minds and hearts of many world citizens within the past few months and they have become almost a dirge as related to world tragedies.

Methodist women face the fact that receipts for the great missionary work of our Woman's Society of Christian Service have been too little during the past year; too little to even keep up the great work of our merging organization (and think of the thousands of members which we did not have previously); too little to permit definite planning for great advances which should be made in the years ahead of us, with the great challenge facing us as Christians.

But it is not too late if we at once rally our forces and meet the emergency gift for which appeals has been sent throughout the society. Spiritually and financially speaking, let us remove any suggestions of too little or too late from our giving and planning for the work of the Kingdom.—The Methodist Woman.

## WAS IT YOU?

Mrs. J. W. Mills

There are two groups in the membership of the Woman's Society of Christian Service neither of whom would claim responsibility for the reduction in funds.

First, the woman who have been loyal and generous through the years. Have their gifts shrunk?

Second, the "Charter" and new members. Did they accept membership without understanding that a World Program demands money, time, and service?

This appeal is to both groups.

In your local society let every woman know that emergency funds are imperative.

If your conference society is holding funds, send them at once to Mrs. Ina Davis Fulton, Treasurer of the Woman's Division.

A minimum of twenty-five cents per member—Special—would meet the need, but no conference should accept less than that as their share.—The Methodist Woman.

A crowd is not a church; a multitude is not a church. Eloquence may gather a crowd; the orator may assemble a multitude; but Christ alone in the midst of it can make that crowd a church—for "Where two or three are gathered together in My name, there am I in the midst of them."—Cumming.

Indifferences is about the only thing capable of freezing the milk of human kindness.—Ex.

## PRAYER SUGGESTION FOR AUGUST

Foreign:

Let us pray for our missionaries who have had to leave their work in war-torn lands.

Home:

Sunny Acres, Lewisville, N. Carolina.

HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.—Psalm 91:1.

## AWARENESS

God—let me be aware:

Let me not stumble blindly down the ways,  
Just getting somehow safely through the days,  
Not even groping for another hand,  
Not even wondering why it all was planned,  
Eyes to ground unseeking for the light,  
Soul never asking for a wild winged flight.  
Please keep me eager just to do my share,  
God—let me be aware!

God—let me be aware!

Stab my soul fiercely with others' pain;  
Let me walking, see horror and stain;  
Let my hands, groping, find other hands;  
Give me the heart that divines, understands;  
Give me the courage, wounded, to fight;  
Flood me with knowledge; drench me in light;  
Please, keep me eager just to do my share.  
God—let me be aware!—MIRIAM TEICHNOR.

## "THE HOUR REQUIRES A MISSIONARY OFFENSIVE"

By Bishop Arthur J. Moore

We are in one of the critical and fateful hours of human history. The furnace of life is hotter than ever before. It is not an overstatement to declare that the world of tomorrow will be determined by the ideals we cherish, the goals we seek, and the convictions we hold about man, about brotherhood, and about immortality.

It would be a gesture of insincerity for us to either deny or ignore the tragic implications the present world situation holds for Christianity.

From every area of life and from ends of the earth there arises an agonizing cry—"come over and help us." We have the only message that can heal the hurt of the world and bring peace and stability and redemption to the nations.

Surely 8,000,000 people called Methodists in this prosperous land will rise to the emergency and launch such a missionary offensive as has never been known.

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

The healing of the world's woes will not come through this or that social or political theory, nor through violent or ill-considered changes in government, but through the silent and sure process of the Christian gospel.

We need better church members now than ever before because we must instill within our people the religion and morality necessary to win the peace after war. It is in the heart that we cultivate eternal value. Christianity must spread one by one, it cannot be done wholesale.—William H. Williams.

## A PLEA FOR SCARRITT

On June 29th Portland W. S. C. S. sent a dollar for Scarritt College Scholarship Fund.

I am urging each Auxiliary in the Little Rock Conference to send me as large an amount as possible commemorating Scarritt's semi-centennial. Fifty years of wonderful service for our great church. Fifty years ago Scarritt College was embarrassed at the first opening as only four students entered its doors. Today Scarritt College is embarrassed for lack of room.

More students are ready to enter also than have finances sufficient. Our scholarship money aids many worthy who otherwise would be denied this privilege.

Won't you as an individual as well as an Auxiliary, sacrifice if need be this year in order to help? Read the literature I am mailing out for information and inspiration. Let us raise our quota. We can if we will.—Mrs. W. S. Anderson, Scarritt College Representative.

## PRAYER AND ITS POWER

Prayer is the mightiest thing put into human hands. If we know how to pray nothing is impossible to us. Prayer should be a thing of plan and purpose as well as impulse. The power to pray and the power to teach others to pray is entirely dependent on the depth of the spiritual life. There can be no forward movement in missions except as this is attained through a deepening of the spiritual life of the leaders of the church and a real spiritual revival among its members. The one real lack of today is a lack of spiritual life; the one great need, the realization of the constant presence and power of the Holy Spirit.—Robert E. Speer.

Happy is the old age that atones for the follies of youth; but happier still the youth for which old age needs not to blush.—Talmud.

## WHY MRS. BOTTOME WAS SO CONFIDENT

At a large dinner given in New York, Mrs. Margaret Bottome, for a long time head of the King's Daughters' Circle, sat beside a German professor of science. In the course of conversation, Mrs. Bottome said, quite naturally for her:

"The Bible says so and so."

"The Bible?" remarked the professor. "You don't believe the Bible!"

"Yes, indeed I believe it," was the quick reply.

"Why, I didn't suppose that any intelligent person today believed the Bible!"

"Oh, yes," Mrs. Bottome said assuringly, "I believe it all. You see, I know the Author!"—Morning Star.

## FINANCIAL STATEMENT

WOMAN'S SOCIETY OF CHRISTIAN SERVICE, LITTLE ROCK CONFERENCE

Receipts	
Pledge	\$4,726.22
Bible Women	153.00
Scarritt	52.00
Honorary Baby Memberships	45.00
Wesleyan Service Guild	389.04
Youth Fund	154.69
Children	11.96
Lenten	69.63
Margaret Williamson Hospital	25.00
Foreign Scholarships	40.00
Cash Supplies	3.50
Foreign Relief	10.85
Total	\$5,673.89

Disbursements	
To Division on Pledge	\$5,203.83
Honorary Baby Membership	45.00
Conference Officers and Sec.	474.97
Supply Work	88.01
Pastors' School, Conway	25.00
Jurisdiction Cultivation Fund	69.18
Rural Worker, Camden	75.00
Little Rock Mission Board	75.00
Stationery	41.63
Wesleyan Service Guild	
Officer (Exp. to Assembly)	75.00
Refund to District Secretaries,	
Cultivation Fund	4.65
Charge on Check Book	1.95
Treasurer's Bond	3.00
Total	\$6,182.22

To the Division	
To the Division:	
Undirected Pledge	\$3,780.45
Special Missionary Projects:	
Scarritt	\$ 52.00
Bible Women	153.00
Foreign Scholarships	40.00
M. Williamson Hospital	25.00
Foreign Relief	10.85
Maintenance Budget, Brazil	225.00
Missionaries' Salaries	450.00
Lenten	69.63
Wesleyan Service Guild	225.00
W. S. G. Missionary Project	6.25
Youth Fund	154.69
Children	11.96
Total	\$5,203.83
Honorary Baby Membership	45.00
Credit N. Y. office	1.17
Total Pledge	\$5,250.00
Balance First Quarter	\$3,406.04
Receipts for Second Quarter	5,673.89
Total	\$9,079.93
Disbursements	\$6,182.22
Balance for Second Quarter	\$2,897.71

### Honorary Baby Memberships

Melinda Brown, Hot Springs, First; Rosalind Sue Jones, Hot Springs, First; Caroline Lewis Wright, Hot Springs, First; Susan Mayfield Gosnell, Huttig; John Merideth Fox, Little Rock, Scott Street; Ellen Marie Osborne Little Rock, 28th Street; Betty Ann Kennedy, Smackover; Flora Leta Byrd, Smackover; Susan Jeanette Covington, Camden.—Mrs. Allen Gannaway, Treasurer.

It is never so dangerous to lose our heads as just when we need them most.—Ex.

Solitude is needful to the imagination as society is wholesome for the character.—Lowell.

# 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

### Time To Select Boards of Education For Local Churches

With the new emphasis upon the Educational Advance Boards of Education in Local Churches are going to be more important than ever for the new Church School year which begins October 1. These Boards should be elected in time for them to organize and get ready for the new year in September. This means that practically all Quarterly Conference meetings from now on till October 1st will be electing these boards. For the convenience of those responsible for nominating these Boards we give again their composition as found in Par. 1139 of the Discipline.

For the large church, the Board of Education is composed of the Pastor, the General Superintendent, the three Assistant Superintendents, one representative each elected by the W. S. C. S., the Board of Stewards, and other agencies in the church, not less than two nor more than four young people, elected by the young people and not more than five members at large elected by the Quarterly Conference, chosen for their fitness for leadership in Christian Education.

For Small Churches, the Board may be composed of the Pastor, the Church School Superintendent, one teacher of children, one teacher of youth, one young person chosen by the youth of the church, one person representing the adult organization, one member chosen by the Board of Stewards, and not more than three persons at large chosen by the Quarterly Conference.

This means that the Pastor, or the pastor and his nominating committee should begin now to get ready to nominate: First, a General Superintendent for all his Church schools; Second, His Three Age Group Superintendent; Third, The Additional Members at large for his Board of Education. It also means that the pastor should notify his Stewards, his W. S. C. S., and his Young People in time for them to meet with the new Board in its organization meeting in September. It is tragic for any church to come up to the Quarterly Conference in which these officers are to be elected without previous preparation.

### Three Great New Missionary Maps

The Board of Missions and Church Extension has just issued three great new Missionary wall maps that should be in every church. They will be especially helpful in the Fourth Sunday Missionary program.

1. "Our Mission Stations in Latin America." Price 25 cents.
2. "Our Mission Stations in Foreign Fields." Price 50 cents.
3. "Our Home Missionary Institutions and Centers." Price 50 cents.

Order from Board of Missions and Church Extension, 150 Fifth Ave., New York, N. Y.

## THE SUPERINTENDENT'S CORNER

"MAKING THE BEST USE OF THE NEW POSTERS"

By CLEM BAKER

Our own Bishop Selecman is so much interested in helping our superintendents put on an effective Educational Advance in his conference that he has spent much time and his own money in preparing a beautiful two-color poster to be placed in every Methodist church in Arkansas and Oklahoma. The poster shows the objectives of the Advance together with the calendar of operation. The District Superintendents and Executive Secretaries of his area assisted the Bishop in the preparation of the poster. The District Superintendents of this area have agreed to see that these posters are supplied to each church in their districts. This week a supply of the posters is being sent to all district superintendents. Within a short time we are sure that our district superintendents will be sending them to the local churches. For the smaller one-room churches, there will be one poster. For the larger churches there will be two or more. Much depends upon placing these posters permanently and attractively in our churches. They will do no good if left in the pastor's study or placed in some inconspicuous place in the church. Since these posters are definitely in the interest of our Church Schools may we not count on our Church School superintendents making it their personal responsibility to see that these posters are placed in each church so that our entire congregation can not help but see them. Be sure to see that they are fixed securely to the walls. The wind will soon tear them or blow them down if they are simply hung on a nail or placed with one or two tacks. Let's give these posters a chance to speak their message.

### Young People's Leadership Conference, Mt. Sequoyah National Youth Convocation At Miami University, Oxford, Ohio, Sept. 1-5

Our Western Methodist Assembly at Mt. Sequoyah in closing one of its most successful seasons with the Young People's Leadership Conference for the South Central Jurisdiction. The Conference runs two weeks, closing Saturday at noon, August 15th. Nearly three hundred of the finest young people in the Southwest, representing all the conferences in this Jurisdiction, are in attendance. It is "Good for what ails you" to look in on these young people as I did last Saturday and Sunday. They are alive, full of fun, and good looking, and yet are doing some of the most serious work for the Kingdom that is being done in our church.

The Conference is under the direction of the officers of the S. C. Jurisdictional Young People's Organization. They are:

President, William Greenwaldt of the Central Texas Conference; Vice-President, Earl Riddle of the Missouri Conference; Secretary-Treasurer, Twila Ferrill; Historian, Clifford of S. M. U.

Leading the classes for the Young People are: E. O. Harbin, Marcus J. Birrell, Emily Hodder, M. Earl Cunningham and John C. Irwin, of the General Board Staff; James Chubb of Baldwin Kans., and Edwin Parker of Oklahoma City. Chubb and Parker are Executive Secretaries of their Conferences.

The following are in attendance from the Little Rock Conference: Mary Caroline Cherry, James Edwin Christie, Ellen Forgy, Marie Gertsch, Betty Jo Hartsell, Eugene Haun, Mary Lehman, Sara Jo Morehead, Emogene Schaer, Carl Scheibner, Billy Slack, Katie Frank Slack, Gene Tucker, Beth Wilson, Bill Wilson, and Richard Perdue.

The final big event of the Summer will be a National meeting of Methodist Youth at Miami University at Oxford, Ohio, September 1-5. This meeting is open for all Methodist Youth either in college or representing the Local Church. Also, invited to attend are adult leaders of youth. The Conferences in Arkansas have been given a sufficiently large quota to take care of all who want to go. A comfortable bus, holding about thirty people, will leave Louisiana for the Convocation Sunday morning, August 30th, and arrive in Little Rock about 1 p. m. the same day. There will be room on this bus for 15 from Arkansas. The round trip is \$15.00. Arkansas people planning to go to this meeting and wanting reservations on the bus should write your Executive Secretary as soon as possible.

### VACATION BIBLE SCHOOL AT GENTRY

Intermediates during the hobby hour at the Daily Vacation Bible school recently held at Gentry, Arkansas, June 1st to 14th, made a three and a half inch refracting telescope. The same group will use the telescope to learn more about the stars during the fall and winter months.

Seventy children between the ages of three and fifteen attended the classes for two weeks. Thirty-two were Methodists; twenty Baptists; four Christian and fourteen Assembly of God Sunday School children.

A flower identification contest and hobby show were high points during the school. The parents were invited on the last day to witness

## BIBLE CONFERENCES, N. ARKANSAS CONFERENCE

By Ira E. Brumley

Dr. J. T. Carlyon of School of Religion, Southern Methodist University, Dallas, Texas, is spending six weeks in the North Arkansas Conference in three days' sessions on the Bible. He began his work at Bentonville on Sunday, August 2, going to Siloam Springs for the period of August 5-7.

He is spending this week in Bible Conference at Greenwood and Ozark.

He will be in the following other churches: Russellville, August 16-18; Clinton, August 19-21; Newport, August 23-25; Corning, August 26-28; Piggott, August 30-September 1;



DR. J. T. CARLYON

Blytheville, September 2-4; Marked Tree, September 6-8; Wynne, September 9-11.

Doctor Carlyon was in our Pastors' School in June, offering two Bible courses. He was the leader for the Bible hour at the Leadership School at Mt. Sequoyah in July. He is spending his summer in the territory of our Conference.

The North Arkansas Conference is fortunate in having such a Bible student in so many services in one summer. It is hoped that each person that can do so will take advantage of these splendid opportunities. Remember the date when Doctor Carlyon will be near you and go to hear him as much as you can.

the closing exercises and a picnic and swimming party was held at Lake Weddington the following Saturday with instructions in swimming and boating.

Those assisting in the Gentry school were Mrs. Helen Boles, Mrs. Clarence Ratcliff, Miss Mabel Henderson, Mrs. Herbert Sengstake, Mrs. Della Suggs, Mrs. Dodd Carl, Mr. John Shaffer, Mrs. Art Steele, Mrs. Thomas Harding, Mrs. Daniel Kaiper and Rev. Daniel Kaiper. Mrs. Fay Reed, of Fayetteville, and Rev. and Mrs. Sam B. Wiggins gave much valuable instructions to the workers before the school began.—Reporter.

# THE LAYMAN'S PAGE

A. J. SHIREY, Editor

## THE SCAPEGOAT

(St. John 12:31)

Satan truly is just the same  
Wherever found, whatever name,  
He seeks our favor walks with us:  
Apolyon, Lucifer, As-mo-dius,  
Belial, Beel-ze-bub, Tubal Cain,  
The world around, he's just the same.  
Nicodemus, Nabal, Mephis-toph-e-les  
Take your choice from all of these.  
Man himself is but the cheat,  
And lays the blame at Satan's feet;  
He alone shall have to face  
The record of his own disgrace.  
Though oft denied by tongue and pen  
The worst of devils are but men.  
—E. O. G.

## SELF CONDEMNATION

He who by false scales or statements  
Deceives his fellow man,  
Can ne'er be free, but condescends,  
By his own judgment, evermore,  
To stand condemned.  
—Edward Olin Green, Rogers, Ark.

## GERERAL MacARTHUR AND THE BIBLE

The following article comes from "NOW," June 26th issue: "Before he was graduated from West Point, General Douglas MacArthur had read the Bible through from Genesis to Revelation 22!"

"How comparatively few persons—even professing Christians—have read the Bible through from Genesis 1 to Revelation 22!"

"We would be the very last to discourage the reading of any portion of the Holy Bible, for it is all given by Divine inspiration and is 'profitable.' (2 Tim. 3:16-17).

"But along with the perusal of 'Daily Devotion' portions, we would encourage the consecutive reading of the Scriptures. There is no way of knowing what is in God's Book apart from reading it from start to finish.

### Book At a Sitting

"The Holy Spirit has been given as 'Comforter,' 'Guide,' and 'Teacher,' but not as 'Reader.' We must do the reading of the Word.

"By reading three chapters each week-day and five chapters each Sunday, one can read through the Bible every year.

"Some readers prefer reading through one book at a sitting. There are 66 books in the Bible.

"But whatever method is adopted, persist in reading the Sacred Scriptures from the beginning to the end. Do not go through life without being able to say truthfully you have read every word of the Bible—the only living Book in the world of literature.

"For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing as under of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Heb. 4:12).

## MORBUS SABBATICUS

Are you afflicted with the disease which someone has termed "Morbus Sabbaticus?"

Here is a description of it:

1. The symptoms vary but never interfere with the appetite.
2. It never lasts more than twenty-four hours.
3. No physician is ever called.
4. It always proves fatal in the end—to the soul

It has reached epidemic proportions and is destroying thousands every year.

6. The attack comes on suddenly every Sunday. No symptoms are felt on Saturday night. The patient sleeps soundly, wakes feeling well, eats a hearty breakfast but about church time the attack comes on and continues until services are over for the morning. Then, the patient feels easy and eats a hearty dinner. In the afternoon he is greatly improved and is able to take a walk, (automobile ride, play golf, or attend a movie); buys a paper, eats a hearty supper, but when the church hour draws near he has another attack and stays at home.

He wakes up Monday morning able to go to work and does not have any more symptoms of the disease until the following Sunday.—Now.

## THE DIFFERENCE THAT RELIGION MAKES

That is one of the differences that religion makes. It keeps one cool and brave when others falter, enables one to look out upon life with all its hazards and its threatening possibilities, even to live through the grimest of these, when for us too they have become dreadfully real, with a bigness and a courage that make other folk look small and peevish, cowardly and mean. The power to do that, to remain so unperturbed in trying days when things go wrong, to face the difficulties and the disappointments that life brings with pulses beating quietly and a heart that can see this through with honor, to be cool and undismayed when others whimper and break down, is one of the gifts that Christ explicitly promises, one of the natural outcomes, so He assumes, of fellowship with Him. I haven't much to leave you, He said with a smile; but there is one thing I can give no one else can, something that will keep you always steady, that will lift you clean above anxiety and worry—better than that, that will make you a rallying-point at which others who had grown frightened and lost heart, suddenly sure of God again, and themselves bigger and better and braver because they have chanced on you, will turn and face, with stout hearts, what had beaten them, and win.—From a Sermon, "How to Face Life With Steady Eyes," by Arthur John Gossip.

## THESE TONGUES OF OURS

One of the greatest problems with which our government is confronted today is our uncurbed desire to talk. We talk when we know something, and worse still, we talk too frequently of what we do not know what we are talking about.

Tongue control has been a problem through the ages. The United States government will not be able to solve the age-old problem. St. James wrote some words that most aptly describe this organ of human expression:

"The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature and it is set on fire of hell."

Those words bear scientific precision and accuracy in their descrip-

tion of what unbridled tongues do. James must have been a good observer. He was at least a clear writer.

"Every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame." Again James is right. He is using language with the precision of a scientist. The taming of a tongue does not belong to the power of men or of governments. Only God can tame a tongue.

## Destroyed Through Gossip

Those words might well be the epitaph carved on memorials erected for many of the ships that have been lost to enemy submarines. Gossip is one of the most fruitful sources of information for enemy saboteurs. Would it not be a tragedy for us to lose this war because of our inability to talk on subjects other than those that would give our enemy an advantage over us?

## What Shall We Talk About?

The trouble with most of us we think this war is the biggest thing in the world, therefore we just MUST talk about it. This war is by no means the most important subject that we might discuss. God and His wonderful works are far more important than this war. When this war has been forgotten, God will still be on His throne, exalted above all creation. Before His face the generations come and go, and the nations are accounted as a drop in the bucket.

Our tongues will be "made safe for democracy" when we use them to highest purpose for which they were created—proclaiming the greatness and the goodness of God. There is an inexhaustible mine of the purest gold ever produced, in that great field.

## Gossip For God's Glory

Gossip means to "chat," to "repeat," to "rehearse"; in a bad sense it means "To tell idle or mischievous tales." God commanded Israel to "Gossip" (in the good meaning of the word) concerning himself. Speaking of His word to Israel, He said:

"Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 8:7).

The Psalmist says: "Talk ye of all His wondrous works." Ps. 105:2.

David said: "My tongue shall talk of Thy righteousness all the day long." Ps. 72:24. Again he said: "O Lord, thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power." Ps. 145:10-11.

There are themes for exalted gossip! There is no need for us in this country ceasing to talk. What we need to learn, is, TO SPEAK OF THE THINGS THAT ARE MORE EXCELLENT. A God who has given His son to save us is subject matter for many conversations.

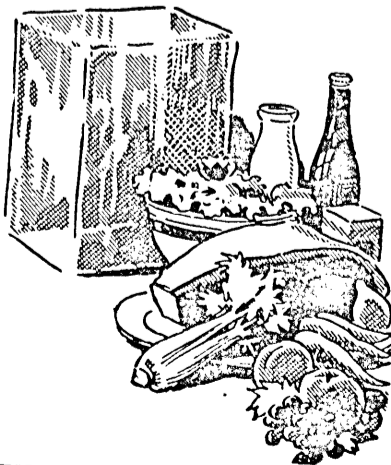
## "MY BOY"

Someone has told of a business man years ago who crossed the ferry to New York every day. One day he spoke kindly to the little bootblack who was shining his shoes, entering into conversation with him and speaking of things interesting to the lad. He noticed afterwards that the boy never saw him without wistfully approaching him. He would pick up his bundles and carry them for him, and brush off his clothing without any expectation of reward, which was quite unusual. The man was so deeply impressed by these attentions that he one day asked the lad what inspired them. "Why, sir," he replied, "the first time you met me you called me, 'My Boy.' Till then I had thought I was nobody's boy. I'll do anything for you, sir." So Christ made us know that we are not orphans in the storm, but children of a Father who knows and loves us.—Selected.

## FORGIVENESS OF SIN

Socrates cried to his friend, "Plato! Plato! It may the gods can forgive deliberate sin, but how, I cannot tell." Before and since the time of Socrates, earnest souls have felt the weight of uncanceled sin God's Word alone solves the problem. "God commendeth his love toward us in that, while we were yet sinners, Christ died for us." How essential it is that we tell the good news. True, only sin-conscious people will respond, for salvation is like a certain institution of which it was said, "You've got to have something the matter with you to get in." Proud and self-righteous people do not like the gospel, but sinners do. And it is for these Christ died.—The Watchman-Examiner.

## ICE DOES MORE THAN JUST KEEP FOODS COLD!...



Pure, Taste-Free, Odorless  
Iceman's

ICE Keeps Foods Fresh  
Longer—at Less Cost!

Ice Refrigeration retains the natural juices of foods longer, furnishes a ready, plentiful supply of pure, taste-free ice for every occasion and saves money. See your Ice Company about a modern, ice refrigerator.

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Little Rock, Hughes, Brinkley, Hot Springs, Beebe

### MEETING OF GENERAL COMMISSION ON EVANGELISM

By O. E. Goddard

This commission met in its third session in Clifton Springs, New York, July 28-30. Bishop Selecman is president, Bishop Cushman, vice president and Dr. R. Crossland of Rochester, N. Y., is secretary. Dr. Harry Denman is executive secretary and Drs. Grover Emmons, Guy Black and J. W. Golden associate secretaries.

Dr. Harry Denman's work shows unmistakably that the church made no mistake electing this great layman as the leader of Evangelism in American Methodism. One good judge of men and movements said, "Harry is a spiritual dynamo." Dr. Grover Emmons is a near genius in the creation and distribution of Christian literature. Did the world ever see anything comparable to what he is doing with the "Upper Room"? Dr. Black is teaching American Methodism how to win families for Christ in the "Visitation Evangelism." Dr. Golden is leading his race in a great evangelistic movement for the Central Jurisdiction.

It was most gratifying in this recent meeting to hear these several secretaries read their annual reports. It was agreed by all that this, the third annual meeting, was by all odds the best we have had up to date. This commission is composed of one bishop, one itinerant preacher, one layman, one lay woman, and a youth member from each jurisdiction, together with one representative from each of the great boards and a few members at large such as Stanley Jones.

It is the duty of this commission to promote Evangelism of every sort throughout the church to determine the qualifications of evangelists, to create evangelistic literature, to promote family worship, and to train our ministers for efficient Evangelism.

Each annual conference has an annual conference Commission on Evangelism whose duty it is to carry out plans that come down to the conference from General Commission and to promote and lead all evangelistic movements in the conference. There is also a distinct commission for each superintendent's district and a local church commission for each charge.

Methodism, long the most evangelistic among the great churches, had no machinery to promote evangelism. This new Methodist Church created such machinery, a legal corpus which now has the responsibility of directing the evangelistic activities of the church. The church has not yet fully realized the purpose and function of this new machinery in Methodism.

Of course, the ultimate objective of the churches' endeavors is Evangelism. All the boards have evangelistic responsibilities and opportunities. It will be well in our new thinking to get all these plans correlated, unified, integrated. To this end a meeting is planned of the bishop, superintendents and chairmen of all the boards, together with the executive committee of the conference Commission on Evangelism to agree upon a plan for Evangelism in the conference for the ensuing year. By this plan we hope to see the conference deliver itself with one solid impact for a great evangelistic effort. It is hoped that this plan will avoid overlapping, conjective movements or guerilla warfare.



LEFT TO RIGHT—BISHOP EDWIN F. LEE, MARTHA DEANE AND MRS. LEE.

● Bishop and Mrs. Edwin F. Lee tell millions of listeners on the WOR Martha Deane program of their exciting escape from their home in Singapore during the Japanese invasion.

### APPLIED CHRISTIANITY IN INDIA

"Because India is 85 per cent rural we believe we should have our roots deep in India's soil, but we do not stop there," says the Rev. Marion L. Kumler, newly-arrived missionary to India, serving on the staff of Raewind Christian Institute. "A wider world is opened to these boys—the world of history, of English and English books, of mathematics, of geography, and of the Bible. We are not content to build only skills of hand and mind. A character must be built back of the skills if they are to be used in the best way. Not only is the Bible studied every day, but it is applied to daily living. In each class, whether English, chemistry, geography, or in the playing-field, Christian character is taught, and lived.

"There is much that I do not know about India, since I have been here less than three months, but some things are apparent to even a stranger. A few days ago we were in nearby Bhamba, one of India's 750,000 mud villages. One of our Raewind boys had gone to his home there for a holiday visit. He was a boy in the Middle school whom I did not know personally. When we called him, he and several of the village children came running. It was not hard to tell which was 'our' boy. He was cleaner, and there was more of snap and vitality about him. He had already had the stamp of Raewind on him, and he was convincing proof that Christian education pays in India!

"Not long ago we purchased a buffalo for the school. The growing boys need milk and fats on their diet just as American boys do. The cost of the buffalo was only \$35. One buffalo is adequate for our needs, however. With a capital of \$175 a small dairy could be started. It would supply three benefits: it would give the boys a better diet; it would be practically self-supporting because some milk could be sold; and it would give the boys an opportunity to learn better methods of dairying by experience. Our greatest need is always for more scholarships. Boys from the depressed classes cannot have their chance unless scholarships are provided even at Raewind where the fees are as low as we can possibly make them."

### ARKANSAS METHODIST ORPHANAGE

As we approach the season when the Conferences are held, more interest is discovered on the part of the brethren in the coming Conferences.

So far as I know, satisfaction is more general than I have ever known it in the state and yet the issues of the war and other things come up to disturb us and cause us to think and talk a good deal. I am happy over the manner in which the Arkansas Methodist is being conducted and it will continue to be a great force in our organization as a Methodist Church.

In the midst of all the causes that confront us, caring for the helpless children stands at the top in my thinking. Whenever we lose an interest in this kind of work, we are getting away from the Christ plan. We are doing well at the Home and everything seems to be in fine shape. I do not mean by that to say that we do not have problems—some of them serious and some less serious. We are comforted in the fact that our brethren of the ministry and laity are with us.

The women now and have been from the beginning of our Home for Children are the greatest friends one can imagine. So far as I know, there is not a single woman in the state but what is in sympathy with us.

Help us all you can and pray for us.—Your brother.—James Thomas, Executive Secretary.

### WHY I GO TO CHURCH

When John Wannamaker was asked why he went to church, he answered: "You might just as pertinently inquire, 'why do I eat or why do I sleep?' because I find one is as necessary to my well-being as the other. For four years, while Postmaster General under the Harrison administration, I traveled nearly 100,000 miles in order to be present each week at my own church."

There are no nobodies in God's universe; everybody is somebody in God's sight.—S. W. Hughes.

To make the world a friendly place One must show it a friendly face.

### NEW OPPORTUNITIES IN CHINA

By W. W. Reid

The present situation in China affords many good opportunities for doing Christian work, in the opinion of Samson S. Ding, religious educational leader in Fukien. Owing to the scattering of population, there are some Christians in almost all of the cities and large towns in the northern and western parts of Fukien. The enlarging of circuits or the carrying out of the circuit plan started by John Wesley and the use of many well trained volunteer lay workers will enable many churches to become self-propagating and self-supporting.

"The proselytism of the 'Little Flock' (a new sect), so much feared by some of our workers, is a challenge to us to give more attention to the religious education of our adult church members," says Mr. Ding. "Many of our workers are conscious of the tremendous forces working in China for moral and social changes, and their responsibility in the task of building a new China and a new world. The church members of Hsia Seng Kang, one of our rural experimental stations, raised \$800 for pastoral support last year, while in 1935 they only raised \$60. This shows that rural religious education work is producing good results.

"Mr. Hu and I agreed that lay training work should be continued and emphasized in the coming year, in spite of the fact that it will be necessary to provide considerable financial subsidy for the training school. We hope to have one or two short term schools lasting for about two weeks for a group of selected lay workers. We will visit some of the churches and try to help the church school workers to improve their methods of teaching. Most of our workers still use the lecture method in their class instruction work. Consequently, church members do not do their own thinking. Probably Mr. Hu and I shall work out some sample lessons using project and discussion methods. As the discussion method requires a highly developed technique, we cannot expect all of our workers to be able to use it well; but we hope that at least they will understand that it is not the business of a Bible class teacher merely to cram into the church members' minds a great mass of subject matter. By asking the church members to give testimonies, to answer some questions pertaining to their daily Christian life, or to report on what they think of the Bible passages which they have read, adult Bible study classes will be more helpful and interesting to adult church members."

Those glorify God most who look with keen eye and loving heart on his works, who catch in all some glimpses of beauty and power, who have a spiritual sense for good in its dimmest manifestations, and who can so interpret the word that it becomes a bright witness to the divinity.—Selected.

George Washington said: "Whiskey is the source of all evil and the ruin of half the working men of this country."—Florida Baptist Witness.

Don't hurry when success depends upon your accuracy.—Wesleyan Christian Advocate.

# The Sunday School Lesson

By DR. W. P. WHALEY

## Isaac Practices Peace

LESSON FOR AUGUST 16

LESSON TEXT: *Genesis 26:18-31.*

GOLDEN TEXT: "Blessed are the peacemakers, for they shall be called sons of God." *Matt. 5:9.*



When Abraham was a hundred years old, and Sarah ninety, their long wait and persistent prayers were rewarded in the birth of Isaac. When the boy was eight days old, they went through a religious ceremony and circumcised him. When he was weaned, they celebrated with a family feast. Sarah was so afraid Ishmael would be in Isaac's way, and inherit too much of the estate, that Abraham was forced to send Hagar and the thirteen-year-old Ishmael away with only a loaf of bread and a jug of water. When Isaac had almost reached manhood, and was the joy and hope of Abraham, the father received a divine command to sacrifice him; and the father would have carried out the command but for the restraining hand of God.

Isaac's mother died when he was thirty-six years old. Four years later when Isaac was forty, Abraham sent a faithful old servant back to Padanaram, the old family community, to find a wife for Isaac. The faithful old servant returned with Rebekah, the granddaughter of Nabor and niece of Abraham. That story, told in the 24th chapter of Genesis, is one of the most beautiful in literature.

Abraham had been told, "In Isaac shall thy seed be called." For that reason Abraham gave his vast possessions—cattle, servants, and money—to Isaac; and only small gifts to his six children by Keturah, his second wife.

### I. Isaac a Successor to Abraham

Isaac and Jacob with Abraham are the patriarchs of our faith; as if Abraham brought Jehovah to earth, and Isaac and Jacob permanently established Him here. No doubt, through the seventy-five years Abraham lived after the birth of Isaac, the old father kept an interested and approving watch over Isaac. The son proved as good a cattleman as Abraham himself, growing immensely rich. Isaac had to dig wells and hunt pasturage, as Abraham had done; but he was successful. Isaac had often to pitch his tents among strange and hostile people, but he proved a good neighbor and a good citizen. Like Abraham, Isaac did not try by force to take the land God had promised to give to Abraham's descendants; but that was God's promise, and so was God's business. It must have been pleasing to Abraham to see the fine son building altars, and calling the herdsmen together under the trees for out-door worship of Jehovah. Abraham could sympathize with Isaac and Rebekah in their twenty years of prayerful waiting for children, for he himself had gone through with that.

### II. A Man of Peace

Driven by drouth and famine, Isaac moved into the country of Abimelech, to Gerar. Abraham had

once lived there and dug some wells; but after Abraham's death the Philistines filled up the wells. Isaac hunted up the old abandoned wells and cleaned them out, called them again by the names Abraham had given them, and watered his flocks and herds. His herdsmen dug a new well in a nearby valley, and got flowing water. That was such a prize that the people of Gerar contended for it. Isaac's men gave up the well, went a little further and dug another; and the men of Gerar took that well, also. Isaac, without complaint, went a little further and dug another well. Nobody bothered him there; and he said, "Now the Lord hath made room for us, and we shall be fruitful in the land."

Leaving Gerar, Isaac moved south about seventy-five miles to Beersheba. There he built an altar, pitched his tents, and his servants dug wells. "And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." How blessed to be settled in a peaceful spot, and assured of God's protection and prosperity!

### III. Abimelech Visits Isaac

Abimelech down in Gerar heard of Isaac's peaceful settlement in Beersheba, and of his great prosperity; so, he took one of his friends, Ahuzzath, and Phichol, the chief captain of his army, and made a visit of state to the great chieftain, ship for Isaac; and Isaac made a great feast, and ate together. After a night in Isaac's tents, Abimelech made a pledge of perpetual friendship or Isaac; and Isaac made a similar pledge for Abimelech. So, peaceful conduct on his part made a valuable friend and ally for Isaac.

After Abimelech's pleasant visit and departure, "Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water."

In the eleventh chapter of Hebrews, Isaac is listed among the mighty men of faith.

### POWER IN PRAYER

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

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

God cannot approve a man who does not try to improve himself and the world about him.—Michigan Christian Advocate.

### RELIGIOUS EDUCATION

Congregations in tens of thousands of Protestant churches in thousands of local communities throughout the land will take part through church and community activities in the celebration of the twelfth annual observance of Religious Education Week, September 27-October 4.

Built around the general theme, "Foundations of Freedom," this year's observance will seek to emphasize the importance of religious education in wartimes as developed in the home, the church and the community. Daily themes during the week will develop the spiritual foundations of freedom as laid in Christian teaching, Christian relationships and Christian service.

Sponsored by forty Protestant denominations, thirty state and sixty-nine city councils of churches and of religious education, in cooperation with the International Council of Religious Education, Religious Education Week this year is part of the four-year United Christian Education Advance which is being promoted by the same agencies.

Through local activities in the churches, in nation-wide radio broadcasts and newspaper publicity, emphasis will be given during the week to the encouragement of programs in the home, the church and the community that will adequately provide a vital program of spiritual training for every child, every youth and every adult.

Most of the forty Protestant denominations, through their national committees and offices have developed detailed plans for the observance of Religious Education Week in the local churches of their membership. Program guides and other materials are available from these denominational offices.

Suggestions and detailed plans for Religious Education Week also are contained in a manual prepared by the International Council of Religious Education, Box 67, Chicago, of which 15,000 copies were sold (at ten cents each) in the first two months after it came from the press. A Radio Manual (also ten cents) for use by state and local radio and publicity committees, and a "Radio Resource Bulletin" (at twenty-five cents) also are available from the International Council of Religious Education as aids to bringing the week to the attention of the public.

National impetus will be given to Religious Education Week through four nation-wide chain radio broadcasts and through news stories in hundreds of newspapers. It is expected that scores of governors and mayors of cities and towns will proclaim the week, asking for special observance not only by the churches but the entire populations of states and communities.

The spiritual "Foundations of Freedom" which will be dramatized in this year's Religious Education Week become explicit in these daily themes:

Sunday: "The Truth Shall Make You Free."

Monday: "Free—to Serve."

Tuesday: "The Home a Foundation of Freedom."

Wednesday: "A Free Church In a Free State."

Thursday: "Community Foundations of Freedom."

Friday: "Youth's Claim to Freedom."

Saturday: "Good Will, a Foundation of Freedom."

Sunday: "Worldwide Foundations of Freedom."

Particular attention will be paid

during the observance of September 27 to Oct. 4 in defense area communities and those adjacent to training camps to adequate provision for religious education for children, youth and adults in these rapidly developed areas.

### A RICH PREACHER

An old German preacher had undeservedly gotten famed for being rich, because he lived like most of the preachers of all denominations in all lands have to live—temperate in all things and economical, on small salaries.

One day out in the country he met the assessor, who at once began to examine him:

"Is it so, Mr. Pastor, that you have capital?"

"Yes," said the preacher, "in a way I am a rich man."

"In that case," said the assessor, interestedly, and pulling out his book, "how much is your possessions?"

"I'm enjoying good health," said the preacher, "and health is better than riches."

"Well," said the other, "what more have you?"

"I have a good wife that's worth more than pearls."

"Congratulations," said the assessor, "but don't you own more?"

"Yes, I have healthy, well-shaped, intelligent, well-behaved children, and it's a gift from the Lord which makes me rich."

"You own anything else?" asked the assessor.

"Yes, I own citizenship in heaven and the Spirit gives the assurance in my heart, that I'm a child of God."

"Don't you own any other fortune?"

"No, otherwise I own nothing," said the preacher.

"Mr. Pastor," said the assessor, "you are a rich man, but your fortune cannot be taxed."—Selected.

Silence is one great art of conversation.—Hazlitt.

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→ **GRAY'S OINTMENT**

# WINFIELD MEMORIAL

## NEW MEMBERS

Mr. Horest G. Johnston, 3402 High.  
Mrs. Horest G. Johnston, 3402 High.

## WEDDING BELLS

Lt. Harry K. Chenault and Miss Cotsy Rhea, August 7.

## CONGRATULATIONS

To Mr. and Mrs. Troy A. Huitt on the birth of a son, Jack Lee, at Baptist State Hospital, August 9.

## OUR KNOWN SICK

Miss Elizabeth Slaughter, Saint Vincent's Hospital.  
Mr. and Mrs. A. M. Ellis, at home, 1102½ Main.

## FLOWERS IN SANCTUARY

Circle No. 8 is in charge of placing flowers in the sanctuary this month.

## AUGUST CIRCLE MEETINGS

- No. 1—Mrs. Clyde C. Arnold, chairman, will meet with Mrs. A. J. Hale, 1419 Hanger, at 10:00 a. m.
- No. 2—Mrs. W. M. Rankin, chairman, no meeting for August.
- No. 3—Mrs. Roy Paschal, chairman, will meet with Miss Mamie Krohn, 2317 Arch, at 10:00 a. m.
- No. 4—Mrs. W. J. Pennington, chairman, no meeting for August.
- No. 5—Mrs. Rex Hayes, chairman, will meet at the Red Cross Sewing Room at 10:00 a. m.
- No. 6—Mrs. W. P. Ivy, chairman, will meet with Mrs. Elmer Blevins, 5304 West Markham, at 10:00 a. m.
- No. 7—Mrs. F. B. Thacker, chairman, has already had August meeting.
- No. 8—Mrs. L. M. Wilson, chairman, will meet at the Blind Women's Home for a covered dish luncheon at 11:00 a. m.
- No. 9—Mrs. E. G. Kimm, chairman, no meeting for August.
- No. 10—Mrs. H. C. Graham, chairman, no meeting for August.
- No. 11—Mrs. Julian Davidson, chairman, will meet with Mrs. W. J. Cargile, 1814 Battery, for luncheon at 12:30.

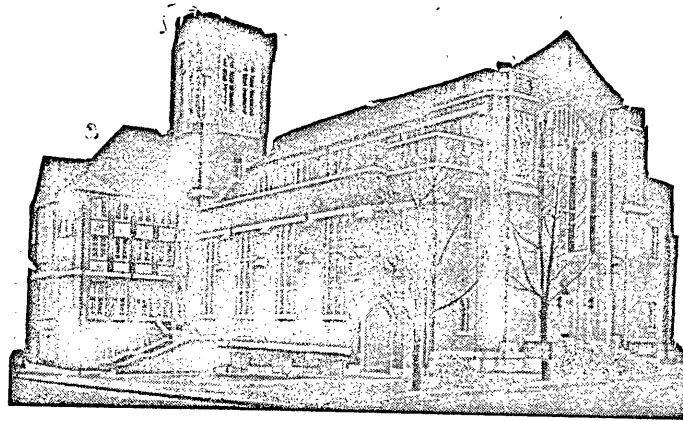
## SUCCESS

The Neighborhood Friendship meeting sponsored by Circle No. 8, and held at the home of Mr. and Mrs. Allen Mulkey, was a profitable occasion. For the many who came it accomplished just what was desired—new friends and stronger fellowship in Winfield Church.

The gratitude of Winfield goes out to those who, out of loyalty and love for their church, made it such a success. There will be much encouragement for those other Circles who have their plans in the making.

## CIRCLE NO. 1 PLAN

Next Tuesday evening, August 18, Circle No. 1 of which Mrs. Clyde C. Arnold is chairman, will sponsor a Neighborhood Friendship meeting at the home of Mr. and Mrs. William F. Hurt, 1401 Welch Street. The area served by this circle includes the entire east side of Greater Little Rock. All members or friends of Winfield in that part of the city are urged to participate in the fellowship offered by this group.

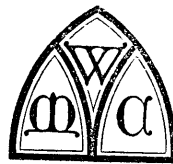


Sixteenth and Louisiana, Little Rock

"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 JOHNNIE V. GOLDEN  
*Church Secretary*



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

J. R. HENDERSON, *Church School Superintendent*

# METHODIST CHURCH

**Christian Education**  
By Miss Olive Smith

## YOUTH FELLOWSHIPS

7:00 P. M.—August 16

The YOUNG PEOPLE have been invited by Chaplain Gray to come to the induction center at Camp Robinson Sunday evening and bring a program and fellowship. They will meet at the church at seven o'clock. The Recreation Commission, Virginia Westlake, chairman, is in charge of arrangements. Warren Crouse will lead the program.

The SENIORS will meet in Fellowship Hall for recreation. The Recreation Commission under the leadership of L. A. DeVore will be in charge. The worship service will be in the Friendship Class room. The delegates who went to Mt. Sequoyah will make their report.

The JUNIOR HIGH group will meet with Dr. Slack at the parsonage at 6:30. They are exchanging time with the Young People so the latter could go to Camp Robinson. The program is in charge of Juanita Ingram's committee.

Jean Johnson's group had a splendid program last Sunday evening on "The Christian Use of Money." These Junior High's are a fine group of which any church would be proud. Mrs. Edgar Dixon, Counsellor, and Mrs. L. H. Cadwell, Counsellor for the summer quarter, deserve much praise for their work. Not to be overlooked are the teachers who work with them in the church school on Sunday morning. They make a real contribution, too—Mrs. Sam Jones and Miss Kathleen Bracken, who teach the 7th grade, Gene Haun and Miss Helen Dillahunt of the 8th grade, Mrs. W. R. Olsen and Mr. W. A. Weidmeyer of the 9th grade.

## MEN TAKE NOTE

We are privileged to have Dr. Matt Ellis, president of Henderson State Teachers' College, as guest speaker in the Men's Bible class Sunday morning, August 16. He is a most interesting speaker and teacher, as all who have ever heard him will agree. Those who wish to take advantage of this opportunity will meet the Men of Winfield at 9:45 in Fellowship Hall for coffee. The class begins at 10:00 o'clock.

## CALLING ALL YOUNG PEOPLE AND SENIORS TO—

What?—A Backward's Party.  
Where?—In Fellowship Hall.  
When?—Friday, August 14, at 8 p. m. First Backward Step—If any dates are made, girls will make them. Second Step—Come dressed backward. Look tacky. A prize will be given to the tackiest couple. Third Step—It costs NOTHING but your "presence." Don't miss this evening of fun and fellowship.

## IMPORTANT MEETING

On Wednesday evening, August 19, at 7 o'clock, there will be a meeting in the Hinton Class room of all department and division heads to consider needs and to make plans for the new church school year.

At 8 o'clock the Board of Christian Education will meet in the same room. Every members is urged to be present.

## Next Sunday At Winfield

- 10:00 a. m. Church School.
- 10:55 a. m. Sermon, "SHANGRI-LA: THE UPPER ROOM" by the Minister.

Text, "Where is the guestchamber, where I shall eat the passover with my disciples?" Mark 14:12-17.

- 7:00 p. m. Youth Fellowships
  1. Young People—Warren Crouse will lead the program to be presented at the Induction Center of Camp Robinson.
  2. Seniors—The delegates who went to Mt. Sequoyah will make their report at a meeting at the church.
  3. Junior Highs—Will meet at the parsonage at 6:30 for fellowship and a program under the direction of Juanita Ingram's committee.

## THE MINISTER'S MESSAGE

I WENT FISHING LAST WEEK, and caught two large bass (big enough that one was a meal for me) and had a very pleasant and restful afternoon—Just that much would have been worth the time.

AND I GAINED SOMETHING ELSE—a lot of encouragement. R. L. Stevenson says: "No man is useless while he has a friend." A friend's interest and encouragement is the best relief from being disheartened and depressed. Heroic service or gallant effort results not from the hurrah of the crowd but from the simple, quiet encouragement by a friend.

MANY PEOPLE ARE DISCOURAGED in difficult and dangerous work or waiting. Strength and daring are being taxed to the utmost. Some are at the point of giving up. Your sincere, cheerful faith and hope may start them on a new and vigorous effort that will bring them victory and success.

MUCH THAT JESUS DID was just to put courage into men's hearts. "Be of good cheer. It is I, be not afraid." Spoken as Jesus spoke it this can be of much help to many people today. Let us be cheerful and courageous in Christ.