

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodist Ministers in Arkansas

"The World is My Parish" — John Wesley

"Go into all the world" — Mark 16:15

VOL. LXII

LITTLE ROCK, ARKANSAS, APRIL 29, 1943

NO. 17

Hitler Has Broken Another Record

TO HITLER and his invincible army goes another questionable record. Hitler's army in Africa, led by Rommel, has set a new record for long-distance retreats. Never in the history of the world has a well organized army run as far as has Rommel's men. The only reason that they are not still running is that they ran out of running room. It seems to be a bad reversal of form when the blitz army, which set out to conquer the world, sets an all-time world record for running.

Another embarrassing thing about this marathon retreat for the Axis forces is that it resulted in little else than delaying tactics. After this record-breaking retreat Rommel's armies are in a worse situation now than at any time since the African campaign began.

The situation is very complicated for Germany. It appeared to be the plan of Rommel to leave the Italians to fight a rear-guard action throughout the long retreat, while the German forces retreated to safety. This resulted in the killing or capturing of a large body of the Italian soldiers. Now Hitler's forces, which he saved by such tactics, are in Tunisia. The only hope they have of escape is in the Italian navy. That is to say that Hitler is in the embarrassing position of being dependent on the Italian navy to save a German army which saved itself by allowing a large part of the Italian army in Africa to be killed or captured. It is not at all certain that public opinion in Italy will allow Mussolini to risk the Italian fleet in such a thankless mission. When the Axis army in Tunisia has been captured or destroyed, it is quite possible that Hitler will set another world record in having lost a Stalingrad and in Africa, within a year, the two largest armies any modern nation ever lost without acknowledging defeat.

Our Next Step In Evangelism

THERE are always three steps in well-planned, constructive evangelism: preparing the field; reaping the harvest, and conserving the results. In Arkansas, since the first of January, we have been giving our attention to the first of these steps in evangelism. There has been a period of preparation unequalled in our area. Through the Easter period it is quite possible that there has been an ingathering unequalled in our area for the first half of the year. It remains now for us to give special attention to the third step in evangelism—conservation of results—if our activities thus far are to have permanent value.

Conversion, for the individual, means more than a change in attitudes, motives and future plans; it means a change in activities as well. People are not merely converted from something, they are converted to something. "Old things have passed away" and unless the convert finds new activities to fill the vacancy left in life, when the old passed out, it will not be long until the old activities, or something else as bad or worse, will fill the vacancy.

All busy pastors should find time to relax. Never has the need for a period of relaxation been more urgent than now. However, this particular time is not the period for that relaxation. Relaxation should not come until new converts have been built into the activities of church life.

Dead Faith Has Its Resurrection

WHEN Christ died on the cross, faith in Him as the Son of God—the Messiah—died in the hearts of the disciples. The tomb of Jesus was sealed by officials of the Roman government. The tomb in which the dead faith of the disciples was buried was sealed by a spirit of disillusionment and despair. Nothing short of the actual resurrection of Jesus would have revived that faith.

It was quite difficult for the disciples to accept the fact that Jesus was alive since they knew that He had died on the cross and had been buried. No one of the twelve would accept the word of anyone that Jesus was alive. When the women came from the tomb



with the word that they had been met there by angels who announced that Jesus had arisen from the dead "their words seemed to them as idle tales and they believed them not." When the two disciples, who walked with Jesus on the way to Emmaus returned telling that they had seen Jesus the record says "neither believed they them." When Jesus had appeared to ten of the disciples at one time and they reported to Thomas that they had seen Jesus alive, he would not accept the word of the ten. He only believed when he too had seen Jesus alive. When Jesus first appeared to the whole group, they would not believe their own eyes. "They were terrified and affrighted and supposed that they had seen a spirit."

The disciples would not believe that Jesus had arisen from the dead until the proof, for each individual, was so absolute and final as that one by one they were forced to believe it. After Jesus had, by many appearances, removed all doubt from the minds of His disciples that He had arisen from the dead, He appeared to them on the shores of the sea of Tiberias, where they ate together. At this meeting John's gospel says "None of the disciples durst ask him, Who art thou? knowing that it was the Lord."

The disciples required unquestionable proof of the resurrection for themselves. We accept by faith a fact which the disciples had opportunity to prove to the point of certainty.

Legalized Liquor Or Lawlessness

SOME time ago, in a hotly contested county election, the editor heard a candidate, commonly known as a confirmed drinker, promise the voters a sober administration, if elected. The promise became a boomerang when his opponent immediately declared that the pledge was only a veiled threat to die drunk, if not elected.

This incident is an apt illustration of the avowed attitude and purpose of the liquor interests. Friends of liquor make all kinds of promises, provided they are allowed to continue, unhindered, their course of exploitation and destruction. Prohibitionists know that they will keep none of these promises, except those that aid their own selfish purposes. The threat to return to uncontrollable, incorrigible lawlessness, if prohibition laws are adopted, is not even a "veiled" threat. It is a brazen, impudent declaration of policy.

Stripped of all of its camouflage, the ultimatum of the liquor forces to the nation is "Legalized liquor or lawlessness." All of this loose talk about prohibition bringing back the bootlegger is but an indirect way of saying that liquor will not be controlled by law. The Damoclesian sword, which the liquor interests hold over the heads of an outraged and disgusted public, is the threat that, under prohibition laws, the liquor business would be carried on by ruffians and gangsters and thereby become a dangerous threat to law and order.

A business that stands in the court of public opinion, with such dirty hands, is self condemned. A business that makes capital of the fact that it will not be governed by law should have no legal standing in a law-abiding country.

High-Brow Experiments In Low-Brow Activities

PRESS reports tell that a Professor in Duke University has been conducting experiments for nine years, with rolling dice, in an attempt to discover whether the mental desire and wish of the craps shooter linked with his verbal commands and entreaties can influence the "bones" to stop on the number desired.

We are told that the Professor entered this "great" field of research and scientific discovery as the result of a suggestion by a young gambler that he could influence the throw of the dice with his mind and his craps shooting chatter. Accepting his challenge, and experimenting with the suggestion for nine years, the professor is now somewhat inclined to believe that there may possibly be something in the idea that the action of dice—dead matter—can be influenced by mental attitudes and loose talk. The results of the nine-year experiments with mumbling over the "bones" will be published in the Journal of Parapsychology by the Professor.

It must be a leisurely world, financially secure, and few if any real, worth-while problems to worry about, when one can spend a decade watching dice roll and listening to the senseless chatter of people weak enough in mentality to believe that their blather really influences the turn of the dice.

However, we wish the Professor luck. It will be wonderful if he discovers that mind can really influence dead matter. We might then sit in

(Continued on Page Four)

The Sacredness Of Human Personality

By BISHOP WILLIAM WALTER PEELE

(The following sermon was preached by Bishop William Walter Peele, over the Columbia Broadcasting System's "Church of the Air" Sunday morning, April 4, 1943.)

Bishop Peele is president of the Council of Bishops of The Methodist Church and Resident Bishop of Richmond, Va. He has administrative responsibility for Methodist work in Central-Southern Europe as well as for the Virginia Conference.)

THERE was held in Delaware, Ohio, March 8-12, a Conference on Christian Bases of World Order and the Merrick lectures for 1943. There were 250 leaders from Methodism and the larger interdenominational Fellowship in attendance at this Conference. Twelve lectures were delivered and reports from twelve seminars were presented to the Conference for discussion. At the conclusion of this Conference some things stood out boldly, one of which is the sacredness of human personality. Every man is of inherent worth as a child of God, possessed of an immortal soul he is to be treated as a brother, regardless of his racial, social, intellectual or ethical condition. Emphasis was placed upon the fact that in educational institutions at home and missionary work abroad teaching about the Democratic way of life is important, but unless these institutions are organized and administered democratically with the recognition of the equal worth of each human soul before God they will not contribute their part to a Christian and Democratic way of life. Strong human characters are essential to a better world order.

We need today a Christian evaluation of man in terms of his eternal relationships. With this in mind let us see what Jesus has to say about the sacredness of human personality.

Jesus said, "Ye are of more value than many sparrows." "How much is a man better than a sheep?" When criticized for healing on the Sabbath day Jesus called His critics to remember that they led their oxen to water on the Sabbath and that if an ox were found in a pit it would be pulled out even on the Sabbath day. Jesus is here saying: "Men are better than birds, men are better than sheep, men are better than oxen." So spoke Jesus, because many of the people of His day did not believe this. We have come on a day again when this truth which Jesus emphasized should be shouted from the housetops—human personality is of supreme value. We can rebuild practically everything war destroys except the human lives snuffed out, and the broken bodies of the wounded and the shattered minds of these driven mad by the horrors of war. The dollar cost of war may be great—the cost in human personality is such that no estimate can be made of values destroyed because human life is of such transcendent value that there is nothing else with which we can compare it, to give us any idea of the character of the loss. We must quit selling human life short. Man must either dominate the earth or be destroyed by it.

Many things have suffered a great deflation in recent years. Many of them have deserved this deflation, some have not. Among other things there has been a great deflation of the importance and the value of the individual life. We are increasingly set in a world of crowds, totals, aggregates, masses—these count more and more. There is a growing collective character of life in our world. There is the pressure of the collective mind. We are watching, in Germany and Italy, one of the most complete denials of the worth of the individual in all history. While we must not deify ourselves and believe we are sufficient unto ourselves and can get along without God, still we must view the sacredness of personality through the eyes of God.

Let us not forget that the individual is set inextricably in the very center of the Christian gospel. All through the gospel there is stressed the worth of the least person. Christianity stands historically for quality against quantity in life, and qualitative forces of life come from individuality. If these forces are to be preserved there must be vigorous rethinking of the place of the

individual in this age of crowds. The supreme valuation put upon a person by Jesus and His test of all institutions are clearly expressed in his words, "The Sabbath was made for man, and not man for the Sabbath." The acid test of anything is the contribution that it makes for the development of personality. This goes for our economic system, the state, every institution of our civilization. There were two important words in the philosophy of Jesus—personality, brotherhood. He set Himself first to develop persons into the best possible and then to unite these persons into a brotherhood. Personality is our best capital. It is the medium of our best service. The sacredness of personality is shown in the following facts:

(1) God needs man in the revelation of himself. In a consecrated man God finds the fullest organ of speech, the truest expression of Himself. David was right when he said: "The Heavens declare the glory of God, and the firmaments showeth His handiwork." Jesus was right when He said: "Consider the lilies of the field." The poet expressed a truth when he declared that every bush is aflame with God, but if you would see the glory of God revealed in

BUT THE VERY HAIRS OF YOUR HEAD ARE ALL NUMBERED. FEAR YE NOT THEREFORE, YE ARE OF MORE VALUE THAN MANY SPARROWS.—Matt. 10:30-31.

all its fullness you must see it as it is expressed in the life of an individual. God is a spirit, and the best medium for the expression of spiritual power is a consecrated personality. What the world needs today is not more power, but the proper medium for the power that already exists to find the proper expression. The progress that has been made in the realm of mechanical science has been made not in the discovery of new power, but by the discovery of new ways of turning loose the power that already exists. The telephone does not create, it only uses. Neither does the radio create, nor the magnetic needle. They turn loose. When one discovers that the great forces of the universe are not physical but spiritual, and that the best conductors of these forces are human beings, one has made one of the great discoveries of life. God chooses to work and speak through people. The word still becomes flesh. Truth still moves into humanity through living personality.

(2) The highest, the finest and the mightiest power is spiritual excellency, not physical force. The true end of education is not to make experts in bread winning nor even in knowledge, but it is to develop men and women of spiritual and intellectual excellency. All things are under the feet of man not because of his body, but because of his soul. Lordship is in the kingdom of truth. The final fact of human personality is the spirit, within this flesh a personality is being built, the abiding spirit within the transitory frame, the permanent soul within the material support, so that when at last the scaffolding is taken down the eternal thing for which it all was purposed shall remain. "Dust thou art, and to dust returneth, was not spoken of the soul."

Tennyson writes:

"For tho' the Giant Ages heave the hill
And break the shore, and evermore
Make and break, and work their will;
Tho' world on world in myriad myriads roll
Round us, each with different powers,
What know we greater than the soul?
On God and Godlike men we build our trust."

Browning writes:

"Our birth is but a sleep and a forgetting;
The Soul that rises with us, our Life's Star,
Hath had elsewhere its setting,

And coming from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of Glory do we come
From God, who is our home."

(3) Man possesses the power of infinite growth; God is a living God, and as such loves life. If a parent rejoices in the growth of the child, how much more does God rejoice in the growth of His child. The power to grow is the single fact that invests one with eternal value, the one quality that makes one fit for the Kingdom of God. This was of tremendous concern to Jesus. He wanted to know what was the possibility of growth in the life of a person, therefore He never measured any man at the point of his beginning or at the moment of his greatest weakness. It is not how dull a person may be at this moment, it is not how backward he may be, but chiefly has he in him that force of mental and spiritual life that will outgrow these limitations. The most fatal calamity that can overtake one is to be overtaken by an arrested growth. It matters little what may be the cause, the results are the same. A young man graduates from college with a bright record and high hopes. Suddenly he ceases to grow, he becomes the victim of arrested growth and he falls out of the line of service and progress. This is too often the story of men. We should prize the power to grow and fight daily against the possibility of its loss, or even its slightest decay. All are called to be saints, and God never calls us to be something that he does not assist us to become.

(4) Man stands in the need of God. Christian salvation is more than a program of a good life. It is the energizing of the spirit. The empowering for realizing the good life. The opening of life to the power of God. The aspiration of the soul Godward is a great part of human life. Some people never look up. They never see stars, they miss much. Only men with stars in their hearts can see the planets of promise flashing in the firmament above. These are the men who lead us forward. The people who have meant the most to the world are the people who have discovered God. They have found some Bethlehem where divine ideals enter human life. Nothing can take the place of the upward lift. There must be the sense of childhood, the consciousness of divine life over us, with which we try to live in love, communion and obedience. It is when we realize that we are placed in this world to express the thought of God and to carry out the plan of God in making the world that life takes on new values and we begin to live and to see things from a new standpoint. One begins then to think of his relation to his fellowmen, not simply from the standpoint of his own impulsive affections, but as the seeking of his soul for their souls, because they all belong to the great Father soul of God.

A PHILOSOPHER WHO FAILED TO PRACTICE WHAT HE TAUGHT

The Greek philosopher, Hegesias, concluded that life was but a colossal blunder and that one was much better off dead than alive. He gave point to his philosophy by organizing suicide clubs and incited many a youth to a premature death. As for himself, he lived to the ripe old age of eighty.

In striking contrast to the preachment of Hegesias was the teaching of Jesus. "I am come that they might have life," said He. "I am come that they might have it more abundantly." The life that he came to bring has in it all of the values that make life rich and meaningful. It is one that makes a person conscious of the living God in his heart. It is one that is filled with a consuming passion for righteousness in daily living. It gives one something to live for and, strange to say, something worth dying for.—The Virginia Advocate.

Education is only like good culture; it changes the size, but not the soul.—Henry Ward Beecher.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

"V" IS FOR VICTORY

We are hearing a great deal about victory in these days. Every true, patriotic, Christian citizen is praying earnestly for victory. For the most part this war was thrust upon us and there is too much at stake for us to lose it. Our prayers, as well as our efforts, must ascend day and night. But there is a victory that is even more important than winning this war, and that is the one over greed, hatred, selfishness, fear and suspicion which make wars possible. In brief, it is the victory over self. "He who conquers himself is greater than he who conquers ten cities." This victory is spoken of in 1 John 5:4 in these words: "This is the victory that overcometh the world, even our faith."

In a time like this people are likely to lose faith, and there is no hope and can be no love when faith is dead. In speaking of the three abiding qualities, Paul mentions faith, hope and love. He goes on to say that love is the greatest. This is true, but faith is a necessity. There can be no love without it; there can be no hope without it. I take it that faith must extend in at least three directions: toward God, our fellows and ourselves.

On one occasion Jesus said: "Believe in God"; and again He said: "Have faith in God." He contended that "all things are possible if you can only believe." Faith will remove mountains of difficulty, and they certainly are looming on the horizon of life today.

In these dark days we must believe in the existence of a great personal God who has all the qualities of a true father. With but one exception Jesus always addressed God as "Father." On the cross, in the words of the psalmist, He cried out, "My God, my God, why hast thou forsaken me?" He taught His followers to address God as "Father." The great model prayer He gave His disciples began with "Our Father who art in heaven."

We must believe in God's power. He is bigger than any of our problems. He is able to see us safely through. We must believe in His presence. He not only made this world, but He is in it and sustaining it. He is "closer to us than breathing; and nearer than hands and feet." We must believe in His love. His power and presence would be of no consolation to us were it not for His love. His chief attribute is love. The biggest and most valuable quality on earth is love, and God is the universe's greatest personality. God loved the world and gave His Son. Christ loved the world and gave up the glory which He had with the Father before the world was, and finally gave His life on the cross.

We must believe in our fellows. The greatest tragedy that can happen to any human is to lose faith in humanity. Physical suicide is a terrible thing, but the man who has lost faith in his fellows destroys his own soul.

Lastly, we must have faith in ourselves. Faith in self must be connected with faith in Christ. Paul said, "I can do all things through Christ who strengtheneth me." This is the victory that overcometh the world, even our faith." It is the anchor of the soul.—H. O. B.

MY DAILY WISH

*My daily wish is that we may
See good in all who pass our way:
Find in each a worthy trait
That we should gladly cultivate:
See in each one passing by
The better things that beautify—
A softly spoken word of cheer;
A kindly face, a smile sincere.*

*I pray each day that we may view
The things that warm one's heart anew:
The kindly deeds that can't be bought—
That only from the good are wrought,
A burden lightened here and there,
A brother lifted from despair,
The aged ones freed from distress:
The lame, the sick, brought happiness.*

*Grant that before each sun has set
We'll witness deeds we can't forget:
A soothing hand to one in pain,
A sacrifice for love—not gain:
A word to ease the troubled mind
Of one whom fate has dealt unkind.
So, friend, my wish is that we may
See good in all who pass our way.*

—PHIL PERKINS.

"FATHER, THY WILL BE DONE, THROUGH ME"

"Father, thy will be done through me."

The use of this simple seven-word prayer, in which men of all faiths can unite, is being used throughout the United States as a means of uniting Americans in a spiritual offensive not only to win the war but to win the peace following the war. The idea of using this as an all-American prayer originated with a layman, Walter Dwyer, of West Dennis, Cape Cod, Mass. and is sometimes spoken of as "the Cape Cod plan."

Leaders of Jewish, Catholic and many Protestant bodies have taken up the suggestion and are recommending to their people that this seven-word prayer be used daily by all peoples, Christians or Jewish. Supporters are asked to use the prayer three times each day (morning, noon, and evening), and each is to enlist seven other people in the use of these words. It is urged also that they give considerable thought to the words, especially to through me, and to the meaning of the whole thought to the life of the individual. It is planned to be a sort of personal spiritual revival—a revival method without organization, without ballyhoo, and without the use of funds.

Dr. Ralph W. Sockman, New York City Methodist pastor, said recently in a radio broadcast: "There has come to my attention a simple and most effective formula for deepening this common religious faith in the lives of individuals. It is called the Cape Cod Plan. It has no organization and no dues. It simply asks each person who accepts it to offer this prayer three times a day, 'Father, thy will be done through me.' Think what it would mean if a million persons started this practice. Think how the shut-ins who cannot participate in the public emergency services of our time could serve the Kingdom of God by such a fellowship of prayer. If we

who are listening would three times a day sincerely ask that the will of God be done through us, each in his own circle, how it would bind us by golden chains about the feet of God! Think this over. Speak to your friends, to your pastor, or write me. Let us deepen our fellowship and our devotion through a communion of daily prayer."

Dr. Leland R. Robinson, president of the American Committee for Christian Refugees, says: "The sort of thing that Walter Dwyer is doing is really inspiring. Sometimes it seems that the simplest ideas, if they are put forward by the right people at the right time, accomplish more in putting humanity on an upward course than all the contributions of technicians."

And Dr. Franklin Dunham, executive secretary of the National Catholic Community Service, Washington, D. C., says: "I think you have started a great movement up there on Cape Cod. The use of the simple prayer, 'Father, thy will be done through me,' is a wonderful rallying point for everyone in the world at the present time. . . . Your simple little slogan should travel like a 'shot around the world' if people can be made to know it."

It is suggested that Methodist pastors join those of other faiths in urging the use of this prayer daily among their members, and in their communities. Mr. Walter Dwyer, the originator of the plan, would be glad to communicate with any pastor or ministerial association interested in the promotion of the prayer.—The Pastor's Journal.

The more perfect the sight is the more delightful the beautiful object. The more perfect the appetite, the sweeter the food. The more musical the ear, the more pleasant the melody. The more perfect the soul, the more joyous the joys of heaven and the more glorious that glory.—Baxter.

NO ESCAPE THEREFROM

Years ago when an English boy came to visit in a mid-western city of this country, he found friendship and understanding in the woman who taught the Sunday school class to which he was assigned. After a year, the lad returned to his home with the influence of this Christian woman strong upon him. They corresponded for a time. When World War I broke out, silence developed.

Thirty years after the boy's visit, the teacher received a letter from him saying that he was on a trip around the world and would see her. Upon arrival, he introduced himself as Sir Sidney Robinson, member of Parliament and successful builder. Sir Sidney produced a letter, received from his old friend long before, which he had carried in his wallet through all the years.

One church, which this famous man built, was dedicated to the former Sunday school teacher. The pastor of the church wrote her a letter in which he said, "Your influence on Mr. Robinson in the far-away days has been living and growing. We can never tell who will be touched and blessed by our simple Christian experience. Your experience has been bringing forth fruit through the years, and it must be a great joy to you to know that one of your Sunday school boys has, by his generosity and foresight, made possible the establishing of this church in a populous part of London."

Far-reaching and mysterious are the influences of every person—for good or for bad!—The Union Signal.

OUR FATHER'S GOD TO THEE, AUTHOR OF LIBERTY

We come with deep humility for our own shortcomings. We bring Thee praise and thanksgiving for Thy love to us and for the forgiveness of which we stand in need. We remember before Thee our nation's defenders in the Army, Navy and Air Corps. Though scattered over the whole earth, they are not far from Thee. Be with them in their training camps, in their planes, on the battle front or in prison. May Thy presence be very real; we pray Thou wilt sustain them in hours of peril and in suffering and loneliness.

Make us worthy of their sacrifices as we, too, do all in our power to shorten the days of war and to bring a just and lasting peace.

Snow us the way to feed the hungry of the world, especially the children.

Comfort the hearts of those who mourn. Bless the homes where, in suspense and longing, the family waits for word from the absent one. Reveal Thyself to them as the loving Father whose heart is touched with the need of humanity, Who gave Thine only begotten Son, that whosoever believed on Him should not perish but have everlasting life.

Bless our country and every country. Thy grace is not limited to section, race, or clime. Bring to repentance those who have sinned against humanity. Touch every heart with Thy love and make us worthy of Thy Confidence.

We ask in the name of the Christ. Amen.—The Union Signal.

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CALENDAR

District Conferences:
May 4, Helena District at Wynne.
May 4, Fort Smith District, Midland Heights
Church Fort Smith.
May 6, Conway District at Levy.
May 10-11, Jonesboro District at Tyronza.
May 12-13, Batesville at Calico Rock.
May 12, Pine Bluff District at Lakeside Church,
Pine Bluff.
May 13, Monticello District at Tillar.
May 14, Searcy District at Searcy.
May 18, Little Rock District at Lonoke.
May 19, Arkadelphia District at Grand Avenue,
Hot Springs.
May 20, Prescott District at Nashville.
May 21, Texarkana District at Fairview Church,
Texarkana.
June 14-25, Pastors' School, Hendrix College.



IN THE LIVES OF MEN

By
CHARLES O. RANSFORD

Church programs for development in large
success must be carried forward by dependable
people. Finding dependable persons is a first
condition of an effectual program.

The churches of America in a time of war
instead of seeking for themselves should exem-
plify a spirit of unselfish devotion and sacrifice
in all service. The church should seek to create
a new sense of human and monetary responsi-
bilities.

If we would begin right we must be pre-
pared. We must know what is ahead of us and
get ready. No man should more carefully guard
his time than a Methodist preacher. John Wes-
ley knew the value of time. He never had an
idle moment.

People work together as they like each other
and have a common interest in their work. Avia-
tors are chosen by their affinity for each other.
They must work together, eat together, and sleep
together. All their hours whether on or off duty
must draw them together. They love their work
and they love each other.

The very last word any preacher or church
member should say about money in a time of
war is, "Well, everybody has got money now
and the church should get its share." The church
does not live by catch penny devices, nor for-
tuitous changes in economic conditions. The
church lives by service and suffering sacrifices.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. R. S. HAYDEN, district superintendent
of the Conway District, announces that his
district conference will meet at Levy on May 6
at 10 a. m.

REV. H. H. GRIFFIN, district superintendent
of the Searcy District, announces that his
district conference will meet at Searcy on 9:30
a. m., Friday, May 14.

REV. W. A. PATTY, our pastor at Hunter,
writes: "Please change my paper from
Hunter, Ark., to Robinson, Illinois, Rt. 3. I had
to give up my work on account of ill health."

SECRETARY OF STATE SUMNER WELLES
in a recent speech said: "We seek an inter-
national order in which the spirit of Christ shall
rule the hearts of men and of nations and, ladies
and gentlemen, we won't get a free world in any
other way."

HENDERSON CHURCH, Little Rock, paid its
Benevolences of \$300.00 in full on Easter
Sunday, according to Mr. Roy Beard, member
of the Board. Rev. Owen Beck, assistant pastor
at First Methodist Church, Little Rock, filled
the pulpit on Easter Sunday at the evening
service.

REV. H. J. COUCHMAN, pastor at Danville,
gave the commencement address for the
Plainview High School on Thursday night, April
22. He also preached the sermon for the Fourche
Valley High School on Sunday night, April 25
and will preach the sermon for the Danville
High School on Sunday night, May 9.

THE Bishop of London and the Lord Mayor
of London are working together to organize
a Christian movement of laymen, acting through
business and commercial centers. The method
will include a series of public meetings, indi-
vidual Christian witness along apostolic lines,
and the formation of "cells" of Christian laymen
within various commercial firms.

REV. W. H. HARRISON, member of the North
Arkansas Conference who is now attending
Westminster Seminary, Westminster, Maryland,
writes: "I will soon have finished the 1942-43
year in the seminary. I am fortunate to have
been appointed successor to Dr. Gosnell who
entered the chaplaincy. The charge is con-
veniently located in a thirty-minutes' drive to
either Westminster or Baltimore. I receive
\$1700.00 salary and also attend school."

DR. RALPH W. SOCKMAN, pastor of Christ
Church, New York City, continues to fill the
"National Radio Pulpit" during May. These pro-
grams are presented in cooperation with the
Federal Council of Churches of Christ in
America, and City, County, and State Councils
of Churches throughout the nation. Dr. Sock-
man is heard on Sundays at 9:00 a. m., CWT.
His topics for May are as follows: May 2, The
Home Front; May 9, Life's Deepest Law; May
16, Are You Fighting Yourself?; May 23, Special
Anniversary Program; May 30, Lives That Live.
These are heard over NBC.

REV. W. V. WALTHALL, pastor of the White-
hall Church, Pine Bluff, has announced that
the dedication service for the church will be
held Sunday, May 2, at 11 a. m. Rev. W. Neill
Hart, district superintendent of the Pine Bluff
District, will preach and conduct the dedication
service. An old-fashioned dinner on the ground
will be enjoyed at noon and the second quar-
terly conference will be held after dinner.
Whitehall Church is located about six miles
northwest of Pine Bluff on the Little Rock high-
way. All former pastors, members and friends
of the church are cordially invited to attend the
services.

REV. J. A. ALBERT GATLIN, district super-
intendent of the Jonesboro District, an-
nounces that his conference will meet on Monday
and Tuesday, May 10-11, at Tyronza. The con-
ference will begin on Monday evening with a
fellowship supper. The report of the Tyronza

church which was dedicated this year, will be
heard. The Monday evening session will be in-
formal and the official business will begin on
Tuesday morning. Rev. J. S. Upton will preach
Monday evening, Dr. A. W. Martin will preach
at 8:30 Tuesday morning, Rev. Pharis Holifield
will conduct the afternoon devotional on Tues-
day and E. W. Martin will speak as Conference
Lay Leader sometime during the day. The
theme of the Conference will be two-fold in
nature: The Office of the Preacher and The
Altars of God. The W. S. C. S. will be repre-
sented by Mrs. S. B. Wilford, district secretary
of the W. S. C. S.

THE Associated Boards for Christian Colleges
in China, serving most of the Protestant
churches doing educational work in that coun-
try, reports that there are about 15,000 new uni-
versity students in all China this semester, mak-
ing the total enrollment in colleges and uni-
versities upward of 50,000. The high schools
which prepare these boys and girls for college
enroll two-thirds of a million students. "They
are coming" says a missionary educator, "because
a college degree offers almost certain employ-
ment, and because China desperately needs
trained men and women." So badly are trained
men needed in China's life that the government
does not conscript college students and discour-
ages them from volunteering for military ser-
vice.

BISHOP A. W. LEONARD, chairman of the
General Commission on Army and Navy
Chaplains, has left Washington on a trip which
will take him overseas to visit United States
armed forces on three continents. He is the first
representative to go officially from the Protes-
tant churches of this country to the men serving
abroad. Shortly before his departure the bishop
described the purpose of his mission as two-
fold: "To let the Protestant chaplains and ser-
vicemen with Army and Navy units overseas
know that the churches at home are not for-
getting them; and to obtain a first-hand picture
of religious life among the men under fire, in
order that the churches may better serve these
men." Bishop Leonard is the bishop of the
Methodist Church resident in Washington, D. C.

THE FEDERAL COUNCIL of Churches of
Christ in America has designated Sunday,
May 2, as a "Day of Compassion" for the suf-
fering Jews of Europe. In a statement approved
by the Executive Committee of the Council
Christian people throughout the nation are urged
to unite on this day in voicing their sympathy
and offering their prayers for these victims of
racial and religious persecution. A folder con-
taining suggestions for the observance of the
Day has been prepared by the Commission on
Worship of the Federal Council, according to
Rev. Deane Edwards, secretary of the Commis-
sion. Every church is urged to give some kind
of recognition to this "Day of Compassion," if
possible, an entire service devoted to the theme.

HIGH-BROW EXPERIMENTS IN LOW-BROW ACTIVITIES

(Continued from Page One)

easy chairs, or even stay at home, and operate
our typewriters and adding machines, fountain
pens, etc. by "mental remote control." We
might even be able to lie in bed on a cold morn-
ing and light the gas by a mental suggestion.
Who knows?

War Finance Campaign

April 12th through April 30th

Buy Bonds and Certificates During
the Next Three Weeks

"THEY GIVE THEIR LIVES—
YOU LEND YOUR MONEY"

RICHARD PERDUE
President Little Rock Conference
Co-Editor

YOUTH'S PAGE

CURTIS WILLIAMS, Editor, R-3, Box 63, Little Rock

ALVIN MURRAY
President North Arkansas Conference
Co-Editor

N. LITTLE ROCK M. Y. F.

The North Little Rock M. Y. F. met Monday night, April 12, at Garner Memorial Church. The council meeting preceded the regular meeting, with supper and business meeting at 6:30.

At the regular meeting, Nettie Jane Burns was leader of the worship service. The service was on the Emblem, Covenant and Motto of the Youth Fellowship. Talks on the Beatitudes were made by Sybil Thompson, Ruth Stewart, Leon Holsted, Leta Hodges, Lena Ruth Murphy and Jeannette Corbet. Special music was by Gene Goss and Frankie Dell Warden. Other talks were: "The Four-Fold Life," by Marguerite Armstrong; "The Covenant," by Anna Garrett; "The Cross In the Center," by Don Goss; "The Motto," by Betty Shepherd. The Youth Fellowship benediction closed one of the best services we ever had.

At the business meeting plans for the Epworth Training Conference, to be held at First Church the week following Easter, were discussed. During the recreation period, Mrs. Homer Clappitt directed folk games.—Don Goss, Reporter.

ELBERTA M. Y. F.

The Elberta Methodist Youth Fellowship met Thursday night, April 15, in Nashville. The business was held at 8:00 o'clock, conducted by the president, Miss Barbara Hyatt. We heard reports from each church represented which was Bingen, Nashville, Mineral Springs and Murfreesboro.

The fellowship welcomed two new ministers who have come to us recently. Rev. G. C. Bailey of Bingen and Rev. W. C. Lewis of Mineral Springs.

After the business a recreation hour was enjoyed by all. Included in the games were definitions and questions in which everyone joined with much laughter.

The recreation coming to a close, we retired to the auditorium where we enjoyed talks and singing hymns together.

Instead of serving refreshments, the Nashville young people took up a collection which will be used for the China Relief Fund.

The next meeting will be held on June 3, at Bingen.—Betty Thompson, Secretary.

A PRAYER FOR REVIVAL

Our Father, as the warm sun revives the dead earth, so may Thy Spirit warm and revive our hearts. Quicken our spiritual life. Begin with us. Renew a right spirit within us. Grant to our church and our community the reviving power of Thy grace. May Thy people know anew the joy of Thy salvation, and may sinners be converted unto Thee. Through our great Redeemer. Amen.—Ryland Knight, in The Christian Index.

I will permit no enemy to degrade my soul to the level of hatred.—Booker T. Washington.

Is it right or wrong to return evil for evil, as the world bids?—Socrates.

A MAN MUST WANT

(No want, no work; no desire, no deed.)

*It's wanting keeps us young and fit.
It's wanting something just ahead
And striving hard to come to it,
That brightens every road we tread.*

*That man is old before his time
Who is supremely satisfied
And does not want some hill to climb
Or something life has still denied.*

*The want of poverty is grim,
It has a harsh and cruel sting,
But fill the cup up to the brim,
And that's a far more hopeless thing.*

*A man must want from day to day,
Must want to reach a distant goal
Or claim some treasure far away,
For want's the builder of the soul.*

*He who has ceased to want has dropped
The working tools of life and stand.
Much like an old-time clock that's stopped
While Time is mouldering his hands.*

*I'm truly sorry for the man,
Though he be millionaire or king,
Who does not hold some cherished plan
And says he does not want a thing.*

*Want is the spur that drives us on
And oft its praises should be sung,
For man is old when want is gone—
It's what we want that keeps us young.*

—EDGAR A. GUEST.

GROWING OLD, OR KEEPING YOUNG

Whichever way you are going in life, everybody is pushing. If you are headed up, everybody has a good word for you; if you are on the downward grade, everybody is ready to give you a shove. If you have had one successful day, the world wants to make all your days just like it; if you are down or have a black mark against you, the world wants to give you a kick or help to blacken your name.

Someone has said, that no man viewing life as an unending adventure, can wisely wish to be younger. The golden age of tomorrow is always just around the corner.

I believe it was Quinet who said, "When old age has come I found it to be much less bitter than you had made it out to be. The years you said would be full of misery and distress have been even sweeter to me than those of youth. I had expected it to be like an ice peak, narrow and deserted and enwrapped in a fog, but I see on the contrary, opening up before me, a vast horizon which my eyes have hitherto never seen."

A lot of people seem to think the main thing in life is to grow old, and they are doing a pretty good job of it. Others think of life as the springtime of a life that is to begin, and they remain young. A lot of people superannuate themselves right in the midst of harvest time simply because they have lived through so many moons which was all their parents did. Methuselah didn't have anything on me. I never intend to grow old. I may break

down, but to grow old—never. Read the poem above, "A Man Must Want"; that is my attitude toward life. There are so many things I want and so many hills I still want to climb, that life will never grow stale to me. I am not anxious to see the last sunset; I am always looking forward to another sunrise.

Life does not depend upon years, but rather upon the mental attitude we take toward those years. If we wish to remain young and carry the joy of youth into the fullness of years, we should look to our habits of thought. Louis II died at twenty and his doctors marked the death certificate, "Died of old age superinduced by dissipation."

A few years ago B. C. Forbes wrote a biography of fifty men who were making America. Most of them were in their eighties. Chauncey M. Depew at eighty-four was president of a great railroad and very active. Clemenceau of France was called to take charge of the French Ship of State at eighty. In our own country men like Rockefeller, Wanamaker and Edison were doing their best as they approached their eighties.

Why grow old? Why not keep young? Socrates who, when his hair was white with the snows of many winters, learned to play an instrument of music; Chaucer wrote Canterbury Tales at eighty; Plutarch took up the study of Latin at seventy. Cato at the same age took up the study of Greek with the enthusiasm of a boy. There are many things grand and worthwhile which we cannot possess until we come

YOUTH

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

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

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

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and the game of life.

You are as young as your faith, and as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the infinite, so long are you young. When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed and may God have mercy on your soul.—Anonymous.

nearer the sunset of life. We are told that a man's personality and much of his physical nature are entirely changed every seven years. If this war continues for seven years, many girls who were young brides when it began, will scarcely recognize the man they married when he returns. Yet, he can still be the same to her. The years of the heart need not be revealed by the gray of the hair or the tick of the clock. Evangeline, coming upon Gabriel in death, even after years had sprinkled heavy snows upon his brow, saw him the same blithe and handsome youth she had known and loved on the shores of the Basin of Minos. In her thoughts of him, time entered not because it was not. Over him the years had no power; he was not changed; merely transfigured. I would not be younger. This has been a hard, strenuous week with me, yet it has been the happiest week of my life. Life is wonderful if you keep young in spirit. I am not waiting for the sunset; I am waiting for the sunrise and dawn of another day.

*"When I shall come to the end of my way,
When I shall rest at the close of life's day,
When 'Welcome Home' I shall hear Jesus say,
O that will be sunrise for me."*

—C. W.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

THE WEAVERS

By M. L. Fearnow

There was once a wise and good king who wished to employ a great many weavers to weave fabrics for him. He was in need of all kinds of goods with which to adorn his royal palace; carpets for the floors and tapestries for the walls as well as materials for his royal robe and for the uniforms of his attendants, etc. Some of these were to be plain and substantial, some delicate and gorgeous in their play of colors; but all were to fill an important place and all must be well done. And in this work he was willing to employ all kinds of weavers, old men and women, the middle aged, and even young people and little children. None who applied for work was turned away, for previous experience was not necessary. It happened that this king was a master weaver himself; and he said to all who came, young and old, experienced and inexperienced alike, "Whenever you have trouble with your work, when the thread becomes knotted, broken or tangled, just call on me and I'll help you correct it."

With this assurance, all set to work with a good will, and for a while all went well. But difficulties did come, as was to be expected, and as everyone knows who has ever done any weaving. And the king, true to his promise, was always on hand and ready to help all who called upon him. But I am sorry to say there were some who were careless and indifferent, and failed to call on him, thinking their work good enough when it really was not very good; or thinking they were able to correct the defects themselves, untangling the knots and tying the broken threads. The result was that when their work was finished and brought to the king, much of it was very imperfect, and some was almost worthless, it was so bad. Of course they were ashamed of it, but it was now too late, for the mistakes had been woven into the fabric.

But there was a little girl whose work was perfect. Though one of the least of the weavers, she had evidently wrought with great care, for her work was so beautiful that everybody stood amazed when they saw it. They said: "How did you manage to make it so beautiful? There is not a flaw in it or a knot that the eye can see. Didn't the threads sometimes break or become knotted and tangled?" "Oh, yes," she said with a beautiful smile, "many times, but I always called upon the good king and he always helped me; and I was surprised to find how easy it became when he showed me how." "So did we," they said, "every night and morning we called upon him to help us correct the mistakes of the past and to avoid those of the future."

"Yes," said the little girl, "I did that, too, but I found that was not enough. I called upon him every time I got into trouble, night or day; every time the thread became broken or knotted or tangled. For I knew that it would be too late if



THE TRAVELERS

*A happy time we have at home,
We travel far and near,
Mother and dad, brother and I
Shall I tell you about it here?*

*We name a place we'd like to go,
On the map we find it there,
We learn some facts about it then
Or a story we prepare.*

*We'd like to really visit each
And every place we name,
But since we cannot do that now,
We'll just play on our game. —A. E. W.*

I waited to the end of the day, and the mistake was woven into the fabric."

This story, which is called an allegory, gives us a beautiful picture of life. The king is our loving Heavenly Father and we are the weavers. The fabric is life itself, and the threads we weave into it are the thoughts and words and deeds that go to make life. The knots and breaks and tangles are the mistakes and misdeeds of life, the things that mar the fabric of life; but which God, the master weaver, will help us to correct and avoid if we call upon Him in prayer.—In Exchange.

REVEILLE

What's the use of winding clocks
This time o' year,
When before the sun is up
Every day we hear:
"Cheer up! Dear up! We're up too!"
How could any one feel blue?
"Cheer up! Dear up! We're up too!"

Waking is a cheerful thing
When birds begin it;
Makes us want to hurry out
And welcome every minute.
"Cheer up! Dear up! We're up too!"
Bugler Robin, thanks to you.
"Cheer up! Dear up! We're up too!"
—Alice J. Nichols, in The Youth Companion.

A critic is a legless man who teaches running.—Pollock.

IN STORYLAND

A NURSERY ECHO

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well, so have we," said mother. "This house is full of echoes."

"Is it?" said George. "Where must I stand to make my voice come back to me?"

"Anywhere you choose; but I think the nursery is the best place."

Off ran George, delighted; but as he entered the room he saw that Baby Ned had possession of his new kite and was proceeding to fly it.

"Put that kite down," he cried, angrily; "you will break it to pieces you bad boy!"

"Bad boy, bad boy!" shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you found your echo sooner than you expected," she said, soberly, when peace was restored, and George hung his head.

"Oh, is that what you mean, mother?" he asked.

"Yes," she replied; "that is what I mean. Just as the echo behind the barn sent back the very tones of your voice, so your little brother and sister reflect back your tones and manner. I think if you will remember this, it will make you very careful how you speak."

Later in the day George was playing stage-coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy. "I wish," she cried out angrily, "that you would go downstairs; you are such a noisy, horrid boy."

"You are a horrid old thing yourself," he shouted back, and then suddenly he began to laugh.

"Why," he said, "I was an echo myself that time," and as his mother came in just then, they had another little talk about echoes, and both George and the nurse determined to try to make some pleasant ones before the day was over.

When Baby Ned's supper came upstairs he was cross, and would not drink his milk, and said that his bread was "sour."

"George," said mother, "now is your chance," and George ran into the room and was so funny and bright with the baby that in a few moments he was in high humor, and as mother listened she could not tell which was the laugh and which was the echo.—The Paris Visitor.

The teacher was attempting to explain the meaning of certain words to her class. She came to the word "sufficient."

"Now," she said brightly, "let us suppose there was a cat here and I gave it a saucerful of milk, which it drank. Then I gave it another saucerful, and it drank it all. But when I gave it a third saucerful it would only drink one-half of it. We can then say that the cat had sufficient. Now Tommy, what is the meaning of sufficient?"

"Please, teacher," replied Tommy, who had been eagerly attentive, "It means a cat full of milk."—Port Washington Pilot.

JUST FOR FUN

"How did you lose your job at the dress shop, my dear?"

"Just because of something I said. After I had tried twenty dresses on a woman, she said, 'I think I'd look nicer in something flowing,' so I asked her why she didn't jump in the river."

Father had a bald patch on his head. Kissing him at bed time, his little girl said: "Stoop down, daddy; I want to kiss the place where the lining shows."—Exchange.

Mother: "Now, Junior, be a good boy and say 'Ah-h-h' so the doctor can get his finger out of your mouth."

Boy: "What do you repair these shoes with?"

Cobbler (looking up very sharply): "Hide!"

Boy: "Should I hide?"

Cobbler: "Hide, hide! The cow's outside."

Boy: "Let her in—I'm not scared."

Teacher: "Who can tell me which pine has the longest and sharpest needles?"

Scholar: "The Porcu."



The Song Of Destiny



By ALFRED H. FREEMAN

Text: I Corinthians 3:21 "... All things are yours."

TRULY AMERICA is the hope of the world. The love of liberty within the hearts of 130 million people is so grounded that sacrifices and terror mean nothing if the liberties of democracy can be saved. It lies within our power, and almost ours alone, to assure the world of a lasting peace. Today we are the arsenal of democracy, and from our vast expanse of fertile land we feed the hungry mouths of suffering humanity; but in the days just ahead we must take upon ourselves the responsibility of forming a lasting peace. Such a responsibility has never before rested upon any people. Yet it was for this that America was created: it is her destiny.

The awakening has come in the hearts and minds of the boys who walk upon foreign lands; who sleep in tropical jungles; who sail the seven seas. Again and again we read in their letters: "I am willing to give anything, even my life if need be, that peace may be built upon a sure foundation that will last." They are fighting not to end the war, but, rather, to secure a peace that those children they left behind, and those babes yet unborn, may walk with whispering feet the corridors of a peaceful future.

They have heard the SONG OF DESTINY as it sings that all men are of a common Father and that each person deserves the glories of the world in which he lives. For the first time in their lives, these boys have faced the reality of God, and have seen first-hand the inhumanities of man to man. And, while their eyes are seeing the catastrophe of a world in its orgy of suffering, their ears are hearing THE SONG OF DESTINY as it repeats over and over again: "All Things Are Yours—All Things Are Yours."

This is no creation of some modern composer. Songs that last are not born in the midst of wars of hate. Where have they found this song? Has it not been sung before? Listen! The year is 1606; the place is the moors of England.

John Robinson of Nottinghamshire is seated in the library of Cambridge University. About him are half a million books. In one of them he discovers an almost unbelievable promise: "All things are yours." It is as if some new symphony has started playing in his soul. Listening to its tones, he visualizes a world where this is THE SONG OF DESTINY, the refrain of hope. He leaves the University a changed man; ever in his heart this new song sings over and over again: "All Things Are Yours." His being is filled with its cadence.

Standing behind his wooden pulpit in a village of Nottinghamshire, he sang the song to the people assembled. How hopelessly they viewed life; harassed, persecuted, and imprisoned, they found little music in life. As the music of his soul translated this new refrain, their listening ears heard tones of hope—their eyes saw visions of liberty and freedom born in the midst of suffering, yet promising a life of peace and love. As they walked from the sanctuary of the little English kirk, they heard it in the air: "All Things Are Yours." It came again and again even in the night. Listening, it sang across that quiet countryside; and like a will-o'-the-wisp, it led them to Holland.

Like children following the Pied Piper, they followed its leading music. This was the beginning of the Song. With stumbling steps, these "few to whom we owe so much" started the climb toward the destiny of America. Ever before them, the music of this refrain led them on.

The countryside with its Dutch windmills offered so much more than they had enjoyed in Nottinghamshire; but even in the creaking of the wide blades of the windmills, they caught the Song, as if it were wafted in the air from across the sea: "All Things Are Yours."

Again they were on the march upward. To a little ship—the Mayflower—one hundred and two of them went. With sad eyes these adventurers bade Robinson, the composer of the leading refrain, farewell, and were soon upon the

broad Atlantic. For sixty-three storm-tossed and terror-stricken days they suffered. The waves rolled mountain-high; the little ship pitched and tossed as if each wave would end the adventure. Yet, the very thunder seemed to sing in bass chords the refrain: "All Things Are Yours!" The flapping of the canvas and the wail of the wind through the masts joined in the chorus; and they took heart, as they followed their destiny.

Then, like a great "Amen," on December 21, 1620, the look-out cried: "Land! Land!" Thank God—the author of the theme they followed! Upon the granite rock at Plymouth they stood. Before them stretched a nation yet unborn, its forests primeval, its plains, its mountains towering upward toward the vaulted heavens. It was not conquered easily. Wild beasts and savage men, terrible cold and disease attacked their little band. That first winter about half of



REV. ALFRED H. FREEMAN
Pastor First Church, El Dorado

them died, listening still to THE SONG OF DESTINY—"All Things Are Yours."—and were buried beneath the unrelenting cold of the glistening snows.

Spring, and the little ship set sail again for the homeland. They looked with longing eyes backward to their loved ones and to Robinson their leader; but still as the waves lapped the side of the wooden ship, there came the Song they had followed: "All Things Are Yours!" and they followed in its wake.

Ever leading, always present, they heard it. Churches of logs, and houses grew; and the new land rang to the chorus of these pilgrims singing the Song. Other depressed and harassed people of the Old Country heard the refrain—and came. America was being built. Peace, worship, and love were there.

Then out of the night came marching feet. A group of embattled farmers stood at a stone bridge in Lexington and fired "a shot heard round the world." But even as the echoing explosion rang through the woods, the air repeated again the Song, "All Things Are Yours." Out of the Revolution came a New Nation—founded by a people who heard God's promise.

Philadelphia saw them meet in convention and create the greatest document of human liberty the world has ever seen. The Liberty Bell rang out the tones of Freedom for a new nation, and as it rang it sang: "All Things Are Yours."

The nation grew. New territories and states were added; cities sprang up; and America walked.

Like a figure out of a terrible dream, the Civil War came and drowned out the Song. Men heard no more the promise, and engaged in the terror of war. Musket and cannon roar drowned

the music of the refrain, until at last, destitute and torn, the nation reeled back to normalcy. A great gaunt man, whose lips spoke "with malice toward none and justice for all" and whose life sang THE SONG OF DESTINY for America—"All Things Are Yours"—re-united the nation.

Again our America followed the lilting music of the Song. She became great; patriots and statesmen kept before her eyes the Four Freedoms; prosperity blessed her; universities and churches with their cultural influences touched her life.

Like a beast out of the jungle, the First World War broke upon her. Once more, we lost the Song amid the scream of shot and the cries of the suffering. Blood ran down the streets of the world and wet the field of humanity. Eyes seeking alleviation from suffering looked into brassy heavens; listening ears searched for THE SONG OF DESTINY, and could not hear it.

But in America a man sat in the White House, who, listening, heard THE SONG OF DESTINY, America's Song, as if it were wafted across the Potomac from Mount Vernon and the unmoving lips of Washington himself: "All Things Are Yours!" While listening to its music, he drew up fourteen points that would lead to peace. But America could not hear. Only the blatant voice of the unthinking isolationist came to her, and she lost her way.

Then came the roaring twenties, a period of national deafness. The ticking of the ticker-tape drowned our Song. Then, on stumbling feet, we walked through the era of the terrible thirties; and in the travail and labor of the birth of a new era, for a fleeting moment we heard once more—"All Things Are Yours."

Hardly had we rediscovered our Song when World War II came. Its global cries of suffering, misery and death broke upon us. Yet, while the shells are screaming their hate, and the tanks are rumbling their accompaniment, a ship rides at anchor in the midst of the old Atlantic which bathes the shores of many lands. The leaders of the great democracies are there. As they drew up the aims of our nation for universal peace, once more we follow, through "blood, sweat, and tears" the refrain of Destiny: "All Things Are Yours."

Here is the source of this Song that our boys hear when they say, "No sacrifice is too great, if we can have a lasting peace." This peace, founded upon the brotherhood of the world, is the reason for America. It is this for which our SONG OF DESTINY has come.

O people of the world, we bequeath to you our SONG OF DESTINY, our golden refrain of God's promise: "All Things Are Yours." We dare do no less—for the very music of our souls will depart if we fail.

A PRAYER FOR FAITH

Lord, increase our faith. Give us a faith that is adequate for an hour like this. May we trust not only in Thy love, but in Thy power to carry out the purposes of Thy love. May we know that Thou wilt give us the strength our days demand. May we know that our loved ones are in Thy keeping, and that Thou wilt not fail them nor forsake them. May we have faith that God will guide our storm-tossed world to a haven of peace. Keep us in perfect peace because our minds are stayed on Thee. Through Jesus Christ. Amen.—Ryland Knight in Christian Index.

WHEN WETS ARE DRY!

Even wets are dry—at least when their personal safety is concerned. They believe in prohibition when applied to the engineer who hauls the train upon which they are riding, the taxi driver who drives them around, the elevator boys who take them up to their room in the hotel, the cook who prepares their food for them, the doctor who is operating on their little children, or the driver of the car they must meet at a narrow place in the road. It is only when the law interferes with their own liberty that they are really wet.—Roy L. Smith.

With The Churches

EAST VAN BUREN-NEW HOPE CHARGE

At the close of the first six months of this conference year, we look back and see several things that has been accomplished of which this charge is very proud.

Our parsonage has been remodelled and rebuilt. New bath, new study and new kitchen with new fixtures and the whole interior of the parsonage has been redecorated and some very much needed new furniture added. Our parsonage home is equal to the homes of the membership and the homes of the community in general.

The New Hope Church has contributed to this cause along with the people of East Van Buren church. The building committee has functioned and did an excellent job in supervising and seeing after the work. Rev. W. V. Womack, our district superintendent, gave of his time and means in a very brotherly and generous way. Also our own pastor, Brother Harris, was on the job from morn until late at night working at anything there was to be done, saying in his big hearted way, "It ought to be done, it can be done, and by the grace of God it will be done." So here we are with a new and modern parsonage and all the bills have been paid. To make the job more complete, Mr. Jess Evans and Brother Harris built a new garage which has been paid for.

The interior of the New Hope Church has been redecorated. This has helped the looks of this fine church very much.

Since annual conference there has been added to the church at East Van Buren, seven by letter, seven on profession of faith, and five infants have been dedicated by baptism.

We have good attendance at our church services and Church School.

When Brother Womack comes to us to hold our second quarterly conference the first Sunday in May, our report on finances will be all salaries paid up to date, and our acceptances on benevolences paid in full for the year, besides, other causes have been and are being taken care of as the time comes.

Our Woman's Society of Christian Service is working faithfully in our field of service.

Under the guidance and leadership of our district superintendent, our pastor, Brother Harris and his wife and the splendid cooperation of the people, we believe that the work in this charge is progressing in an excellent way.—Mrs. Grady Putnam.

TILLAR-WINCHESTER CHARGE

Soon after Conference the Tillar-Winchester Charge accepted its askings of \$300 on World Service; this was an increase of 27% over last year. During the Lenten season, sacrificial living and giving were stressed, and on Easter Day the total amount for World Service was placed upon the altar of the churches. In addition to this, all special offerings have been given on time and in full. Not only so, but every conference and district obligation has been paid in full for the year.

Spiritually the Charge is making

progress. Twenty-two members have been received into the churches since conference. We have secured the services of Brother Alfred Freeman of El Dorado First Church for our revival meeting at Tillar; plans are being made for revivals on the other points.

The people on this Charge are to be commended for their faithfulness and loyalty to the general program and work of the Methodist Church.—Fred Schwendimann, Pastor.

MEETING OF METHODIST MEN'S CLUB AT FT. SMITH

The dinner meeting of the Men's Club of Ft. Smith met at the First Methodist church on Tuesday evening, April 20. Mr. H. W. Mitchell, president of the club, presided. Post War Churches and Religion was the subject of the discussion which was led by Rev. V. W. Womack, district superintendent of the Ft. Smith District. Churches and various religious groups will face a broken and needy world after the war and because of this they must cooperate more closely than in pre-war days, was brought out in the discussion. The following took part: Rev. Martin A. Bierbaum, Greenwood, Chaplain D. H. Deale, Rev. W. R. Dalton, Dr. F. M. Tolleson, Rev. J. J. Galloway, Rev. Archie N. Boyd, Rev. A. H. Dulaney and Dr. O. E. Rice all of Ft. Smith.

It was also brought out that it will require a united effort on the part of all churches and religions "to meet the needs of the broken and needy world." The speakers pointed out that "petty bickerings between denominations must be done away with in the face of the great task at hand." It was stated that churches and religions must play a big part in post-war reconstruction and that church and religious leaders should stress the importance of a world wide brotherhood and fellowship and the necessity of fair dealing and justice to all—as better basis for world peace than economics and politics. Churches themselves should exemplify the real spirit of Christian democracy throughout the world.

Approximately 75 men attended, including ten Methodist ministers.—Archie N. Boyd.

HOME VISITATION REVIVAL AT DARDANELLE

Rev. R. S. Hayden, district superintendent of the Conway District, has led us in a very successful pre-Easter revival. He came to us April 18, and preached both morning and evening, as a preparation for Visitation Week. He spent three days with us directing and helping in the work of Visitation in the homes of our people.

On Palm Sunday, he began a series of sermons based on the events of Passion Week which led our church into a deeper appreciation of the meaning of the Cross, as a principle of life, and a fuller conception of Christ's resurrection power in the building of the Kingdom!

The meeting closed Easter evening. As a result, 36 members were added to the church, 17 by profession of faith and 19 by letter; and

there are several others yet to come in.

The work of Visitation has been a blessing to all who participated in it.

We highly appreciate Bro. Hayden's work with us and pray God's richest blessings upon him as he goes about his work as superintendent of the Conway District.—E. W. Faulkner, Pastor.

EVANGELISTIC WORK AT MARIANNA

Easter Sunday night a special season of evangelistic work was closed. This work began with a training class conducted by Dr. J. T. Carlyon, professor of Christian Doctrine in the School of Theology in Southern Methodist University. This class was held in the last week of January with 52 from the Methodist Church receiving credit, the title of the course being, "The Message of Jesus."

A revival was started on Wednesday night, April 14, by the pastor, Rev. Earle Cravens. Rev. Roy Bagley and Rev. Poe Williams arrived on Friday morning and led the services through Easter Sunday night. Nineteen were received into the fellowship of the church, 14 came by vow and five by letter. Four babies were christened on Easter Sunday.

Special services observing Palm Sunday and Easter were conducted, with the children taking a prominent place in both services. On Palm Sunday they marched from the back of the church carrying palm branches and after singing a special song, they laid their palm branches at the foot of the cross. On Easter Sunday morning they marched with Christian flags and sang two special numbers.

Rev. Roy Bagley preached for a two weeks' period in this church last July and won his way into the hearts of the entire community. During this series he has preached with power and enthusiasm. Rev. Poe Williams led the children and youth in singing the great hymns of the church. The devotion to the Kingdom, the earnestness of these young men and their beautiful spirit will not be forgotten. The membership of the church has been revived and re-consecrated and a beautiful spirit is manifest.

The church has the askings for Benevolences, earned fifty-eight training credits, conducted a Christian Adventure institute and is furnishing a candidate for the local ministry. Gene Jernigan will apply to the session of the Helena District Conference, which meets at Wynne on May 4, for local license. This church will complete a worthwhile program this year under the leadership of worthy and competent leaders in every department.—Earle Cravens, Pastor.

Let no pleasure tempt thee, no ambition corrupt thee, no example sway thee, no persuasion move thee to do anything which thou knowest to be evil; so shalt thou always live jollily, for good conscience is a continual merry Christmas.—Benjamin Franklin.

Happy is the man who believes in his fellows, for it is more blessed to be deceived in some things than to be suspicious in all things.—John the Unafraid.

Always strike when the iron is hot—not while the head is.—Watchman-Examiner.

THOUSANDS DESTITUTE IN NORTHWEST CHINA

"Northwest Szechwan is a very poor region inhabited mostly by non-Chinese tribes people," according to Arnold Vaught, China representative of the Church Committee for China Relief. "Formerly a large part of their income was derived from growing opium which they are no longer permitted to do. This year they have suffered a severe drought and the situation is bad indeed. The Border Mission of the Church of Christ in China, under the direction of W. B. Djang, who is also Dean of Arts of Cheeloo University, is doing an excellent piece of service in that region, educational, medical and economic.

"A letter just received from Dr. David C. Graham says that one-fifth of the people are now destitute, three-fifths will reach that condition by the end of January and the remaining one-fifth will have reached it by the end of March. The only method of alleviation of the condition is to transport food, probably corn, from the Chengtu area. Even using famine labor for much of the carriage the estimated cost of meeting the situation is \$1,500,000 (U. S.). Anything we can do will be very small compared to that need."

MISS LOWRY, DR. DAWBER TO BROADCAST

Miss Edith E. Lowry and Dr. Mark A. Dawber, executive secretaries of the Home Missions Council of North America, will speak over Station WJZ and the Blue Network on Thursdays and Fridays during May and June at 12:30 p. m. Central War Time. The theme of Miss Lowry's addresses will be "Women in a Changing World," and Dr. Dawber will discuss "Frontiers of American Life—a Nation Under God."

Dates and topics of Miss Lowry's addresses are: May 6, "The Church Woman As Mother"; May 13, "The Church Woman As a New Neighbor"; May 20, "The Church Woman As Voter"; May 27, "The Church Woman As Industrial Worker"; June 3, "The Church Woman On the Farm"; June 10, "The Church Woman As a USO Worker"; June 17, "The Church Woman In the Armed Services"; June 24, "The Church Woman As a Church Woman."

Dr. Dawber's dates and topics are: May 7, "In God We Trust"; May 14, "Who Is My Neighbor?"; May 21, "The War Emergency Challenges the Church"; May 28, "The Church Meeting War Emergencies"; June 4, "God's Plan For World Order"; June 11, "America, the Hope of the World"; June 18, "Our Daily Bread"; June 25, "This Nation Under God."

The greatest victory in life is the conquest of worry; the greatest discovery a man can make is how to escape envy and hate; the greatest problem is that of so adjusting yourself to the inevitable that you can keep your peace of mind and your self-respect.—Douglas Freeman.

Worry, like the undue clatter of machinery, means waste, waste of power. Anxiety, it has been well said, does not empty tomorrow of the sorrows but it does empty today of its strength.—George Jackson.

He can compress the most words into the smallest ideas of any man I ever met.—Lincoln.

A Tribute To Rev. H. H. McGuyre

By HAROLD D. SADLER

In the recent passing of H. H. McGuyre, the Little Rock Conference lost one of its brightest lights and I gave up one of the dearest friends of a lifetime.

This tribute is offered in memory of a golden friendship, a friendship that was not stained, nor strained nor marred through more than twenty years of time. It was my privilege to know him so intimately as to see at close range his scintillating personality and to feel the throb of his generous and brotherly heart.

H. H. McGuyre was a Methodist minister in every sense of the word. He held a unique place among his brethren of the ministry in that there was no jealousy in his make-up and he was too big and broad for bigotry. He devoted practically his whole life to his church and had little if any interests outside his calling.

As a preacher he was winsome and attractive. While the basis of his nature was spiritual, he was intensely practical, intensely human. He was one of the happiest men I have known and his preaching seemed to radiate the happiness of his own soul so that wherever he served crowds came to hear him. They went away impressed with the greatness of the Kingdom of God and the joyous privilege of serving. He was bold in his denunciation of sin and yet impressed all with his love for the sinner. Upon such occasions he seemed to possess "a tongue of fire steeped in honey". His sermons were well organized, unique in content and attractive in delivery. It was this writer's privilege to have been one of his stewards and to have felt the drawing power of his preaching. His ministry was a tower of strength to the weak, a beacon light to the doubtful and a bugle blast to the wavering.

As a pastor, Brother McGuyre was in his

element. He was indeed a man's man. Before no man did life spread out in a more inviting panorama. To him this was a glorious and enchanting world. In his personal contacts he impress-



REV. H. H. MCGUYRE

ed his fellows with the fact that he was putting his all into life and that for him she was constantly declaring rich dividends. To him the Church was the greatest thing in all the world and to her welfare and progress he gave the very strength of his heart and soul in such a way as to inspire others to do their best. He

would never consent for his church to have less than the best he could give, hence he was a great administrator, carrying out in full the program of his church. No interests of the Kingdom committed to his hands ever suffered or fell short of success. He was never known to do little things nor commit frivolous acts. His intense earnestness and devotion to duty coupled with his ready Irish wit and buoyant spirit always gave him a fruitful pastorate.

His manly bearing, gentle manner and dauntless spirit revealed, not only his training, but a background of noble sires. In his veins flowed the blood of pioneers. He was a son of a Confederate soldier and a great-nephew of Archibald Yell, Governor of Arkansas and Mexican War hero. At his funeral services, he was referred to as "missing in action." How true and fitting were these words spoken by his district superintendent. He died as he would have wished it, at his post of sacred duty and in full armor.

Thus I have described as briefly as possible the qualities which made him great as a husband and father, friend and neighbor, and as a pastor and preacher. I would that I might tell of the pleasant social intercourse between us; of our interchange of thoughts on things temporal and eternal; of the revelations of his brightness and his goodness which our friendship gave me occasion to know as I saw more and more of his inner mind and heart.

Henry McGuyre fought and wrought and finally died without a shadow on his beautiful character. In the strength of his years, when his sun was at the zenith, before his powers had begun to fail or his voice to lose its charm, this great man in Israel has been summoned to his rich reward.

PRAYER BY BISHOP JAMES C. BAKER

(Offered at the Hollywood Bowl, April 4, 1943, at service honoring Madame Chiang Kai-Shek.)

Eternal God, who has made of one blood all the nations of the earth, quicken the sense of our common brotherhood and bring all peoples into new realization of fellowship with each other and with Thee.

In these days of deep darkness and tragedy we give Thee thanks for China, for her long patience, steadfast courage, victorious spirit. Greaten our appreciation of her sufferings, dared and endured in uttermost sacrifice, and grant her a speedy deliverance from all her distresses.

We rejoice in the unbroken friendship of our two nations and pray that mutual respect, trust, and good will may ever increase between us. Prosper our counsels and undertakings together that they may further the making of a just and abiding peace.

O God, who dost govern the nations upon earth, most heartily we beseech Thee to grant Thy blessing and guidance to Thy servants, Generalissimo and Madame Chiang Kai-Shek and to all those associated with them in the responsibilities of government.

Likewise we do lift our prayer for the President of the United States that he may be enriched by Thy grace and that all those in authority may have pure motives and right judgments in all their deliberations and decisions.

O God of mercy, deal not with us after our sins, neither reward us according to our wickedness. Teach us to overcome in ourselves every temper that makes for war, all malice and bitterness, that we may not lose our souls while gaining a victory of arms.

We remember before Thee all those who serve in our stead for the cause of freedom on the land, on the sea and in the air; the homes from which they go, and all suffering and sorrowing people everywhere. May all of us respond eagerly to every call to service and sacrifice that the ends of the earth may see Thy salvation. For Thine is the Kingdom, the power and the glory forever and ever. Amen.

PRESIDENT ROOSEVELT COMMENDS COMMITTEE ON NATIONAL FAMILY WEEK

President Roosevelt today commended the committee on National Family Week for its service in uniting the spiritual resources of Protestant, Catholic and Jewish faiths to aid in strengthening family life.

In a letter addressed to the Rev. Dr. Harry C. Munro of the International Council of Religious Education, who is secretary of the National Family Week committee, President Roosevelt declared:

"I am happy to learn that plans have been made for a common observance of National Family Week, and I trust that no community, no church, no sincerely religious person throughout this land will fail to find a way to share in the nation-wide observance.

"No more important task faces the American community today than that of maintaining its homes. The health and happiness of children, the guidance of youth, the security of families must be guarded in wartime so that the well-being of this nation is assured. The historic concern for these values, and the family ideal in Christian and Jewish traditions, constitute the greatest assets for assuring the success of this program."

National Family Week will be observed May 2-9 throughout the United States and Canada. Protestant, Catholic and Jewish faiths are sponsoring the event through the International Council of Religious Education; the Federal Council of Churches; the United Council of Church Women; the National Catholic Welfare Conference and the Synagogue Council of America.

There is a little plant called REVERENCE in the corner of my garden that I love to have watered about once a week.—Oliver Wendell Holmes.

No man who has heartily and wholly laughed can be altogether irreconcilably bad.—Carlyle.

DR. SOCKMAN DEFENDS SOCIAL GOSPEL

"The church should be concerned not only with leading the sheep but warding off the wolves," said Dr. Ralph W. Sockman, pastor of Christ Methodist Church, New York, in a Town Hall forum discussion March 30, on the question, "Should the Churches Deal With Social, Political and Economic Problems?"

Canon Bernard Iddings Bell of Providence, R. I., the other clergy participant on the forum agreed, but Dr. Alfred P. Haake, Chicago economist, held that churches neglect their real job when giving attention to economic problems.

Countering Dr. Haake, Dr. Sockman took the position that "the church is betraying its trust if it merely seeks to convert youth in Sunday School and then does not try to change the economic conditions which pervert their ideals and the war systems which butcher their bodies. The church should seek to reform systems as well as save souls."

THE RIGHT SORT OF TALK

You can win ten times as many friends by talking happiness as you can by talking trouble. And the more real friends you have the less trouble you will have.

Speak well of everything good you find and mean it. When you find what you do not like keep quiet.

When you have something good to say, say it. When you have something ill to say, say something else.—Selected.

I have but one candle of life to burn, and would rather burn it out where people are dying in darkness than in a land which is flooded with light.—A Missionary.

Speak little; listen much; think far more of understanding hearts and of adapting yourself to their needs than of saying clever things to them.—Fenelon.

T. C. Huff Heads Project In Newton County

By GLENN F. SANFORD



EVERYONE, without exception, to whom I have told this good news, remarked without hesitation, "You have the man." You will say the same thing in your own heart when I tell you that Rev. T. C. Huff is to head the work in Newton County. He will begin his work June 1, 1943.

When the name of Rev. T. C. Huff was brought before the nominating committee, they each, with one accord, breathed a prayer of assurance that they had found the man. They delegated me to go immediately to Dallas, Texas, to have an interview with him. My first task was to discover his ambitions as a minister and on that determine his fitness for the task. Well, almost before the first happy greetings had cleared from our faces I knew that he was the man. I found that he had a deep and passionate love for people, all people, and was willing to make any sacrifice to serve. Then I told him of Newton County. I told him that the church was looking for a man who would be willing to go there for a long period, possibly for life, to live and work for the Kingdom of Christ. We discussed the slow and difficult task involved. We discussed the location and segregation. He was fully aware of every angle of the work when he, with a gleam in his eye, looked at me and said, "I did not know the church was planning to do such work as that." Continuing, he said, "Alta (Mrs. Huff), and I, many months ago, dedicated our lives to work just like that, but I never dreamed that an opportunity would come this soon."



Rev. Tom C. Huff at the Great Friendly Doors of the Theological School at S. M. U.

We then went to visit with Mrs. Huff. I found the same fine attitude expressed by her that had been seen and felt only a short time before in her husband. For nearly three hours we discussed the proposition—or until we heard the call, "All aboard" and the gate closed. My train chugged away leaving them with an answer to their dreams.

There were some questions which they had to settle before a final answer could be given. I waited for their answer. In a telegram were these words, "Happy solution to our problems. Ready to begin June 1. Tom." In a letter were these words, "I know that Tom has written you how grateful we are. . . . But I thought perhaps you would like to know that after I have had time to think about it that I still go every step of the way with my husband in eager anticipation of the years to come. Alta."

On Sunday, April 11, Rev. H. H. Griffin, Rev. W. C. Smith, pastor, and myself, met in Jasper. Brother Griffin told the church there of the plans. In their Quarterly Conference they accepted eagerly their full obligations as was outlined by the Executive Committee meeting of the Town and Country Commission.

No one will ever know just how many hours of hard work and how many miles of expensive driving Brother Griffin has put into the preparation for this work. I think I never heard a finer statement made in a finer spirit than was made by Brother Smith the pastor at Jasper, as he encouraged the people to accept their opportunity with the greatest zeal and move on to a greater day. He will step out as Brother Huff comes in.

We are happy to welcome back into our Conference these well-trained workers for this special project.

Spiritual Victories In The South Seas

By H. H. SMITH, Sr.

IN THE South Pacific Ocean, many of our young men are making heroic sacrifices in defense of the most sacred rights of mankind. We have been thrilled by the reports of some of their achievements, often accomplished under the most trying conditions. Best of all, reports of spiritual victories have not been wanting. Many of those strong young men who went forth with their faith firmly fixed in God, have found His grace sufficient under the severest trials; while some others, heretofore unconcerned about spiritual matters, facing perils and hardships of which we can have little conception, have, for the first time in their lives, turned to God and found strength and inspiration to carry on. Incidentally, some of the men in the service have highly commended the work of the missionaries out there. A soldier in New Guinea—as reported in the Christian Advocate—wrote his pastor that he was deeply impressed with the fine results of missionary work among the natives of Papua; while another, in another part of the Orient, said he wanted to take back all the critical things he had said about the missionaries, for he now realized they were doing a great work. The lives of some of our soldiers and sailors have been saved by the natives, because these people have been civilized and Christianized by the missionaries.

It would be difficult, if not impossible, to find greater heroes anywhere than those "heroes of the Cross" who went out as pioneer preachers among the cannibals of the South Seas. Seventy-five years ago, James Chalmers, a Methodist missionary in New Guinea, while visiting a region where no white man had ever been before, met a woman who was wearing the bones of her baby around her neck, as a memorial of her child. After spending more than twenty years among the fiercest cannibal tribes and seeing many of them converted, Chalmers said: "Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give me surrounded with savages with spears and

clubs, give it me back with spears flying about me, with clubs knocking me to the ground, give it me back, and I will still be your missionary." Scores of missionaries carried on their work in the same spirit.

The natives of Fiji were among the most degraded of cannibals, but their response to the Gospel was marvelous. James Calvert, one of the pioneer preachers in Fiji, said that his first task on reaching the island was to bury the bones of some whose bodies had been eaten by the natives; but that he lived to see some of those who had taken part in the feast of human flesh, gathered around the Lord's table to partake of the holy sacrament. A few years ago (1935) the Methodist Church celebrated its centennial of missions in Fiji. A large church was dedicated on that occasion, and there were present 1,200 natives, although the church could accommodate only 700 persons. A service was held under a large tree near the church, and it was recalled that it was from the branches of this tree that cannibals once hanged their human victims, preparatory to feasting upon their bodies. The Fijians became enthusiastic missionaries themselves, and during the first fifty years after receiving the Gospel, sent out more than 250 missionaries to other islands.

While the Gospel was making great progress among the Fijians, other islands of the Pacific were also being evangelized. In 1857 John G. Paton went to the New Hebrides group, and forty-three years later, at the Eucumenical Missionary Conference in New York, he thrilled the great audience when he said: "When we went to the South Sea Islands we went to a people without education, civilization, without clothing, without a written language, sunken so low that one almost despaired of their ever being able to receive the Gospel. Now the Gospel has been given to them, and by God's grace it has proved even there, among benighted cannibals, the power of God unto salvation. We have now on that group 3,000 converts; these people have family worship in their houses, with God's

blessing asked at every meal. They built two great churches, 100 feet in length and 40 feet in width. Time and again I have seen those churches full to overflowing, and have witnessed the triumphs of the Gospel manifested by those savages. . . . Five missionaries were murdered in one island before the people began to receive the Gospel. But, adored be God, that island is now a Christian island. Very often I would seize a rifle that was presented and hold it off. I have had two rifle barrels, one in each hand, praying to God and holding on; and it is wonderful how, if the heart rises to Him, God hears, answers, and protects, and we have been spared to this day."

To our shame, it must be said that, when Paton visited America he felt it his duty to go to Washington and beg the President to do something to prevent the shipment of firearms and whiskey to the South Sea Islanders. Firearms in the hands of drunken natives caused many murders.

Notwithstanding world conditions, let us not be discouraged in our missionary efforts. We know that the Gospel, that has transformed cannibal tribes, once continually at war with each other, into peaceful, happy citizens, is the only hope for the world. What Dr. Diffendorfer, of the Board of Missions, said about the outlook for our work in the Philippines is true of all our mission fields. A few months after the attack on Pearl Harbor, he said: "The Methodist Church on Luzon Island has grown from nothing to 100,000 since the battle of Manila Bay in 1898. There is a church, led by a Philippino pastor, in every provincial and important coastal town. American schools may close and American missionaries may be evacuated, but the evangelical witness will carry on, the evangelical service will increase, subject only to the invader's restrictions. The evangelical gospel is too deeply rooted in Philippino life to be wiped out by political, or financial, or military adversity."—Ashland, Va.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

EVERY OFFICER A SUBSCRIBER

Did you see Arkansas break into print in the April issue of The Methodist Woman? Ever since the W. S. C. S. adopted the slogan, "Every officer a subscriber to The Methodist Woman and World Outlook," the Methodist Woman has carried an Honor Roll of local secretaries of Literature and Publication who met this goal, but we from Arkansas have read the lists with long faces until this month.

This quarter, twelve Societies of the North Arkansas Conference reported every officer a subscriber, and these names have been sent to The Methodist Woman. While we are waiting for them to be printed there, we may honor them in our own paper: Mrs. J. M. Oliver, Jr., Corning; Mrs. Iverson Morris, Lake Street Church, Blytheville; Mrs. R. C. Turrell, Tuckerman; Mrs. John Gaskill, Huntsville; Mrs. G. M. Fentem, Eureka Springs; Mrs. O. M. Pace, Blackfish Lake; Mrs. J. A. McCutcheon, Wheatley; Mrs. Dave Cranford, Dell; Mrs. W. S. Turner, Wilson; Mrs. R. P. Sharp, Laura-town-Arbor Grove; Mrs. Elmer Rogers, East Side Church, Paragould; Mrs. Velma Bennett, Searcy.

Get your Society into the "Every-officer-a-subscriber" class and let your Conference Secretary know about it!

LOCAL SECRETARIES OF LITERATURE AND PUBLICITY

Do you wonder how to start your campaign for subscriptions to the Methodist Woman and World Outlook, the second week in May, when you don't have a complete list of the present subscribers, or their expiration dates? Literature Headquarters has prepared a splendid Record Book of Subscriptions to be kept as the permanent property of the local Society, and the North Arkansas Secretary of Literature and Publications has them on hand. If you will send her your name and ten cents to cover cost of mailing, she will send you one immediately, together with a list of all the Methodist Woman subscribers in your town, and their dates of expiration. If the World Outlook list, which has been delayed, arrives in the meantime, it will be included, as well.

Would you like to know how many of the Literature and Publication secretaries in your district reported to the Conference Secretary this quarter? Jonesboro, 21; Helena, 16; Fayetteville, 13; Searcy, 12; Fort Smith, 12; Conway, 11; Paragould, 10; Batesville, 9. That just adds up to 104. Where were the other hundred and seventy?—Mrs. R. H. Cole, Holly Grove, Ark.

CONWAY W. S. C. S. DISTRICT MEETING

Mrs. Baxter Gatlin, district secretary of the Conway district, announces that they will hold their district meeting in connection with the Pastors' District Conference, which meets May 6, at Levy, beginning at ten a. m. Each Society is urged to send at least one representative.

If thou hadst known the things which belong unto thy peace—the conditions of peace (Goodspeed). Luke 19:41-42.

Building The Post-War World

By MADAME CHIANG KAI-SHEK

CHINA'S leaders have urged our people to fight on, assuring them that a new era of international justice was certain to come when victory was won.

What we must have in the new era is a concrete implementation of the principles we uphold, not empty slogans. We must not allow our fervor to exterminate aggression and willingness to make sacrifices for the common cause to subside after victory is won. There must be international policemen just as in ordinary life there are policemen to see that lawbreakers are brought to justice. Nations who break the law should be no less liable and subject to punishment and it is the duty of every nation to participate in active maintenance of peace and order.

In this new world society we must all be indeed our brother's keeper and act accordingly. Then stronger nations will help the weaker, not patronizingly as before, but as elder brothers in whom trust can be felt, guiding the younger ones until they are able to stand on their own feet.

I recall that Dr. Sun Yat-Sen, the Father of the Chinese Republic, said that all the world races started from the same metal and that it is a moral duty of those more advanced to help those not so far advanced.

Child prodigies seldom succeed in after life to achieve the distinction in the broader world that they had received in the model sphere of home and school. Nations similarly will not succeed whatever their potentialities unless they harness their abilities not for self-seeking but for the common good.

The time has passed when we can determine a man's status or his nation's by the color of his skin or the shape of his eyes. We must create a world society to fit the need and requirements of all races instead of adopting the Procrustean method of lopping off a nation's territories and liberties to fit that nation into the existing order.

I have faith that from the crucifixion experienced in this war the

democracies will learn the lesson that prevention is better than cure; that it is better to prevent wars than to win wars. But war can only be prevented if world society is so constituted that all races are given equal opportunity to develop their native genius not hampered, but aided by the stronger and more advanced races.

It is paradoxical but true that nations, like individuals, can only permanently enjoy privileges and rights if they are willing to share them with others. If they attempt to reserve them solely for themselves they will lose them. History has illustrated this time and again. Exploitation, imperialism and all the other anachronisms of pre-World War society must be swept out of existence.

Therein you can render invaluable help. Hundreds of my American friends have written me asking how they can be of service to China and the world. By marshalling all your power and influence to see to it that America helps to confer upon all races the freedom, the justice and equality that America herself enjoys. You would thus also help me because this is the vision I have held out to our people.



FINANCIAL REPORT NORTH ARKANSAS CONFERENCE FIRST QUARTER

Mrs. W. T. Bacon, Treasurer

Receipts:	
Pledge	\$4,842.98
Scarritt	184.00
Edith Martin	240.50
Bible Women	90.00
Scholarships	90.00
Youth	68.82
Children	6.72
Baby Life	20.00
Life	25.00
Lenten	16.80
Total	\$5,584.82
Wesleyan Guild	270.10
Supplies	145.51
Total	\$6,000.43

Expenditures:	
To Division:	
Pledge	\$3,443.48
Scarritt	184.00
Bible Women	90.00
Scholarships	90.00
Life	25.00
Baby Life	20.00
Lenten	16.80
Conference, S. S. Africa	50.00
Conference, S. S. China	40.00
Missionaries	1,450.00
Deaconess	1,200.00
Wesleyan Guild	262.45
Pledge	6,871.73
Supplies	128.81
Youth	68.82
Children	6.72
Board Member	25.00
Total to Division	\$7,101.08

Conference Expenditures:	
Officers	\$ 153.10
Secretaries	103.74
Jurisdiction Meeting	133.95
Rural Workers	125.00
Supplies	15.00
Total	\$ 530.79
Balance First Quarter, 1943	\$1,082.61
Local Work	\$5,288.09

Life Members Adult: Mrs. James H. Johnston, Newport, First Church. Baby: Glenda Louise Zimmerman, First Church, North Little Rock. William Richard Moore, Washington Ave., North Little Rock. Elmer Brooks Holifield, Conway District, Zone. John Lloyd Oswalt, 3rd, Gravette.

WALDO SOCIETY

Mrs. C. W. Wiggins, Mrs. J. D. Scurlock and Miss Bernice Dickson were hostesses for social meeting of W. S. C. S., April 19, in the church parlor. Meeting opened by singing "America, the Beautiful." Mrs. C. L. O'Daniel had charge of program, reading a part of tenth chapter of Luke's Gospel on "Who Is My Neighbor?" Her comments on lesson was a story of discovery and training of native leadership in South America. Brazil, Argentine and Chile were discussed by Mrs. C. L. O'Daniel, Mrs. S. A. Reasons and Mrs. George Kitchens. Program closed with poem on "Song of Appreciation." Fourteen members enjoyed the social hour.—Reporter.

GRADY WESLEYAN SERVICE GUILD

The Grady Wesleyan Service Guild held its monthly meeting in the home of Mrs. Vester Morgan, with a one hundred per cent membership attendance. The program was centered around Latin America. Mrs. Jack Smith gave a talk on "Who Latin Americans Are," and Mrs. Lee Welch told "How Leaders Are Discovered In South America." Mrs. J. D. Hawley led the devotional.—Kyle Bussey, Secretary.

Shakespeare says we are creatures that look before and after. The more surprising that we do not look around a little and see what is passing under our very eyes.—Carlyle.

MADAME CHIANG'S IDEA OF PRAYER

The newspapers quote Madame Chiang Kai-Shek as saying that she used to pray to God to do this and that, but now she prays that God will make known His will to her; and that she thinks "Prayer is more than meditation. The Buddhist priest spends days in meditation. In meditation the source of strength is in oneself. But when one prays he goes to a source of strength greater than his own."

A great many people pray for God to do what they want done, and it will be worthwhile if we give more thought to praying for God's will to be made known to us and then to give us strength and courage to do His will.

Don't be afraid of opposition. Remember—a kite rises against, not with the wind.—Hamilton W. Mabie.

FORESTER W. S. C. S.

The Forester Woman's Society of Christian Service has a membership of twenty-five. Under the efficient leadership of Mrs. W. A. McKeown, the president, the Society is doing a very effective work. They have earned two Conference "credits" this year, and have completed also, the course of "World Peace." The very efficient teacher, Mrs. Henry Fitzpatrick, makes the course not only instructive, but interesting and inspiring. The Society raised its pledge ten per cent over last year. It takes second place in the Prescott District in the Standard of Efficiency.—Mrs. A. E. Jacobs.

In His life Christ is an example, showing us how to live; in His death He is a sacrifice, satisfying our sins; in His resurrection, a conqueror; in His ascension, a king; in His intercession, a high priest.—Martin Luther.

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

Methodist College Day Observance

A proclamation by Governor Adkins published in the state papers calling on all Methodists to observe Sunday, May 2 as College Day is in line with the general policy of our Church but may be confusing to Arkansas Methodists. By special agreement, Arkansas Methodist observed College Day the second Sunday in February of this year and took a combined offering amounting to more than \$20,000.00 on that day for Hendrix College and Ministerial Education. Arkansas Methodists are, therefore, not expected to observe May 2nd as College day. We are simply ahead of other conferences in this matter and we doubt that any other state does any better for its colleges. Our next day for special emphasis is Mother's Day, the second Sunday in May at which time our Bishop is calling upon all our churches to work hard for the largest Church School enrollment and attendance that we have ever had.

Vacation Church Schools

At the earnest request of the pastors attending the Arkansas Pastors' School last June, the Board of Managers set the date for the School this year for the second two weeks in June rather than the first two weeks which has been our usual date. The purpose of setting the date later was to give our pastors an opportunity to participate in Vacation Schools the first two weeks in June. Arkansas Methodism should have more vacation schools this year than ever before.

In a recent series of meetings with pastors throughout the Conference, we find practically every pastor planning for at least one Vacation School and some of our circuit men are planning for a Vacation School in each of their churches. Some of our district superintendents are reporting that a Vacation School will be held in each pastoral charge within their district. Miss McRae has been holding Vacation School Institutes and will be happy to meet with any group within the Little Rock Conference to help them plan for this work. Next Saturday, May 1st, a group of experienced workers will meet with the young ministers at Hendrix College to give them guidance in preparation for holding Vacation School where they will be working this summer. There has never been a time when a Vacation School could do more good than now. Many schools of this type should be held for children in defense areas and among other people temporarily dislocated on account of the war effort.

Twenty-Seven More Charges Pay Church School Day In Full

During past week 27 additional charges in the Conference paid their Church School Day offering in full, making 89 charges and one district out in full to date. The additional pastors going on our Honor Roll this week are as follows: Clyde

Parsons, R. E. Simpson, Homer T. Fort, W. E. West, Henry T. Miller, J. A. Henderson, O. C. Birdwell, L. E. Wilson, J. A. Newell, Roy E. Fawcett, W. I. Small, R. C. Walsh, S. B. Mann, Gerry Dean, M. W. Miller, Fred L. Arnold, Joe H. Robinson, Otto W. Teague, Everett Vinson, S. T. Baugh, C. C. Vanzant, George L. Cagle, C. H. Farmer, F. C. Cannon, E. T. McAfee, A. G. Walton, C. D. Meux.

Again we congratulate these splendid pastors and Church School workers for their loyal support of our Conference program.

Let's Pay All Church School Day Offerings By District Conference

The Conference is passing all previous records in prompt payment on Church School Day this year. Our Treasurer's report this week shows that more than \$2000.00 on a \$3600.00 goal is in the hands of the Treasurer. One district is already out in full and other district superintendents are earnestly urging that this matter be cleared up by the time of the District Conference. Let's make this the goal for every district. Remember that the offering is to be sent to Mr. C. K. Wilkerson, 723 Center Street, Little Rock.

Campaign For Church School Attendance On Mother's Day

Led by Bishop Seelman, our district superintendents, pastors, and church school workers, Arkansas Methodists are in the midst of a two week's campaign to increase our Church School enrollment and bring out the largest attendance on Mother's Day, May 9th, that we have ever known in the history of our state. This is an ideal time of the year to put on this campaign. We must remember that there is no better time to go after those people we have not yet reached for our Church Schools. Mother's Day is a high day in our church calendar. Whole families should be encouraged to attend. Last week a letter was sent to all pastors in the Conference enclosing a report from which they will send to their district superintendents immediately after Mother's Day. Bishop Seelman will announce the total enrollment and the total attendance for Arkansas Methodism when he has received these reports from the District Superintendents.

Now that the financial goals have been reached and Easter Sunday is past, let's concentrate our efforts on this all-important phase of our program.

The message of Christ must go through to all humanity. It must be demonstrated through deeds and lives of Individual Christians, and not only from the church pulpit at designated times of the week to limited audiences.—Forrest C. Fezor.

Truth is like a marble statue in a desert, forever threatened with burial by the shifting sands. Willing hands must be forever at work to keep it clear and shining in the sunlight. To this service I dedicate my own hands.—Albert Einstein.

CHURCH SCHOOL DAY OFFERINGS

RECEIVED IN THE LITTLE ROCK CONFERENCE UP TO MONDAY, APRIL 26, 1943

Arkadelphia District	
Keith Memorial	\$ 10.00
Grand Avenue	20.00
First Church, Hot Springs	
(additional)	40.00
Holly Springs	12.00
Benton Ct.	5.00
Dalark	5.00
Prev. reported	258.00
Total	\$ 350.00
Camden District	
Bearden	15.00
Strong	6.00
Rhodes Chapel	4.00
Magnolia	60.00
Louann Ct.	12.00
Kingsland	12.00
Pleasant Grove	4.00
Junction City	6.00
Beech Grove	1.00
Olive Branch	1.00
Harrell	3.50
Hampton	6.00
Prev. reported	131.00
Total	\$ 261.50
Little Rock District	
Mabelvale	10.00
Carlisle	30.00
Prev. reported	165.00
Total	\$ 205.00
Pine Bluff District	
Star City	15.00
Almyra	6.00
First Church, Stuttgart	40.00
Good Faith, Faith Ct.	12.00
Prev. reported	325.00
Total	\$ 398.00
Prescott District	
Prescott	35.00
Pike	2.00
Delight	12.50
St. Paul	4.00
Center Point	1.50
Emmet	12.00
Waterloo	9.00
Boyd's Chapel	4.00
Prev. reported	41.50
Total	\$ 121.50
Texarkana District	
Ashdown	25.00
Olive Branch	6.00
Doddridge	4.00
Texarkana Ct.	12.00
First Church, Tex.	100.00
Dierks	12.00
Umpire	2.00
Green's Chapel	2.00
Richmond	5.00
Prev. reported	125.00
Total	\$ 293.00
Standing By Districts	
Monticello District	\$ 405.00
Pine Bluff	398.00
Arkadelphia	350.00
Camden	261.50
Texarkana	293.00
Little Rock	205.00
Prescott	121.50
Grand Total	\$2034.00
—C. K. Wilkerson, Treas.	

FIFTY TO GRADUATE IN MAY

Bachelor of arts degrees are expected to be conferred upon a class of 50 at Hendrix College's commencement program late in May, it was announced by the registrar's office. Four of the seniors completed work for their degrees at mid-term in January while nine others were called to military service since the opening of the second semester, mostly in the past two weeks, and will be awarded their degrees along with the remainder of the class. Eight students who will finish A.B. requirements at the culmination of summer school will also wear the cap and gown May 26 with the other graduates. The eight, however, will not receive diplomas until completing the summer term.—Perdue.

HENDRIX COLLEGE NEWS

Schisler and McCuiston Will Speak

Two distinguished alumni, both outstanding educators in their respective fields, have been obtained as baccalaureate and commencement speakers at the annual final ceremonies May 23 and 26. John Q. Schisler of Nashville, Tennessee, will deliver the baccalaureate address and Ed McCuiston of Little Rock is commencement speaker. Dr. Schisler, at present executive secretary of the Division of the Local Church of the General Board of Christian Education, was graduated from Hendrix in 1911 with the A.B. degree. Ed McCuiston, who is now supervisor of Negro Education for the State Department of Education, completed his A.B. degree at Hendrix in 1919.

Rolim Marker Dedicated

Dedication of a granite marker at a tree on the Hendrix College campus planted by a Brazilian student, Antonio Rolim, who graduated in Hendrix in 1926 and is now in the Methodist ministry as district superintendent in Porto Allegre, Brazil, was made in a short ceremony at the college recently. Dr. C. J. Greene, vice-president emeritus of the college, made the dedication address. Rev. Mr. Rolim since returning to Brazil from Hendrix, has "worked in many churches and some schools, helping to improve the buildings, developing the work in general, lecturing, writing and teaching." He is married and has four children, three boys and a girl.

Choristers In Good Friday Concert

Hendrix Choristers, under the direction of J. Glenn Metcalf, presented the famous Good Friday cantata, "The Crucifixion," by Sir John Stainer, at the Conway Methodist church last Friday evening. The Good Friday concert was the third major concert of the choral organization of 65 members in Conway. Soloists for the concert were Dorothy Rae Hutcheson of Magnolia, Betty Jean Thompson of Little Rock, Nina Lou Huffaker of Bald Knob, Lois Jean Raymond of Mabelvale, Fannie Laura Taylor of Little Rock, Glenn Pinnell of Hot Springs, Charles Gregg of Jonesboro, Frederick Cloud of Little Rock, and Wallis Callaway of Murfreesboro.

Nine Enter Active Service

Notices were received last week by seven Hendrix students that they would be called into active service April 29 with the Army Enlisted Reserve Corps. The orders affected William Cole of Conway, William Jennings of Marianna, Jimmy Few of Corning, Robin Cruce of Morrilton, Phil McDonnell of Altheimer, Pat Harrison of Blytheville and Dwight Pattison of Little Rock. Cole and McDonnell are seniors. Henry Henley, senior of Helena, was admitted last week into a midshipman class at Northwestern University. Clyde Andrews, freshman of Marianna, entered active service with the Merchant Marines.

"The greater difficulty, the more glory in overcoming it."

Ex-Korea Missionary Looks At Cuba Scene

After more than thirty years of missionary service in Korea—first with the Y. M. C. A., and then with the Methodist Church, Professor Lloyd H. Snyder, of Childress Texas, is now on the faculty of Candler College, Marianao, Cuba. In a recent letter he tells of the beauties of this sub-tropical island—comparable in many ways to the beauty of Korea.

Havana, he finds, is a city of marked contrasts. "It has its Prado and promenades, its golf and country clubs, its bathing beaches, stadium, and race track," he says. "Here, too, are thousands of poor people, families crowded in tenements and often these are not far away from the beautiful residences.

"Scarcely do I board a street car or bus or walk along the street but my heart is made sad by the sight of men and boys, poorly clad, trying to sell tickets with numbers. You hear these vendors passing your home shouting their numbers for sale. This is part of the government lottery system, which helps keep the poor always poor, but seems to bolster them up with the hope that one day they may get the 'fat prize' and then enjoy a life of leisure. It is this gambling system, trying to get something for nothing, which permeates and curses the whole social structure.

"Our church is carrying on a great work, educating the youths, endeavoring to change the current idea that holding an official position is an opportunity to feather one's nest—trying to teach the values of a life of service.

"Candler College is our oldest school, founded in 1899. The success of Candler is due to no small extent to President H. B. Bardwell, who has served continuously for

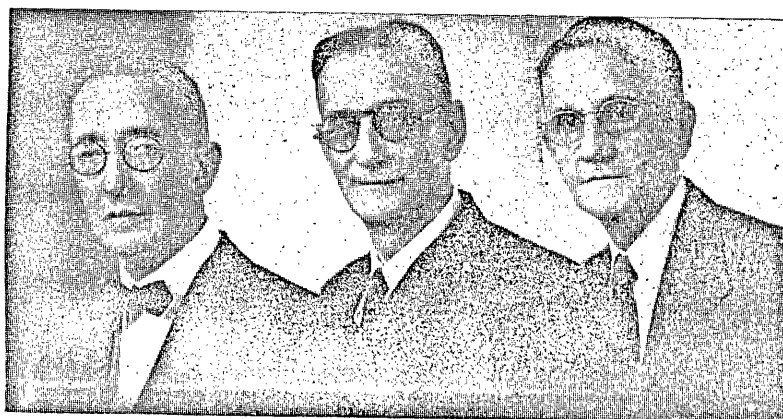
thirty-three years. Although he lost his sight some years ago, he carries on with increasing effectiveness. This school with its boys and girls—for Buenavista our sister school located on the other side of the same street, cooperates in its work—with its graduates occupying many walks of life, and the church on the campus are the life of the missionary President.

"One of the most inspiring sights is to attend a Sunday or Wednesday night service and see the members go to the front and take the hand of this man of God. Each person receives a word of cheer, and the President in turn thus knows who has attended the service. Many Americans come to Cuba for pleasure, but how few see one of the truly inspiring sights—a man of God leading people toward the abundant life.

"Our appointment for the year is language study. This is essential to get the viewpoint of the people and

to understand their problems. But within a week after our arrival there was a need for some teaching work in the American High School department of Candler and I was asked to help; so I am teaching from ten to twelve periods a week. This work requires no little preparation, but it affords an opportunity and joy to mingle with the boys and girls.

"In our Central church in Havana, Sunday morning services are held in English. The congregation is small—about 70—yet a bond of fellowship exists that is comparable to that we had in Korea. The congregation supports a Cuban pastor; the Woman's Division of Christian Service, composed of women of denominations not represented in Cuba, support worthy students in our mission schools, and welcome to their homes our boys in uniform. You will be glad to know that a few, not many, attend our morning service."



Left to right: Pres. H. B. Bardwell of Candler College; the Rev. E. E. Clements, and the Rev. S. A. Neblett, all of Havana, Cuba. Together they have given more than 120 years of missionary service to Cuba.

MAY 30 AND WORLD SERVICE

By W. G. Cram

The financial year of the World Service Commission and of the several boards and agencies of the Methodist Church that receive the bulk of their funds from World Service gifts, ends on May 30. The amount of money then in the World Service Treasurer's office (Dr. O. W. Auman, 740 Rush Street, Chicago) determines how much work the boards can do during the succeeding year. For, under the Discipline of the Church, no board can appropriate for any year more money than it actually received in the previous fiscal year.

That means, of course, that if the local church in Smithtown, through its benevolence treasurer, fails to send its contributions in before May 30, it could easily mean the closing of some school in far-off India, or the withholding of the Christian ministry from some rural community in America. When there is an increase in receipts up to May 30, a board can plan for more of its particular service; if there has been a decrease, it must find some way to curtail its activity.

In view of the great and multiplying needs for the Church's service at home and abroad, we have been urging that the May 30 totals show an increase of 25 per cent in World Service giving. We are on

our way to that goal now. Let every pastor and treasurer of benevolences see that the giving of his church is up-to-date and beyond in this month of May—and see that it is all remitted in time to the Conference treasurer.

Dr. Auman has made an interesting study of the relative costs of war and of religion. From Bureau of Budget figures, he finds that the appropriations and estimates of war activities for the past three-year period amount to \$1,690.21 per capita; while for all religious purposes all religious bodies in America gave in approximately the same period \$14.59 per capita.

On a graph the figures are astounding. If the cost of war is represented by a circle whose diameter is 6¼ inches, then the giving for religious purposes appears as a circle with a diameter of three-quarters of one inch.

Since in the United States giving for foreign missions is less than 5% of all giving for religious purposes, the relative graph of that amount would be little more than a dot and not a measurable circle!

And yet most of us are persuaded that the circle representing war costs can decrease and disappear only as the circles for missionary and religious endeavors grow and expand!

Wheresoever the search after truth begins, there life begins.

CHRIST—FOR US

Perhaps you would like to suggest a word that would happily fit into this title. It is not difficult to do. The Bible gives us many of them. All of them will show how much He does for us; how much He means to us; how much we owe Him.

If this were not true the New Testament would never have been written. This same book tells us how much we can do for Him; but it also tells us how much He has done for us. I do not mean for a minute that He is not doing anything for us now. That would be far from the truth. When He ceases doing for us our work here will be at an end. With Him our lives began and with Him they continue.

If that be true, then we are dependent on Him, not alone for food, shelter and apparel, but also for life itself. "In Him we live and move and have our being." He is never far from us. It is wrong for us to think of His being in the world nineteen hundred years ago, and absent from it since that time. His presence is not visible, but even today He is not far from us.

Jesus means as much to us now as He did to His disciples when He walked the earth. That He was with them makes it easier to believe, that He is with us. If seeing only is believing that makes faith difficult for us; but everywhere else we believe what others have seen. We build on faith they had. Their God, our God.

CHINA AND CHRISTIAN EDUCATION

By Y. C. Yang, President, Soochow University, China

Christian education has made China what it is and Christian education has an unusual opportunity to make the China that will be. The farther future is a larger future, larger than we have ever had in the history of Christian missions in China.

The situation in China may be doubtful and confusing from one point of view, but it is glorious and challenging from another point of view. But opportunity does not last forever. If we miss the tide we may spend years on the beach of inactivity.

The China after the war will be, in many respects, quite different from China before the war. One of the most important changes which have taken place is the opening of a "new world" in the greater hinterland of the West. Can we not work out some practical and rational scheme for the redistribution of the forces of Christian higher education that the problem may be properly solved?

China is rapidly developing a national system of education of which Christian education is getting to be, numerically and statistically, a smaller and smaller part. The great problem is how to fit into China's national system and national program, without entirely losing her own individuality and distinct purpose. In view of the very natural tendency and policy to emphasize the study of physical and natural sciences should we not be particularly careful that the correlated problem of the social and cultural reconstruction of the country be given attention and consideration? In the contribution of ideals, numbers and statistics are not necessary pre-requisites.

A Christian college is not just a preaching station, but neither is it a mere lunch counter for the serving of commonplace intellectual food. All that we dish out must be seasoned with a certain kind of salt which has not lost its savor. Christian character can be maintained only when four component factors are all present: a definite Christian objective in the administration; a perceptible Christian atmosphere on the campus; a dynamic Christian staff on the faculty; and substantial Christian money in the budget.

LIFE CANNOT STAND STILL

Science, economics, world politics, finance, labor, social theories and many other complexities of a rapidly advancing world force themselves on the average man, sweeping him along with the torrent of modern living.

An institution dedicated to the service of children cannot stand still, either, if it is to keep step with the rest of the world. It must be ever growing, even broadening its service, ever extending its horizons. It must have vision unlimited, yet keep its foundations solid. All of the great things of the past are merely a prelude to the greater things to come. To give the child of today a design for living in that vastly changed world of tomorrow is the greatest contribution that we can make. Today is important, but it is "what we are going to do tomorrow" that will determine the future.—The Sunshine Monthly.

Read your Arkansas Methodist.

Three Faiths In A Common Cause

LETTERS OF congratulations from persons of all faiths in every section of the country are being received by Morton Downey, radio and stage star, for the recent broadcast in which he featured H. I. Phillips' now famous poem, "Study In American Strength."

Downey, who is heard five afternoons a week over 142 stations of the Blue Network, made the poem the dramatic highlight of his "Chapel In the Air" program, which he broadcasts each Friday.

The poem, which first appeared in Phillips' column in the New York Sun, was inspired by a news story describing the burial in a common grave of three American airmen—a Protestant, a Catholic and a Jew—who were killed when their plane crashed into the harbor at San Juan, Puerto Rico.

Special guests at the broadcast were Rabbi Philip S. Bernstein, Committee on Army and Navy Religious Activities, National Jewish Welfare Board; the Rev. James J. Lynch, director of finance, New York Catholic Charities; and Miss Marie E. Wilson and Miss Catherine Bachert of the Northern Baptist Convention. Also present at the studio was Solomon Goldberg, brother of Izzy Goldberg, one of the trio of hero dead.

The poem was read by David Ross, well-known announcer. In introducing Ross, Downey sketched the background of the verse.

"H. I. Phillips' poem," he said, "was inspired by the story of three American airmen who were killed in a crash in San Juan harbor. Their names were Edward Mallory Vogel from Tennessee; Izzy Goldberg, who came from the Bronx in New York, and Edwin J. Sipkowski of Waukegan, Illinois.

"These fighting sons of freedom



Representatives of three faiths at recent Blue Network broadcast by Morton Downey when H. I. Phillips' epic poem, "Study in American Strength" was dedicated to a trio of Army Airmen—a Catholic, Protestant, and Jew—who were buried in a common grave at San Juan, Puerto Rico, where their plane crashed in the harbor. The group includes, l. to r.: Rev. James J. Lynch, Rabbi Philip S. Bernstein, Solomon Goldberg, brother of one of the airmen; Downey, and Marie E. Wilson, representing Baptist organization.

were buried on the same afternoon, side by side, following services by a Protestant clergyman, a Jewish rabbi, and a Roman Catholic priest. A large American flag was placed over their graves. . . .

The poem, which describes the services and the triumphant democracy they represented, reached its moving climax in the following stanza:

*"A chaplain, a priest and a rabbi
Protestant—Catholic—Jew—
Knowing that forms are nothing
If but the cause is true!
Challenge all craven bigots!
Tell them, as brave men die
Fighting for fullest freedom—
Tell them they lie . . . they lie!"*

Downey, who is sponsored by the Coca-Cola Company, created his "Chapel In the Air" some weeks ago in order to meet the extraordinary demands for hymns.

"Just as the Bible has come into its own on drifting life rafts and in mud-filled foxholes," the singer said, "so have hymns come back into wide favor on the home front. Never before in my 20 years of singing have I ever seen expressed such a tremendous interest in hymns as is now sweeping the country."

Study In American Strength

By H. I. PHILLIPS

*A chaplain, a priest and a rabbi
Protestant—Catholic—Jew—*

*Three Yanks in three simple caskets
Three colors; Red, White and Blue
A hush on a tropic island
As notes from a bugle fall,
Three rituals slowly chanting,
Three faiths in a common call!*

*A lad from the Bronx; another
Who joined up in Tennessee;
A third one from far Waukegan—
A typical bunch, those three!
A crash in a naval airplane
A rush to its crumpled side
And nearby Old Glory marking
The reason the trio died.*

*They answered a call to duty,
From church and from synagogue,
From hillside and teeming city
Three names in a naval log!
Each raised in his separate concepts,
Each having his form to pray,
But all for a faith triumphant
When rituals fade away!*

*A prayer in Latin phrases
And one with more ancient lore;
A Protestant simple service—
All one on a distant shore!
"Qui tollis peccata mundi!"
And, "Enter ye unto rest"
A blessing from ancient Moses
For three who had met the test!*

*This is the story mighty
Making our sines strong;
Boys from the many altars
Warring on one great wrong!
This is the nation's power,
This is its suit of mail;
Land where each narrow bigot
Knows that he can't prevail!*

*A chaplain, a priest and a rabbi
Protestant—Catholic—Jew—
Knowing that forms are nothing
If but the cause is true!
Challenge all craven bigots!
Tell them, as brave men die
Fighting for fullest freedom—
Tell them they lie . . . they lie!*

NATIONAL MUSIC WEEK OBSERVANCE

The observance of National Music Week in Little Rock is being sponsored by the Little Rock Musical Coterie and a large part of the observance will be in the nature of a Festival of the Air. The voice of the national president, Mrs. Guy P. Gannett will be heard on Sunday, May 2, the opening day of the observance, through a brief broadcast on all four major networks at 11:30. Other features will include the performance of the prize-winning works chosen in Federation contests. One of the most interesting offerings is for Youth Day, May 3, when under Federation auspices, Miss Carroll Glenn, 1941 winner in violin, will be presented over the Columbia network.

Local radio programs for Little Rock are: Saturday, May 1, from 5 to 5:15 over KLRA, Mrs. R. G. Hudson, president of the Coterie, will introduce the governor of the State of Arkansas, also the mayor, both of whom are honorary members of the National Music Week Committee. The musical number will be sung by a vocal ensemble from the Coterie, directed by Mrs. Curtis Stout. On Monday, May 3, over the same station from 2:30 to 2:45 p. m. Mrs. H. L. McDonald will present a program of American Music. On

Thursday, May 6, over KGHI from 8:15 to 8:30, Youth Night will be observed at which time Mrs. Ruth Klepper Settle will present the Senior High School a Cappella Choir. Friday, May 7, over KGHI, from 8:00 to 8:15 p. m., Victory Day will be observed at which time Mrs. O. W. Romine will be the soloist with Mrs. Ruth Ellen Jansen accompanying. Saturday, May 8, over KARK, from 2:35 to 3:00 p. m. the Glee Club from Camp Robinson, under the direction of Colonel Schumacher, will be presented.

The ministers of the city have been asked to join in the observance by mentioning the day from their pulpits and having their choirs give a special number in its honor.

CHURCHES SEND RELIEF TO CHINA

By Leslie Bates Moss

About thirty schools and colleges of China—driven before Japan's advancing armies—have taken refuge in the city of Kukong, in South China.

About noon on January 5 last, a single Japanese plane dropped more than 200 bombs on Kukong. One hundred shops and 600 homes were gutted by fire.

Representatives of the Church Committee for China Relief learned

that 20,000 people were homeless and immediately sent in help—soup kitchens, bedding, clothing and shelter.

In a large province in central China a famine is having its deadly effects. American news men declare conditions beggar description. The American Advisory Committee in China cabled to the Church Committee for China Relief in New York, for additional help—40 cents a day will keep a person alive on starvation rations. By next June a new crop will grow but until then they need help desperately. The Chinese government is matching every dollar sent from America to aid these famine sufferers.

Relief workers stay as close to the battle lines as they can, helping civilians to evacuate to places of safety, rendering aid to wounded, and providing food and shelter for the homeless refugees. Aid is being given to help the people get on their own feet again. For example, after the American planes bombed Tokio, there was a great deal of Japanese revenge bombing in China. In one city nearly 70,000 houses were destroyed. In still another city only twelve houses were left standing. Farmers in the area lost a great deal of their crops. In four districts 1,183 loans were made by representatives of the Church

Committee to help farmers buy seed and plant crops. Each loan was for \$40 Chinese currency—that is, \$2.00 in our money.

"IDEA-SWAPPING" HELPS FARMERS

Attempted steer-swapping in a Sunday school class of farmers marked the beginning of a thriving organization that has met to "swap ideas" at least once a month ever since 1937, according to W. M. Landess, of the Tennessee Valley Authority.

"A farmer, teaching the lesson to his Sunday school class of farmers in a little one-room school house on the head waters of Hurricane Creek, Tennessee, encountered competition for the attention of the group," says Mr. Landess. "The teacher, who did not believe in transacting business on Sunday, ventured: 'Men, this is no place to do your trading; suppose we meet back here one night during the week and discuss our farming problems.'"

"This seemed a good idea. Later in the week they met again in the little school room where they had held Sunday school and discussed steer swapping, cattle feeding, pastures and related topics. The evening soon passed and there were many things of common interest yet untouched."

The Sunday School Lesson

By DR. W. P. WHALEY



Christ's Charge To Peter

LESSON FOR MAY 2

LESSON TEXT: St. John, all chapter 21.

GOLDEN TEXT: "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

We have the accounts of several appearances of Christ after His resurrection during the forty days before His ascension. Today we have St. John's story of what he says was the third appearance to a group of his disciples. The disciples had been directed to go to Galilee for a meeting with the risen Lord (Matt. 28:10). They were still in Jerusalem a week after the resurrection (John 20:26). Galilee was the home country of all the disciples. They had been away from that region for some time. The crucifixion, the resurrection and the few and strange appearances of their Master confused the disciples. Before all this the disciples had expected Jesus to exert His unusual powers to set up His kingdom over the land and people of Israel. Now, in their confusion, they were wondering if His resurrection might not be the prelude to that: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). The homes of the disciples were around the shores of Lake Galilee. Several of them were fishermen. They had not followed that occupation for more than a year. One day Peter said to six others: "I am going fishing." He was their leader, and what he said the others usually agreed to; so they replied, "We'll go with you."

All fishermen know what it is to go fishing and have no luck. "That night they caught nothing." How tired and disgusted they must have been! At daylight they were pulling in to shore, intending to go to their homes for breakfast. When they were about a hundred yards from the landing, they saw a man standing on the shore; but they did not recognize him. The man made the usual inquiry to a bunch of fishermen: "Have you any meat?" They shouted back, "No." The stranger said, "Throw your net over on the right side of the boat, and you will catch something." That suggestion was nothing new to them. Bystanders and onlookers are good at telling fishermen where to drop their hooks, or cast their nets. However, the fishermen, out of respect to the kind stranger, threw the net over on the right side of the boat, and it filled with one hundred and fifty-three fish. At once John said to Peter, "It is the Lord!" They had had a similar experience once before. (Luke v:4-7).

Peter jumped out of the boat and swam to shore ahead of the boat; and, no doubt, threw himself at Jesus' feet as he did in the first instance. When the boat got in, and all the fishermen gathered around Jesus, "they saw a fire of coals there, and fish laid thereon, and bread." Jesus invited them to come and dine.

"And none of the disciples durst ask Him, Who art thou? knowing that it was the Lord." The big catch of fish was their first evidence; then His assuming the place of host,

as He had always done when eating with them; and His manner of breaking bread and passing the fish. The whole situation was very familiar to all of them. Jesus and the twelve had spent much time out doors, camping by the wayside, and eating their catch of fish by the lake. Perhaps this was not the first time Jesus had cooked a meal for them.

What a beautiful setting for this breakfast! It was early morning in the late spring. The sparkling lake rippled to their feet. The sun was coming up on the other side. Seven fisher friends grouped around the fire to greet their Master, and eat with Him as often before. And how fishermen can eat after fishing all night long!

Bishop Hendrix wrote a good book on "Jesus' Table Talks." He was often a guest at dinners; and these occasions were opportunities for many of His important talks. His last talk with His disciples before His crucifixion was at the pass-over table. His first appearance and His second appearance to His disciples, were both at the supper time. Jesus seemed to find these dining occasions good for His talks and for His manifestations of Himself.

This third appearance to His disciples seems to have been planned for a talk with Peter. At the trial of Jesus, Peter had behaved in a most shocking manner: he denied being a disciple, and used profane language to prove it. When Jesus, standing in the court room, heard this, He turned such a hurt look upon Peter that Peter went out into the dark and wept bitterly.

Peter denying Jesus! One of the first disciples! The spokesman for the whole group! Peter, who had made the great confession! Peter, who had helped John to find a place and prepare the last supper for Jesus and the disciples! Peter, who had his feet washed three hours before by the Holy hands that would be nailed to the cross in a few hours more! Peter, who had just been boasting that he would stand by Jesus, though all men should forsake Him! Peter, who had been warned by Jesus that Satan was after him! Peter, for whom Jesus had prayed so earnestly that his faith fail not! Peter, who had listened to that farewell talk in the upper room! Peter, who had bowed his head while Jesus prayed for His disciples! Peter, who had been trusted as the first of a special guard of three to watch while Jesus prayed and sweat blood in Gethsemane! Peter, who had flashed his sword and drawn blood for the Master two hours before! The wilted apostle had followed "afar off" to the court room; went in for a few terrible minutes; then out into the dark to be seen no more till the resurrection. Yet he was the second person to see Jesus after He rose.

"Simon Peter, lovest thou me?" Men say to women, "I love you"; and women say to men, "I love you"; but here are two bearded men talking love to each other! This is a rare thing between men. A few of us men may have had a man say to us, "I love you." Jesus made Peter say those words three times. I think He was lifting Peter by his saving power, and forcing him to make a confession that would be good for his soul. Peter had not meant a thing he said in his vehement denial of Jesus. He had meant what he said in the great confession. He meant what he said when he vowed to stand by Jesus, though all others should forsake Him. Jesus was pulling back into place the real Peter who had been all along His chief apostle.

Anyway, Peter got going again after that breakfast of Jesus' cooking down by beautiful Galilee. He got in the lead again. He had the privilege of preaching the Pentecostal sermon that turned thousands to faith in Christ. He was the leader of the Christian cause among the Jews. When he was an old man he went to Rome to help Paul harmonize the Jewish and the Gentile Christians. When Nero launched his persecution of the Christians, and Rome was burned, both Paul and Peter suffered martyrdom—Paul was beheaded; and Peter was crucified, as Jesus had forewarned him. Their deaths occurred about the same time, A. D. 64, in Rome.

MEDITATION

Meditation is a pausing on truth already discovered. It takes it home to the mind, and dwells with it, and makes it a familiar friend. It is the process by which truth is made our own, incorporated with the principles and moral affections of the soul. . . . Devout meditation is to the soul what the dew and sunshine are to the earth. In such meditative hours we are in the presence of the Most High, and the power of the world flees before 'the brightness of His coming.' The truths of religion become realities. The spiritual world is unveiled. The soul is opened to Divine influence."—Selected.

None but noble souls are capable of noble decisions, and none are worthy as leaders but those of strong faith and dauntless courage. In Ruth and Naomi we have examples of both.—John T. Hinds.

A strong man alone may last a long time, but men together somehow last longer.—Capt. Eddie Rick-enbacker.

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WINFIELD MEMORIAL METHODIST CHURCH

THE SPRING STUDY

Why study about peace during war? "There will be a World of Tomorrow. Everywhere, even as bombs destroy and guns lay waste, men are thinking and dreaming about the shape of things to come. In this great adventure of world reconstruction, Christians must lead the way." So says Dr. W. W. VanKirk in his book, "Religion and the World of Tomorrow."

If we know nothing of the bases of a just and durable peace, how can we help to bring it about? All women of Winfield are invited to attend the spring study on peace. The first class will be Monday, May 3, following the meeting of the Woman's Society of Christian Service. The other three sessions will be at 10 a. m. Wednesday, May 5; Monday, May 10; and Wednesday, May 12. Come and bring a friend

YOUTH FELLOWSHIPS

6:30 P. M.—May 2

"Learning to Help Each Other" is the theme for a series of programs beginning in the Young People's and the Senior High Worship Services. The first of the group will be presented to the Young People by Betty Joe Kinsolving.

The Seniors will be led in a discussion of "Co-ops in the Making." Recreation in Fellowship Hall.

Ashley Ross will lead the Junior High Group as they begin a study of "God's Workmen." This Sunday they will discuss "God and An Indian Chief."

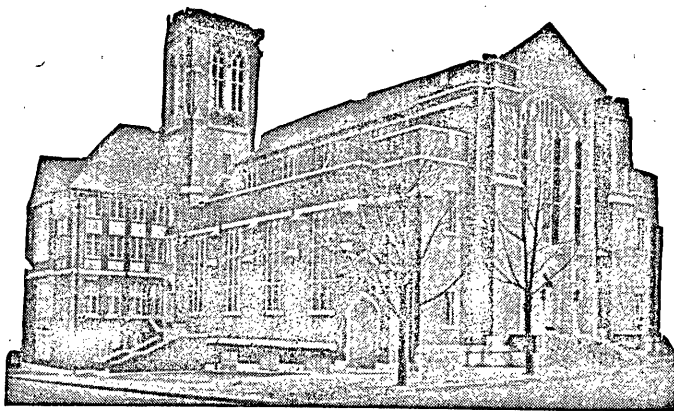
HEAP BIG DOINGS!

Don't miss. Winfield Family night. Be here with your family at 7 p. m.

Register and visit the department where you will be shown the type of work being done there. Surprises and special features in Fellowship Hall later in the evening. Home by 9:15.

NEW MEMBERS

Mr. G. L. Mears, 516 E. 9th.
Mrs. G. L. Mears, 516 E. 9th.
Mr. Garner H. Smith, 2805 Ringo.
Mrs. Garner H. Smith, 2805 Ringo.
Mr. H. E. Luke, Westwood, Rt. 3.
Mrs. H. E. Luke, Westwood, Rt. 3.
Mr. Theodore Howell, 5017 "S".
Mr. Theodore Howell, Jr. 5017 "S".
Mr. H. A. Davis, Jr. 621 Wright.
Mr. Roy Castillow, 2209 Main.
Mrs. Don Barrett, 3304 Marshall.
Mr. Clark Hill, 901 West 20th.
Mrs. Clark Hill, 901 West 20th.
Lt. Com. Edwin L. Olds, 2213 Main.
Mr. J. H. Wiseman, Jr. 1704 Spring.
Mrs. J. H. Wiseman, Jr. 1704 Spring.
Mr. M. G. McCullough, 2711 South Tyler.
Mrs. M. G. McCullough, 2711 South Tyler.
Mr. Ralph E. Summers, 2304½ Arch.
Mrs. Ralph E. Summers, 2304½ Arch.
Mr. Bill Rollow, 1820 West 14th.
Mr. J. D. Neal, 1414 Louisiana.
Mr. Wm. R. Jones, 2304 Louisiana.
Mrs. Exie Packard, 2201 La.
Miss Mildred Barnes, 1022 E 8th.
Miss Frances Ambort, 1415 Welch.
Miss Mary Ann Casey, 314 W. 20th.
Miss Beverly Everett, 2119 Bragg.
Miss Jo Ann Jackson, 1600 Gaines.
Miss Marion Jackson, 1600 Gaines.
Mr. Jack Lessenberry, 2214 Battery.
Mr. Earl Nethercutt, 1800 Thayer.
Miss Vivian Shelton, 2206 La.
Miss Jean Shepherd, 107 E. 25th.
Mr. Van Harrell White, 621 W. 17th, North Little Rock.
Miss Shirley Whittington, 217 Beech



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MRS. JOE ALLBRIGHT
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Christian Education

Next Sunday At Winfield

10:00 A. M. Church School, the Teaching hour.

10:55 A. M. The worship hour.

Sermon by the Minister.

"FACING THE FUTILE IN FAITH"

"Noah went in, into the ark, because of the waters of the flood." Genesis 7:7.

6:30 P. M. Youth Fellowships.

8:00 P. M.

"DID IT HAPPEN TO YOU, TOO?"

Act 1:11

"Ye men of Galilee, why stand ye gazing into Heaven?"
READ THE BOOK OF ACTS DURING MONTH OF MAY

I will preach each Sunday evening on some passage taken from the Book of Acts.

The Minister's Message

Thank you, very much, for your gracious cooperation for the two services last Sunday morning. Both crowds were larger than a year ago, but we were able to take care of them, because the Church School group and 'regulars' came at the first service hour, and had the Church School during the second hour.

MOTHERS' DAY, May 9th. Now I am asking for cooperation again. I want a Sunday dinner for 100 soldiers on Mothers' Day.

This Mothers' Day will be dedicated to those Mothers who have sons or daughters in the Service. The center section will be reserved for the families of those boys and girls. I hope many of these uniform men and women can be home to sit with the family at this service.

Special attention will be given to the wife and family of these service men.

Then, I want at least 50 families to take 2 soldiers, etc., home for Sunday dinner. The office will accept your reservation; soldiers will be invited to church and to dinner.

MAY 12th will be GRADUATES Banquet. Every high school, Junior College, College graduate member of Winfield is invited to a free banquet to be given by the Young People, the Seniors, the Parsonage family, etc.

CHURCH CALENDAR

FRIDAY, April 30:

4:00—Brownie Scouts.

7:30—Boy Scouts.

SUNDAY, May 2:

Christian Family Week begins.

MONDAY, May 3:

10:30—Spiritual Life group.

11:00—Program of Woman's Society.

12:30—Luncheon, followed by Mission Study.

WEDNESDAY, May 5:

10:00—Mission Study.

7:00-9:00—Winfield Family Church night.

THURSDAY, May 6:

12:00—Hinton Class Pot Luck Fellowship Hall.

7:30—Chancel and Wesley Choir practice.

INFANTS AND SMALL CHILDREN CHRISTENED

Don Barrett, son of Mr. and Mrs. Don Barrett, 3304 Marshall.

Lawrence Samuel Barden, son of Mr. and Mrs. Stuart J. Barden, 312 Rice.

Mary Margaret Boyce, daughter of Mr. and Mrs. Harold Boyce, 3818 W. 8th.

Robert Allen Card, son of Mr. and Mrs. John O. Card, No. 11 Alpine Court.

Norman Rockne Connors, son of Mr. and Mrs. Lyman Connors, 1201 West 35th.

Georgeanne Etter, daughter of Mr. and Mrs. Robert D. Etter, 1017 W. Second.

Judith Ann Greene, daughter of Mr. and Mrs. Crawford Greene, 601 N. Monroe.

Mary Ellen Hale, daughter of Mr. and Mrs. J. C. Hale, 2013 S. Maple.

Gloria Carolyn James, daughter of Mr. and Mrs. Worth James, 2100 Fair Park Blvd.

Jo Ellen Margrave, daughter of Mr. and Mrs. Howard Margrave, 304 Thayer.

Nancy Drury McCullough and Murray Bruce, daughter and son of Mr. and Mrs. M. G. McCullough, 2711 So. Tyler.

Edwin Levi Olds, Jr., son of Lt. Com. and Mrs. E. L. Olds, 2213 Main.
Sharon Kay Pfitsfinger, daughter of Mr. and Mrs. Charles Pfitsfinger, 2213 Valmar.

John Mausy Pittman, son of Mr. and Mrs. H. V. Pittman, 109 Colonial Ct.

Di Ann Sue Powers, daughter of Mr. and Mrs. J. P. Powers, 2315 Vance.

Kenneth Michael Smith, son of Mr. and Mrs. A. M. Smith, Tulsa, Okla.

Jan Lynn Snow, daughter of Mr. and Mrs. A. M. Snow, 404 S. Martin.

Linda Kay Vandiver, daughter of Mr. and Mrs. R. L. Vandiver, Jr., 2118 Vance.

Cynthia Fern Wiseman, daughter of Mr. and Mrs. James H. Wiseman, Jr., 1704 Spring.

Eleanor, Conway Davis, and James Brooke, daughter and son of Mr. and Mrs. H. A. Davis, Jr., 621 Wright Ave.

Kenneth Clark Hill, son of Mr. and Mrs. Clark Hill, 901 W. 20th.

BOARD MEETING

The regular meeting of the Board of Stewards will be held Monday night, May 3, at 7:30 at the Church.