

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

LITTLE ROCK, ARKANSAS, AUGUST 20, 1942

NO. 34

The Subterfuge Of Delay

ABOUT the first of July prohibition forces filed with the proper state authorities a petition asking for a vote, at the coming election, on a proposed change in the liquor laws of the state which govern the sale of liquor. The legal number of signatures required for such a vote is sixteen thousand, one hundred and sixty-four. The petition as filed carried the names of twenty-seven thousand, three hundred and forty-one persons, eleven thousand one hundred and seventy-seven more than the legal requirement.

As was to be expected the gin peddlers, who sell humanity down the river for the blood-money their detestable business produces, went into a huddle. In the face of the petition, which carried seventy-five percent more names than was required, these social saboteurs immediately set about plans to prevent the vote. In their desperation they brought the "Dick Tracy" of hand-writing experts of the nation to examine the petitions. They have now worked in silence for a month and a half with bulldog, bloodhound, bullheaded tenacity and yet seem no nearer to a statement as to whether they are to challenge the legality of the petition than when they began the work.

If, in a month and a half, an international expert cannot find sufficient reasons for challenging the petition one would think, if the investigation is on the square, that it is about time for the investigators to make a statement. If they do not willingly make a statement as to their findings, the prohibition forces should smoke them out of their shell of silence and discover whether or not their expert has been worth the money he has cost them.

If this subterfuge of delay can be carried on long enough, while prohibition forces sit by and wait, it may be too late for a proper campaign to be made in support of the petition. If we are dumb enough to permit that, we do not deserve to win the election. We should inject a little high-life into this "slow count" and discover where we are "at."

The Dangers Of Destructive Criticism

NO MAN has a right to destroy established values unless he can offer greater values in their place. The Bible, with its way of life, is often the subject of criticism. Nevertheless, until the critic offers a way of life more promising than that pictured by the Bible, it is our purpose to hold to the Bible. The church has its carping critics on every hand, yet we hold to the church until the critic offers as a substitute some institution with higher ideals, purposes and promises than are found now in the church. The Christian life must bear up under criticism on every hand. However, until the critic offers a character of life more beautiful, more useful and more satisfactory than the Christian life, it is our purpose to try to be Christian. The petty critics of Christ, like fire-flies trying to outshine the sun, have criticized His matchless life. Until these critics can offer us, as a leader, a character more beautiful in life, service and sacrificial love than the Christ we follow Him. Purely destructive criticism is dangerous and reveals the limitations of the critic.

I Must Believe In The Value Of Human Personality

TO BELIEVE that life has any permanent value at all above the dirt on which we walk, we MUST believe in the intrinsic, inherent value of human personality. Prompted by revelation and by his own estimate of his transcendent worth, man has, across the centuries, ascribed to all other forms of life a place, in the scheme of things, far inferior to his own. In that attitude beasts, fowls and fish are slaughtered in mass, as if life to them had no meaning at all, in order that human needs and desires may be satisfied. If man is deceived in thinking himself so superior to all other life about him; if he is no more than a super-beast he is the most self-centered, heartless, brutal, murderous beast of them all, practicing in the most ruthless manner the law of the jungle; "the survival of the fittest." To believe that is to put human life on the level of the beast and to rob all life of any permanent value, and hence to rob life of all real meaning.

FOR WHAT SHALL IT
PROFIT A MAN, IF HE
SHALL GAIN THE WHOLE
WORLD, AND LOSE HIS
OWN SOUL? OR WHAT
SHALL A MAN GIVE IN
EXCHANGE FOR HIS
SOUL? Mark 8:36-37.

We prefer to believe that man is the direct result of the creative powers of Almighty God; that he was created in the likeness of God and became a living soul when God breathed into his nostrils the breath of life. We prefer to believe that his dominion over all life in the animal and vegetable kingdom is not self-assumed but God-given because of the infinite value of human personality.

The stark, sinful tragedy of war is that it accounts human personality as a cheap thing to be sacrificed on the altar of greed, aggression and lust for power. The fact that some insane dictators, with a diabolical indifference to values, have placed human lives on the bargain counter and are ready to swap so many men for a certain position or advantage in battle does not materially effect the fact that human personality is the one imperishable, indestructible, infinitely valuable factor in the world's life.

Human personality is of infinite value because of what it may become in this world. When man, with his immeasurable possibilities for progress here, is crowned with the crown of immortality values are then added which are far beyond the powers of the human mind to comprehend.

The Congregation Helping The Preacher To Preach

IN OUR issue of August 13th we discussed editorially the joint responsibility of the congregation and the pastor for the success and helpfulness of a service. We suggested then that we might this week mention some ways by which the congregation can help the preacher to preach.

The reader can easily add to the suggestions we are making but we mention some ways in which congregations have helped us as a preacher. (1) You can help your preacher by being present in the service. Only people can inspire a preacher to preach. All else is secondary. A beautiful auditorium, comfortable seats, a pipe organ and electric fans, etc., all combined can in nowise atone for empty pews. Preachers preach to people; otherwise they do not preach. (2) You can help the preacher by being seated near the front. Any number of sermons have been "lost in transit" while the preacher was trying to pitch them across a half dozen or more empty pews between him and his audience. (3) The congregation can help the preacher preach by really listening to the sermon. In everyday life it is not considered good form to be indifferently day-dreaming in some other field while a friend is trying to carry on a conversation with us. Any preacher with his eyes open can tell whether his audience or any part of it is listening indifferently to his sermon. (4) A word of appreciation, sincerely spoken, pays 100% both to the preacher and to the congregation. It makes it easier for the preacher to preach and in turn it makes it easier for the congregation to listen to his preaching. (5) An occasional amen would likely shock the congregation but there is no vitamin in the whole alphabetical list of vitamins that would do the preacher quite so much good. (6) A living wage cheerfully paid is a tonic to the spirit of any sincere preacher. It should come to him as a wage and not as a gift or donation. (7) Sympathetic, constructive criticism has saved many preachers to effective service who might otherwise have been a disappointment to themselves and others. Help your preacher to preach.

The Katzenjammer Kids Are Still With Us

MANY of our readers will recall that, during the first world war, everything German was anathema. Names of firms, places and institutions, with a German slant were changed. This spirit of hate reached even to the comic strips and the names of the Katzenjammer Kids, who have enjoyed perpetual youth for almost fifty years, were changed and for the time they ceased to be German. As yet there seems to be lacking in America the spirit of hate for our enemies which resulted in the many changes of names during the first world war.

In this war, fortunately, America has substituted grim determination for vindictive hate. There has settled across America the deliberate conviction that we are now in a War for Survival. In such a desperate situation, we cannot afford to cheapen our efforts or dull our wits by petty hatreds. There is a job to be done that requires clear, unhurried, unimpassioned thinking. There is a national character to preserve that petty hatreds would mar. Let us be thankful that the Katzenjammer Kids are still with us.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 1 and December 25

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LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS

COMMISSIONERS

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Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

CHURCH CALENDAR

September 14, Fall Cabinet Meeting, Little Rock Conference, First Methodist Church, Little Rock.

September 15, Fall Cabinet Meeting, North Arkansas Conference First Methodist Church, North Little Rock.

September 27-October 4, Religious Education Week.



IN THE LIVES OF MEN

By
CHARLES O. RANSFORD

This disordered world will not come to sit at a peace table and discuss terms for the cessation of war and an adjudicated peace until the persons most responsible for leadership in peace learn the ways of sane and righteous adjustments fair for both the oppressors and the oppressed.

* * *

Dictatorships are born when men surrender their rights and privileges. Strange as it may seem rights and privileges are not always surrendered by compulsion of dictators but because men fail to use their rights and privileges and choose an easy way of life or in neglect become indifferent and wait on men and governments to serve them.

* * *

When an individual or a church or a community denies itself of helpful relief of the needy and withholds its compassion in ministrations to a suffering people, graces of God are withheld and power in service is not realized. The Bible says, in the Weymouth translation, "But if any one has this world's goods and sees that his brother is in need, and yet closes his heart against him—how can love for God continue in him?"

* * *

The fire department salvage corps may be of more value in what is saved of the contents of the building than the firemen who save the building. This world is now a wreck of ruin through war. The first task of the surviving generations is to salvage their heritage. Many great buildings, property of all sorts, merchandise supplies, and homes with their furnishings have been destroyed. The surviving peoples can build a new world. It will be a better world, if hurt hearts are healed and social wounds are bound up. But only as human relations in peace and goodwill are restored will wars end and humankind be able to make life's proper adjustments.

ABOUT PEOPLE

REV. W. T. BONE, pastor of New Edinburg Circuit, called Thursday. He is having a good year on his charge. On Monday night, August 9, he closed a meeting at Hebron church with six additions on profession of faith. On August 13 he began a meeting at Banks church.

I. L. CLAUD, JR., son of Rev. and Mrs. I. L. Claud, Booneville, honor graduate of the 1942 graduating class of Hendrix College, will enter Harvard University in September. He was awarded a scholarship by the Alpha Chi Scholarship Society, made up of honorary groups in forty Southern colleges and universities.

REV. HAROLD EGGENSBERGER, associate pastor of the First Methodist Church, Little Rock, and Mrs. Eggensperger, have returned from a vacation spent with her mother and sister at Clarksville and his mother at Springdale. While at Clarksville Mr. Eggensperger preached on Sunday morning, August 9, at the First Methodist Church.

IT IS announced that Rev. Robert L. Long, our pastor at Gurdon, has accepted the position of Bible and Religious Education at McMurry College, Abilene, Texas, and will begin his new work on September 1. He has an A. B. degree from Hendrix College, a B. D. degree from Emory University and a Master's and Ph. D. from the University of Chicago.

BISHOP CHARLES C. SELECMAN writes: "Dr. Harry Denman and I will have charge of a group studying Evangelism here at Lake Junaluska next week. Bishop Kern and I will preach the last week in August. The Bishops will meet in Chicago on August 28 and the Committee on Objectives in Cincinnati on September 3 and 4."

REV. FRED G. ROEBUCK, pastor of Asbury Church, Little Rock, and Mrs. Roebuck, celebrated their twenty-fifth wedding anniversary on Friday evening, August 14, with a reception for members and friends in the educational building of the church. Judge J. S. Utley, on behalf of the church, presented them with a silver service. Many friends called during the evening.

REV. R. E. SIMPSON, pastor of Grand Avenue Church, Hot Springs, reports in his news of Hot Springs Methodism on another page that the Methodist Churches of Hot Springs are uniting with the Presbyterian, Christian, Episcopalian and Salvation Army in a series of Union Evangelistic services August 23-30. The speaker will be Dr. Claude J. Miller of Hutchinson, Kansas, an international leader in the Christian Church.

A SHIPMENT of Bibles and Testaments sent by the American Bible Society to an internment camp near Bismarck, North Dakota, was immediately distributed among the German aliens at the Federal camp there. The aliens were glad to receive copies of the Scriptures it was reported to the Society. There were about 600 German soldiers and other German aliens interned in this concentration camp. Some 450 Japanese had also arrived.

IF ONE counts a single gospel portion—one book of the New Testament—as a "volume" then China has bought more volumes of scripture than any other nation on earth since the beginning of Japan's invasion in 1937, the American Bible Society reveals. The total number each year is about a quarter of the scripture output of the whole world—and this is a nation where only a small percentage of the people can read.

THE sympathy of many friends goes out to Mr. George H. Burden, superintendent of the Church School at First Methodist Church, Little Rock, in the death of his wife, Mrs. Lillian Burden, on Tuesday, August 11. Mrs. Burden was active in the work of the church and in club and civic work. Funeral services were held at the First Methodist Church on Thursday with

Dr. Connor Morehead and Dr. C. M. Reeves in charge. Burial was in Roselawn Memorial Park.

REV. O. C. BIRDWELL, pastor of Strong Charge, called Monday of this week. He is having a good year and is very happy in his work. Rev. C. O. Hall, of Puxico, Mo., assisted him in a meeting at Strong on July 15 to July 26, with eight additions. Bro. Birdwell did the preaching in a meeting at Rhodes Chapel with two additions which closed on August 2. He closed a meeting at Union Church on August 16 and fifteen were received on profession of faith and twelve babies baptized.

ACCORDING to the China Medical Association, Christian mission hospitals, supported from America and from Europe, have 70% of the beds available for the care of the civilian population of China. During the more than four years of war between China and Japan, these hospitals and their Chinese and white doctors and nurses have cared for the great majority of bomb victims and sick refugees among the non-military millions, as well as caring for many thousands of soldiers who require major surgery and X-ray treatments not available to them elsewhere in China.

FLEEING along the Burma Road ahead of the advancing Japanese army, and suffering from malnutrition, fatigue, and the infectious diseases of this area, thousands of refugees carried cholera and typhoid into the Province of Yunna, West China, according to reports made to the Church Committee for China Relief by its Chungking representative, Maurice Votaw, by radio. According to Kunming, Yunnan, hospital reports, wards for contagious diseases treated 5,250 cases of cholera by early June, and more than one-fourth succumbed. Other thousands died along the Burma Road or elsewhere in West China. The National Health Administration, the American Red Cross, the National Red Cross Society, the International Relief Committee and other agencies—a number of them using American relief funds—are now assisting the refugees and the hospitals and agencies serving them.

A PRAYER FOR PASTORS

Dear Lord and Master, Founder and Head of Thy Church, we pray for those to whom Thou didst commit the ministry of reconciliation. May Thy special blessing rest upon them in these difficult days as they plan for new and better ways of teaching and preaching Thy Gospel of the Kingdom. May they receive new power from on high to carry on among young and old, with a new vision and with new vigor, with new strength and courage, in spite of discouragements, difficulties and frustrations. We pray especially for those who minister to the men who serve their country in the war effort. Help them to reach the hearts of those to whom they minister, that they may put on the whole armor of God and quench the fiery darts of the evil one. And Thine shall be the glory now and for evermore. Amen.—In the Messenger.

BISHOP SELECMAN CALLS FOR CABINET MEETINGS

Bishop Charles C. Selecman announces that the fall meeting of the Little Rock Conference cabinet will be held at the First Methodist Church, Little Rock, on September 14 at 11 a. m. The cabinet of the North Arkansas Conference will meet at the First Methodist Church, North Little Rock, on September 15 at 11 a. m.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day.—Abraham Lincoln.

Jesus put his golden age in the future; many in this day put theirs in the past.—G. E. Clary.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

THE HOPE OF THE CROSS

Men think and live by symbols. Symbols constitute a convenient way of expressing in small compass complex and far-reaching ideas. The world is full of symbols. We have today the hammer and sickle, Old Glory, and the Union Jack, for example, as symbols of nationalism; in medicine there is the caduceus; in law, the scales of justice. The early Christians used a fish as their secret symbol, since the letters of the Greek word for fish furnished the initial letters for the expression "Jesus Christ, Son of God, Saviour."

But the most meaningful symbol the world has even known or will ever know is the cross. Crowded into that emblem is the whole significance of the universe and the world, of human life and destiny. There never was and never will be so much meaning gathered up into a single symbol as is found in Calvary's sign. It is all there.

Consider some of the eternal truths symbolized by the cross. . . . The cross tells us about God, and it tells us about Him in such an emphatic and conclusive way that any man zealous for truth, and obedient and teachable in spirit, cannot fail to discover something of what is in the mind and the heart of the Heavenly Father.

He hates sin. That is the meaning of the blood. God is an ethical God, a God of uncompromising morality. . . . God loves man with an everlasting love. That also is what this symbol the cross says. Calvary is just the measure of the distance God will go to encourage, to help, to save you and me. He gave His Son. He gave Himself. The cross tells what happened in Palestine two thousand years ago, and it likewise tells what is happening now, two thousand years later. For God is here the suffering, loving God, the invisible Spirit at work in each of us.

The cross tells us about man. It proclaims that man is not just a sinner. He was and is created in the image of his loving Heavenly Father. . . . That thorn-crowned, bleeding figure on Calvary's hill is I. He is the eternal humanity revealing to the light of day the deep inner nature of man, his insatiable idealism, his never-ending struggle with the flesh.

The cross has still another story to tell, a story of forgiveness and healing of body, mind, and soul, for men and women and children everywhere. . . . The cross has a message for all sin-burdened, fear-obsessed, sick and afflicted men and women. That message is forgiveness, and a new start backed by the invincible power, wisdom, and love of the Creator and Father of all mankind. . . . All this the cross means, and much more. Some one has pointed out that the cross on which Christ was crucified had an upright and cross-piece, signifying the meeting of two worlds—the visible and invisible. The horizontal bar stands for our human life lived in time; the vertical bar is the life of the Eternal coming down from above to pierce our material existence with a new spirit and a new power. The cross, then, is the focal point in human history, marking a new order of things, proclaiming a

Putting God In The Nation's Life

*Putting God in the Nation's life,
Bringing us back to the ideal thing—
There's something fine in a creed like that,
Something true in those words that ring.
Sneer as you will at the "preacher air,"
Scoff as you will at the Bible tang,
It's putting God in the Nation's life
That will keep it clear of the crooked gang.*

*We've kept Him out of its life too long,
We've been afraid—to our utter shame—
To put Him into our speech and song,
To stand on the hustings and speak His name.
We've put all things in that life but Him,
We've put our selfishness, pride and show;
It's time for the true ideal to come,
And time for the low desire to go.*

*Putting God in the Nation's life,
Helping us think of the higher thing
That is the kind of speech to make
That is the kind of song to sing.
Upward and forward and let us try,
The new ideal in the forthright way—
Putting God in the Nation's life
And putting Him there in a style to stay.*

—ANON.

WHICH MASTER

By Chester Warren Quimby

"No man can serve two masters."

Let's say it this way: "No man can have two wives." Accepted without debate. My father used to sing a humorous ditty about a callow youth in love with two girls at once, and crying out in his distraction, "How happy I would be, each without the other!"

Men have tried bigamy only to become the harassed victim of two quarreling women. Often both women desert, leaving the over-wifed man with no wife whatever. Frequently one wife is murdered, and the end is the electric chair. Truly, no man can have two wives.

Or state it this way: "No man can follow two ideals." He cannot serve honesty and trickiness. Admitted! But some men try it. "All I said about that horse was true. She is kind, gentle and loving, and any woman can drive her. I just 'forgot' to state that she balks, stumbles and refuses even to trot." In serving cleverness he deserted honesty.

Or put it like this: "No man can pursue two purposes." He cannot serve self and society. Granted without argument. Yet men constantly attempt it. To them public office is not public trust, but personal promotion. At best they become small politicians, time-serving party henchmen or unprincipled stool pigeons.

Now quote according to Jesus, "No man can serve two masters. Ye cannot serve God and money." Accepted? No! Disputed? Violently!

God of righteousness and love, the godliness of man, and the possibility of forgiveness and a new start. A new start! That is the inspiration, the power, the hope of the cross.—Zions Herald.

Believed? Hardly ever. Debated Always.

Didn't Jesus himself use money? Didn't he depend on the wealth of others? Didn't he accept the moneyed Zacchaeus? Wasn't his demand that the Rich Young Ruler sell all a special case? Didn't they have to borrow a wealthy man's tomb to bury Jesus in? Wasn't he friendly with well-off Nicodemus? Didn't the early church founder because it disregarded money?

But why this sudden burst of heated excitement? Simply this: None of us want two wives. Few of us have any chance at social prominence. But money! Ah, there's the rub. If we go after it, a fortune may be ours. We may have both gold and God. So we serve God and money.

Yet with what result? Boulevards and slums, overloaded tables and bread lines, silks and rags, have nations and have-not peoples, with jealousies, hatreds, strikes, violence, revolutions, wars, world-wide death.

Ye cannot serve God and gold. "Do ye not yet perceive?"—The Christian Advocate.

A CHILD'S CONCEPTION OF IMMORALITY

A four-year-old girl who was in a cemetery for the first time looked at the mounds of earth and said: "What are these for?" Somewhat puzzled how to give an answer, her father said: "They belong to the people who have gone to heaven."

"To the angels?" asked the child. When her father assented, the child said, "Then this is where they have left their clothes"—which was exactly right.—Religious Telescope.

A vacant mind is open to all suggestions, as a hollow building echoes all sounds.—Chinese.

FIRST THINGS FIRST

The greatest enemy of the best is not the wholly bad; the vicious, it is rather the second or third best. We are in the midst of a crime wave but this nation is not a nation of criminals. Where one man commits a vile crime on any certain day a half-million will go about their daily task without sinking to such levels. Our trouble is we put second or third things first in our lives. Whatever a person puts first in his life is his God whether it be the heavenly Father, money, fine clothes, big cars, gorgeous homes, pleasure, recreation, social standing, family or fame. It will be noted that all the things mentioned here are good if participated in in the right manner or put in the proper place in life. We are here in a material world and at least for the present living in physical bodies and, therefore, need all these things. In fact we are always so conscious of the need of these material comforts that we are constantly in danger of making them the chief end and aim in life. When this is done they become our God. They have no power to save, therefore, those who put them first are lost, undone and without hope either in this world or that which is to come. As I see it the greatest danger of this nation is not crime (though we have the worst record along this line of any people). It is rather materialism; the putting of material possessions and comforts ahead of God in our lives.

Jesus said, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." They will be added but not in the first place in life. That belongs to God alone. We are lost, as a nation, in a maze of values. We need to get our bearings. We need to put first things first. We are by far the richest nation in the world, but our wealth consists in cash rather than character; in gold rather than God. We are as truly lost as were the Israelites during the forty years they wandered in the wilderness, and unless some God-filled Moses with his pillar of cloud by day and of fire by night comes on the scene to lead us in a religious way our spiritual bones may be left to bleach on the sands of time. Even the prosperity that has been occasioned by this war has led many people further into the terrible sin of materialism. God help us in this time of crisis to learn to put first things first.—H. O. B.

YOUR LIFE—A TRUST

Never say, "It is nobody's business but my own what I do with my life." It is not true. Your life is put into your hands as a trust, for many others besides yourself. If you use it well, it will make many others happy; if you abuse it, you will harm many others besides yourself.—James M. Pullman.

ALWAYS A RESPONSIBILITY

I believe in the supreme worth of the individual and in his right to life, liberty and the pursuit of happiness.

I believe that every right implies a responsibility; every opportunity, an obligation; every possession, a duty.—John D. Rockefeller.

Moral And Spiritual Issues At Stake In The War

THIS War must be won by the United Nations. At issue are our Christian concept of man's destiny, and our opportunity, for years to come, to work toward a larger earthly fulfillment of that destiny.

As Christians we cannot remain silent:

We are committed to a society in which man is free to think, to create and to worship according to the dictates of his own conscience. But the promise of that society is now threatened by those who would set up the tyranny of a deified state;

We are committed to the effort to bring about an equitable distribution of the world's resources and the assurance to all men of a better chance for economic security. But that purpose is now menaced by those who would fasten exploitation at its worst upon the world and consign most of the world's common people to perpetual economic slavery;

We are committed to the establishment of a fellowship of races. But that objective is now imperilled by those who would set up the tyranny of a "master race";

We are committed to the building of an ordered world, founded on justice and good-will and deriving its power from the free choice of men of good will in all nations and races. But that aim is now endangered by those who would set up a world system in which brute force

is the only arbiter and the annihilation of justice and good will its first objective.

II
Our declaration is that of individual Christians. But we believe we express the mind and conscience of an overwhelming majority, not only of American Christians but also of that larger community of Christians which transcends national lines and, even in nations at war, remains unbroken. We do not fail to remember that we are united with our foes by a common humanity and by our common need of divine grace. We renounce hatred and vengeance for the peoples who have been caught by the wicked designs of their leaders. As Christians, we seek the destruction of the forces which aim to fasten those designs upon mankind.

That our nation is by no means guiltless of the sins of omission and commission which have made this war, we penitently acknowledge. We welcome the declarations of our President, of the Vice-President, of the Secretary of State, and of the Under-Secretary of State which express our hope that some, at least, of our earlier mistakes will not be repeated. We dare not repeat them, neither we nor our allies, whether in Europe where millions are struggling to regain their freedom or in Asia where millions are struggling to be free, or in America where the freedom of many of our fellow-citizens is still incomplete.

We do not concede, however, that the responsibility of America and of

the United Nations for this war is of a piece with that of the leaders of those nations whose aggressions began it. In bringing on this war, those leaders betrayed vast numbers of their own people. Their aim was not only to win for their nations more generous economic privileges or more adequate living space, but to conquer; to force new overlords upon the world, and a way of life which rejects God and degrades man.

We abhor war. But in the outcome of this war ethical issues are at stake to which no Christian can remain indifferent. Totalitarian aggression must be halted or there will be no peace and order in the world. Our nation has faced that issue and made its choice. Adhering to our belief that it is the responsibility of Christians to make moral appraisal of the actions of governments, our consciences, as Christians, support that decision of our government.

We desire peace. But submission to the arrogant pretensions of a "master race," to the enslavement of nations, to the destruction of civil liberties, to the regimentation of conscience and to the suppression of the free Christian witness lead, not to peace, but to paganism, to hatred and to war. Victory for the Axis powers would bring moral and spiritual disaster for their own people no less than for those of the conquered nations.

As Christians we face these facts and wholeheartedly assume our

share of the price which must be paid in effort, sacrifice and suffering to save mankind from such a fate.

III
Finally, we must make ready now for the fateful period which will follow this war. Now is the time to examine the ends for which we are striving and to lay afresh the foundation of that future for which we pray.

We must prepare for the sacrifices necessary to make industrial production the servant of the common good.

We must prepare to renounce prejudice of color, class and race, both within our own nation and toward other nations.

We must make ready to assume our responsibility as a nation for the ordered life of a community of nations. National pride and self-sufficiency must not longer be allowed to triumph over our Christian belief in such a world community.

We must not fail in our duty to bring out of the present agony a happier and juster world than man as yet has known.

Confidently, therefore, and humbly we seek God's guidance and strength as we dedicate ourselves to the defeat of the aggressors now at large in the world and to the establishment of that world order to which Christians and men of good will in all lands aspire and for which the military victory of the United Nations has now become indispensable.

Who's Who Of Signatories Of Above Statement

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ALVIN MURRAY
President North Arkansas Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSBERGER, Editor

RICHARD PERDUE
President Little Rock Conference
Co-Editor

NORTH ARKANSAS CONFERENCE CARAVAN ACTIVITIES

The North Arkansas Conference had the good fortune of having two caravan teams this summer.

They began their work June 20 and closed on August 7.

Caravan team number one, directed by Miss Gretchen Gates, Fort Smith, Arkansas, and composed of the following Caravanners: James Best, Woodville, Texas; Harvey Williamson, Monahans, Texas; Miss Lucille Austin, Burton, Kansas; Miss Betty Lou Dietrich, Florence, Kansas, visited the following churches: Marianna, Earle, McCrory, Walnut Ridge, Rector, Osceola and Whitton.

Team number two, under the leadership of Miss Marion Walker of El Paso, Texas, and composed of the following Caravanners: Loraine Lee, Meridian, Mississippi; Miss Rachel Christenberry, Stewart, Alabama; Miss Barbara Weaver, Winona, Texas; Miss Laura Blanche Morton, Arlington, Texas, visited the following churches: Harrison, Cave City, Searcy, Washington Avenue, Waldron, First Church, Fort Smith, and Booneville.

* * *

North Arkansas Conference Youth On Caravan Teams

The North Arkansas Conference had sixteen young people serving on Caravan teams in the following states: Texas, Louisiana, Oklahoma, Tennessee, Kentucky, Virginia, North Carolina, South Carolina and Florida. The following are the names of these persons: Paul Bumpers, Marie Stapleton, Mary Mitchell, Emily Lanier and Virginia Short of Conway; Byron Cravens of Marianna; Linda Lee Hunt, Jean Williams, Merlene Cox and Marian Stephens of Fort Smith; Ruth France Sutherland of Bethesda; Lula Beth Fox and Barbara Ann Murphy of Batesville; Mabel Nance of Jonesboro; and Bonnie L. Rankin of Springdale.

A number of churches have had or will have Youth Activities Week, which is the type of Caravan Week carried out by local young people.

* * *

What Some Say About Caravan Work

"We have had a wonderful week with the Caravan. I heard one or two adults say it was the finest thing we had ever had in the church here. A Presbyterian layman told me last night that the Caravan had made a fine impression on the whole town and was a fine thing for his church as well as ours. Our young people responded in a fine way and much good was done."

"The visit of the Youth Caravan during the past week was a high point in the life of our young people."

"The Youth Caravan has proven its worth and popularity to our Booneville church and youth. It demonstrates what the Christian life really is for youth. It is life filled with good constructive things such as fellowship, worship, study, play, and work. Our young people enjoyed every minute of the program and it was hard to say goodbye to every member of the team. They did a wonderful piece of work and their churches and parents can

well be proud of them. This is the fourth year of the Caravan movement and some five hundred youth are caravanning this summer from Maine to California and from Canada to Mexico. There were more than seventy-five of our young people

in attendance upon the week's activities. It was a gracious experience."

"We have experienced one of the high points in our church life during the past week. The members of the Youth Caravan team brought us



PERSONNEL OF TWO TEAMS

Front Row—Reading left to right: Miss Lucille Austin, leader of the World Friendship Commission. Miss Austin is a junior in the Oklahoma Baptist University and is Vice-President of the Cushing District Youth Fellowship.

Miss Gretchen Gates. Miss Gates is the adult Counselor and is a teacher in the Junior High School at Fort Smith.

Miss Betty Lou Dieterich, leader of the Recreation Commission. Miss Dieterich is a senior in Southwestern College at Winfield, Kansas, and is President of the Kansas Methodist Student Movement.

Back Row—Mr. Harvey G. Williamson, leader of the Worship Commission. Harvey is a junior in Southern Methodist University, and is President of the Ministerial Association.

Mr. James Best, leader of the Community Service Commission. James is an Eagle Scout and President of the local Methodist Youth Fellowship. He plans to attend Texas University this fall.

TEAM NO. 2 (Picture not available)

Miss Marion Walker. Miss Walker, the Adult Counselor for this team, has had a wide experience in missionary activities among the American Indians and also in the Philippine Islands.

Miss Loraine Lee, leader of the Worship Commission. Miss Lee is extremely active in the Youth work of her Church, District, and Conference and holds many offices therein.

Miss Rachel Christenberry, leader of the Community Service Commission. Miss Christenberry is President of the Sub-District Young People's Conference and Recreation Chairman for her local Church.

Miss Barbara Weaver, leader of the World Friendship Commission. Miss Weaver is a junior in Tyler College and is a member of the local Board of Christian Education. She plans to be a registered nurse.

Miss Laura Blanche Morton, leader of the Recreation Commission. Miss Morton is Recreation Chairman for the Young People's Department in her Church and is a student at North Texas Agricultural College.

LITTLE ROCK CONFERENCE REPRESENTATIVES ON COUNCIL

A telegram addressed to Dr. Clem Baker sent by James Christie, delegate from First Church, Texarkana, to the Young People's Leadership Conference at Mt. Sequoyah which closed Saturday, reveals that the Little Rock Conference now has two representatives on the Youth Council for this South Central Jurisdiction.

Gene Haun of Little Rock is the new Historian, while Richard Perdue of Louann is Publicity Superintendent. Arkansas Youth can afford to be grateful that the 287 delegates elected these two fine Christian young men to a place on the Council. Other officers elected included: President, Neyland Hester, Texas; Vice-President, Bill Stephenson, Texas; Secretary and Treasurer, Flora Bell Ivie, Oklahoma.

This Council will meet in Dallas, Texas, in the near future to plan for the General Youth Program of the Methodist Church and also for the 1943 Mt. Sequoyah Leadership Conference.

FELLOWSHIP NEWS

The Bowie and Miller County Sub-District Fellowships in Texarkana, Texas and Arkansas, are combining to unify the Methodists of the city, and also to save wear on precious tires. Each Sub-District will keep its own set of officers as before, however, for the combined Fellowship new officers will be elected in the near future. The councils of both unions met at Fairview Church, August 3rd, to plan the first joint meeting, which will be held August 25th.

The young people of Fairview Church, Texarkana, had nine delegates to the summer assemblies and have had an interesting summer. After services every Sunday night they have met in the basement for an hour of planned recreation. The average attendance has been about 25.—Judith Smith, Reporter, Fairview Church, Texarkana, Ark.

a fresh and vital experience of Christian living that is truly the abundant life. The closing service was an impressive act of richer living in many of our lives through meaningful fellowship with Christ."

One Caravanner from our Conference serving in another state writes as follows: "Caravanning is all that I was told it would be. We are having a great time. Hope we are rendering a good service."

Another Caravanner writes: "I'm glad you prodded me on to be a Caravanner, this work is all you said it would be and even more."

* * *

Caravan Meetings' Attendance

The report of pastors and of Caravan Counsellors indicate that the attendance on the Caravan meetings this summer was very satisfactory in most of the churches.

The total attendance for the fourteen centers is seven-hundred and forty-five, five-hundred and forty-four young people and two-hundred and one adults.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

QUEEN ANN'S LACE VEIL

Everybody in the capital city of Good Queen Ann was greatly excited that day, and the cause of it all was a proclamation that the herald had posted up in the streets that very morning. Groups of people were to be seen eagerly reading the printed words and then moving on down the street, talking very excitedly. And no wonder they were excited. The proclamation read like this:

£500 will be given to any man, woman or child, subject of Her Gracious Majesty, Queen Ann, who shall bring to the Royal Palace on the 30th day of July, at 10 o'clock, the best design for the lace veil to be worn by the Queen at her coronation.

In the country ruled over by Queen Ann, all married women wore veils that floated out behind them as they walked, and some of them were very beautiful. The people were also noted for the manufacture of these veils, especially the lace ones, and wherever you went throughout the city you would see the women and little girls sitting in the doorways, their fingers flashing in and out as they fashioned the lace from their own designs.

Down a side street on the outskirts of the city, and near the river, was a thatch-covered cottage, and there lived John Owen and his four children. Little Ann was only fourteen years of age and small, but she was housekeeper and mother of her two brothers and sisters, because their own mother had died a few years before.

Of course, Ann heard of the proclamation and how she wished that she had the time to work out a design for her dearly beloved queen, whose name was the same as her own! Ann's mother had been a very famous designer, and Ann knew that she could work out a very beautiful one, but she must wash and sweep and bake and keep the house and the children clean, so, of course, there was no chance for her to work at it. The neighbors knew how Ann longed to do the design and offered to help her with her work, but she knew her father would not like that, so she refused their help, and went about trying to be as jolly and happy as she usually was.

The days flew by, as summer days have the habit of doing, and on the 29th of July, Ann hurried through her work and took the children on a hunt for flowers through the fields, and when they had picked a great many they clambered down the banks and paddled in the water. Ann was sitting on a big rock and dreaming of the things she would have bought if she had been able to make the lace design and had won the prize, so she didn't notice that she had a companion until he croaked. She looked down at the big green frog for a minute and then said very slowly and impressively: "Mr. Frog, if you are a fairy in disguise, please give me a design for

the lace of Queen Ann." Mr. Frog said nothing, but made a great leap and landed on the bank beside a tall white flower. Ann did not remember ever having seen such a flower before, so she went over to look at it. It was very dainty, just like a piece of lace, each little design separate, and all joined together to make one flower. For a long while she watched it, and then her face lighted up. "I'll take this flower to the palace tomorrow and show it to the queen. I don't think anyone could make a more beautiful design! Thank you, Mr. Frog, for showing it to me."

It took a great while for the long procession of people to pass through the great door of the castle, leave their design and pass out again, and many were the smiles directed at little Ann as she placed the white flower among the pieces of lace on the long table.

The hours seemed to drag all that day, but the judges and the queen were very busy passing down the long aisles between the tables. There were so many beautiful designs that it was difficult to make a decision. At last Queen Ann came to the little flower, and, picking it up, she examined it very carefully, and then called the judges to come to her. Holding the flower out to them she said: "I do not think I have ever seen a more beautiful design. Tell me, what is the name of this flower? No one knew, and no book seemed to give it, so Ann Owen was sent for and she came to the palace. When they asked her for the name of the flower, she replied: "I do not know the real name, but I call it Queen Ann's Lace."

At the coronation of the queen every one remarked at the wonderful veil, which expert lace makers had made after the design sent in by Ann Owen. And no guests en-



The Girl With A Smile

*The girl with a smile is a welcome guest
In a crowd as everyone knows
Her happiness spreads and her good nature wins
Friends wherever she goes.*

*She thinks it is useless to fret and to pine,
Joy is never found in that way,
She thinks to spread sunshine wherever she goes
Is what she should do every day.*

*So here's to the girl with a bright happy smile
May she always be found in the crowd
Or at home and at school wherever girls are
And her praise will be sung long and loud.*

—A. E. W.

IN STORYLAND

WHY LEO WAS CALLED HOME

Leo filled the wood-box, and did the few other chores that fell to the share of the second boy in the family; then he hurriedly dressed for school. He did not wait for his brother and sisters that morning, for he wanted a game of ball before nine o'clock. He was in the full enjoyment of his sport when Charles came directly to him and said: "Mother wishes you to come home at once."

The ball was in Leo's hands. He stared blankly at his brother.

"Wh—what is the matter?" he stammered.

"Nothing."

"Anybody sick?"

"No."

"But why does mother want me?"

"I don't know," Charles answered; "she merely gave me that message for you."

The Lee children were trained to obedience. Leo had no thought of doing otherwise than his mother bade him. He dropped the ball, relinquished the game with a sigh and with a word of explanation to his comrades was off.

Home was a half-mile away; slowly he traversed the road over which he had sped a few minutes before. It had never seemed so long. As he drew near the house he saw his mother standing by the big table stirring gingerbread. She looked up with a smile, a kind, cheery smile, that had nothing in it to put a boy who was on the verge of crossness still more out of humor.

"O, yes," she said gently; "you left your coat on the floor of your room, and I thought it would be better for you to come home and hang it up."

It was said so quietly as if it were a most natural thing to ask him to walk a mile to put his coat in its proper place.

Leo sped upstairs. His room was in perfect order except that the coat was lying just where he had thrown it.

This was not the first offense of a like nature. O, no! many were the reprimands he had received for tossing aside garments and leaving them where they chanced to fall. He had always pleaded, "I didn't think!" or "I forgot!" Then it would slip his mind until he was caught in a similar error. Now he hung his coat in the closet, and then he went slowly downstairs.

"Is that all?" he asked of his mother.

"Yes," she said pleasantly, "that is all." He turned to go.

"Wait a minute," she called. "Here is a hot ginger-cake for you. It will taste good on your way back."—Exchange.

JUST FOR FUN

Bobby (disputing with his small sister)—"Fleas are black, I tell you."

Small Mary—"Not neither, 'cause it says, 'Mary had a little lamb; its fleas were white as snow'."—Ex.

A little fellow left in charge of his tiny brother called out, "Mother, won't you please speak to baby? He's sitting on the flypaper and there's a lot of flies waiting to get on."—Selected.

The absent-minded professor walked into the village barber shop, sat down in the chair, and requested a haircut.

"Certainly, sir," said the barber. "Would you mind taking off your hat?"

The professor hurriedly complied. "I'm sorry," he apologized. "I didn't know there were ladies present."—Selected.

Lecturer—I calculate that the end of the world will come in 217,000,000 years.

Member of audience (in great agitation)—How many did you say? Lecturer—217,000,000.

Inquirer (sitting down with great relief)—I had such a fright—I thought you said 117,000,000.

"Help your wife," advises one home economics editor. "When she washes the dishes, wash the dishes with her; when she mops up the floor, mop up the floor with her."—Pickup.

What Is God Doing?

By ALBERT EDWARD DAY

THE other day an American mother had a letter from her boy. It was written just before embarkation in a convoy sailing overseas. He told her that she might not hear from him for two months. She knew that she might not hear from him ever again. He was her only boy. Through infancy and youth she had cherished him. Not for this madness of war, this fury of killing and being killed, but for the useful creative ministries of peace had she trained him. Now he is gone, with other boys whose mothers loved them and prayed for them and dreamed for them a long life of happiness and usefulness. "Where is God all this time?" is the bewildered cry of this mother's heart. "What is God doing that He permits a situation like this to develop, a madness like this to go on?"

Well, what is God doing? He is loving; loving us all—now—at this hour when civilization is in peril; when our boys are going out to die; when we are oppressed by the hatred and fury loose in the world today; when sensitive minds are shuddering at the news of today; when parents' hearts are throbbing at the possibilities of tomorrow. That is what the Cross of Calvary means—a God who is not a spectator, but a participant in the struggle with evil, who suffers with us, and by His own suffering achieves our redemption. He has not been asleep. He has not abandoned us. He is seeking our good and the good of all mankind; not the shallow, flimsy, foolish, transient, perishable goods which so often captivate us, but our *real good*.

If you doubt that ask yourself "what could divine love do for us that God is not doing?"

1. *He is at work sustaining the regular order of nature.* You and I can be certain of the rise of the sun, and so plan for tomorrow, or the presence of oxygen in the air, and so we can breathe and live; or of the force of gravitation, and so that we shall not be flung off this rapidly whirling ball of earth. The farmer can depend upon the seasons. The sailor can rely on the water not to suddenly change its nature and let his boat sink into "the dark, unfathomed caves of ocean." The aviator knows that he can count upon the behavior of the air to support his plane as soon as he comes to understand it. The engineer is sure that if his train is wrecked, it will be because of some failure in human nature, not in God's nature.

Sometimes in our childish moments we wish nature would not be so rigid, but would bend to our whims and incantations. But in our thoughtful moments; we know better. The fact that nature is not the scene of magic where an Aladdin's Lamp or a Cinderella's slipper or a prayed-over handkerchief are all that we need to bring good luck, but is rather a place where mastery can come only through a knowledge of law and obedience to it—that fact has compelled man to develop his intelligence, has contributed to man's moral fiber, has given man a dependable world where he can make himself at home.

It is divine love that keeps nature uniform. Sometimes that uniformity conflicts with our personal plans. When it means a storm that shatters the home where our loved ones dwell, or the certain trajectory of a bullet that lays low on the battlefield the son of our devotion, it breaks our heart. But there would be more broken hearts and no peace at all, and ultimately no life in a world where nature is not inflexible and, therefore, dependable. That is one thing that God is doing all the time which is evidence of His unfailing love. He plays no pranks upon us in the material universe.

2. *God is at work sustaining the moral order.* Just as certainly as there is a physical structure whose stability is good for us beyond all our common imaginings, so there is a definite moral structure in the universe, designed and sustained for our good, constraining us to be good, surrounding us with persons who are good in themselves and good for us. That moral order makes itself felt in *conscience*. It impels men to deeds whose splendor we all confess but whose reasons lie deeper than reason itself. A scientist sees a

vagabond struggling in the murky waters of the East River. Instead of a rational balancing of his own value to society as against that worthless vagabond, he plunges into the swirling water in an effort to save the wastrel. He drowns in the effort. Foolish? Yes, from merely utilitarian viewpoint. But something in the universe made a demand upon that scientist. Something in himself responded to that demand. That *something* appeals to us, too. We who needed the scientist much more than we need the vagabond, nevertheless, approve. Besides, *the value structure of the universe* seems engaged in a conspiracy to beget character in us. If we want peace, we must admit kindness into our bosoms.



DR. ALBERT E. DAY

If we would enjoy beauty, truth must become a habit of the mind. We cannot find truth unless we are dedicated to honesty. We cannot know the joys of honesty unless self is relegated to its proper place, unless we know how to love. We cannot share love's ineffable benisons unless we rise to great heights of loyalty. That, too, is the kind of universe in which we live, a universe that could be what is only as a loving God sustains an active, corrective, creative moral structure.

3. *God is letting people face the consequences of their own actions.* That is the loving thing to do, too. Only so can individuals develop a sense of responsibility. Every parent knows that. Unless a child learns that if he mishandles fire he will suffer the pain of burning, he will never become a responsible person who can be trusted with fire. He will always be an infant needing constant guardianship. There is simply no way to develop a responsible personality unless persons are left to face the consequences of their own actions.

Equally true is that of nations. Only by being left to face consequences, will they learn to avoid causes. What nations are suffering now is not the result of God's carelessness, but of their own sin. Germany is sinking into an unimaginable hell, not because God is indifferent, but because the German people must face the consequences of turning away from that in their blood which gave birth to some of the noblest music and art and philosophy and scholarship of the West, and turning to that in their blood which supported the irrationalism and the barbarism of Hitler and National Socialism. Just now there are very evident efforts to acquit America and Britain of any blame for the course events have taken and to make scapegoats of the Axis Powers. But history will not sanction such an acquittal. Nor do the noblest spirits in Britain and America. Anybody familiar with British religious life knows the exalted place William Paton holds in it. In twenty pages in his exceedingly valuable book, "The Church and the New Order," there is a restrained but convincing presentation of the political, economic, social, and moral chaos out of which inevitably came this war. For that chaos, he avers, both Britain and America have a distressing share of

responsibility. Nor do I know any American whose opinion has a feather's weight in American religious life, who would not agree substantially with that indictment. War has come upon us in part because of our national and international sins, our selfishness, our imperialism, our isolationism. And now that war is upon us and we have needed the support of native Burmese, Indo-China, Javanese, Malaysians, we have not had it because our treatment of them has not been such as to make them greatly care whether we or the Japanese were to be their masters. Only the Filipinos have been willing to shed their blood in the Allied cause—a simple fact which speaks volumes to any one who will hear.

It must be terrible for God to witness all this, more terrible for Him by far than for us. He sees it *all*, the horrible present, the hideous future, in one terrible vision. But there is nothing else for a loving God to do then to let the nations suffer and learn by their suffering what they would not have learned otherwise. Were God by some miracle to save us from the results of our own sin, He would provide only a temporary respite. For, unawakened and untaught, we should merely continue in the course which brought us to this debacle, and soon be headed toward the abyss again.

4. *God is offering mercy to the penitent.* He always does that. Let the sinner repent of his sensuality, the liar of his dishonesty, the egotist of his selfishness, and God will be at hand, not only to forgive, but to offer His grace as an antidote to the poisons of sin and as a cure for sin's lacerations. And if the nations, now reaping the terrible harvest of their own sowing, would truly repent, make an about-face in their economic, political and moral life, begin restitution for their wrongs to the colored races and underprivileged peoples, God could and would set loose, in this chaos of blood, redemptive forces which would hasten the end of the war and grant to the world a new birth in freedom and justice and righteousness. Then once again might the prophet of the Lord cry as He did long ago: "Comfort ye, my people. Speak ye comfortably to Jerusalem. Cry unto her that her warfare is accomplished, that her iniquity is pardoned, that her sins are forgiven."

Our trouble is that we are not penitent; we are placing the whole blame elsewhere rather than upon ourselves. An educated man of high standing went to a lecture not long ago where the speaker, reviewing our own history for the last twenty-five years, sorrowfully affirmed: "One of the reasons for this disaster is our own national sins." The hearer came away in high judgment and when he reported the indictment he threw up his hands in disgust and said: "Ridiculous! Nothing we have done is responsible for this war." Unhappily he has too many comrades. Unless as a nation we recognize our own sins and repent of them, we shut God out of the solution which He can bring so much more quickly and adequately than we can by our own impatient selves no matter what our sacrifice.

5. *God is standing by the innocent victims of this war.* None of us is absolutely innocent because everyone of us is a member of a community which has sinned and in whose sins we inevitably share. But certainly there is a relative innocence which we must all recognize. Is there any one who would hesitate to use the word "innocent" in regard to the young men whom we are now organizing into armies and sending out into war's fury? They were not even alive at the conclusion of the last war. They certainly had nothing to do with Versailles and the post-war madness. They had no voice in framing the national and international policies of the United Nations. They are victims, innocent victims of the follies of their ancestors and their elders.

And they are among the millions of innocents who in the long course of history have had to suffer with and for the guilty. In a connective world, nothing else is possible. As long as we have neighbors (and who would prefer to be a Robinson Crusoe?), we shall be involved in their

(Continued on Page Fifteen)

North Arkansas Treasurer's Report

THIRD QUARTER

As Treasurer of the North Arkansas Conference, I have received on Apportionments for General (World Service) and Conference Benevolences, and other Funds, since Conference through August 12, as follows:

(Star * represents Benevolence Acceptance paid IN FULL, or over.)

	Genl. & Conf. Benevolences--	General Admin. Fund--	Juris. Conf. Expense--	Episcopal Fund--	Conference Claimants--	Sustentation Fund--	Golden Cross--	Second Church	65.50	4.00	1.00	13.50	42.00	3.00								
Batesville District																						
Batesville: First	\$1,333.36	\$ 23.90	\$ 4.21	\$ 49.52	\$154.00	\$ 27.50		Greenwood	71.00	4.50		14.62	45.50									
Central Avenue	* 525.00	15.20	2.70	40.50	126.00	18.00	18.00	Hackett-Midland	51.00	1.00		10.83	32.77									
Bethesda-Cushman	118.04							Hartford	45.00			13.50	42.00	12.25								
Calico Rock-Norfolk	* 114.00	4.00		10.00	30.00			Hartman Ct.	92.35			11.00	31.00	1.00								
Cave City	* 82.82	5.00	1.00	6.75	21.00			Huntington-Pine Street	94.00			19.55	59.85									
Cave City Ct.	* 30.00			7.00	21.00			Kibler-City Heights	94.78				6.00									
Charlotte Ct.	34.11			1.30	8.40		4.00	Lavaca Ct.	50.50			1.25	3.50									
Cotter-Gassville	108.56	7.75	1.25	14.82	44.10			Magazine Ct.	5.45			4.00	11.00									
Desha Ct.	* 117.00			13.00	38.00			Mansfield	74.50	8.00	1.00	20.00	63.00	10.00								
Elmo-Oil Trough	22.50	2.00		4.00	15.00			Ozark	125.50	9.00	2.00	17.00	45.00									
Evening Shade Ct.	20.00	3.90	.60	14.00	21.00			Paris	113.01	11.00	3.00	10.14	31.50	18.00								
Melbourne Ct.	110.00	3.50	.50	18.00	18.00			Prairie View-Scranton	31.50			16.50	42.00									
Moorefield-Sul. Rock	111.00			11.29	28.23			South Fort Smith	45.00	4.00		16.00	55.00	5.00								
Mountain Home	* 113.16	7.00	1.00	22.50	70.00		11.50	Van Buren: First	181.94	5.50	1.00	20.26	63.00	9.00								
Mountain View	* 129.28			10.17	31.50			East Van Buren	* 69.00	8.00	1.00	22.50	70.00	10.00								
Newark	* 75.00			6.60	24.90			Waldron	113.00			25.00	60.00									
Newport: First	260.96	7.85	1.35	30.00	100.00			Fairs Chapel, Ext.				1.50										
Umsted Memorial	* 120.00	6.00	1.00	9.74	30.23		42.00	Waldron Ct.	40.25			4.50	9.00									
Pleasant Plains	* 95.00	1.00		4.75	15.05			TOTALS-----							\$4,006.12	\$148.00	\$21.50	\$495.83	\$1440.30	\$121.24	\$23.25	
Salem	* 119.45	1.70	6.30	15.18	47.25			Helena District														
Strangers Home Ct.	35.50	2.70	.30					Aubrey	\$ 100.00	8.00	1.00	5.00	5.00									
Swifton-Alicia	83.00			13.00	42.00		21.50	Brinkley	49.25													
Tuckerman	292.54	15.00	3.00	40.50	63.00			Clarendon	* 350.00									36.00				
Viola Ct.	38.25				5.00			Colt Ct.	25.97				12.00	25.00								
Weldon-Tupelo	99.50			9.00	28.00			Crawfordsville	52.54	8.00	1.00	15.00	35.00									
Yellville Ct.	40.50	3.00	1.00					Earle	114.37	10.00	2.00	28.13	87.50	12.50	25.00							
TOTALS-----								\$4,328.53	\$109.60	\$ 24.21	\$351.62	\$981.66	\$ 45.50	\$ 97.00								
								G. C. Johnson, D. S.-----								\$ 42.00						
																\$ 87.50						
Conway District																						
Atkins	*\$ 225.00	\$ 6.93	\$ 1.22	\$ 16.90	\$ 52.50			Elaine	366.50	8.00	2.00	23.75	71.00	4.50								
Belleville-Havana	36.86	3.40	1.00	6.54	23.43		12.85	Forrest City	* 1,250.00	11.00	2.00	74.25	240.03	132.00	70.00							
Bigelow Ct.	24.75							Harrisburg	173.00	8.00	1.00	19.00	105.00									
Cato-Bethel	9.70	1.00		3.26	10.00			Haynes Ct.	75.75			16.77	44.00		15.00							
Conway: First	* 1,803.00	23.25	4.10	81.00	252.00	72.00		Helena: First	1,200.00	12.00	3.00	56.25	177.00		8.50							
Conway Ct.	28.00			3.93	8.68			Holly Grove-Marvell	243.00	8.00	2.00	34.00	13.75		10.00							
Danville	170.00	6.75	1.25	17.40	53.08			Hughes	* 250.00	10.00	2.00	44.00	138.00									
Dardanelle	241.25	8.41	1.54	40.50	63.00	18.00		Hulbert-Black Fish Lake	35.00			9.36	27.57		10.50							
Dardanelle Ct.	32.05							Marianna	* 775.00	10.00	2.00	60.75	789.00	27.00	41.00							
Dover Ct.	61.35	2.50		5.65	15.00			Parkin	60.69													
Gravelly Ct.	14.95			1.00	4.75			Vanndale-Cherry Valley	113.00			8.00	15.00		21.50							
Greenbrier Ct.	47.30	3.00	1.00	10.50	21.75			Welner Ct.		7.00	1.00	27.00	84.00									
Lamar-Knoxville	19.00							West Helena	32.87			13.52	63.00		6.00							
Levy	* 125.00	6.10	1.00	21.15	66.00			West Memphis	117.50	10.00	2.00	27.00	70.00		23.86							
Morrilton	526.50	8.50	1.50	34.00	105.00			Wheatley Ct.	106.00	10.00	1.00	8.00	24.50		63.00							
Morrilton Ct.	15.00	1.00	.25	2.97	8.73			Widener-Madison	109.47	8.00	2.00				27.00							
Springfield Ct.	* 15.00	.50		3.37	5.25			Wynne	488.00	12.00	2.00	36.00	108.00									
Naylor Ct.	18.42							TOTALS-----							\$6,087.91	\$138.00	\$26.00	\$535.78	\$1566.35	\$176.00	\$357.36	
North Little Rock: First	* 1,428.00			61.90	192.50			Jonesboro District														
Gardner Memorial	481.69			39.34	122.39			Black Oak	\$ 82.25			\$9.05	\$31.48		\$20.00							
Washington Ave.	149.91	5.16	1.00	17.00	81.00			Blytheville: First	825.00			50.00	154.00		50.00							
Ola Ct.	31.39	.37		1.13	40.88			Lake Street	* 110.35			27.00	84.00		20.00							
Oppelo	* 25.00	4.42	.78	7.50	23.00			Bono-Trinity	48.32			18.53										
Perry-Perryville	55.30	7.52	1.38	11.26	35.00			Brookland Ct.	32.49		2.00	14.92	41.91		5.00							
Plainview	87.00	5.00		3.50	9.00			Dell Station	12.50						17.00							
Plummerville	* 105.00	1.00		5.00	14.00			Dell Ct.	39.74			15.76	19.25		10.00							
Pottsville	52.45			5.00	28.00			Dyess-Whitten	62.34	1.00		7.58	23.64									
Russellville	351.00	8.50	1.50	30.75	81.00			Joiner	50.00			10.00	25.00		10.00							
Vilonia Ct.	37.50	1.50	.25	4.00	12.60			Jonesboro: First	1,300.00			75.96	236.25		25.00							
Waltreak Ct.	5.00							Fisher Street	68.50			29.25	91.00		10.25							
TOTALS-----								\$6,222.37	\$104.81	\$ 17.77	\$444.55	\$1328.54	\$ 90.00	\$ 12.85								
Fayetteville District																						
Alpena Ct.	\$ 7.00	\$.90		\$ 2.00	\$ 2.50			Huntington Avenue	* 220.00	4.00	1.00	37.12	115.49	33.00								
Bentonville	* 300.00			12.12	114.00		13.20	Jonesboro Ct.	* 65.00	1.00	1.00	7.76	24.15		3.50							
Berryville	42.00	4.00		14.00	42.00			Keiser Ct.	37.50	.50	.50	15.75	48.83									
Centerton Ct.	123.69	1.00		5.78	21.03			Lake City Ct.	9.69			2.92	8.86		10.16							
Cincinnati Ct.	41.00	1.00		4.00	21.75			Lepanto	* 135.00			7.00	29.00									
Elm Springs-Harmon	* 130.00	6.00		22.00	70.00			Luxora	53.00	6.00	1.00	34.00	55.00	15.00	10.00							
Eureka Springs	53.00			27.00	84.00			Manila-St. John	97.76			13.49	42.00									
Farmington-Goshen	* 51.00	3.00																				

	Genl. & Conf. Benevolences	General Admin. Fund	Juris. Conf. Expense	Episcopal Fund	Sustentation Fund	Conference Claimants	Golden Cross
Beebe	286.24	8.00		33.75	105.00		10.00
Cabot	198.00	6.00	2.00	25.38	78.75		8.25
Clinton-Shirley	119.00	7.00	1.00	29.00	91.00		5.00
Cotton Plant	244.00	7.00		20.00	63.00		
Gregory-McClellan	81.00			5.06	22.39		
Griffithville Ct.	110.00			21.00	45.50		
Harrison	375.00			27.00	84.00	9.00	
Heber Springs: First	503.00	13.00	2.00	40.00	50.00		22.25
Central	45.00				52.00		2.50
Hunter Ct.	75.00	5.00		9.50	29.60		
Jacksonville Ct.	56.00						
Judsonia	114.18						
Kensett	75.00			11.00	35.00		
Leslie	52.50	4.00	1.00	6.03	17.50		
Marshall	50.00						
McCrory	333.00			24.00	75.00		
McCrory Ct.	28.00						
McRae Ct.	99.04			16.00	52.00		10.00
Pangburn Ct.	94.00			9.00	28.00		
Quitman Ct.	148.37	2.50	1.00	11.25	10.00		10.00
Rose Bud Ct.	57.40			1.02	3.24		6.60
Scotland Ct.	2.00				19.00		
Searcy: First	800.00						
Gum Springs Ext.	24.00						
Valley Springs Ct.	51.79	3.40	.60	5.00	18.00		
Jasper Ct.	8.00						
TOTALS	\$4,896.52	\$61.90	\$14.60	\$375.74	\$1126.98	\$9.00	\$115.70

RECAPITULATION

General (World Service) and Conference Benevolences	\$37,919.83
General Administration Fund	729.96
Jurisdictional Conference Expense	143.71
Episcopal Fund	3,211.53
Conference Claimants	9,786.31
Pastors' Sustentation Fund	589.24
Golden Cross Enrollment	1,299.27
Miscellaneous	244.29
GRAND TOTAL	\$54,024.14

GUY MURPHY, Treasurer.

Message To The President Of The United States

From: The Commission on Evangelism of the Methodist Church

(Adopted at the annual meeting of the Commission at Clifton Springs, N. Y., July 29)

Mr. President: We, the Commission on Evangelism of The Methodist Church, which has a constituency of twenty million members and adherents, beg to address you as the leader of our great nation and Commander-in-Chief of our armed forces in this hour of great peril both to our country and to millions of our men in military service.

1. We assure you of our sincere loyalty and our earnest prayer that God will give you wisdom and courage in this emergency.
2. We have appreciated every interest you have shown in the moral and spiritual welfare of the men and women of our armed forces, especially in providing chapels and chaplains. Also, we commend your expressed desire that every person in America be morally and physically fit, and we appreciate the magnificent way in which you are giving yourself to the struggle for freedom.
3. We pledge you our cooperation in your efforts to guide this nation toward the goals of brotherhood and liberty for all mankind.
4. We humbly request that the nation through you be summoned to daily prayer, not only for the triumph of righteousness, and human freedom, but for a revival of morality, sobriety and spirituality without which any victory would be empty.
5. We furthermore humbly urge that our national leaders, including the President and his Cabinet and Congress, in view of the moral values underlying our present and future welfare as a nation, join in calling upon our people to recognize God in their lives, not by mere lip service, but by obedience to the ancient challenge to do justly, love mercy and to walk humbly with God.
6. We profoundly believe that this is the time to warn our nation against avarice, selfishness, drunkenness, vice, gambling, and Sabbath desecration. We consider the liquor evil and kindred vices to be undermining the morale and fitness of our armed forces, to the point that in many hearts there is a great fear that we might lose this war because of a lack of moral character. In view of the tremendous responsibility resting upon you as Commander-in-Chief of our armed forces, we urge you to seek and do the will of God in these matters and to call on men everywhere to repentance and return unto the Lord that this nation of the people, by the people and for the people shall not perish, but may enjoy the blessing and approval of that Gracious Providence whom we acknowledge in the beginning of our national existence. We must still turn to Him as our sure and mighty fortress without whose divine blessing the watchman watcheth in vain. We whose brothers and sons are ready to die for human freedom salute you our President and leader.

Charles C. Selecman, Chairman; J. Manning Potts; Hubert Quillian; Harry Denman; Willis J. King; E. P. Shuler; E. V. Moorman.

HOT SPRINGS METHODISM

By Rev. R. E. Simpson
District Reporter

Methodism in Hot Springs takes to the "air." Beginning the first Sunday in September the First Methodist Church will broadcast its morning services every Sunday over Station KWFC. Three microphones will be installed in the sanctuary—one for the choir, one for the pulpit, one for the congregation—to make every part of the service "alive." Also the organ of First Church will be used for other religious features over KWFC throughout the week days.

Grand Avenue Church will broadcast its morning services every third and fourth Sundays over KTHS, they having accepted the Sunday previously used by First Church. This will give Methodism going out from Hot Springs all the Sundays on one station and half the Sundays on the other.

Your reporter began broadcasting "Your Sunday School Lesson," a special feature of Station KWFC for several years on August 2. This is on the air at 8 a. m. every Sunday. On September 6 it is expected that this broadcast will come from the First Methodist Church where their organ can be used for the musical part of the program.

Dr. Homer T. Fort of First Church assisted in a revival meeting at Gardner school house, near the airport, August 3-16. Rev. R. E. Simpson has been serving as pastor for this community. There were 40 conversions and reclamations, with 22 additions to the church on profession of faith and baptism. The pastor used the First Christian Church on Sunday afternoon, August 16, for administering the rite of baptism by immersion to 6 members. Plans are under way for revival services at Oaklawn Methodist and Tigert Memorial churches within the next two months. If possible, a large tent will be secured for these and other revivals in the surrounding territory.

The Methodist churches are uniting with the Presbyterian, Christian, Episcopalians and Salvation Army in a series of Union Evangelistic services each night in the open air, August 23-30. The speaker is Dr. Claude J. Miller of Hutchinson, Kansas, and as international leader in the Christian Church. This brings to our city three great leaders this year: Mrs. Demarest of the Presbyterian Church; E. Stanley Jones of the Methodist Church and Dr. Miller of the Christian Church.

GOOD DAY AT CENTENNIAL, EL DORADO

Rev. P. D. Alston preached Sunday morning, August 9, at 11 a. m., using as his theme the Six Great Freedoms. Baptized one baby.

Following the morning service, the congregation and the pastor completed plans for repainting and installing an air conditioning unit in the church and beautifying the church grounds before the annual home-coming day, August 30.

Sunday evening the pastor used as his theme, The Wise and Foolish Choice. Received three members into the church on faith and baptism and baptized one baby.—Reporter.

Jewels do not lie upon the surface of the earth; highways are seldom paved with gold. What is most worth our finding calls for the greatest search.—Stillingfleet.



The Church and the Countryside

By
Glenn F. Sanford

THE LIGHT BEGINS TO SHINE

In the Methodist of July 30, I had a brief article entitled: "Lights, Give Us Lights; \$80.00 and 100 Souls," which was a plea for a small portable electric unit for use in revivals and other types of meetings in the rural sections where sufficient light becomes a serious problem. One of these electric units can be secured for \$80.00. If this unit could be placed into operation soon it would possibly mean that 100 souls could be won for Christ and the church this year. Immediately after the Methodist, which carried that brief article, went out over the conference I received the following letter in which was a \$5.00 check, the first to be received:

Aug. 5, 1942.

Dear Brother Sanford:

The enclosed check represents two recent wedding fees, for which we have been seeking a special use. Inasmuch as the boys and girls who came here on matrimony quests are country youngsters from the hills beyond us, whose religious privileges have been somewhat limited, we think your plea for a portable electric unit for a similar circuit provides us with an appropriate place for small fees.

With appreciation of your good work and fine spirit and with our prayerful best wishes for the success of your undertaking, we are,

Sincerely yours,

(Superannuate Pastor.)

What this family has done showed a fine spirit. One minister said that he expected to help this cause by sending one Communion Day offering. No, that may not be very much from your church, but if many would do that it would mean much. Many people have said to this year, "I would like to do something real and concrete for the rural church." Well, here it is—\$5.00, \$10.00, or whatever you wish to give.

METHODIST CHURCH AT MARKED TREE BURNS

Word comes, as we go to press, that our church building at Marked Tree burned early last Sunday morning. It is supposed that the fire was the result of an electrical storm which had passed over a short time before the fire was discovered. This beautiful, gray-brick building, located on the main highway through town, was comparatively new and was a credit to Methodism and to Marked Tree. Rev. J. A. Womack, the pastor, writes that the church has not had time, as yet, to make plans for the future. We predict, however, that Methodism will arise out of this disaster stronger than before.

A Christian should be like a good watch; open face, busy hands, pure gold, well regulated, full of good works.—Buletin, Buncombe Street, Greenville.

Toward A New Day In Latin America

By W. STANLEY RYCROFT

(This is one of a series of articles written by outstanding authorities preparatory to the Christian World Mission Convocation, Cleveland, Ohio, Dec. 6-10, 1942.)

AT NO other period in history has there been such widespread interest in and desire to understand our Latin American neighbors as at present.

Although this is due in part to the shrinking of our present day world through increased communications and the tendency to abandon isolationism, no purpose is served in disguising the fact that it is accounted for by the sudden realization that this vast area comprising twenty countries is vital to our own security. The Latin American countries are very sparsely populated and cannot provide the manpower nor do they have the weapons for their own defense, while for some years they have been the hunting-ground for Nazi and Fascist agents seeking to win the Latin Americans to their way of thinking. These efforts continue and not without success in some quarters. We may be grateful, however, for the overwhelming support which the common people wish to give to the cause of democracy.

These circumstances, and a fresh discovery of the charm and attractiveness of the Latin Americans, together with an appreciation of the enriching contribution they can make to civilization, have given a new impulse to the study of the history, art, customs and languages of the Latin American people. For a long time our government, our businessmen, our industrialists, and our investors have had dealings with Latin America, while we have been blissfully ignorant of the conditions that prevailed in these countries and the kind of people that lived there.

II.

When they come to the question of religion, however, some people are rather confused, while others are in doubt as to the validity of Protestant missions in what are commonly called Roman Catholic countries. Writers, as a rule, avoid all but a passing reference to the subject. One writer, however, herself a Roman Catholic, says that as long as we ignore the religious situation in discussing relations between North and South America we shall not get very far. Admittedly, it is a difficult subject. When a well-known author like John Gunther gave us the fruit of his observations on the religious situation in his "Inside Latin America," he was the object of violent criticism from Roman Catholic writers.

Many people in our Protestant churches across this country are soon to be studying Latin America and it is of the utmost importance that they face this question honestly, realistically, and in a Christian spirit. God forbid that we should seek to spread Christianity in anything but a Christian spirit! The English writer, John Middleton Murray, said recently that the survival of toleration is the crucial issue of this present conflict and that when the democracies claim they are fighting for liberty they are really fighting for the practice of toleration. We should be proud of the fact that tolerance is one of the cornerstones of the true Protestant heritage. It is of the same family as liberty, freedom and democracy.

At the same time, one of the great paradoxes of our time has been that the very spread of democracy and the existence of democratic institutions have led to the suppression of freedom and democracy in some countries. Those who enjoyed freedom did not realize that others who did not believe in it could take it away from them. In the same way it is possible to be so tolerant that we are content to see toleration swept away before our eyes rather than be accused of being intolerant. This is a danger that threatens our Protestant church as well as our freedom.

III.

We cannot separate freedom of religion from the other freedoms we are fighting for right now. Ask any Protestant in Spain today if you can separate the religious and the political issues. All but one or two Protestant churches in Spain have been closed down by the Fascist gov-

ernment of Franco. The Spanish Falange is one of the instruments for the spread of Nazi and Fascist ideologies and the undermining of democracy in Latin America. It is no secret that the Catholic Church is being used by the Falange for this purpose. A very subtle form of propaganda attempts to win the Latin American people back to Spanish culture and influence though it is really Nazi or Fascist-inspired all the time.

It is quite possible that the question of religious liberty may have to be fought all over again. The issue is certainly a vital one when we come to consider Protestant work in Latin America. Have Protestants a right to preach the gospel



in Roman Catholic countries? Some Roman Catholic leaders in this country say they do not and are trying to persuade our government that Protestant work in Latin America imperils friendly relations between North and South America. But why should not Protestants be free to work in Latin America and why should not the almost two million Protestants enjoy the same freedom of worship as the Roman Catholics do in Protestant countries like the United States or Great Britain? Louis Veuillott, a French Roman Catholic writer gave the answer when he said, "When we are in a minority we ask for religious liberty in the name of your (the Protestant) principle. When we are in a majority we refuse it to you in the name of ours."

Let us examine the situation a little more closely. Any unbiased student of the history of the past few decades would arrive at the conclusion that the Protestant missionary work in Latin America had done more than any other agency to foster friendly relations between North and South America and had actually paved the way for the Good Neighbor Policy. Latin Americans saw this policy in action long before it was announced as such.

Then, to say that all Latin Americans are Roman Catholics is misleading. The seventeen million Indians who are outside the pale of civilization in Latin America today never really accepted Christianity. Their religion is paganism with a thin veneer of Christianity in the form of ritual and symbols. Most of the students and many of the intelligentsia are outside the Church and large areas are not even reached by the Catholic Church. An outstanding Latin American, himself a Roman Catholic, recently told the writer that it was time this myth was exploded. It is by no means true that all Latin Americans are Catholics. The same person wondered how much longer people in this country would continue to consider the Latin American countries as Christian. This man is typical of many liberal Latin Americans who have left the Roman Catholic Church. One of their particular grievances against it is that it has mixed so much in politics throughout its history. He was not so much interested in the Protestant movement as such, but he knows, as do many liberal Latin Americans, that this movement with its ideas of freedom of conscience, its fundamental democratic spirit, its fight against social evils, its spread of literacy and social uplift for the masses, is the basis of the new democracy and the larger freedom.

A mission board secretary after a recent visit

to the West Indies stated that the evangelicals in these islands are a hundred per cent in favor of democracy. This can be said to be true all over Latin America, for evangelicals have been nourished on the ideas of freedom as they have studied the Scriptures or listened to sermons preached on the Scriptures.

Thus as we consider our Protestant work in Latin America today we state quite frankly that conditions there justify it. We only regret the work has not been expanded as much as it should have been. It is not a mere controversy, but rather it is related to the larger issues of the present conflict for we are convinced that freedom of religion must be written into the peace when it comes. Let no one think that the object of Protestant work in Latin America is to combat the Catholic Church. It is positive in nature. The almost universal use of the word "evangelical" instead of Protestant indicates this. Fundamentally its object is to witness to the transforming power of Christ.

IV.

Latin America is moving into a new day. National life is developing fast. Economically and socially great strides are being made. There is an increasing demand being made for education and uplift of the masses.

It is a new day of opportunity. First and foremost we would put the opportunity for evangelism. Reports from the field show that there is an unprecedented opportunity for the preaching of the Gospel in churches, through literature (tracts, pamphlets, books), and over the radio. In view of the great needs, the number of trained workers, both national and missionary, as well as the different types of literature are all inadequate at the present time. There is also urgent need for missionary workers with special skills, such as social workers, agriculturalists, rural workers, literature agents, religious education specialists, doctors, nurses and teachers. The opportunities for expansion in a country like Brazil with its moving frontier and Far West, in Columbia with its more liberal attitude toward Protestant work, are truly great, while from other countries come repeated appeals for help.

It is a new day for moral and social responsibility. United States investments in Latin America are about twenty times as large as they were forty years ago. Unfortunately, these have not always brought benefit and blessing to Latin America. In many cases they have tended to perpetuate the serfdom and bondage which is a legacy from Spanish colonial times. We have a moral responsibility to counteract some of these material influences by spiritual forces, for only thus can friendly relations and a spirit of solidarity be built up in the western hemisphere.

It is a new day because Latin America is at a formative, foundation-laying period of its history and needs a vital faith by which to live and a Gospel that will remake the social and moral fabric of its life. Other ideologies and philosophies are making a bid for the soul of Latin America. The Church which had a monopoly for nearly four hundred years somehow lost its grip on the heart and mind of the people and they are turning to other cults.

Let no one be confused or discouraged with regard to the place of Protestantism in Latin America. There is a great unfinished task which it alone can accomplish. The Protestant church must see to it that the best spiritual influences be brought to bear upon the problems confronting the Latin American people so that they may emerge into a new day of light, abundance of life for her sons and fruitful service to mankind.

PRAYER PLUS

It is recorded of D. L. Moody that upon one of his journeys across the Atlantic there was a fire in the hold of the ship. The crew and some volunteers stood in line to pass buckets of water.

A friend said to Moody, "Mr. Moody, let us go to the other end of the ship and engage in prayer." The common-sense evangelist replied, "Not so, sir; we stand right here and pass buckets and pray hard all the time." He believed that prayer and work should never be separated.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

TRAINING EVANGELICAL LEADERS IN SOUTH AMERICA

By B. Foster Stockwell, President
Union Theological Seminary
Buenos Aires, Argentina

In these tragic days, no one needs to emphasize the importance of the Spanish-speaking countries of South America for the cause of democracy and for the whole future of the world. Within these countries the Protestant church represents a small but vital minority which is making a real contribution to the moral and religious life of these republics.

You will appreciate, I am sure, the great importance of having a well-trained leadership for these churches. It would be difficult to find a way in which one could make a more fruitful investment of money than in the lives of young people who have given themselves to this type of service. The task of Union Theological Seminary in Buenos Aires, Argentina, is the training of Christian leaders for the churches of Latin America.

Our students come from five different countries—Peru, Chile, Bolivia, Argentina and Uruguay; and from several different denominations—the Methodists, the Disciples of Christ, the Waldensians, the Menonites and others. In the front row of the accompanying picture, beginning at the left, the young men are Chilean, Bolivian, Chilean, Argentine, and Peruvian; the young women are Argentine, with the exception of the one farthest to the right. In the second row there is one Chilean, two Uruguayans and a Peruvian; the rest are Argentines. In the back row you have a number of our teachers: Dr. Barbieri at the left, then Miss Kanpp, myself, Mrs. Stockwell, Mr. and Mrs. Montgomery (missionaries of the Disciples of Christ), and Mr. Monti.

This year we are in the midst of constructing a new building for our Seminary work, a building which will contain our library, our chapel, class-rooms, living quarters for men and for women and several small apartments for members of our staff. This building has been made possible through the generous gifts of friends in the United States who are deeply interested in our training program. We are looking forward to many years of fruitful service in our new home, which we shall be able to enter, we hope, when our new school year begins in April, 1943.

Be sure and read the August number of the World Outlook for information about Sunny Acres. This farm is the home special for prayer in August.—S. M. W.

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.

—Christian World Facts.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2nd Timothy 2:15.



Students and Faculty, Union Theological Seminary,
Buenos Aires, Argentina

Planning The Fall Study Class

Our Conference Secretaries of Missionary Education and Service, Mrs. E. D. Galloway and Mrs. Alfred Knox, are making plans for the fall Study Class. They are endeavoring to have every society in the state take the new study of Latin America.

They plan to have articles, pictures and plans in the paper to assist the leaders in their preparation for this work.

We are sure the societies will co-operate in every way possible to make this a wonderful study. Watch the paper for this material and file it so you will be ready when the class begins.—S. M. W.

Should We Call Our Missionaries Home From South America

The Catholic Digest and *The Christian Century* are waxing warm over the issue of Protestant missionaries in South America. *The Catholic Digest* insists that the missionaries of the Protestant churches should be withdrawn for the sake of our "Good Neighbor" Policy.

What do we, the backers of these missionaries, know about this situation? Can we intelligently defend the position that they should be kept on the field? It is our obligation to be informed and our opportunity is at hand.

The Fall study emphasis is on Latin America. The course covers a description and history of the Latin-American countries, and deals completely with the Catholic and Evangelical (Protestant) movements there.

Every society in the state should make plans now to study this topic. In addition, plan to help some smaller or inactive society have it. Is it too much to expect the societies to participate 100%?

Educational Seminars will be held in every district in September. At that time suggestions will be given for conducting the course on "Latin-American Missions", as well as the other studies being promoted for the year. Watch for the date and place of meeting in your district, and plan to attend. Officers especially urged to be present are presidents, secretary of Missionary Education, secretary of Spiritual Life, Secretary of Christian Social Relations and Local Church Activities, and secretary of Literature and Publications.—Mrs. Alfred Knox, Mrs. E. D. Galloway.

Victory

(Found on the body of an Australian soldier)

*Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life;
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In Freedom's crowning hour,
That ye may tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of darkness take their flight;
I saw the morning break."*

"I WAS PLEASING AGAIN"

Madu, the son of a local chieftian, is an earnest Christian, enthusiastic about village evangelism, and trained in road and dispensary work. His life is a happy example of what Christ can do in pagan Burnaland, Africa. Here is a bit of his story as he has written it: "When I promised to follow Christ and received the covenant, my heart was made very pleasant. But when my father heard of it, he came to me in the night and asked if I was following the white man's road. I said, 'No, but truly the road of God is good.' He said, 'If you do this thing you are no longer my son.' I said, 'I am your son.' He said, 'No, I did not make you.' When he left he called together our important men and they did a pagan witchcraft ceremony. The men asked me, 'Will you stop going to school?' I said, 'No.' They threatened me by saying, 'If you do not, we will not know you any more. Also, see, after this ceremony you will die.' I answered, 'I will not die. God will help me.' So I went to school. When I went home that evening the men would not speak. But on a later day I was pleasing to my father and people again. Now I go ten miles on Sunday. I have prayers and minister to sick people and teach the Bible. Other days I go also. The pleasantness of the Lord Jesus is in my heart. God and Jesus know this. I believe and trust that even if death comes to me in his work, Jesus is always near me. Amen."—Christian World Facts.

MIRACLE IN A DINING CAR

In the dining car of a transcontinental train, we witnessed a modern version of the miracle of the loaves and fishes.

A tired and sad-faced woman with five children came into the diner. There were four boys, ranging in age from seven to thirteen, and a baby. They were all seated at one table. The woman presented to the steward a requisition from a welfare society calling for meals at fifty cents each.

Nowadays, a fifty-cent meal in a diner amounts to about two whiffs from the galley and a glass of water. Those boys looked hungry.

With Chesterfieldian courtesy which was beautiful to behold, the steward waited upon this group of unfortunates as if they were drawing-room passengers.

The fifty-cent requisition was multiplied into roast leg of veal with dressing, vegetables, bread and butter, and milk. The piece de resistance was raspberry shortcake. All this was served to the woman and her brood without the embarrassment of obtrusive charity.

But at the end of the feast the modern miracle departed from the pattern of the original. There were no fragments—not a scrap, not a crumb.

In a world where multiplied thousands of "these little ones" starve and suffer from inhuman cruelties, we saw Christ present in the steward's little unrecorded act "of kindness and of love."—Christian-Evangelist, St. Louis, Mo.

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

Ten Point Program Recommended For the Conferences of the South Central Jurisdiction

The eighteen conferences of the South Central Jurisdiction of the Methodist Church are seeking to work together in building the Kingdom in this great southwestern section of our Methodism. For the purpose of coordinating our work, the Jurisdictional Conference created a Coordinating Committee. At its meeting at Mt. Sequoyah this summer, at which all the Bishops of our Jurisdiction were present, a Ten Point Program of Emphasis was recommended for adoption by our Conferences this fall. It was also recommended that the Bishop of each Conference call together his Conference Planning Committee at least ten days before the session of the Conference to consider this program. We herewith give the program recommended:

1. **War Work**—That each Conference recommend definite plans for caring for our men in service and for civilians connected with the War Work program.
2. **The Education Advance**—That definite plans be made for promoting the Education Advance with special reference to increasing our attendance at the Church School and preaching services; reaching new members for the Church School; and the organization of new Mission schools.
3. **Finances**—(1) That definite plans be made for the promotion of World Service and Conference Benevolences with emphasis upon a general advance on Acceptances, and cultivation particularly through a better use of the Fourth Sunday. (2) That each Conference set \$15.00 per service year as its goal for retired ministers.
4. **Youth Work**—That plans be made for: (1) The organization of the Methodist Youth Fellowship in each church. (2) Promoting the interest of Wesley Foundations and Student Work in our own Methodist schools. (3) A definite Conference program for securing recruits for life service.
5. **Cultivation and Training**—That each Conference make special plans that will reach every church with opportunities for cultivation and training including provision for Training Schools, Pastors' Schools, Mission Schools and other training agencies.
6. **Evangelism**—That every Conference work out definite plans for Evangelism, Visitation Evangelism, Church School Evangelism and Public Evangelism.
7. **Home Missions**—That each Conference give special emphasis this year to plans whereby the several Conference Agencies may work together in meeting the Missionary opportunities within the bounds of the Conference and that wherever possible, the Town and Country Commission be organized as the agency through which this program can function.
8. **Our Institutions**—(1) That each Conference include in its plans provision for promoting the interest

of and caring for our institutions such as our colleges, hospitals, homes and schools for nurses. (2) That each Conference make provision for one or more service scholarships in our School of Religion at Southern Methodist University.

9. **Local Church Organizations**—That each Conference make definite plans for the perfecting of local church organizations including the Official Board, the Board of Education, the Board of Missions, the Board of Lay Activities, the Board of Hospitals and Homes, the W. S. C. S., and the Methodist Youth Fellowship.

10. **Publicity and Promotion**—That each Conference give careful attention to plans for publicity and promotion including the use of the radio, Conference and National Organs, the publicity of our Boards, posters and bulletins, audio-visual education.

* * *

Time To Check Up On Sunday School Literature

Now is the time when our Church School Superintendents should be checking up on the literature for Sunday School session of our Church Schools. A year ago a complete new set of literature for all Methodist Schools was put out by our Publishing Agents. Now that we have had a year's experience with this new literature, all our Superintendents should make a careful study of what they have been using and make any necessary change in their order for the new year. The literature for the new year is the same as we have been using for the past year with the exception of some vital changes that have been made in the closely graded material for our larger churches. Let's begin the new year with a full supply of the right type of literature for each Methodist School in Arkansas.

* * *

Fourth Sunday Programs To Honor Retired Ministers

Retired ministers will be the subject for study in all Methodist Sunday Schools for our Fourth Sunday program next Sunday, August 23. The regular program material has

already been sent to all Church Schools. In addition to this those in charge of this program should look up the names and records of the retired ministers for their Conference as listed in their Conference Journals, copies of which can be secured from the pastor. Churches fortunate to have a retired minister living in their community could very well use these ministers on the program. Practically every church has had a former pastor who is now on the retired list. It would be helpful to tell our children and young people about these fine old ministers who once served them. Let's make next Sunday a great day for our retired ministers, our widows and orphans and all the Methodist Church Schools of Arkansas.

REVIVAL AT WHITE HALL CHURCH

We have just closed our revival meeting at White Hall with Rev. R. B. Moore, pastor at Lakeside Church, Pine Bluff, doing the preaching. While there were no additions to the church, we feel that we were led in one of the greatest spiritual revivals in the history of White Hall Church. Bro. Moore is truly a consecrated man and excellent help in a meeting.

Our crowds continued to increase from day to day and the last night every pew was filled.—L. Gray Wilson, Pastor.

IMPROVING

Such as do not grow in grace, decay in grace. There is no standing at a stay in religion, either we go forward or backward; if faith doth not grow, unbelief will; if heavenly mindedness doth not grow, covetousness will. A man that doth not increase his stock diminisheth it; if you do not improve your stock of grace, your stock will decay. The angels on Jacob's ladder were either ascending or descending; if you do not ascend in religion, you descend.—T. Watson.

It is better to walk in the dark with God than to go alone by sight.—Phillips Brooks.

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Vacation School Reports

The following vacation school reports have been received in the conference office:

Batesville District: Batesville Central Avenue; Batesville First Church, Cave City, Cotter, Salem, Moorefield, Sulphur Rock, Mountain Home, Alicia, Desha, McHue.

Conway District: North Little Rock First Church, Plummerville, Havana, Danville, Levy Methodist, Atkins, Morrilton.

Fayetteville District: Gentry, Siloam Springs, Springdale, Green Forest, Harmon, Monte Ne, South Fayetteville, Lincoln, Gravette, Decatur, Sulphur Springs.

Fort Smith District: Greenwood, Waldron, Huntington, Mt. Pleasant, Bird's View, Parks, Paris, Ozark, Fort Smith Midland Heights, Booneville, Prairie View, South Ft. Smith, Clarksville.

Helena District: Wheatley, Marianna, Clarendon, Helena First Ch., Earle, Widener-Round Pond, Harrisburg.

Jonesboro District: Mt. Carmel, Trumann, Blytheville Lake Street, Jonesboro First Church.

Paragould District: St. Francis, Paragould First Church, Walnut Ridge, Rector First Church, Piggott, Hoxie.

Searcy District: Harrison, Augusta, Judsonia, Clinton, Leslie, Searcy.

Many other schools have been held which have not yet been reported. Please check to see if your school is in the list. If your church has had a vacation church school and it is not reported, please report it at an early date. Should report blanks be needed please write Board of Education, Hendrix College, Conway, Arkansas.

* * *

Fort Smith District In Training Program

Rev. James Chandler has started on a four weeks' period of training program, as follows:

Hays Chapel, August 9-11; Grenade Chapel, August 12-14; Mt. View, August 16-18; New Hope, August 19-21; South Fort Smith, August 23-25; Massard, August 26-28; Pioneer Memorial, August 30-Sept. 1; Scranton, September 2-4.

Miss Jewel Kirby is teaching two schools on the Branch Charge, Branch and Cecil, offering "How To Teach In The Church School."

Rev. and Mrs. T. C. Huff are to be at Second Church, Ft. Smith, Aug. 27-31.

Mrs. Huff is to teach at Alma, August 23-26, and at Mansfield, September 1-4.

Rev. T. C. Huff is to teach at Huntington, September 1-4.

Rev. James Chandler will be teaching youth course on "Worship And Evangelism."

Rev. T. C. Huff will be teaching course on "Adults At Work In Small Church."

Mrs. T. C. Huff will be offering
(Continued on Page Thirteen)

"When Christianity Is Demonstrated It Speaks For Itself"

By SALLIE LOU MacKINNON

"The Church of Christ is in the world, not to dispute, nor to denounce, but to demonstrate," wrote the late Canon H. R. L. Sheppard of England, to which Dr. Norman E. Richardson, added, "When Christianity is demonstrated, it speaks for itself."

Our Methodist churches should know the truly amazing demonstration of religion which they are making through their Methodist Committee for Overseas Relief, to needy people around the world. When the history of these tragic years is written, one bright spot in the picture will be this great outpouring of sacrificial gifts for Overseas Relief. With no thoughts of rewards or returns, and without any conditions except the fact of need, these gifts from American churches are indeed symbolic of the Good Samaritan. In a word which knows suffering as we can scarcely imagine it, we may join in a fellowship of suffering with the disheartened, the homeless and the hungry.

As we think of the children we love, here in our homes and churches, we can contrast them with the pale, wan children in southern

France who are alive today because of our gifts of milk and noon lunches. Watching our fine young men here, our thoughts jump across the seas to the millions of similar young men who are doomed to futile years behind the barbed wires of prison camps; we rejoice that to many countries, and through many Christian agencies, our gifts go month by month to the places of greatest need and to the areas where they will mean most.

The valiant people of China are constantly in our thoughts. Methodist Chinese preachers continue to shepherd their flocks, even though their own families are hungry. Methodist teachers carry on in the schools, though word comes that some of them faint in the classroom from hunger. Our hospitals are overcrowded and running short of medicines, but doctors and nurses work on. "When Christianity is demonstrated, it speaks for itself."

Many letters from our missionaries in China tell of what Methodist Relief funds are meaning to the Christian workers there: "I am sorry that we have to increase our askings, but prices keep soaring higher

and higher. If it had not been for the money from the relief funds, we would have had to take more drastic measures. As it stands now, we are not sure that we can reopen all our primary schools this coming fall. Our lower paid workers, the faithful Bible women, receive now ten times as much as two years ago, but are closer to starvation than at any time in their lives. We have lost a very few who simply could not make ends meet but, on the whole, they are standing by."

Another writes: "My heart ached, and there was a lump in my throat which I could not swallow when I saw the lovely babies, six to ten months old, so fat just four months ago, now thin and pale, little bones so prominent they look much older. Their main food is corn and sweet potatoes. Rice is so high that they have not had enough for porridge for the little children and beans are out of the question. We had a splendid response from the women planning diets for summer and making children's clothing."

"A gift from relief funds will probably all go into bean milk for the finest rural children you have

ever seen. It is a luxury now that few can afford. It will also go to buy shoes for some school children whose parents cannot afford to keep them in shoes."

Perhaps no group deserves our aid more than the students of China. Hundreds of them have trekked to Free China seeking to continue their education. One of our missionaries, who often has occasion to be on the campus of the Christian colleges in Chengtu, writes: "While on the campus I see the students going to and from their classes. They put us to shame in their efforts to get an education. They are working hard under most difficult conditions of crowding, lack of proper nourishment, and, so far as clothes are concerned, they are mostly worn out and cannot be replaced, but that is a mere triviality in the effort to get an education. I am worried because it is most evident that their health is suffering and the increasing number breaking down from tuberculosis proves it."

To give and give and give again is the high privilege of Christian fellowship.

(Continued from Page Twelve)

a course on "How To Teach In The Church School."

Not only persons in churches where course is being offered, but all persons are invited to take part in these schools.

Executive Secretary In Revival Meeting

I am to be in a series of revival services at Bono on the Bono-Trinity Charge beginning August 16. The plan is for the meeting to continue for about two weeks.

Persons desiring to get in touch with me before August 28 should expect to find me at Bono.

CLINTON VACATION CHURCH SCHOOL

Under the direction of our pastor, Rev. Lester Weaver, assisted by Mrs. Weaver, Clinton church held its most successful Vacation Church school, beginning June 12th and lasting ten days.

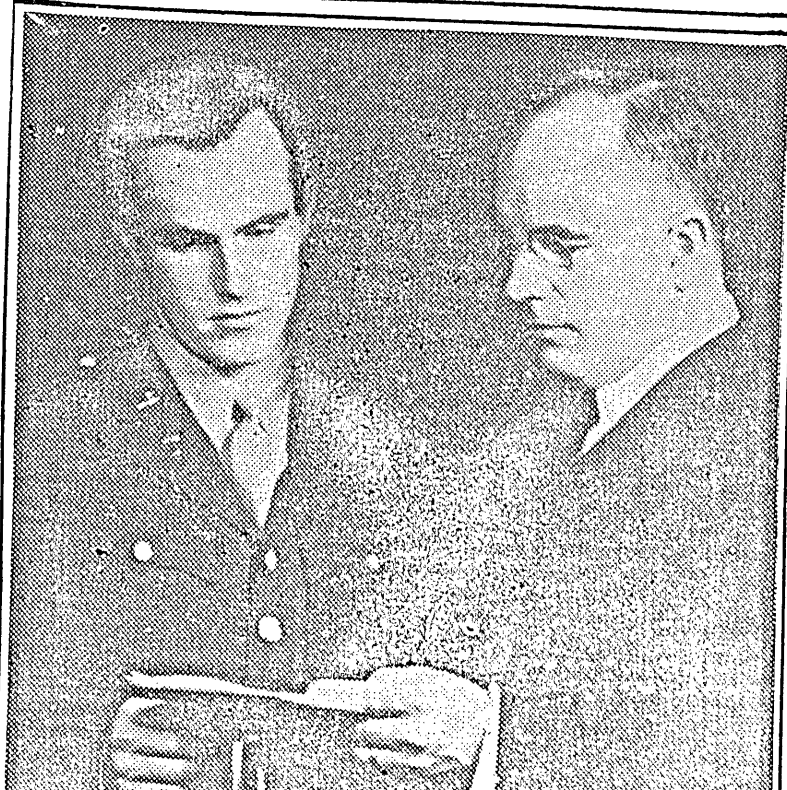
Sixty-six boys and girls were enrolled. The school was sponsored by the Young Adult organization. Eleven of the 15 workers were young adults. All leaders of groups were experienced teachers. Twenty pupils enrolled in the Intermediate group, studying "Understanding The Bible." Instructors were Mrs. Howard Johnson and Mrs. Joe Maxwell. They sang two hymns which they had studied and told Bible stories at the class of the school. Miss Elsie Kruger was instructor in music.

The Juniors enrolled 18 pupils and studied "Living in Our Community". They made many trips to places of industry, parks and dump

13 pupils and studied "Bible Homes and Homes Today." They made models of homes of long ago and clay pottery. They sang some of their songs in costume at the closing. Instructors were Miss Helen Stephens and Mrs. Lee Linn; Misses Lois Tomlinson and Jewel Lewis assisted with recreation.

The Beginners had as their text, "Let's Go Out-Doors." Fifteen enrolled and had a place out of doors that they used except when it rained. Their instructors were Mrs. Freeman Grady, Mrs. Clark Moseley and Mrs. Stanley Robbins. They dramatized some Bible stories and sang a motion song at the closing.

Boston's Bishop Oxnam Bids Son in Chaplaincy Godspeed



Mrs. Arthur Lewis and Mr. Loyd Turner were transportation committee, bringing in some children who lived in the country.

The results of the school have been an increased attendance in the Children's Division of the Church School, and the Junior Department has continued with week-day classes every week since the school. Many far-reaching results have been felt from this class and from the school. —Mrs. Alta Lewis, Reporter.

RESOLUTION ON TEMPERANCE

The General Board of Lay Activities of the Methodist Church and the Council of Conference Lay Leaders record their conviction that everything possible should be done to counteract the wave of intemperance which is sweeping over our country and the efforts of liquor forces to induce more drinking on the part of men, women and youth. We urge that Methodist Laymen everywhere unite their efforts in expressions:

1. Supporting the Sheppard Senate Bill No. 860, opposing the sale of alcoholic liquors to armed men in our Service, in our Training Camps, by Army and Navy Canteens.

2. Opposing the concentration of the organized liquor forces of the nation in the selling of liquor to men in communities near training camps, and urging upon Congress the early passing of legislation that will effect control of these forms of interference with the efficient development of America's Armed Forces and the nation.

Report Little Rock Conference Treasurer

As Treasurer, I am making a report of the remittances received during the month of July:

BISHOP'S FUND	
Arkadelphia District	
Benton Ct.	\$ 1.00
Previously reported	260.15
Total	\$261.15
Camden District	
Camden Ct.	\$ 1.19
Chidester Ct.	1.75
Junction City Ct.	1.00
Louann Ct.	1.75
Parker's Chapel, Fredonia	6.25
Smackover	4.50
Previously reported	532.81
Total	\$549.25
Little Rock District	
Bryant Ct.	\$ 5.17
Carlisle Ct.	3.00
Highland	54.00
Pulaski Heights	6.75
St. Mark's Chapel	2.20
Mabelvale	5.85
Previously reported	583.02
Total	\$659.99
Monticello District	
Crossett	\$ 5.42
Dumas	3.94
Eudora	1.25
Ft. Hill Ct.	4.40
Tillar-Winchester	6.85
Watson Charge	3.45
Previously reported	298.47
Total	\$323.78
Pine Bluff District	
Bayou Meto Ct.	\$ 1.40
First Church, Pine Bluff	22.50
Hawley Memorial, Pine Bluff	6.75
Pine Bluff Ct.	2.00
Grand Avenue, Stuttgart	5.00
Previously reported	395.38
Total	\$433.03
Prescott District	
Emmett-Bierne	\$ 9.16
Glenwood	2.00
Hope	6.19
Mineral Springs Ct.	3.00
Nashville	9.00
Previously reported	258.53
Total	\$287.88
Texarkana District	
Lockesburg Ct.	\$ 6.92
College Hill, Texarkana	2.62
Previously reported	297.54
Total	\$307.08
Grand Total received to August 1st	\$2,822.16
CONFERENCE CLAIMANTS	
Arkadelphia District	
Arkadelphia Ct.	\$ 1.00
Benton Ct.	2.00
Tigert Memorial, Hot Springs	3.50
Malvern Station	20.62
Previously reported	485.90
Total	\$ 513.02
Camden District	
Camden Ct.	\$.13
Chidester Ct.	4.50
First Church, El Dorado	100.00
Huttig Charge	6.00
Junction City Ct.	2.00
Louann Ct.	3.75
Smackover	16.00
Previously reported	1,611.38
Total	\$1,743.76
Little Rock District	
Bryant Ct.	\$ 8.68
Carlisle Ct.	6.64
Pulaski Heights	33.00
St. Mark's Chapel	5.85
Mabelvale	15.60
James Sewell	5.00
Previously reported	1,680.24
Total	\$1,755.01
Monticello District	
Crossett	\$ 21.58
Dumas	14.00
Eudora	6.00
Ft. Hill Ct.	9.79
Tillar-Winchester	18.05
Watson	7.65
Previously reported	902.64
Total	\$ 979.71
Pine Bluff District	
Bayou Meto Ct.	\$ 3.00
Grady-Gould	10.00
First Church, Pine Bluff	110.00
Hawley Memorial, Pine Bluff	18.00
Pine Bluff Ct.	1.00
Grand Avenue, Stuttgart	29.00
Whitehall	6.00
Previously reported	1,027.05
Total	\$1,204.05
Prescott District	
Emmett-Bierne	\$ 28.16
Glenwood	5.00
Hope	27.50
Nashville	28.00
Previously reported	748.69
Total	\$ 837.35
Texarkana District	
Lockesburg Ct.	\$ 34.50
College Hill, Texarkana	7.00
Previously reported	864.79
Total	\$ 906.29
Grand Total Received to August 1st	\$7,939.19

BENEVOLENCES

Arkadelphia District	
Arkadelphia Station	\$ 200.00
Arkadelphia Ct.	2.00
Carthage-Tulip	30.00
Dalark Ct.	10.00
Holly Springs Ct.	4.00
Hot Springs Ct.	6.50
First Church, Hot Springs	25.00
Keith Memorial Charge	3.00
Princeton Ct.	.25
Traskwood Ct.	1.00
Previously reported	2,773.00
Total	\$3,054.75
Camden District	
Camden Ct.	\$ 5.15
Ebenezer Ct.	14.47
First Church, El Dorado	250.00
Huttig Charge	19.00
Junction City Ct.	4.00
Louann Ct.	17.00
First Church, Magnolia	400.00
Parker's Charge-Fredonia	25.00
Previously reported	4,673.57
Total	\$5,428.19
Little Rock District	
Bryant Ct.	\$ 13.50
Carlisle Ct.	21.00
Henderson Church	9.00
St. Mark's Chapel	2.91
Mabelvale	25.00
Previously reported	9,571.26
Total	\$9,642.67
Monticello District	
Crossett	\$ 45.84
Dumas	9.50
Eudora	10.00
Watson Charge	20.00
Previously reported	1,826.66
Total	\$1,912.00
Pine Bluff District	
Bayou Meto Ct.	\$ 5.02
Good Faith-Faith	25.00
First Church, Pine Bluff	375.00
Hawley Memorial, Pine Bluff	30.00
Grand Avenue, Stuttgart	66.00
Previously reported	3,356.02
Total	\$3,847.04
Prescott District	
Bingen Ct.	\$ 6.65
Hope	94.00
Previously reported	1,881.64
Total	\$1,982.29
Texarkana District	
Lewisville-Bradley	\$ 38.00
Lockesburg Ct.	39.06
College Hill, Texarkana	8.33
First Church	166.66
Previously reported	2,295.81
Total	\$2,547.86
Grand Total Received to August 1st	\$28,414.80
GENERAL ADMINISTRATION AND JURISDICTIONAL CONFERENCE EXPENSE FUND	
Arkadelphia District	
Malvern Station	\$ 21.00
Previously reported	81.99
Total	\$ 102.99
Camden District	
Louann Ct.	\$ 2.00
Previously reported	110.23
Total	\$ 112.23
Little Rock District	
Bryant Ct.	\$ 2.00
Pulaski Heights Church	3.00
St. Mark's Chapel	.24
Previously reported	198.98
Total	\$ 204.22
Monticello District	
Dumas	\$ 1.25
Willmar Ct.	1.02
Previously reported	96.75
Total	\$ 99.02
Pine Bluff District	
Previously reported	\$ 78.00
Prescott District	
Mineral Springs Ct.	\$ 2.00
Previously reported	93.44
Total	\$ 95.44
Texarkana District	
Lockesburg Ct.	\$ 4.00
College Hill, Texarkana	1.00
Previously reported	61.84
Total	\$ 66.84
Grand Total Received to Aug. 1	\$758.74
WORLD SERVICE OFFERINGS	
Arkadelphia District	
Arkadelphia Ct.	\$ 1.00
Benton Ct.	2.00
Couchwood Ct.	1.00
Dalark Ct.	1.00
Friendship Ct.	1.00
Hot Springs Ct.	2.50
Keith Memorial Charge	6.28
Leola Ct.	3.47
Malvern Station	3.06
Sparkman-Sardis	17.19
Traskwood Ct.	6.00
Previously reported	6.50
Total	\$378.25
Camden District	
Camden Ct.	\$ 3.37
Chidester Ct.	6.50
Centennial Church, El Dorado	7.50

Hampton-Harrell	6.30
Huttig Charge	6.00
McNell Ct.	1.25
Parker's Chapel-Fredonia	10.00
Smackover	5.00
Previously reported	521.27
Total	\$567.17

Little Rock District

Austin Ct.	\$ 2.00
Bauxite-Sardis	1.00
Bryant Ct.	12.00
Carlisle Ct.	4.56
Douglasville-Geyer Springs	11.00
Hickory Plains Ct.	2.00
Keo-Tomberlin-Humnoke	6.00
First Church, Little Rock	50.00
Henderson Church, Little Rock	6.00
Hunter Memorial, Little Rock	4.71
Lonoke Charge, Eagle Church	2.00
Roland Ct.	3.25
Primrose Chapel	8.00
Previously reported	638.45
Total	\$750.97

Monticello District

Dumas	\$ 3.00
New Edinburg Ct.	2.46
Tillar-Winchester	6.00
Willmar Ct.	2.27
Previously reported	206.10
Total	\$219.83

Pine Bluff District

Bayou Meto Ct.	\$ 4.38
Grady-Gould	6.99
Carr Memorial, Pine Bluff	9.57
Hawley Memorial, Pine Bluff	2.00
Lakeside Church, Pine Bluff	86.75
Pine Bluff Ct.	1.00
Prairie Union, DeLuce	1.75
Roe Ct.	1.64
Sheridan Ct.	6.25
Grand Avenue, Stuttgart	16.00
Swan Lake Ct.	2.43
Whitehall	2.00
Previously reported	684.19
Total	\$824.95

Prescott District

Bingen Ct.	\$ 2.25
Center Point Ct.	.50
Emmett-Bierne	9.00
Nashville	11.00
Okolona Ct.	6.00
Springhill Ct.	1.10
Previously reported	183.04
Total	\$212.89

Texarkana District

Ashdown	\$ 6.00
Lewisville-Bradley	.25
Lockesburg Ct.	5.00
Mena	15.00
Richmond Ct.	1.70
First Church, Texarkana	58.31
Previously reported	275.17
Total	\$361.43
Grand Total Received to Aug. 1	\$3,315.51

MINISTERIAL SUSTENTATION FUND

Arkadelphia District	
W. C. Watson, Malvern	\$ 13.75
Previously reported	82.00
Total	\$ 95.75
Camden District	
B. F. Roebuck, Fordyce	\$ 10.00
L. C. Gatlin, Huttig	17.00
Junction City	2.00
Previously reported	178.09
Total	\$207.09
Little Rock District	
J. B. Hefley, Highland Church	\$ 5.00
Pulaski Heights Church	3.00
James Sewell (Army)	10.00
Previously reported	438.62
Total	\$456.62
Monticello District	
Dumas	\$ 1.75
Tillar	1.85
Previously reported	160.45
Total	\$164.05
Pine Bluff District	
First Church, Stuttgart	\$ 24.00
Previously reported	208.10
Total	\$232.10
Prescott District	
Mineral Springs Ct.	\$ 1.50
Nashville	6.00
Prescott, S. T. Baugh	4.00
Previously reported	159.54
Total	\$171.04
Texarkana District	
Lockesburg Ct.	\$ 5.00
C. R. Hozendorf, Mena	5.00
Stamps-Sardis	1.00
College Hill, Texarkana	1.17
Previously reported	227.19
Total	\$239.36
Grand Total Received to Aug. 1	\$1,566.01

GOLDEN CROSS

Huttig Church	\$ 5.73
Previously reported	2.00
Total	\$ 7.73

RECAPITULATION

Bishop's Fund	\$ 2,822.16
Conference Claimants	7,939.19
Benevolences	28,414.80
Gen. Adm. & Jur. Conf. Exp.	
Fund	758.74
Fourth Sunday Offerings	3,315.51
Ministerial Sustentation Fund	1,566.01
Golden Cross	7.73
Total	\$44,824.14

SEES THREE GENERATIONS OF INDIAN CHRISTIANS

Miss Mildred Simonds, who for thirty-six years has been a missionary of the Methodist Church serving in both educational and evangelistic ministries throughout the Hyderabad Conference, India, now looks back with satisfaction upon three generations of ever-growing Christians.

"In my early letters, for example, I used to write about Kohire Nursama," says Miss Simonds. "She was a devoted Hindu worshipping her gods, but she gave her heart to the Lord Jesus and spent the remainder of her life witnessing for him. Although uneducated, she could sing, she knew the Bible stories, and had a personal testimony which meant much to all those who heard her. About eight years ago she was called home.

"For many years Nursama's granddaughter has been one of our faithful Bible women. A year ago she was invited to Hyderabad Annual Conference session, there to be garlanded by the bishop. This honor came to her because she had done the best work in adult literacy of anyone in the Conference. This year her daughter, Nursama's great-granddaughter, graduates from our Vikarabad Village Teacher's Training School and will enter the work of our district.

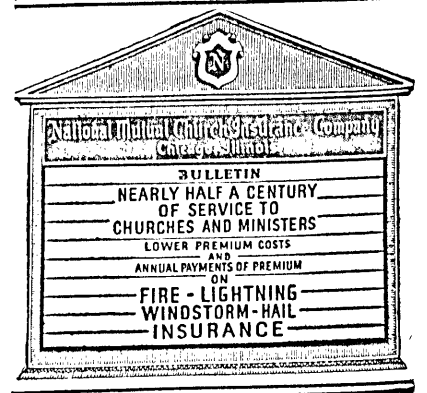
"Gnanama Boliah and her husband are other Christians who are products of the mass movement. As children they were baptised and came into our Vikarabad boarding school. There they were married. For many years they have been evangelists in our villages. Their eldest son two years ago graduated from our Vikarabad Training School and has since been teaching a village school in our district. This year their second son graduates from high school and comes to our district to work.

"Two other brothers, whose parents were workers with us for many years, are now teachers in our village schools. There are two other trained young men with us; one whose parents were village workers, and the other whose mother was a servant in Vikarabad. Also the young man who is now our district superintendent, a graduate of Leonard Theological College at Jubbulpore, is the son of a Bible woman and preacher with whom I used to work in the days gone by."

CHRISTIANS

We are, of course, not responsible for everything that is said in the name of Christianity; but a man does not give up medicine because there are quack doctors, and no man has a right to give up his Christianity because there are spurious and inconsistent Christians.—Drummond.

To ease another's heartache is to forget one's own.—Lincoln.



The Sunday School Lesson

By DR. W. P. WHALEY



Jacob's Vision Of God

LESSON FOR AUGUST 23

LESSON TEXT: Genesis 28:10-22.

GOLDEN TEXT: "I am with thee, and will keep thee whithersoever thou goest." Gen. 28:15.

The lessons for today and for next Sunday are about Jacob. Leading up to the beautiful story for today, we should read all of Genesis 27, and continue in the 28th chapter to the text for this lesson.

I. Leading Up.

In the lesson for last Sunday we left Isaac comfortably and peacefully settled in Beersheba, in the southern part of Canaan. The twin sons, Esau and Jacob, were very unlike. Esau was red-skinned and hairy; Jacob was white-skinned and smooth. Esau was fond of the chase, and spent much of his time hunting; Jacob was a home body, and was his mother's boy. Esau was reckless and didn't care much for birthrights and family relations; so he sold his birthright, and married a couple of Hittite girls. Jacob, being second in birth, had no birthright, but schemed Esau out of his; and went way back to the old family home for a wife, and married his cousin.

His mother helped Jacob to put over on old blind Isaac a dirty deal to win the paternal blessing in confirmation of the birthright. All this raised a furor in Isaac's family. The old blind father was upset. Esau was angry, and plotting fratricide. The scheming mother had to work another scheme to quiet things; so she told Isaac she was afraid Jacob would do like Esau, and marry one of these heathen girls, if he were not sent away to her old home in Haran. So Isaac called Jacob in, told him to go and visit the kinfolds in Haran awhile, blessed him and sent him off.

II. On His Way.

"And Jacob went out from Beersheba, and went toward Haran." Haran is several hundred miles north of Beersheba, and Jacob's route would be near Jerusalem; only there was no Jerusalem then, but the place was called Salem. He was walking. About fifty miles from home, a few miles past Salem, the tired man turned out of the road and selected a spot to spend the night. He selected a smooth stone (the "Stone of Destiny," under the coronation seat in Westminster Abbey is said to be the stone Jacob used) for a pillow; and lay down upon the ground to sleep. He was tired—in body, in mind, in heart. The mess he made of things back home, the deception he had played upon his blind father, the advantage he had taken of his brother, the relapse in his religion, and the long unknown road ahead of him—all this must have kept him awake a long time. But the bright stars above him looked like the lights of heaven, and the steep and rugged cliffs not far off looked like stair steps leading up to the heavens.

III. "Standeth God Within the Shadow."

God's plans and promises for thousands of years were wrapped up in that poor sin-sick man. God

was in covenant with Abraham and with Isaac. The divine eye had followed all along the road from Beersheba. God saw the homeless boy hunting a rock to put his head on. God saw the raging storm in the boy's heart. "The angel of the Lord encampeth round about." There is a story of a good man who tossed restless and sleepless on his bed until far in the night, until he seemed to hear God say to him, "Go to sleep now, I will watch through the rest of the night."

IV. The Dream.

As soon as God could get the distressed man to sleep, He brightened the dark soul with a beautiful dream, and talked to him. A ladder reaching from earth to heaven, angels going up and down, and God himself standing above and speaking down to him! "I am the Lord God of Abraham thy father, and the God of Isaac!" Isaac had often talked to Jacob about God's promises to Abraham and his seed; and now, in his dream, he hears God repeating those promises to him! He thought he had forfeited all claim to these promises; and God has followed him to this lonely place to tell him the promises are still his!

Jacob roused from sleep and thought about the dream. He said to himself, "Surely the Lord is in this place, and I knew it not. And he was afraid, and said, 'How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.'" If he had thought that God might be in this place, probably he would not have stopped, but would have tried to hide out somewhere else.

But as he lay there and thought on the dream, he took comfort from it. If God were in this place, Jacob would try to get right with Him. So he laid his case before God. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, SO THAT I COME AGAIN TO MY FATHER'S HOUSE IN PEACE; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Jacob had no idea of what was before him. He had no plans. He thought only of living to get back home. After many years and many trying experiences, Jacob did get back home; and he and Esau made up and stood together at their father's grave.

V. The Road Ahead.

Many more nights Jacob slept beside the road that stretched five hundred miles to Haran. He had never been over the road. Every step took him further from home, and deeper into a strange country. He had never met his relatives in Haran; and, perhaps, was not much interested in meeting them. He had been thrust out from home, and

now God was leading him on the long and lonely road. He had not the least idea of what lay before him in the long years before he might get back home. But he trudged along, like his grandfather before him, "not knowing whether he went"; but knew that Abraham's God was making the trip with him. He could not foresee, through all that was to intervene, the happy ending of a long life when, "By faith Jacob, when he was dying blessed" his sons.

ARKANSAS METHODIST ORPHANAGE

Among the many things that have happened during the past week, we received a sweet letter from a lady in the Pine Bluff District enclosing a check for \$50.00, a gift to the Home for Children. These things happen every day in amounts from one dollar on up. Words fail us to express our appreciation of the sweet loyalty on the part of the women. I say again that the Church's work is growing in activity attributable largely to the influence of the women. More and more I am convinced of the fact that we could not do the great things we are doing without their unanimous help. God bless the women of all orders in the bounds of the Little Rock and North Arkansas Conferences.

I am pleased to note from the many people who call upon me an increasing interest in the salvation of souls. When my beloved Methodism ceases to be deeply interested in the salvation of the people, I will be greatly disappointed.

We have no reason to complain at the Home for Children for we are all doing well.

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

WHAT IS GOD DOING?

(Continued from Page Seven)

life. Their needs, their diseases, their poverties, their madness, will affect us, sometimes disastrously. God cannot help that, either. But God can help those who suffer for the sins of others. And God will help these blessed innocents whom our sins have doomed to hardship and hunger and wounds and death. The other day parents in South Pasadena received a remarkable letter from the Philippines written by their son, a lieutenant in the American forces. Among many significant things he wrote was this: "During the first few days of the war, I prayed for personal protection from physical harm. But now, that I may be given strength to bear whatever I must bear and do whatever I must do, so that the men under me may have a chance. Should anything happen to me here, it will not be like closing a book in the middle, as it would have been if I had been killed in the first few days of the war. In the last two months, I have done a lifetime of living." That is what God is doing, too, standing by the men who turn to Him in their peril, and by His Grace making possible a lifetime of living, sometimes in days or even hours.

A few weeks ago Walter Lippmann urged us to live and act during this war so that we can look our boys in the face when they return from Bataan and Corregidor and all the other places where the flames of battle hell have enveloped them. Reverently, but no less positively, may it be said God is acting now so that He can look us all in the

face when this catastrophe, and life itself are over. He is not going to offer us excuses and apologies by and by, but show us a work of sacrificial, loyal, redeeming love of which He can be proud and for which we shall be eternally grateful.

(This sermon was preached by Dr. Day over the Mutual Broadcasting System on May 31. Dr. Day is pastor of the First Methodist Church of Pasadena, Calif., and is vice president of the Federal Council of Churches of Christ in America. Among his numerous books are "Present Perils in Religion," "Revitalizing Religion," "Jesus and Human Personality," "The Faith We Live.")

WHOSE EYES ARE OPEN

The world and all its people are Christ's own. His very own. The pity of it—that the world is blind, and, like the Jerusalem of long ago, does not know the day of its visitation! But always there are those whose eyes are open—and to as many as receive Him, He gives today as ever the right to become the children of God.—Zions Herald.

RASHES Superficial or Externally Caused
• RELIEVE the stinging itch—allay
• irritation, and thus quicken healing
Begin to use soothing Resinol today.
RESINOL

TO CHECK
MALARIA IN 7 DAYS
take **666**

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

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY-DRUG COMPANY, BRISTOL, VA.

Good For Over 100 Years

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

➔ **GRAY'S OINTMENT**

For Those Painful Symptoms of Ringworm

Athlete's Foot, Toe Itch, Golfer's Foot, Itching-Burning Skin or Ringworm, try **BONDEASE** today. If first bottle fails to please, your 50c will be refunded. Bondease is a colorless liquid; it does not contain mercury. Get a bottle today.

WINFIELD MEMORIAL

SYMPATHY

The members of Winfield extend their most sincere sympathy to Mrs. William Brawner in the recent loss of her uncle, John H. Page, and to Mrs. Jane McGuirk in the loss of her mother, Mrs. Emma E. McDonald.

THE FIDELITY CLASS TO HAVE WEINER ROAST TUESDAY

All members and prospective members of the Fidelity Sunday School class are urged to participate in the weiner roast to be held at the home of Mrs. Sam Jones, near Mabelvale, at 6:30 Tuesday evening, August 25.

Everyone is to meet at the Church at 6:00 o'clock to ride out together. Transportation is to be furnished by members of the class who have cars, and they will be guests of the rest of the class at the supper. Twenty-five cents will be charged all others taking part in the event. Dorothy Kinser is in charge of all plans.

CIRCLE TWO PLANS NEIGHBORHOOD MEETING

Circle No. 2, of which Mrs. W. M. Rankin is chairman, will be hostess to the next Neighborhood Friendship meeting, which will be held at the home of Mr. and Mrs. Floyd L. Crouse, 324 West 14th, Monday evening, August 24, from 7:00 to 8:30.

Boundaries of this circle are from the east side of Main to the west side of Broadway, north of 23rd street, and south of the river. All members, new members, prospective members and friends of Winfield Church are invited to be present.

WEDDING RING CLASS MAKES CONTRIBUTION

The Wedding Ring Class has made a double contribution just recently. Mr. and Mrs. Goetz have gone as counsellors to the Young People, and Mr. Reginald Jackson has taken a class in the Senior High Department.

We wish to express appreciation to this group, which is one of the most active in our church school. These young couples have a spirit of friendliness which is contagious. If you are eligible for this group and are not a member, you are missing a splendid fellowship.

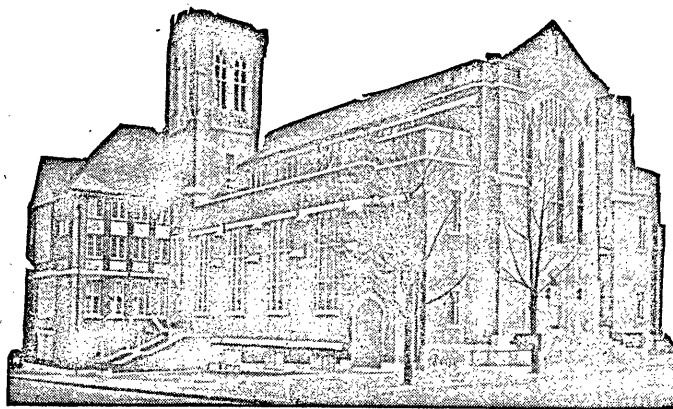
A DEAD CHURCH

Someone tells the story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, he artist painted a stately edifice of modern grandeur.

Within the grand entrance was an offering plate of elaborate design for the offerings of fashionable worshippers. But—and here the artist's idea of a decaying church was made known—right above the offering plate there hung a square box bearing the legend, "For Missions," and right over the slot through which contributions ought to have gone he had painted a huge cobweb.—Michigan Christian Advocate.

PAYING BENEVOLENCES

Winfield is already beginning to think in terms of a method and a morale for paying all benevolences in full for the year by October 15th.



Sixteenth and Louisiana, Little Rock

"Family, friendly Fellowship"

REV. W. W. NELSON, Church Visitor

WILLIAM B. SLACK, Minister

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

Next Sunday At Winfield

10:00 a. m. Church School.

10:55 a. m. Sanctuary Worship service

"PRAYER: A PROBLEM FOR PERSONS

Sermon by the Minister

Text: "Oh my Father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt." Matthew 26:39.

7:00 p. m. Youth Fellowships

1. Young People—"The Personality of Jesus", led by Helen Newman at the parsonage, 2403 Louisiana, 6:30 p. m. with Dr. and Mrs. Slack.
2. Seniors—"India", led by Bert Kennedy in Fellowship Hall at 7:00 p. m.
3. Junior High—"Primitive Man Tries to Understand God", led by Woodrow Smith at 7:00 in the outdoor area.

THE MINISTER'S MESSAGE

"ALL ABLEBODIED MEN should be in the uniform"—This statement was made recently by a well meaning person, and may be entirely true within a few months' time. But it is not entirely true right now. There are some important duties to be performed by ablebodied men outside of the uniform. However, I will leave that to those in that authority.

"ALL GOOD MEN should be at work in the Church" IS a statement that is already entirely true. The Church and the Kingdom of God is nobly facing the inhumanities and injustices and animosities of a world. MAD MEN MUST BE MASTERED BY GOOD MEN.

THE IDEALS OF CHRIST must be made manifest by all men who profess the name of Christ. With so many men in the uniform, and so many members working in war industries, keeping them away from Church services, NO GOOD PEOPLE have a right to stay away from the work of the Church. MEMBERS OF THE CHURCH have a special responsibility TODAY to go to work at any task of the church you are able to perform.

THIS is no time for Church hitch-hikers;

THIS is no time for religious loafers.

THIS is the time for all METHODISTS to declare their faith in God to practice their declaration.

METHODIST CHURCH

Christian Education

By Miss Olive Smith

YOUTH FELLOWSHIPS

7 P. M.—August 23

JUNIOR HIGH: Meet in outdoor area for recreation. Woodrow Smith's group is in charge of the program, the subject of which will be "Primitive Man Tries To Understand God."

SENIOR HIGH: Meet in Fellowship Hall for recreation, followed by a program on India to be led by Bert Kennedy.

YOUNG PEOPLE: Meet at 6:30 at the parsonage as guests of Dr. and Mrs. Slack. The worship service is in charge of Helen Newman who will use as her subject, "The Personality of Jesus."

JUNIORS GIVE DRAMATIZATION

The Fifth Grade Juniors, under the leadership of Mrs. C. C. Cope, have recently completed a study of missionary heroes. At the conclusion of the course, they dramatized the story from the Pupil's Book, "The Nez Percés Indians Ask For the Bible."

The dialogue was written by the pupils, assisted by Miss Eugenia Florian, who teaches in the Fifth Grade. A committee of pupils prepared the scenery and the costumes. The play was given before the entire Junior Department.

A splendid piece of work is being done by the workers in this department, of which Mrs. A. S. Ross is superintendent. Parents and friends are invited to observe the work being done in the extended session.

YOUNG PEOPLE HAVE NEW COUNSELLORS

The young people were fortunate in having Mr. and Mrs. Lloyd Witten as their counsellors for several years. The Wittens gave gladly of their time and energy to the work of the Young People and it was difficult to find successors for their place when Mr. Witten was transferred to duty in the canal zone.

However, we are fortunate in securing Mr. and Mrs. John Goetz, otherwise known as "Jack and Jean," to take over the work.

Mr. and Mrs. Goetz are members of the Wedding Ring Class and have made contributions in many areas of church work since joining Winfield. Mr. Goetz has been teaching in the Senior High Department, and Mrs. Goetz has been assisting in the Nursery.

Mr. and Mrs. John Crouse will assist as co-counsellors. With this set-up we feel that the work of the Young People's department will go forward.

LT. MERRILL HINKSON

Lt. Hinkson is the first member of Winfield Church of whom we are assured has made the supreme sacrifice in the present war. One other is reported missing in action and we hope he is still alive. It is with a renewing of our faith in God and with Christian ideals of a great cause that the Church becomes especially sympathetic with the family of Lt. Hinkson.

HONOR ROLL

Charles Shivley, U. S. Coast Guard.