

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodist Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world" —

16:15

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NO. 21

## Kidding Ourselves

LEADERS of government propose to reduce the cost of living by fixing a lower ceiling price on many of the commonly used items of food. More amazing still they propose to lower the price of the food to the consumer without reducing the income of the producer. It sounds like magic until you know the methods by which they propose to do it. Knowing the method to be used, it sounds about as profound as the chatter of little school girls playing dolls.

In order to "pass" this modern miracle of reducing the cost to the consumer without reducing the income of the producer the government proposes to borrow money and subsidize the producer; that is to pay out of borrowed money to the producer the amount by which the article is reduced in price to the consumer. This money, which the government must borrow in times of semi-inflation when money is cheap, both the consumer and producer must repay, quite likely, in times of depression when money is hard to get.

If, with the present prices being paid to those who produce our food and the present wages being paid those who buy it, we are not able to get along without a hand-out from the government we have lost something our fathers had; something that is vital to the orderly ongoing of a progressive democracy. It simply means that our paternal spirited "master-minders" of Washington seem to feel that Mr. Average-citizen is not able to get along without government help, although both the consumer and the producer have now the highest income possibly of a generation; possibly of any generation.

Any money the government uses for these unnecessary payments it must first borrow from us. We speak of "borrowing from Peter to pay Paul" as a rather foolish process. It must be sillier still for the government to borrow five cents from me to pay the butcher so that he can reduce the price of meat five cents, without losing anything, so that I can buy it five cents cheaper than I could before I loaned the government the five cents which I would have used in buying the meat if the government had not borrowed it. Only a government official with plenty of time on his hands could have given birth intellectually to this deformed idea for juggling financial problems.

## The Enemy We Fight

THE reports coming out of Attu are further evidence of the character of soldiers we are fighting in the Pacific. Recent reports announce one thousand Japanese soldiers killed and eleven taken prisoner. The Japanese announce that they have lost two thousand in the fight. Since they are not in the habit of exaggerating their losses, it would appear that two hundred Japanese soldiers were killed for each one captured. It is quite likely that the eleven captured did not voluntarily surrender. It is a desperate enemy that can be defeated only by extermination. Hitler's army of "super-men" is nothing like so hard to handle as a like number of Japanese. Hitler's forces surrendered en masse in Tunisia while well armed, well fed and plenty of opportunities to carry on the fight. German forces fight so long as there is a possibility to win. Japanese forces fight to the death even when they know it is impossible to win. Such is the enemy we fight in the Pacific. For that reason the war there will not be easy and it may not be short.

## What We May Know About Conversion

WITH this statement we close our series of articles on "What we may know about conversion." In earlier articles we have been saying that we may know that conversion is necessary; that conversion experiences differ; that we may know if we have been converted and that we may know whether or not our conversion experience continues to be vital in life.

In this final article on this subject may we say that OUR FRIENDS WILL KNOW IT, IF WE HAVE BEEN CONVERTED. As formerly stated, Jesus frequently compared spiritual vision to physical vision. By association and observation we may easily discover whether or not our friends are able to see physically. If the comparison Jesus used holds, it would follow that we are able, by association and observation, to discover whether or not our friends have spiritual vision.

THEY MARVELLED; AND THEY TOOK KNOWLEDGE OF THEM THAT THEY HAD BEEN WITH JESUS. Acts 4:13.

When the young man born blind was healed by Jesus and came seeing his friends at once discovered that something marvelous had happened to him. Some could hardly believe him to be the same person as the one who had so long begged by the wayside because of his blindness. Because of the new life he was able to live; the new activities in which he could now engage they knew that he had the power of sight.

It requires more than a mere profession of religion to convince the world that we have been converted. Suppose this young man had declared that he had received the power of sight, yet people saw him being led about by the same people who had helped him around while he was blind; suppose the people saw him with cup in hand at the old places begging after he had professed to be able to see. Under these circumstances they would have paid little attention to his claim that sight had been restored. If he still was found living and acting like a blind man his testimony that he was able to see would have caused ridicule instead of astonishment.

If we profess to have been converted, to have spiritual vision, people will expect us to live a different character of life from those who make no such profession. If we have formerly been blinded by sin, they expect the new vision to make of us different people than we have been. By observation and association, over a period of time, our friends are able to judge whether we have been converted or whether our profession is false.

## Air War Is Atrocious

THIS is the cry that is now going up from the Axis forces. It sounds like the whimpering of a gangster caught in his own trap. Air warfare is no more atrocious now than it was when Hitler loosed his bombers on Poland, France, Belgium, Holland and England, when these countries were all but helpless against such tactics.

A great Teacher once said, "They that take the sword shall perish with the sword." The air force was Hitler's chosen weapon with which to conquer the world. Our world had never known the real horrors of bombing from air until Hitler's airmen mercilessly and indiscriminately bombed everything in sight in their boasted blitz warfare. This air attack on the world fell only a little short of success. If it had fully succeeded no Nazi would ever have used the word "atrocious" to describe it; only superlative words of praise would have been used.

To paraphrase the words of the great Teacher, it now appears that "He that took the bomber—to conquer the world—shall perish with the bomber." The most pitiable, distressing thing about this war is the indescribable suffering it has brought to the noncombatants, especially to women and children, both inside Germany and without. The air raids now being carried out over Germany and her allies are causing destruction without parallel. The United Nations have taken Hitler's chosen weapon—the bomber—and turned it on Germany with such devastating fury as that the "super race" has now made the belated discovery that air warfare is atrocious. So long as German bombers were unloading their cargo on the countries which Germany would conquer or destroy, bombing from air was lauded as a glorified type of warfare. Only when their own wounded and dead were being dug from bomb-wrecked and fire-charred buildings did Hitler's hordes begin using the word "atrocious."

In choosing the horrors of indiscriminate bombing as an instrument for world conquest, Hitler loosed into the world a Frankenstein monster that is now being turned to his own destruction.

## We Do Not Travel Alone

SOME time ago we heard a "soap-box reformer" make the following statement: "Anyone has a right to go to hell if he will go alone and pay his own traveling expenses."

There are three things wrong with that statement. In the first place no one, made in the image of God has the right to destroy himself, even if he could do so without affecting any other creature of earth. There are intrinsic, inherent values in any human being that should be preserved.

In the second place no one goes to hell alone. Whether we will it or not, our influence touches other lives and helps to give direction to those lives. One cannot imagine a normal person so devoid of all influence as that he can live his life through to the end without helping to determine the character and destiny of many who know him.

In the third place one traveling the road to hell never personally pays all of his traveling expenses. When one travels that road, parents, loved ones and friends must share with him the cost of the journey. More correctly can it be said, "No one has a right to go to hell; neither can one go alone nor can one pay the whole of his traveling expenses."

# Scott Street Church Marches On

By MRS. FRED LONGSTRETH

SUNDAY, June 13, was a great day in the life of the Scott Street Methodist Church. Dr. C. M. Reves, beloved district superintendent, preached at the "Victory Service." The congregation in the past few months has wiped out a \$6,000 debt. Mr. Ray Robinson headed the "Victory Committee" and saw to it that the committee lived up to the name. The church has a long and interesting history. Shortly after the Civil War the Methodist Episcopal Church came here and established the church, calling it the First Methodist Epis-

bought the lot at Eighth and Scott for \$6,000.00, but decided not to build there. They sold it to the Masons for \$5,000.00. The Masonic Temple now occupies that space. They then bought the property at Fourteenth and Scott for \$6,000.00 and erected the present building in 1901. Rev. W. T. Farley was the pastor during the construction of the building. It must have been well constructed for the building is in excellent condition today. The foundation is firm and the red brick still holding. The church is an attractive building with beautiful

has if we had not lifted up Christ and His word that warms the hearts of the people." One lady said: "Never in my life have I wanted to tithe until now." That has been the spirit and conviction of many. The final check for \$2,955.75 was mailed to the Board of Church Extension, Philadelphia, May 13, 1943. The Board gave \$2,400 reduction, provided the debt be cleared. The church is thankful for this aid.

After the debt was removed, many pledges were still out, so they agreed to pay the rest on church improvement. Now the church is undergoing some changes. The old rugs have been taken up. The floors will be sanded and varnished and new carpet laid. The walls are being painted and a new Sunday school room is almost completed up in the attic. The entire cost amounts to about \$500 and the money is on hand to pay all the bills.

The entire Benevolences for the year were paid before the District Conference, and the total askings were accepted by the church. All other items are paid in full for the year except salaries.

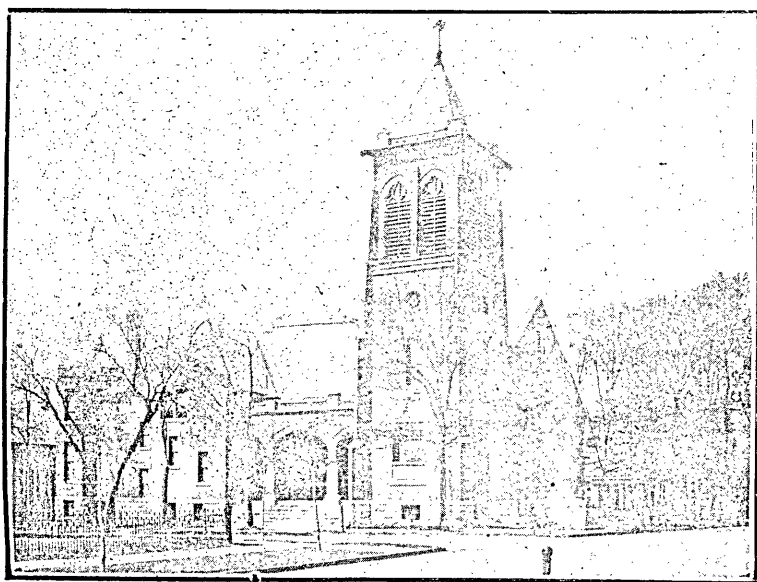
A robed children's choir has been organized and sings each second Sunday evening. Every first Sunday evening Holy Sacrament is administered with candles and the light of the Cross. Every third Sunday evening is youth night and the

Smackover, was pastor here three years before going to his present pastorate. Under his ministry the basement was put in shape for use, due to a gift by Mrs. Ada Benson of \$500 and the basement now bears a plaque with her name on it and it is called "Benson Hall."

Dr. Selle and Dr. Culpepper served the church well in earlier days. Rev. I. O. Hall, now pastor of the First Methodist Church, Brookfield, Mo., was the pastor here before Brother Brown. His son, Jim Hall, and wife are loyal members, Mrs. Hall is our organist. The church has a good choir conducted by Mr. Joe O'Bryant. Rev. I. O. Hall became district superintendent after leaving the Scott Street church. The pastor serving before Brother Hall was Rev. K. H. Sausaman, D.D., now pastor of the Community Methodist Church, Englewood, Colorado. Other pastors were Dr. Hackman, now pastor at Maryville, Mo., whose son married the daughter of Mr. W. R. Roebuck, our superintendent of the Church School. Rev. Charles E. Chapler, LL.D., served the church as pastor and while here wrote a booklet, "One Hundred Years of Methodism In Little Rock." A complete record of other pastors is not available.

The church is blessed today by the presence of a dear saintly superannuated minister and his wife, Rev. and Mrs. H. C. Adams. They have been faithful servants of the church and are greatly beloved by the Scott Street church. The membership today is very proud of the young men that have gone out from this church into the ministry. Kermyt Roebuck is now a ministerial student in Yale and serving a pastorate. He came back last year and preached in a two weeks' revival service. Rev. W. E. Longstreth is now pastor at Memphis, Mo.

The Scott Street church marches on. They are thankful for unification, and have responded freely to the program of the united church. The many testimonies heard at the evening services reveals the fact that there is a deep current of heartfelt religion. Mr. J. D. Hood, teacher of the boys' class, takes his car each Monday evening and fills it with boys, visiting in homes of prospective members and indifferent members, conducting a short devotion in these homes with the boys leading. This has continued as an outgrowth of the Visitation Evangelistic campaign. The pastor held a two weeks' revival two months back. One evening the altar was filled with praying people; one night fourteen were won to a public profession of faith in Christ. Mrs. Fred Longstreth is president of the W. S. C. S. The Sunday School is well organized with the superintendent as mentioned above. Mr. C. A. Woosley, superintendent of Adult Division; Mr. J. B. Hood, superintendent of Young People's Division, and Mrs. J. H. Monday, superintendent of the Children's Division. Mrs. Ray Robinson is treasurer of the church. Five months ago the church bought thirty minutes over KGH radio station. The pastor, assisted by musical talent from the choir, is heard each Sunday morning from 9:15 to 9:45.



SCOTT STREET METHODIST CHURCH

copal Church, also Main Street Methodist Church. The oldest member, Mrs. M. P. Ewing, now 86, remembers some of the struggles and hardships of those days. Several of the present membership worshiped there. The old church records gives some interesting information, one being the report of the Trustees, January 3, 1898:

"Value of church property, \$45,000.00; expended on property, \$1,434.00; paid to Board of Church Extension in Philadelphia, \$500.00; indebtedness, \$22,000.00; (Signed) H. F. Auten, Chairman; C. Altenberg, Secretary."

The debt was heavy for a small congregation to carry. Finally the doors of the church were locked and the congregation was without a place to worship for many months. The Main Street property was finally sold. The old church record, colored with age, reveals the fact that on March 24, 1900, at 9 a. m., the trustees, Auten, Altenberg, Spencer, Woodsmall and Mashburn, met in the office of Hill & Auten law firm and entered into a contract of sale with Mr. L. W. Cherry. The property was sold for \$44,500. A check for \$17,000 was sent the Board of Church Extension in Philadelphia. The old receipt is pasted in the old record book of the Trustees. It is signed by Sam'l Shaw, Treasurer. It is dated May 18, 1900, and reads as follows. "Received of 'First Church,' Little Rock, Ark., by the Bank of Commerce, \$17,000.00, on account of loan. . . ."

The Trustees secured the use of the Y. M. C. A. in which to hold services. Rev. A. E. Buriff was the pastor at that time. Later they

architectural work inside the auditorium. overhead. The east window is said to be one of the most beautiful windows in the city.

In 1902, Rev. Mr. Beadles, pastor, approved of a plan mortgaging the parsonage for \$800.00 to purchase the pipe organ, believing good music was needed the same as a home for the pastor. On June 17, 1903, the Board of Trustees authorized the chairman, George Spencer, to negotiate a loan of \$1,700.00 on the parsonage to discharge the mortgage existing on the parsonage and other obligations. The church has had some indebtedness almost continuously. One year ago in May, Mr. A. S. Fox, present chairman of the Board of Stewards, appointed Mr. Ray Robinson to head a committee to make some effort to clear the debt. They started the "march of dimes" movement that brought in some \$700.00. Rev. L. E. N. Hundley was the beloved pastor.

The present pastor came on the work in November, 1942, stressing evangelism and tithing. The Victory Committee met and material on tithing was shared and the series of bulletins published by the "All-Church Supply Company" on tithing were ordered. These bulletins cover a three months' period. The congregation more than doubled, offerings increased, many signed the tithers' pledge. Three hundred bulletins were delivered to the homes each Sunday morning by the boys' class. No strenuous canvass was made. Most all of it came in during the regular services. "Not by might nor by power but by my Spirit saith the Lord." So many have said: "It would never have happened as it



REV. JOHN M. McCORMACK  
6-17-43

fourth Sunday evening is men's night. Last fifth Sunday evening was "Mother-Daughter night," with the mothers and daughters singing in the choir together, reading the Scripture and giving the prayer.

A Cub troop has been organized during the past five months with forty boys, the pastor serving as Cub master. Mr. D. F. King is Scoutmaster.

Prayer meeting has been going now for the past two months with good attendance. 60 additions have been received into the church since Conference. The pastor and interested members have made plans to conduct a series of services under a tent in a new section of the city, trusting that it may grow into the development of a new church.

The Scott Street church has had many good and faithful pastors. Rev. Roy Brown, now pastor at

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## LO I AM WITH YOU

Dear Son: This morning at the station, I couldn't say much as I took your hand and said good-bye. I was glad your train was on time. You must have known how my heart was pounding when I said, "Well, take good care of yourself." It hardly seems possible your six months' training period in the Navy is over and you are ready for your assignment.

Well, I boarded a train in another direction. My heart was heavy. Across the aisle from me sat two soldiers. They too were going somewhere; perhaps they had received their orders. I thought, "Why, millions of other dads and mothers are having this same experience. They feel just as I feel now."

Half of the seat I occupied was vacant, and I wished for someone beside me. I tried to read but could not concentrate very well; so just closed my eyes.

Soon I felt the presence of One on the other half of the seat. I saw His scars almost immediately, and said, "Why, you have been wounded!" He spoke softly and my heart was warmed by His presence.

"I know how you feel. My Father must have felt the same way when I left His house. My mission was to free men—to free them from the power of sin. They opposed Me. My enemies were strong. They thought they had conquered Me; but I live today. My spirit lives in the hearts of men. It brings comfort and courage to men everywhere. It brings peace and strength to men of every race and creed."

Then, Son, I felt much better. I felt akin to all fathers and mothers who send their sons out to fight for our cause.

I thought of those who will stay at home. We will not sit idly by. We will cooperate in every way and make every possible sacrifice. We will pray without ceasing that soon the noises of battle may be dimmed and our sons will return. Together then, we will try to construct a new world—a world of peace and good will, a world dominated by love.

What I am trying to say to you, Son, I would say to all the boys. Wherever you may go in the battle for freedom, be assured that the One who sat with me today will be by your side. He said, *Lo, I am with you always, even unto the end of the world.* DAD.—Evangelical Messenger.

## A PRAYER FOR COURAGE

O God, Who rulest the world from end to end and from everlasting to everlasting; speak to our hearts when courage fails, and men faint for fear, and the love of many grows cold, and there is distress of the nations upon the earth. Keep us resolute and steadfast in the things that cannot be shaken, abounding in hope, and knowing that our labor is not in vain in Thee. Restore our faith in the omnipotence of good, renew us in the love which never faileth; and make us lift up our eyes and behold, beyond the things which are seen and temporal, the things which are unseen and eternally through Jesus Christ our Lord. Amen.—The Union Signal,

## INFLUENCE

*Drop a pebble in the water,  
And its ripples reach out far;  
And the sunbeams dancing on them  
May reflect them to a star.*

*Give a smile to someone passing,  
Thereby make his morning glad;  
It may greet you in the evening  
When your own heart may be sad.*

*Do a deed of simple kindness;  
Though its end you may not see,  
It may reach, like widening ripples,  
Down a long eternity.*

—Joseph Morris

## THE SHEPHERD'S PSALM

Some years ago I knew a great old saint who had a consciousness of the Lord's presence which surpassed that of most people whom I have known. She took sick with an ailment which finally called her to her future reward. During the last ten days of her life I visited her awhile each day. I was deeply impressed and greatly inspired by her cheerfulness under the circumstances and her faith in God. She knew she was approaching the end and looked upon it as a great event in her experience. One thing she always insisted upon when I called was that we repeat together the 23rd Psalm as I held her hands. She finally became so weak she could scarcely speak above a whisper, but still she carried on. She literally shouted her way into eternity with this great passage on her lips. I came away from that experience thanking God for the Bible and especially great passages like this. I never read this psalm now without thinking of the old lady who used it as her passport from earth to glory. I began analyzing this chapter and thinking seriously about it and found it contains most—if not all—of the needs of life.

The Lord is my Shepherd and I shall not want for spiritual sustenance. "He maketh me to lie down in green pastures." A sheep has no higher desire than to feed in a green pasture until satisfaction comes and then to lie down beneath the shade of some tree. The Lord satisfies the hungry soul. He is the true bread which came down from heaven. They who live for the material things of life alone perish with those things, but they who by faith feed upon the Lord live forever. "Whosoever liveth and believeth in me," said Jesus, "shall never die." "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

The Lord is my shepherd and I shall not want for a leader. "He leadeth me beside the still waters." In his great prayer when he dedicated the Temple Solomon said, "We are like little children. We don't know how to go out or come in." How true! The wisest are always ready to make such a confession. We must have a leader. It is only the fool who has said in his heart,

"There is no God," and tries to get along without such a leader. We are in the midst of dark days and other such days are sure to come. We do not know what a week or a month or a year will bring forth. There is one thing we are sure of and that is so long as we walk with Christ we need have no fear of evil, and that is true though the journey takes us through the valley and the shadow of death. The poet was right who sang, "I would rather walk with Christ in the dark than to walk by myself in the light." A shepherd leads the sheep. Christ is the good shepherd.

The Lord is my shepherd and I shall not want for restoration. "He restoreth my soul." Satan is the great enemy of the soul. He is a roaring lion going up and down the earth seeking whom he may devour. When we have contact with him "we are wrestling not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Through his power and deception he brings the soul to the very brink of destruction. "The good Shepherd lays down his life for the sheep." Through His death on the cross Christ restores our souls. We are not our own; we are bought with a price. We belong to the good Shepherd both by creation and by redemption.

The good Shepherd leads us into paths of righteousness. We sing the great old hymn, "Get right with God, dear sinner, come seek him while you may. In love the Spirit pleadeth; then turn Him not away." We might also sing, "Get right with one another." It is impossible to be right with God and wrong with any other person. When the Bible speaks of righteousness it means rightness of relationship. Our relationships look in two directions; toward God and toward our fellowman. The good Shepherd will lead us to be right in all relationships.

The good shepherd may lead us through the valley and shadow of death. At least we know that our path will finally take that course. This does not necessarily mean physical death. It may mean great sorrows and tribulations. Parents whose boys are out on the fighting fronts are passing through that val-

## A PRAYER

By W. RALPH WARD, JR.  
Minister, South Church, Manchester, Conn.

Eternal God, Father of lights, with whom is no variableness, neither the shadow of turning, we who live amid the darkness of this moment pray for that time when the lights shall go on again all over the world. Too long we have walked in the shadow. Having chosen darkness rather than light, we now confess before Thee the tragedy of our blackedout nation. We would come to Thee in search of Him who is the Light of the world.

As light reveals, we pray that we may cast aside the weight in us, and that what is power in us may be unleashed in the service of the Light. As light guides, we would be led out of our fears and discouragements to lay hold upon that which may become our sure foundation in wartime and all others. As light warms we would pray that the radiant spirit of Christ might transform our rigid and selfish natures into warm and glowing spirits, capable of healing the wounds of others and binding more firmly the ties of lasting fellowships.

Endue us with a spirit not our own that we may bear in our hearts the true light of tomorrow's world. Prepare us now for that day when the dawn shall break and the shadows flee away. Through Jesus Christ, Our Lord.—In The Christian Advocate.

Paul evidently meant to settle special cases as they came up—and he settled them all, not by the old laws, but by the new idea of universal love.—William Lyon Phelps.

ley now. The boys are also passing through that valley. If Christ is with them—and He is if they will have it so—they need fear no evil. He is bigger than anything they face even including death.

The soul has many enemies too numerous for me to mention in the space here, but the good Shepherd prepares a table for His followers even in the presence of these enemies. No wonder He would say, "Let not your hearts be troubled; you believe in God, believe also in me." This is the only cure for a troubled heart. Regardless of what the trouble may be Christ can transform it into a feast for the soul. He helps us to smile through our tears. Our cups are made to run over because of His ability to turn defeat into eternal victory.

The last thought is that of security. "Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever." When the good Shepherd leads, "There is a silver lining 'neath the dark cloud shining." Not only will the blessings of God be upon us all the days of our lives here, but we will dwell in His house forever. The Church Militant here on earth will become the Church Triumphant in heaven, and we will be members of it not only for time but also for eternity.—H. O. B.

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## I MADE AN OBSERVATION

By Forney Hutchinson

From 1912 through 1914 I served as Presiding Elder of the Little Rock District. One cold, blustery Saturday in March, I drove with the pastor from Lonoke to a little church in the country where I was to hold a Quarterly Conference. We were the first to arrive and the pastor made a wood fire in an old-fashioned box stove.

After a number of persons had assembled, a boy passing along by the church, cried, "The church is afire." We rushed out and discovered that the roof near the flue was blazing. Some of the men quickly drew a long ladder from under the house and set it up against the church, preparatory to climbing up to the roof. Others ran to a near-by well and lowered a bucket for water. Imagine our dismay, when after having drawn the bucket up with an old-fashioned windlass, one of them said dramatically, "The well is empty."

Following that announcement, there was a moment of complete consternation. Then a thoughtful woman, expecting to have dinner on the ground, and who had brought a five-gallon jug of water from her home, said to the men, "Get that jug of water from our wagon, saturate that quilt on our spring-seat with it, and throw it on that blaze." Her counsel was quickly followed and in a short while the fire was under control.

During these proceedings I stood near, watching what was going on with deep interest. When it was all over, and we were re-assembling, I made this observation: "In an emergency, a full jug is better than an empty well."

After all, it is not so much the amount of ability one has that makes for success, as his command of that ability at a time of crisis.

"We fail in life's undertakings because when the opportunity comes, we are not ready. In the Parable of the Ten Virgins, it is said, "They that were ready went in." Apparently all ten of the lamps were the same size; also, they were all trimmed and burnished, but only five of them had oil in them. The five virgins whose lamps were filled were ready when the Bridegroom came and went in with him to the feast. Against the other five, because of their lack of preparation, the door was shut.

Our talent may be but a five-gallon jug, as compared with another man's well, but if the jug is full when the bridegroom of opportunity comes, we will be ready. "And they that were ready went in with him."

THE National Conference of the Methodist Youth Fellowship will meet at MacMurray College, Jacksonville, Illinois, beginning Tuesday, August 31, and ending Saturday noon, September 4. In a pre-arranged plan, as developed with the Executive Committee of the Methodist Youth Fellowship, there will also be simultaneous meetings of the Methodist Student Commission and the Methodist Youth Fellowship.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. J. J. DECKER, pastor of Midland Heights Church, Fort Smith, makes the following announcement: "The Executive Committee of the Board of Conference Claimants will meet at Hendrix College, Tuesday, June 22 at 2 p. m."

ANNUAL Home-coming will be observed at the Dalark Church on Sunday, June 20. Rev. J. E. Cooper district superintendent of the Arkadelphia District, will preach at 11 o'clock. All former pastors and former residents of Dalark and vicinity are invited to be present. Rev. Forney Harvey is pastor.

REV. PAUL C. PAYNE, general secretary of the Board of Christian Education of the Presbyterian Church, said recently: "The Christian college must produce leaders dedicated to a struggle, which will have just begun after the guns have ceased firing, to bring a new Christian world into being in the midst of the wreckage left by war. If a new world arises out of the wreckage of the old, it must be built by youth who will have to vote it in and work it in, and sacrifice it in, and, I say in all seriousness, pray it in."

REV. IRL BRIDENTHAL, pastor at Clarendon, called Wednesday. He is having a good year on his work. During the eighteen months which he has served Clarendon seventy-five members have been received, forty-five on profession of faith. The pastor's salary has been increased from \$1600.00 to \$1900.00. Acceptances on Benevolences have been paid in full by District Conference both years. Brother Bridenthal held an eight-days' meeting at Roe, June 23-30 with seven additions to the church. He also preached the commencement sermon for the Roe High School on May 9 and for the Clarendon High School on May 16.

THE Wartime Service Committee of the National Christian Council of China is busy coordinating many forms of national service that the churches are rendering China today. A movement for the making of slippers for wounded Chinese soldiers was begun in the Methodist Church of Chungking; now, through the Committee, it has spread to hundreds of other churches. The Committee also is promoting efforts to put crippled soldiers on a self-supporting basis, largely by teaching them trades; in establishing a water system for the soldiers' hospital near Chungking; providing an eye clinic and health service for conscripts in Neikiang; and cooperating with other agencies in establishing a home for children from the famine area of Honan Province.

DR. T. TERTIUS NOBLE, for thirty years organist of St. Thomas Episcopal Church, New York, and known throughout the Christian world for his compositions in the field of church music, is retiring from the organ at the age of 76—but will continue to compose and edit music. A native of Bath, England, Dr. Noble had a wide reputation when he came to America in 1913. He appeared as a pianist at the age of 11, and at 14 was organist of the cathedral at Ely, and later as organist and choirmaster at York Minster. At St. Thomas Church he organized the famous Festival Chorus and the equally famous Choir School. Practically every choir sings music he has written. The American Guild of Organists and the Hymn Society of America are honoring him as he retires.

BISHOP EDGAR BLAKE, retired, died at his home in Coral Gables, Fla., on May 26, and was buried in Memorial Park in Evanston, Ill., on May 29. Dr. Ernest Fremont Tittle officiated at the service which was held in the chapel of the First Methodist Church. Actively at work as a supply pastor in the Methodist Church at Sebring, Fla., during recent months, Bishop Blake was ill for only a short period before his death. Elected to the episcopacy in May, 1920, he served as head of Methodist work in Paris, France, Indianapolis, Ind., and Detroit, Mich., areas. From 1908 to 1922, he was assistant secretary of the Board of Sunday Schools of the Methodist Episcopal Church, and then was

elected to the episcopacy. Bishop Blake was one of the speakers at the Arkansas Pastors' School at Conway last year.

VICE-PRESIDENT HENRY A. WALLACE said: "The gospel of Christ was to feed the hungry, clothe the naked, comfort the sick, and visit those who were in hard luck. He said that treating your neighbor decently was the way to show that you loved God. The neighborhood in Christ's day was a few miles in diameter. Today the airplane has made the whole world a neighborhood. The Good Neighbor Policy, whether at home or abroad, is a Christian policy. . . . If we want peace, we must treat other nations in the spirit of democratic Christianity. We must make our religion practical. In our relations with China, for example we must act in such a way as to embrace the material as well as the spiritual well-being of her people."

AN ARMY CHAPLAIN serving with the infantry in New Caledonia says: "Out here we find the Christian religion the closest tie we have with our strange neighbors. The work done by missionaries in past years has borne fruit in Christian character. People of various races find that they are one with us American soldiers in the same loyalty to Christ and the great human ideals of justice and liberty which rest on Christian truth. We should support missions for those whose lives are freed from darkness and despair by the light of the Christian gospel. And it will not hurt us to know that the same mission work has paved a way for us here in New Caledonia, having created a spirit of sympathy and understanding. None of my sturdy men will ever say, 'I don't believe in missions'."

HON. WALTER NASH, New Zealand's minister to Washington, says: "Christianity itself is more than just a philosophy—it is a way of life. Unless as Christians we are ready and willing to live as it teaches us to live, to act as it teaches us to act, to follow so far as it is in our power to follow the example of its Founder, unless we are prepared to do these things, then calling ourselves Christians, going occasionally to church, acknowledging our belief, is without meaning and without purpose. I am satisfied myself that the way of Christ is invulnerable; but the way of Christ is not by words alone—words are not enough. Neither the saying of prayers nor the chanting of hymns will solve the problem. It is the practical application of Christian principles that will determine the future of the world—the future of our lives."

RESPONDING nobly to the call from the Council of Bishops for a gain in World Service this year to meet wartime needs in missionary and educational work, Methodists contributed \$4,838,687 to World Service during the fiscal year ended May 31, a gain of \$514,537, or 11.9 per cent. In reporting these figures on June 9, Rev. O. W. Auman, of Chicago, treasurer of the General Commission on World Service and Finance, stated: "Our Church has made a most gratifying response to the appeal for increased support for World Service causes. Practically all of the 42,000 churches of Methodism co-operated in the effort, and the response of our 8,000,000 members has been generous. The May 31 figure for the Week of Dedication sacrificial offering, which was taken in most churches on March 7, totaled \$880,944, and contributions are still being received."

## BOOK REVIEW

*Lamps In the Darkness*; by Roy Lawson Tawes; Abingdon-Cokesbury Press; price \$1.00.

In this splendid book, appropriately titled, the author plays the whole keyboard of fundamental Christian belief. He deals adequately with God, Christ, the Holy Spirit, the Bible, man's eternal worth, the power of love, the victory over death, and shows that heaven is real. The book is written in short sentences which catch their meaning in the reader's thinking. It is a small volume which carries the condensed message of the Eternal Gospel.—Fred R. Harrison.

JAMES E. CHRISTIE  
President Little Rock Conference  
Co-Editor

## YOUTH'S PAGE

PAUL BUMPERS  
President North Arkansas Conference  
Co-Editor

### Highlights Of The North Arkansas Conference Youth Assembly

By RUTH STEWART

FROM May 31 until June 4, the days were packed full to overflowing with rich and inspirational experiences of worship and fellowship for the young people who attended the Conference-wide Methodist Youth Assembly at Hendrix College, Conway. The theme of the Assembly was "The Voice of God Calling," and truly His voice was heard and answered as those young people spent the few days together.

One of the most important reasons that the meeting was such a glorious success was because each day began with the Morning Watch service. There we were privileged to have Rev. Kenneth Shamblin to speak to us. Each message was brought with such deep and obvious sincerity that each of us felt the presence of God in these services. At the conclusion of the programs we left the room feeling better equipped spiritually to lead the kind of life that Christ would have us lead.

The classes that were taught were very essential and important, as well as very useful, for young people to take. There was the class on World Friendship which was taught by Mrs. R. E. L. Bearden, Jr., of Walnut Ridge. Rev. R. E. L. Bearden, Jr., taught the course on Christian Basis For World Peace. Miss Lucille Adams of Jonesboro taught the very inspirational course on Worship. Rev. Martin Bierbaum of Greenwood, District Director of Youth Work in the Fort Smith District, taught the course on Recreation.

The members of the World Friendship class wrote statements about how much the class meant to them. The following were selected that those who read this article might know how much the course does mean to those who took it:

"We have participated in the course on World Friendship. My experience has been to gain hope toward the making of a true world friendship. I have come not only so much nearer to God but also I have given my life entirely to Him to become a worker in any field in which He calls me. It shall be an experience I shall never forget. May God be with those who have given this opportunity to us."

"I have learned in these few days together the many different places in which the Methodist Church does mission work and of the places in which we have served recently but because of the war we have had to evacuate workers. This has been one of the most interesting courses I have taken. This field of study is one that church people should give more attention to; then they would be more enthusiastic supporters of

missionary work, and more leaders in this field would offer themselves for service.

"In the course on Worship, the members gained a great deal of useful information that will help them

marily to build up the membership in the local organization.

"Recreation is not just an unnecessary addition to a person's life but a definite part if one is to live abundantly.

evening meetings, etc. (4) Personal witness as evidenced by breaking down race prejudice and other obstructions in the way of bringing peace. (5) Support positive action towards peace in the church. (6)

Give financial support, especially through missionary offering. (7) Practice our influence in making Christian legislative action possible by sending letters, telegrams, etc.

"We felt that Vice-President Henry A. Wallace is doing so much in promoting Christian peace that we sent him a telegram of appreciation of his efforts and saying that we are praying for him and supporting his policies. Our last class period was closed by a period of silent prayer beseeching God to guide us in our undertaking to do all that

we can to bring about genuine peace into the world."

The Assembly, as you have seen, was far from a passive activity for the young people. Now we should like to present the resolutions that were passed during the last business session.

"We, as members of the 1943 Methodist Youth Assembly, do hereby declare the following resolutions:

"I. Resolved that we express our appreciation for the kindness, helpfulness, and patience extended to us by the members of the staff, composed of the following: Rev. James Upton, Rev. R. E. L. Bearden, Jr., Mrs. R. E. L. Bearden, Jr., Miss Lucille Adams, Rev. Martin Bierbaum, Rev. E. J. Holifield, Rev. Kenneth Shamblin, Rev. Ira A. Brumley, Rev. Edward W. Harris, and Mrs. Edward W. Harris.

"II. Resolved that we will assume leadership to the best of our ability in our respective churches when we return home.

"III. Resolved that we will encourage and direct others in the righteous path of Christian living and a better world of tomorrow.

"IV. Resolved that we express our appreciation to the officers of our Assembly whose efforts for making the Assembly possible we appreciate very much."

Classes and business meetings did not take up the greater part of our time by any means. There was interesting recreation every day and interest groups which took us to see the excellent Hendrix art collection, hear the records in the music library, and see the wonders of the Science building. There were many other special activities planned for us such as Stunt Night, the World Service Program, and the Consecration Service. Space permits us to tell only about the latter two.

The World Friendship class pre-

(Continued on Page Eight)



ON THE HENDRIX CAMPUS

to plan more and varied worship services to use in their local churches. They did not hoard this information, but they gladly presented it to the others in a meeting of the entire group, so that others, too, might benefit from their work. Statements from members of this class prove its worth to the members.

"I have learned in this course the real value of friendliness in building a working faith in our young people's department. I also learned to appreciate the fact that we are able to get much more from a service if we come into it in a decided spirit of reverence.

"During my experience in this class I have learned more of the importance of Christian living and of the task of fulfilling my duty as a Christian. I have gotten many ideas of worship services to present and also of worship material. I have also made an important decision in this class, that is—you must have fellowship with God to have a complete life regardless of your standard type of life."

The following report comes from the Recreation class:

"The young people participating in the recreation course taught by Rev. Martin Bierbaum, pastor at Greenwood, planned and directed the recreation for the Youth Assembly held in Conway May 31-June 4.

"The class suggests that each young person return to his local church and makes a survey of the recreational possibilities in the community during a period of war. Special emphasis was placed upon those forms of recreation that are found to be character building. All types of recreation were discussed and analyzed.

"It was found that the purpose of recreation was to meet a definite need in every young person's life in his community and not just pri-

"Recreation was defined as the spontaneous outflowing of the energy of an individual in a satisfying activity.

"Some suggestions for recreational activities for the summer months were swimming, hiking, ping-pong, softball, shuffle-board, table games, outdoor sports, drama, music, book reviews and art."

The last, but far from the least important course that was taught was the course on Christian Bases For World Peace.

"In this class we discussed and came to definite conclusions as to how we can promote real world peace.

"The first thing that we did in our study was to set up the ideal, the thing that we are striving for. This was a picture of a united, peaceful world which all of us are praying for.

"Then came the question, 'Why discuss that now?' That was answered easily because we must be prepared to build the peace when the time comes and we must educate the public to a Christian attitude towards peace if it is to come.

"We discussed the reasons for failure of former efforts to bring world peace and the possibilities for world government after the war. We cannot expect a world federation (the ideal) to come immediately after the war, but we do believe that a loose confederation of the nations and a revised League of Nations will be the first attempt at unified government.

"The final and most important discussion was on the question, 'What Can I Do About It?' The answers to that question came as follows: (1) Prayer supported by an abiding faith in God's ability to do all we cannot do. (2) Support Christian statesmen and elect such persons to take responsible governmental positions. (3) Education by means of courses in Sunday School,



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## BOYS AND GIRLS OF OTHER LANDS

### THE QUARREL

Pedro and Peter had been good friends for a long time. Every morning, as soon as they had finished their work, they would get together and plan what to do that day. Sometimes with their pets Chita, Pedro's white goat, and Stubby, Peter's black dog, they would go on a picnic. Sometimes they stayed at home and played in their adjoining back yards. But always they had fun.

Then one day something changed all this. Peter lost his big red ball, and no matter how hard he and Pedro hunted it could not be found.

After they had searched all one morning and both boys were very hot and tired Peter said: "I'll bet Chita ate my ball. Goats are like that."

"Why, Peter," replied Pedro in a hurt voice, "you know Chita wouldn't eat your ball."

"No, I don't!" Peter's voice was cross and angry. "Didn't she try to bite it one day?"

And now there were angry tears in Pedro's eyes. "Sure, she did," he retorted, "and didn't your old Stubby chew up my new straw sombrero?"

So the quarrel went on until at last Pedro was saying: "Well, I don't like you any more." And Peter replied: "And I don't like you either and don't you ever come into my yard again."

The following days were no longer happy ones for the boys, because Peter had no one to play with but Stubby and Pedro had no one but Chita.

On the third morning after the quarrel Peter's mother said: "What's the matter with you and Pedro? You never play together any more."

"I don't like him."

"Why not?" asked Peter's mother. "You used to be such good friends." "He let his old goat eat my ball," answered Peter sullenly.

"Oh dear," cried mother, "surely you're not going to let the loss of a ball keep you from having a friend. I'd forget all about the ball because you can get another one of those, but you won't be able to find another friend like Pedro."

Peter thought this over but said nothing about it.

Meanwhile in Pedro's house his mother was saying: "Why do you not go out and play with Peter?"

"I don't like Peter any more," the little Mexican boy replied.

Pedro's mama stopped rolling the tortilla dough. "And why not?" she asked.

"Because he said Chita ate his red ball."

"Well, maybe she did. Then did you tell him you were sorry and that you would get him a new one?"

"No! Besides his dog ruined my new sombrero."

"Now aren't you boys foolish to let a ball and a straw hat keep you from playing together and having a good time?"

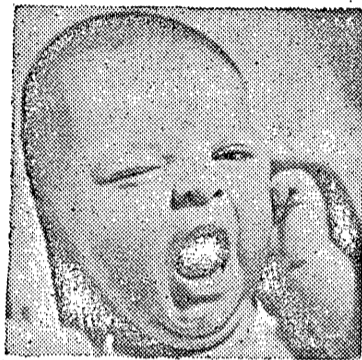
## GROWING

Happy, healthy smiling babies,  
Growing every day.  
Rosy cheeks and dimpled chins,  
Wonder what they weigh?

We are glad they're happy,  
Glad that they can grow  
Into big fine boys and girls,  
For we love them so!

Growing, always growing,  
Laughing, crying, too,  
Spreading much of happiness  
All the wide world through.

—A. E. W.



## IN STORYLAND

### WAG'S CHOICE

"Get your young bantams in before that storm reaches us," father called to Horace. "It is getting very dark."

A rumble of thunder sent Horace flying to house his pets before the rain came. The first big drops fell as he reached the kitchen porch.

"Not a minute too soon," he said to his mother.

"No, and here comes someone else who doesn't want to be out in the storm," she said, pointing her finger down the long lane.

A half-grown collie was scampering toward them. The next moment he ran in at the open door and crouched in a corner.

"Poor fellow! He's afraid of the thunder," said father, coming in close behind the dog. "Let him stay until the storm is over. Then he probably will go home." He stooped to pat the dog's silky head. "He's a beauty. He must be a newcomer in the neighborhood. I never saw him before."

"I guess he knows where he belongs," laughed Horace.

When the storm was over the dog made no move toward going home. If he knew the way, he didn't seem in any hurry to go.

"He must be lost," said Horace.

"He may have gotten out of a passing car," mother suggested.

"Or strayed from a new home somewhere around here and doesn't know the way back," said father. "We'll mention him to people and see whether we can find his owner."

The days passed and no one knew anything about "Wag," as Horace called him. The collie seemed left on their hands for good. He was a friendly dog, as collies are. He trusted father and mother instantly, but he was shy of Horace.

"He acts as if he were afraid of you," said father, when Wag shrunk away from the boy's friendly hand.

"I know why! Some boy has teased him," Horace declared. "A boy who would tease a dog is a mean kind of boy."

Several days later a stranger called.

"I'm a newcomer here," he explained. "We moved to a place near the village this spring. When we came my brother gave my boy a young collie. He has disappeared and I hear—there he is."

Wag and Horace came around the house. Horace had an arm about Wag, who looked perfectly happy. The stranger noticed that.

"I see the dog has chosen an owner who treats him right," said the stranger. "My boy didn't, and I told him that I would give the dog away if he didn't stop teasing and hurting him. Would you like to keep the dog, sonny?"

Horace's shining eyes answered for him. The stranger laughed.

"Take him, with my best wishes," he said. "I think he has made a wise choice," and, with laughing refusal of thanks or pay, he was gone.—Sunbeam.

## JUST FOR FUN

"Oh what a strange looking cow!" exclaimed a sweet young thing from Detroit. "But why hasn't it any horns?"

"Well, you see," explained the farmer, "some cows is born without horns and never has any, and others shed theirs, and some we de-horn, and some breeds ain't supposed to have horns at all. There's a lot of reasons why some cows ain't got horns but the big reason why that cow ain't got horns is because she ain't a cow—she's a horse."

\* \* \*

"Don't you want a feller to keep the tramps away, Mrs. Stubs?" asked the small boy.

"How can a little fellow like you keep the tramps away?" demanded Mrs. Stubs.

"Easy enough" replied the boy. "I kin eat up all the pie an' cake and things wot's left over."—Ex.

\* \* \*

"William," she whispered to her husband, "I think I hear burglars. Are you awake?"

"No," said William.

\* \* \*

Airman (after landing in a tree): "I was trying to make a new record."

Farmer: "You did. You're the first to climb down that tree before climbing up it."

\* \* \*

Gibbs: "Stout people, they say, are rarely guilty of meanness or crime."

Dibbs: "Well, you see, it's so difficult for them to stoop to anything low."

\* \* \*

"Pa," said Johnny, looking up from his composition, "is water-works all one word or is it spelled with a hydrant in the middle?"

Pedro thought about this a lot, but he said nothing either.

Then the postman came to Peter's door and left him a package. When he opened it, there was a football—all ready to be blown up and kicked.

"Boy, isn't this a dandy?" he said, showing it to his mother.

"It certainly is." Then she added, "It's too bad you and Pedro aren't friends any longer, for a football isn't much fun unless you have someone with whom to play."

Peter thought this over for a moment and soon he was running out the back door calling, "Pedro! Pedro!"

And that very same day the postman came to Pedro's door and left him a letter from his aunt. It said: "Would Pedro like to come and visit them on their ranch and have a pony to ride every day?"

"Now," said Pedro's mama as she finished reading, "if you and Peter were still friends it would be nice to take him along with you."

Pedro thought this over for a moment and soon he also was running out the back door and calling, "Peter! Peter!"

Both boys met where once there had been a fence separating their yards. They stopped still and looked at one another. Then, they both burst out laughing.

"Aren't we silly?" said Peter.

"I guess we are," Pedro managed to say between chuckles.

"You know, I don't believe Chita ate that old, red ball anyway." And Peter added, "If she had it would have made her sick."

"Yes, and I kinda think it might have been Chita that chewed up my sombrero. After all, goats are like that."

"Oh, well, come on and let's try out this new football."

"Sure," replied Pedro.—The Christian Advocate.

# Horizons Of Life

By J. A. WADE, Pastor at Stamps

MOST of us remember when we thought the earth was flat and broken off at the horizon, and the sky came down to earth. We could imagine how deep the chasm was at the edge of the earth. Later on in life we learned that the earth is round and that the sky does not meet the earth but only appears to do so. We learned also in our science books that the horizon is where a plane vertical to one standing in a perpendicular position extending outward cuts the celestial sphere.

It might be asked, "How far does this plane extend outward before it cuts the celestial sphere for the beholder?" The answer to that question depends upon the position the beholder is in. If he is in a depressed place on the earth it does not extend very far, but if he is on an elevated place it may extend to a great distance. The lower one is the less extended is his horizon, and the higher one is the greater is the extension of his horizon.

Now, there are spiritual horizons as well as physical ones, and it is with reference to spiritual horizons that we wish to speak in particular. Just as there are physical aspects that affect one's physical horizons, so there are spiritual aspects that affect one's spiritual horizons. There are those who are living on the low levels of life and there are those who are living on the high levels. Our horizons tell us what sort of a world we are living in, and what sort of a person we are in that world.

## Horizons of Reality

Just how large is my spiritual world? Am I living a restricted life, or am I living an enlarged life? Am I reaching upward and outward, or am I settling down into a depression? Have I learned to look at myself as with the eyes of others, or am I blind to the higher and nobler things of life? Am I able to make proper and accurate estimations and evaluations of myself?

What is my general attitude towards the Christian Church and church people in general? Am I considerate and tolerant, or am I selfish and uncompromising? Do I do what I do in order to receive the praise and the good will of my fellowman, or do I do it for the glory of God? Do I prefer others to myself, or do I think I should have the praise and the glory and the preferment? Do I rejoice when others are promoted and honored while I go unnoticed and unpraised? Do I desire the praise of God or of men? Do I think of what I do in terms of the Kingdom of God or in terms of my own promotion?

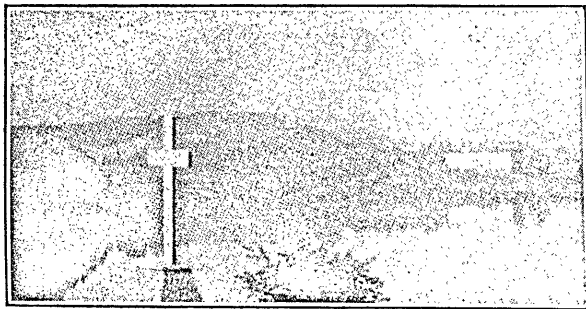
What sacrifices do I make for the Kingdom of God? Would I do just as much for the cause of Christ if no one is ever to know anything about it as I would if I am to be praised and lauded for doing it? Is there a sort of feeling on my part that I would like to get into the "lime-light" for the achievements and undertakings set forth? Do I consider the exaltation of others before that of myself? After all, is it not true that I think in terms of myself rather than in terms of the Kingdom of God?

How much love do I manifest in my life? Do I consider the fact that all believers are the little children of my Heavenly Father? Have I thought what pain or grief I might cause these little ones by my uncharitable words and actions? Do I realize whatever I do or say concerning one of them that I am doing and saying the same of my Lord? Do I really manifest Christian love towards ALL of God's children?

How do I see the things that are about me? Do I behold the mote in my brother's eye but never recognize the beam that is in my own eye? Do things look natural to me, or do I see men as trees walking? Have I shut my eyes to all the imperfections of my own life, refusing to look inward as myself while

er and resources of God are placed at our doors but so few of us avail ourselves of them! Christ wrought mightily when He was on earth, and He told His disciples that they would be able to do even greater things than He had done because He was going unto the Father, and that the Father and He would come back and take up their abode with them. We have the double portion; we have both the Father and the Son.

It is not too late for us to do something. As long as we have physical life we have opportunity of doing something for God. Our Church is calling for hundreds of missionaries. When this global war has been terminated the mission fields of the world will be open to the Christian Church as never be-



I gaze constantly outward towards others?

Is the horizon of my present greater than the horizon of my past? Am I ascending or descending on the ladder of life? Can I see clearer and further than I once could, or am I still uncertain about the visions before me? Am I enlarged in my own estimation, or is my enlargement of God? Do gnats look like gnats to me, and camels camels, and motes motes, and beams beams? Am I contented and happy in my present situation, am I satisfied with the sort of life I am living? Where will my present attitudes and actions lead me? Will they gain for me more friends, or will they be the means of my losing those I already have?

## Horizons of Possibilities

God tells us in his Holy Word that "All things are possible to him that believeth." And Paul says, "I can do all things through Christ, which strengtheneth me." It is pretty well conceded that one usually becomes in life about what he wants to become, and that one does about what he desires to do. Looking at life from that angle, the possibilities are unlimited.

The fields of the world are vast and inviting! "They are already ripe unto harvest." Never were there so many opportunities for doing good as there are today! God has placed great things before us! The vision is ours. If God had not shown, we should not have known, and, consequently, there would have been no guilt; but He has lifted the veil and caused us to see, and now there is no excuse for us.

Great resources lie at our disposal! For Cain, there was an offering placed at his door, but he never availed himself of it. The great pow-

er in history. You say that you can do nothing? O, yes, you can. There is much you can do. You can live for God, and that is a great thing; you can give something; it may not be much, but it will help. And then, you can put forth spiritual energies through prayer, and that means so much in this great work of evangelizing the world!

We all "day-dream." We dream dreams of mighty things, but we never put forth any effort to make these dreams come true. We imagine ourselves somebody, great in power and in influence, great in talent and in capacity! We think we are efficient and spiritually capable of doing great things, whereas we need spiritual hospitalization. We are suffering a kind of paranoic illness; we have hallucinations. We do not see, neither do we hear nor understand. We only dream. We are allergic to ourselves. We react to every impulse whether great or small, important or unimportant, but our reactions are not self-determined. Dr. Harry Emerson Fosdick says, "A sneeze is a reaction, but Socrates' answers to his inquiries are not sneezes." Dreams are not prearranged and determined before hand; they come voluntarily and spontaneously, and without effort on your part, but if our dreams ever come true we must put action and mighty urges that are under our control into them.

We have ambition all right, and often it is lofty, but we lack in the driving power of life to accomplish anything. Our ambition is beyond our capacity. We have a mind for great things, but we lack in spiritual energy, fire and enthusiasm. We flounce and flounder around, up and down, but not in the direction of achievements. We go nowhere.

## What Is Needed?

What is needed? That is the important question. Who can answer it? In the language of another we can say, we need dependability and trustworthiness. One of the important things is, can we be depended on? Are we reliable? Do we tell things straight, or is there a tendency to exaggerate? Is there something about us that craves revenge? Is it difficult for us to leave vengeance with the Lord, remembering that He has said, "Vengeance is mine, I will repay, saith the Lord." Do we rejoice when our enemies are humiliated? Do we gladly join in making things unpleasant for them? Have we ever considered how un-Christian such actions are? Have we lost our humility, or have we ever had any? Do we recall that the Lord has said, "A little child shall lead them"? And we have forgotten that the Lord sometimes uses the weak to confound the mighty? Have we aligned ourselves with something greater than ourselves? We need to tie ourselves on to something great and worthwhile. That is what we need to do. No man can fight his battles alone to a glorious conclusion. "The battle is the Lord's." We forget that fact. We owe practically everything to those with whom we have met in life, for it is for them that we have received our greatest assets. We need to meet God, and we need to meet Him daily, and many times during the day. It is He Who makes the greatest contribution to our lives. We need to get better acquainted with Him.

Let us stop for a moment right now and see where we are, and if need be, amend our lives and determine upon the right course. We may have to make some confessions to God, we may have to make some to men. We may have to apologize for the way we have acted and for the words we have spoken, and this apology will have to be full and complete, and not merely half-meal. Whatever it takes, we may rest assured that there will be no real soul rest until all the requirements are fully met. The uttermost farthing must be paid. God does not take half pay and call it a compromise, even though we may kid ourselves into believing that He will do that. He receives no half-cooked cakes. Half confessions get us nowhere; they do not even satisfy our own soul, how much less the mind of Christ? God requires full recompense for every wrong committed, and there will be no blessing nor forgiveness until each is fully atoned for. Our stubbornness and resistance hurt us more than they hurt anyone else. When we refuse to meet God's requirements for a clean heart we are standing in our own light and blocking our way. Let us now humble ourselves before God in earnest prayer and confession and seek His forgiveness for every wrong we have done and every idle word we have spoken; and then we shall go forth with glad hearts rejoicing in the Lord and happy and at peace with Him and all mankind. So shall we have a new horizon of life with a bright and new rainbow across the skies.

## HIGHLIGHTS OF THE NORTH ARKANSAS CONFERENCE YOUTH ASSEMBLY

(Continued from Page Five)

sented as their project the World Service Program on Wednesday evening. Marjorie Sherman was leader of the service. Dorothy Gilbert and Ruth Stewart sang a duet, "The Light of God Is Failing." Then the members of the group gave gladly in an offering for China Relief, and their gifts amounted to \$6.54.

Rev. Glenn Sanford, Conference Secretary of Town and Country Commission, showed kodachrome slides of his trip through Mexico as he went to the International Sunday School Convention which was held in Mexico City two years ago.

There were pictures not only of the gorgeous Mexican scenic spots, but also of the festering eyesores that terrible conditions presented in many places. This was in order that we might know the real conditions of this country located so near us geographically, yet so far away in the way of culture, religion, and customs.

Mr. Sanford added explanations and comments that created a genuine interest in Mexico. His sincere purpose in showing the pictures was that he might promote understanding and concern for the often pitiable conditions found in Mexico. Through this service we realized that our religion can help the Mexicans, and each person there determined to do all that is possible to aid these lovable intelligent and artistic neighbors of ours.

The consecration service on Thursday night was a real climax to the inspiring Youth Assembly of 1943.

As the service began, the only lights in the chapel were furnished by candles burning on either side of the communion table. The members of the group entered in silence and were touched by the reality of God's presence as they listened to soft organ music and meditated on the goodness of the Lord.

Rev. James Upton and Rev. R. E. L. Bearden, Jr., led the group in the beautiful ritual of the Lord's Supper. The group took the Sacrament as they were led by the newly elected Conference officers.

Rev. Ira A. Brumley, Executive Secretary of the Conference Board of Education, made an inspirational explanation of Christ's light shining above all and through all who will allow it to shine through their lives.

The officers are Paul Bumpers, president; Anna Ruth Brummitt, vice-president; Joy Triplett, secretary; Ruth Stewart, treasurer, and Rev. James Upton, Conference Director of Youth Work. They pledged themselves to serve God above all by serving all the youth of the Conference. They lighted their candles from the large candle representing Christ's light, and the other members of the group lighted their candles from those of the officers.

After all the candles were lighted, the group sang "Blest Be the Tie That Binds." Miss Adams led the procession into the lawn where the Youth Fellowship Emblem had been outlined on the grass. Mr. Upton's candle was placed at the center of the Latin cross and the officers' candles at the four points. Placed at regular intervals, the candles of the other members formed the outline of the Maltese cross. Miss Adams made a short, inspiring

talk on our responsibility to the cross. We then sang the first verse of "The Old Rugged Cross" and were dismissed as Miss Adams led in prayer to go out and let our lights shine for Christ as we accept every challenge of God.

## SOLDIERS MEET MISSIONARIES IN NORTH AFRICA

Missionaries in North Africa are enjoying contact with American soldiers now in that region, according to Mrs. Frederick J. Kellar, Methodist Missionary and secretary of the Commission on Religious Education in North Africa. Writing from Algiers, Algeria, she says:

"At last we again feel in touch with the outside world! Our mail is coming through and there are many American soldiers. We are devoting part of our time to them. I spend three or four afternoons a week visiting a military hospital of the American Red Cross, and we entertain many in our home. Our religious education office is used as a Red Cross station. Some fine young Methodists have looked us up, and we have lost no opportunity to make our work known to them. Recently a group leader of the Methodist Youth Fellowship of the Philadelphia Conference spent Sunday afternoon with us. We have a service in English for soldiers in our church each Sunday morning before the French service. Then in all our homes we have 'open house' Sunday afternoon and evening.

"We are amazed at all that our country is doing for North Africa in so many different ways. Our great hope is that the effect of this impact may not be lost, but rather deepened as time goes on by really worthy missionary effort. There will be need for many more missionaries as well prepared for their task as the fine specialists who are arriving every day for other types of service. It would be difficult for you to realize how the people here are looking to America for help."

## CHILDREN'S HANDS ACROSS THE SEA

"One hesitates to contemplate the conditions for Children in Europe, and in Asia, too, after the War," asserts Dr. Daniel A. Poling, who was recently interviewed by the British Save the Children Fund.

"The peace," he continues, "will be more terrible than the war itself so far as the children are concerned unless we prepare now for the shape of things to come."

Dr. Poling had just visited one of the Save the Children Fund's nurseries, which are maintained by American funds through the Save the Children Federation.

"I have been tremendously moved by what I have seen of the work of these organizations," he continued. "I do not know anything in the wide world which will more quickly produce a harvest of good will than the further development of the nurseries with the continued participation of the American people in their support. The need is great, but presently it will be greater. I thank God and the British people and my own fellow countrymen for what they have so well begun and have planned to carry on.

"Children's hands across the sea will strengthen the unity of our two nations as nothing else could."

In quietness and in confidence shall be your strength.—Isaiah.

## OBITUARY

PLEMMONS.—Donnie Wayne Plemmons, son of Mr. and Mrs. Leeland Plemmons of St. Louis, Mo., was born December 1, 1942, and departed this life April 14, 1943. He had been in the best of health until the morning of the day that he passed away in the evening. Other than his parents he is survived by four grandparents as follows: Mr. J. R. Thomas, Mrs. Rudy Blackburn, and Mr. and Mrs. L. F. Flemmons; also a step-grandfather, Mr. R. B. Blackburn and his great grandparents, Mr. and Mrs. Makles. He was a bud plucked in early life, taking all with him but the memory that will abide in the minds of his broken-hearted father and mother until they unite with him in the great beyond to part no more. They brought his remains back to their old home at Magazine, Arkansas, where the funeral was conducted by the writer. Burial was in the Revalee cemetery.—L. R. Ruble.

## SPRING

Spring is God's own time to make the world anew; He gives each bird a song of praise; He covers the trees with robes of green; He calls the flowers from their bed of dreams to make obeisance to their queen, the rose.

With paint and brush and an artist's touch, it's easy to make a rose, but it takes God's power, sunshine and showers to make it bloom and throw out its perfume.

There is one thing I would like to know, why God with heaven and earth upon His hands and nature waiting His commands, then why should He, just for ungrateful man throw upon His screen the miracle of a spring. Is it because He loved him so?—By Mrs. Kate B. Hazen, Hazen, Ark. Age 93.

## JOHN WESLEY AND HIS TRAVELS

John Wesley traveled 250,000 miles, mostly on horseback, averaging 20 miles a day for 40 years; preached 40,000 sermons, produced 400 books; knew 10 languages. At 83 he was annoyed that he could not write more than 15 hours a day without hurting his eyes, and at 86 he was ashamed he could not preach more than twice a day. He complained in his diary that there was an increasing tendency to lie in bed until 5:30 in the morning.—Selected.

Let justice roll down as waters, and righteousness as a mighty stream.—Amos 5:24.

## "I TAKE IT ALL BACK!"

One of the secretaries of the Board of Missions and Church Extension of the Methodist Church, received this letter recently from a friend who is a member of a mid-western church: "I saw Mrs. C . . . N . . . today (she is a prominent member of the Methodist Church here) and she had a letter from her the past about the missionaries. He could not name the town from which he was writing, but he said he wanted to take back all of the criticism which he had uttered in the past about the missionaries. He had seen them in action, they were doing a grand job, cleaning things up, making the sanitation, etc. He was also most enthusiastic about the young people of India whom he had met, and of the influence of the missionaries on their lives."

## FEED YOUR SOUL

You feed your body 21 times a week, whether it is hungry or not. Then why not throw your soul a bone once a week at least, even if it doesn't seem hungry? The poor thing may be too weak to make its wants known.—Holmes.

## QUARTERLY CONFERENCES

### ARKADELPHIA DISTRICT

#### Third Round

May 30, Pullman Heights, 11 a. m.  
May 30, Tigert Memorial, 7:30 p. m.  
June 6, Holly Springs Ct. at Holly Springs, 11 a. m., and 2 p. m.  
June 6, Leola Ct. at Leola, 8 p. m.  
June 13, Friendship Ct. at Bismarck 10 a. m.; Social Hill, 11 a. m.  
June 20, Dalark Ct. at Dalark 11 a. m. and 2 p. m.  
June 27, Princeton Ct. at Macedonia, 11 a. m. and 2 p. m.  
July 4, Carthage-Tulip at Mt. Zion 11 a. m. and 2 p. m.  
July 4, Keith Memorial, 8 p. m.  
July 11, Oak Lawn, Hot Springs 11 a. m.  
July 11, First Church, Hot Springs, 8 p. m.  
July 18, Couchwood Ct. at Rockport, 11 a. m. and 2 p. m.  
July 18, Benton Ct. at Pleasant Hill, 8 p. m.  
August 8, Pearcy Ct. at Friendship 11 a. m.  
August 8, Grand Avenue, Hot Springs.  
August 15, Leola Ct. at Clear Creek, 11 a. m. and 2 p. m.  
August 15, Malvern, First Church.  
August 22, Sparkman-Sardis at Sardis, 11 a. m. and 2 p. m.  
August 22, Arkadelphia Station 8 p. m.  
August 29, Hot Springs Ct., at Gum Springs, 11 a. m. and 2 p. m.  
August 29, Pearcy, 8 p. m.  
September 5, Arkadelphia Ct. at Hart's Chapel, 11 a. m. and 2 p. m.  
September 12, Benton Ct., at Smyrna, 11 a. m. and 2 p. m.  
September 12, Benton Station, 8 p. m.  
—J. E. Cooper, D. S.

Gentle words, quiet words, are after all the most powerful words.—Washington Gladden.

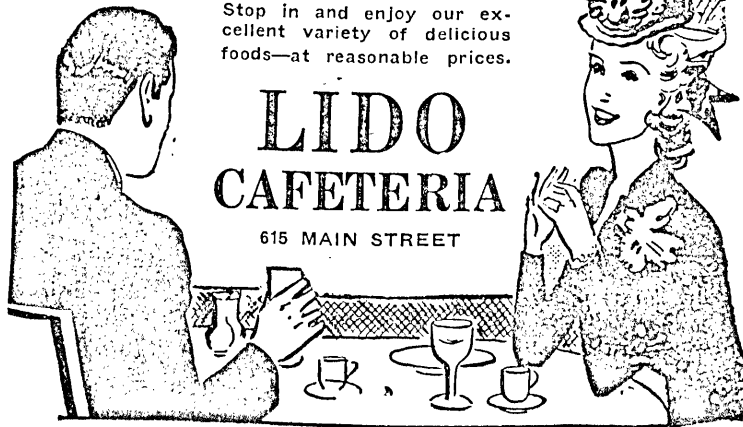
## LITTLE ROCK'S FAVORITE EATING PLACE

"Quality Foods at Popular Prices"

Stop in and enjoy our excellent variety of delicious foods—at reasonable prices.

**LIDO CAFETERIA**

615 MAIN STREET



# My Son . . . . . } MEDITATIONS OF AN } AMATEUR PHOTOGRAPHER }

By JAMES R. BERRY

DAD, because of a Will superior to yours or mine, this Father's Day, I wear a white rose for you. Understand, I'm not blaming God for calling you home, but it seems strange to be without a Father on this day. I don't particularly need the white rose to honor your memory—I guess it is a custom just to let others know that I'm thinking of you on this day.

Thinking of the day, I was but a child, when you gave me my Bible with these words in your handwriting written in front: "My son, if thine heart be wise, my soul shall rejoice."

Thinking of all those times you counseled me through youth and gave me advise in young manhood days. Thinking of all your experiences as a farmer, teacher, newspaper man, and poet, carpenter and builder, and finally a Postal Clerk, you have told me about. Today, Dad, I see where every one of those occupations "supplied" something to others—either food for those you loved, character and personality for your students, knowledge for your newspaper readers, shelter for numerous individuals, including a place to worship in the present Methodist Church at Conway, and happiness for many who waited on letters from home.

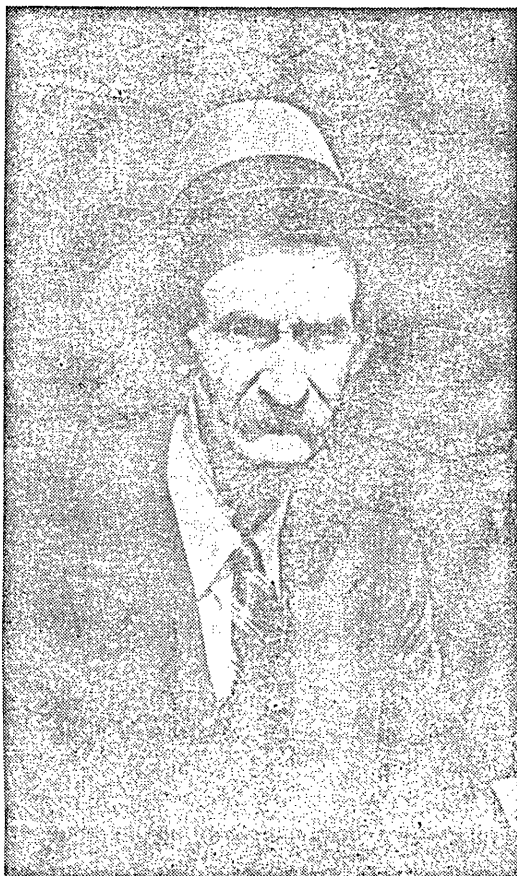
All these thoughts run through my mind today, Dad. I like to think about them. Of course, I'd like for you to be here in person—I won't say that I regret you are not here because I know you had your wish in leaving us at the close of day on May 10th. You always said you wanted to go at the end of a busy day, and that was a busy day for you, Dad—you fought them a good fight, but it was your Master's Will you had to obey. Then too, you said you were ready.

I'm minding you, Dad, because one of your last commands was for all of us not to worry—that you were ready to go. I know you were or you wouldn't have told me. That's another thing you taught me. Cease worrying! You always said either you do or you don't, can or can't. It's always one of the two, so why worry.

Today, Dad, somehow, I'm reminded of your last thoughts on living a Life. You said it was like a Victory Garden—Life had to be cultivated to reap Victory. And in the same connection I

remember the statement you made that every man has his own talent—it is the way he uses it which counts.

You taught me a lot, Dad. I'll try to live my life as I know you would want me to. I should have told you before but I think you understood.



And when the Master bids me leave behind the things I care for now, why I'll just lay them down like you did. Material things, you taught me, don't amount to much. It's the spiritual things (things money cannot buy) man should search and diligently work for.

I don't need a picture to remember your

face, but today, I remember those times you became an actor for me so I could make movies and photographs. This is one of them we made together, Dad. I thought you'd like to see it as an illustration for some article you were always encouraging me to write.

I'd like to quote a poem written by Grace Noll Crowell which sums up ideas I know you appreciated:

*Too often he has gone unglorified:  
The father of the family who stays  
Hard at his tasks—a counselor and guide,  
Taken too much for granted through the days;  
Bearing too many burdens all alone,  
And sacrificing much that he may give  
Pleasure and joy to those he calls his own,  
Longing for safety for them while they live.*

*He asks so very little in return,  
Expects so little, and goes on his way—  
And yet at times I think that he must yearn  
For more appreciation. Why not say  
Some loving word to make his great heart  
glad?*

*Tell him how much that you appreciate  
His constant care . . . before it is too late!*

You had a vast store of knowledge and wisdom I can't begin to summarize, Dad, but somehow I think you knew I'd find it all in the book on whose front pages you wrote: "My son, if thine heart be wise, my soul shall rejoice." These thoughts and remembrances will be with me, not just this Father's Day, but every day, I'd as I read that book you gave me and from which the source of all wisdom springs. I shall attempt to become wise in its teachings so I shall not disappoint you.

And in closing I'll quote a part of one of your verses:

*It's just a little Bible Dad gave me  
When I was but a boy  
But it's placed with the little mementoes  
That gave those days their joy;  
Its print has long since grown too fine  
For the vision of my failing eyes,  
But I prize it today as a gift from one  
Now living in Paradise.*

## THE CHAPLAIN

Chaplain D. Mouzon Mann, U. S. N. R., writing for change of address to U. S. Naval Construction Battalion, No. 66, c/o Fleet Post Office, New York, N. Y., sends a copy of the first bulletin for his first worship service with his battallion. The following article and the "Notes" that follows which gives an idea of what the life of the Navy Chaplain is like, is taken from this bulletin:

### The Chaplain

What is the place of the Chaplain in the life of his men? This is a good question. For we must think of the Chaplain as something more than a gesture on the part of the Navy Department in behalf of religion. He must be something more than a professionally religious man whom we carry along because we know that there is a God. He must be something more than one who provides, because we accept him, a gesture of our own to God.

You can find a list of the duties of the Chaplain in Art. 1245 of *Navy Regulations*. This is incomplete in determining his place; for the Chaplain must be one who does something besides perform duties, even though he has them as any other service man.

Well, for one thing, the men

should find in their Chaplain a way to God, and a reminder of God. God is the greatest need of every man; God is the answer to your problems, whatever they may be. Therefore, this is the work of the Chaplain. Then in your contacts with him, if you do not feel nearer to God and more Christ-like in your own life, because of his spirit, attitude and devotion, your Chaplain has not found the place in your life he should find. It is up to your Chaplain to find that place in your life.

In whatever other way you may see your Chaplain, then, see him as one who tries to bring God to you, and bring you to God.

For another thing, the Chaplain is a friend of every man's. Now, friendship is not something that you talk about; it is something you demonstrate in your contacts. Thus, you should forget these words after you have read them.

Someone has said that a friend is one who walks in when everyone else walks out. Well, your Chaplain wants to be in your life when you seem to have an experience of everything tumbling around you. He is one to whom you can talk freely and with assurance that your confidences shall not be betrayed.

After all, can we get along with-

out each other? One said "bear ye one another's burdens." How often even the Chaplain seeks Someone with whom he can share his own burdens and troubles.

So, let us live together and for each other in the grace of the God who made us all and in whom is our trust and faith. He shall bless us; his will shall be our strength; His goodness our salvation.

### Notes

The Chaplain will be in his office at the following times each week-day

0800—1000  
1530—1730

Think over these ideas: A mid-week religious service for all men, Catholic and Protestant, at 1830 Wednesdays; a morning devotion each day, for all men, at about 0700 earlier or later, lasting for 15 minutes. We eat physical bread each day; we cannot do less in the spiritual life.

You make the "Happy Hour", and you yourself can provide the entertainment and recreation that you will enjoy most. If you have any talent (and you don't have to be an expert at it) offer it to the rest in "Happy Hours" that we shall have in the future.

Stand by for an improvement in our battallion athletic program.

What do you think of a Sunday School each Sunday at 1000? The Sunday School has been prominent in the religious experience and training of us all. It would be run by the service men.

We do not want to clutter up our minds with too many ideas at once, but what do you think about having a newspaper for our own battallion sometime in the future. We can provide plenty of news by ourselves, to be edited by ourselves, to be read by ourselves. There is an old truth that we like to hear about ourselves better than we do anyone else, anyway.

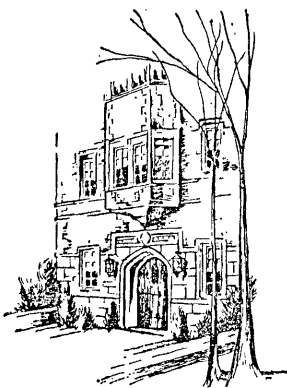
## THE LAW OF LOVE

When a man is told that the whole of religion and morality is summed up in the two commandments to love God and to love your neighbor, he is ready to cry like Charoba in Gebir at the first sight of the sea, "Is this the mighty sea? Is this all?" Yes, all; but how small a part of it do your eyes behold? Only trust yourself to it; launch out upon it; sail abroad over it; you will find it has no end; it will carry you round the world.—British Weekly.

We build our ideals and they in turn build us.—Le Comte.

# Chairmen Of The Hendrix College Board Of Trustees

By J. H. REYNOLDS



THE passing of Major J. J. Harrison led me to review briefly the men who have served Hendrix College as chairmen of the board. The story reflects so much credit upon the trustees that I am passing on to you a brief summary of the facts. In neither the selection nor their service as chairmen has politics or self-

seeking entered. On the contrary, they were elected on account of their conspicuous leadership and unselfish service.

Three board chairmen died in office—Captain W. W. Martin Harvey C. Couch, and J. J. Harrison.

The trustees themselves have been equally unselfish in their devotion to building up a strong independent college belonging to the church, a fact largely responsible for the outstanding character of Hendrix, a college known throughout the nation for its worth. One of the great services of churches to society is to build strong, independent colleges free from politics, dedicated to the highest standards of scholarship and Christian integrity. Hendrix is that type of institution and she produces that kind of leaders. This fact reflects credit upon the church and the trustees.

Hendrix College has had six board chairmen

in her history: Captain A. S. McKennon, 1884-1901; Captain W. W. Martin, 1901-1911; Governor George W. Donaghey, 1912-1914; Dr. James Thomas, 1914-1931; Mr. Harvey C. Couch, 1931-1941; and Mr. James J. Harrison, 1942-1943.

Captain McKennon was a distinguished lawyer and citizen. He took an active part in building up the college in the early days. He was a charming man personally, and popular in the state. He moved away from Arkansas the first of the century.

Captain Martin served as chairman of the board for ten years. He was a loyal Methodist and a modest leader in religious and educational circles. When the question of the removal of Hendrix College from Altus came up Captain Martin led the people of Conway to make the largest guaranteed subscription for its location—about \$55,000. He himself headed the list with the largest individual subscription. Captain Martin was not a college man, but was loyal to his church, and followed his pastor in supporting the location for Conway.

Honorable George W. Donaghey succeeded Captain Martin as chairman. He was a prominent Methodist and had their loyal support when he made his campaign for Governor. He encouraged the transfer of the chairmanship of the board to Dr. James Thomas because the latter had been conspicuous in raising funds for the college.

Dr. Thomas was also conspicuous in getting large gifts for the college. His leadership was recognized both among laymen and preachers. He was a man of business ability and was much in counsel in business circles as well as that of

the church. He conceived as perhaps few men did that the college needs large resources if it is to be permanent and to render a real service.

Mr. Harvey C. Couch succeeded Dr. Thomas in 1931, and continued until his death in 1941. Mr. Couch joined Bishop Hiram A. Boaz in a movement inaugurated by the Conferences to reorganize Methodist higher education in Arkansas and was made chairman of the board in the close of the movement. The idea of Bishop Boaz was to build a university at Little Rock and have outlying junior colleges. This effort would have succeeded but for the fact that Little Rock was not ready to put up the necessary funds for the central institution. This fact led the trustees to locate the college at Conway because that city offered the largest bonus.

The board voted to merge Henderson-Brown and Hendrix as the co-educational senior college and to make Galloway a junior college for women, both being one institution under one president. Inadequate support at Searcy required the transfer of Galloway to Conway and its physical merger with Hendrix. The result of the movement was the reorganization of the three Methodist colleges and their centralization into one institution at Conway.

Following the death of Mr. Couch, Mr. James J. Harrison was elected chairman of the board in 1942. He served only one year for during that time a fatal disease resulted in his premature death. Mr. Harrison himself, with Mr. Couch, had been enthusiastic in supporting the idea of Bishop Boaz to develop a central university at Little Rock. He was the first alumnus to be elected chairman.

## "I Will Go Where They Need Me"

### A YOUNG MAN'S SACRIFICE

By A FELLOW STUDENT

"I WILL go where they need me," was the courageous comment of a young Hendrix graduate when asked to accept a seven-point rural circuit that offered little financial remuneration. On the surface there seems to be little courage in this youthful minister's action. Why should he not be willing to do this service when all over the world millions of young men are doing deeds of valor and many making the supreme sacrifice? This chap is being called upon to do an easy task. He deserves no applause for his action. Is he not taking the easy way out? Other young men are being destroyed upon the field of conflict and he is being allowed to remain in the security of a peaceful land and gain valuable experience by the practice of his profession.

In reality this young fellow is making a colossal sacrifice by voluntarily giving up personal interests for what he believes is his duty. He is like the knight that was asked to remain behind to guard the draw-bridge while the other knights rode away in shining armor to do gallant deeds. Other youths are marching away in trim uniforms amid the cheers and ovations of the crowd, but he must remain behind with a heavy heart to fill an obscure pulpit. The lads in khaki will face the shot and shell of battle but he must face daily the heart piercing arrows of

social contempt. Society does not intend to appear unkind. The people whose sons have marched away have difficulty in respecting those that are eligible for military service yet who are remaining behind for various and sundry reasons. To many he is a "slacker" regardless of the reasons why he has remained at home. Some think that our friend is hiding behind his professional status. They think his place is in the front lines with the fellows engaged in heroic action. He should not be at home making sweet talks to kind old ladies on Sunday.

To me this young man's deed deserves the highest award. His is the task of LIVING for a cause which seems more difficult than dying for a cause. When we examine his sacrifices I think we may understand him and appreciate his spirit. His first sacrifice is the postponement of his theological training which may mean that he will never complete his formal education. Lack of training for the ministry is the greatest millstone that can be hung about a preacher's neck. He and thousands of other young fellows have had to discontinue their education because they have been swept up by the twisting tornado of totalitarianism through no fault of their own. These youngsters are tasting the bitter fruit planted by preceding generations of Adams. However, the thing that thrills us about our

young friend is that he is making this great sacrifice voluntarily. Legally he is classified as 4-D in the Selective Service and not subject to military training and as a Local Preacher he supplies a pastorate only if he is willing. This youth might have taken the easy way out by continuing his education had he been an opportunist, but he chose to crusade for the Christ of the cross. He made a second sacrifice when he decided to fight upon the hard front—the home-front. How much easier it would have been to don the nation's proud uniform and march behind the streaming banner as the bands played thrilling music and the crowds roared with enthusiasm. How good he would feel as a potential hero. What great pride he would take in telling about having done dangerous deeds. But these thrills were not for him. He must forget the selfish desire for popularity and instead do his unselfish duty—"I will go where they need me."

This noble knight of the Kingdom follows his Christ along the humble road. He has no uniform to proudly display. No band cheers his weary steps. No newspaper prints the story of his unselfish sacrifice. No book is written about his deeds of kindness. No crowds collect along the road to applaud. Only God sees the youthful knight and only God applauds.

### POWER IN THE NAME

Whatsoever we do in word or deed, do all in the name of the Lord Jesus." This applies not merely to acts we call sacred duties but to everything that we may say or do that is not evil. How such a conception ennobles all life. What a difference it will make! We cannot lie or cheat or do anything that injures another man or woman or child, for we cannot do that in the name of

Christ. But in His name we can say, as Peter said to the lame man, "Rise up and walk." How each act, each thought, each word, and flash with light, glow with color, quiver with power as it is done or thought or spoken in the name of Jesus Christ.—Phillips Brooks.

Every noble life leaves the fibre of it interwoven forever in the work of the world.—Ruskin.

### LIFE'S IMPERATIVE

Life's great imperative is to have Jesus Christ enshrined within the heart. Thus he becomes life and power. Spiritual ideals and New Testament principles must throb through life. There is no other definition than this that Christianity is a life. "Christ liveth in me" is the highest spiritual point that men may attain. It is crowning achievement of life's earnest endeavors.

Perhaps our greatest contribution in our modern day is just to be Christians, not mediocre Christians, but men dynamic and powerful who know and love and serve faithfully the Lord Jesus Christ.—Baptist Courier.

Oh, when shall men's good be each man's rule, and universal peace lie like a shaft of light across the land.—Tennyson.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## PINE BLUFF DISTRICT W. S. C. S. MEETS WITH DISTRICT CONFERENCE

Lakeside Methodist Church was hostess to the Pine Bluff Annual Conference; in conjunction with this meeting the annual meeting of the W. S. C. S. was held.

The business meeting of the W. S. C. S. was held in the afternoon. Due to the absence of Mrs. T. S. Lovett, district secretary, Mrs. A. M. Hart, district president, presided at this session which convened at 1 p. m.

Following the scripture reading, Miss Beverly Ann Stewart of Gould, accompanied by her mother, sang a beautiful solo.

Roll call was answered with 20 societies represented, each reporting a good year.

The recording secretary, Mrs. Erik Jensen read the minutes of the executive meeting which was held in Little Rock in March, at which time Mrs. Lovett urged that in order to maintain the present high standard of every society in the district having the required studies, that each society make greater effort to equal this record this ensuing year.

These goals are recommended for Pine Bluff District: that every society have at least one baby life membership and that the Pine Bluff District pledge be increased from \$3100 to \$3400.

Mrs. Lovett announced her zone leaders are: Mrs. Charles Giessen, Mrs. B. F. Goodrich, and Mrs. Erik Jensen.

Mrs. Neill Hart, chairman of the nominating committee, presented the following names for officers of the District who were duly elected:

District President, Mrs. W. R. McAlexander.

District Corresponding Secretary, Mrs. E. A. Adams.

District Recording Secretary, Mrs. Erik Jensen.

Mrs. Walter Ryland explained the recommendations of the Spiritual Life Secretary, which had been presented at the Annual Conference. Mrs. Neill Hart clarified the Children's Work and Mrs. Erik Jensen the Wesleyan Service Guild program.

Mrs. A. M. Hart, retiring district president, retiring because of other pressing duties, read the annual report of Mrs. T. S. Lovett, retiring district secretary. Mrs. Lovett resigned to accept a Conference position.

## SECTIONAL MEETING AT BLACK OAK

The W. S. C. S. of Black Oak Church, under the leadership of Mrs. G. Y. Cunningham entertained ladies from Caraway, Macey and Monette at a Sectional meeting on the afternoon of May 14th.

The Rev. George McGehey, pastor of Monette, led us in a most fitting and challenging worship on "Study to show thyself approved."

"Why every pastor desires a real live Society in his church" was the subject of the Rev. Glenn Bruner, pastor.

Mrs. McGehey gave some valuable points on "How one can be a

*The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.*  
Ruth 2:12

## MRS. J. D. BRAGG HONORED BY WESLEY COLLEGE



MRS. J. D. BRAGG

Mrs. J. D. Bragg, of St. Louis, Mo., president of the Woman's Division of Christian Service of the Methodist Church, an organization representing a nation-wide constituency of two million Methodist women enrolled in the Woman's Society of Christian Service of the denomination, has been honored by the degree of Doctor of Humane Letters, (L. H. D.) conferred upon her by Wesley College at Grand Forks, North Dakota, at recent commencement exercises, it was learned from

Methodist headquarters here.

In making the citation, President T. Ross Hicks, enumerated not only Mrs. Bragg's outstanding contribution to the work of Christian service in the Methodist Church, but her interdenominational contacts and especially her position as "wife and mother in a Christian home which has radiated a world-wide influence."

Mrs. Bragg, who was the choice of the reunited Methodist Church for leadership of its woman's work, served in various official positions in the woman's missionary societies of the former Methodist Episcopal Church. She was a delegate to the Uniting Conference of Methodism in 1939 when the Northern, Southern, and Protestant branches of American Methodism were merged, and also a delegate to the first general conference of reunited Methodism in 1940.

She is a member of the National Board of the United Council of Church Women, the Woman's Co-operating Commission of the Federal Council of Churches of Christ in America, and of the Foreign Mission Boards of North America. She is vice president of the St. Louis Church Federation and chairman of the Woman's Commission on International Relations.

Mrs. Bragg attended the 51st annual commencement of Scarritt College being a member of the Board of Trustees of that institution.

## DISTRICT W. S. C. S. WILL MEET ON MT. SEQUOYAH

Next month, during the School of Missions on Mt. Sequoyah, Mrs. Helen Bourne and Miss Thelma Stevens will attend the Fayetteville District meeting to be held on the mountain, and give counsel and direction in any way helpful to the ladies.

This will be a very unusual opportunity for the ladies of this District.

The meeting will be Friday afternoon, July 9, at 1:30 o'clock in the Clapp Memorial building. All visitors on the mountain at that time will be welcome and it is hoped that all members of the W. S. C. S. in the District will be present.—Mrs. Vera McNair.

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

good officer." An informal discussion followed on the program and plans for this year—which need to be done and how best to do those things to have a well rounded working organization.

Refreshments were served by the hostess and the Rev. S. B. Wilford led the closing prayer.—Mrs. S. B. Wilford, Jonesboro Dist. Sec.

## BECAUSE OF KINDNESS TO SON

When Miss Sallie Lou McKinnon, one of the secretaries of foreign work of the Woman's Division gave her report at a recent meeting of the division she told of a great need for a chapel in Africa. Following her report a man who was in the audience came to Miss McKinnon and said to her: "You seem to know a great deal about Africa. Do you know the Springers?" Miss McKinnon replied that evidently the stranger was referring to Bishop and Mrs. Springer, missionaries to Africa. The man was doubtful of that identity but revealed that his son who is in the armed forces in Africa had written home about the kindness and hospitality of some folk named Springer. Miss McKinnon was convinced that Bishop and Mrs. Springer were the persons to whom the young soldier had written, since they, too, had written concerning their joys in entertaining American soldiers in their home. The man who had made the inquiry of Miss McKinnon asked permission to donate the money for the needed chapel in Africa.—N. C. Christian Advocate.

Cumbered with much serving and careful about many things, we miss "the better part" communion with our Lord.—Thomas J. Wright.

## MT. SEQUOYAH SCHOOL OF MISSIONS PROGRAM JULY 6-16, 1943

The following is the program of the Mt. Sequoyah School of Missions to be held July 6-16, 1943, the Board of Education co-operating, Rev. H. W. Williams, Dean:

### Tuesday, July 6

Registration for classes at Library building, 11:00-12:00 a. m.; 2:00-6:00 p. m.

Faculty meeting, Parker Hall, 7:30-8:00 p. m.

Registration, Parker Hall, 8:00-9:00 p. m.

### Wednesday, July 7, Through Friday, July 16

8:10-9:00 and 9:10-10:00 a. m., classes in rooms assigned.

"The Church and America's People's," Miss Thelma Stevens, Mrs. J. W. Mills.

Texts: "We Who Are America," by Kenneth Miller. "Unity—A Challenge to American Democracy."

"Christian Ventures in Learning and Living," Mrs. Otis Moore.

Text: "For All of Life," by W. H. and C. V. Wiser.

"The Problem of Suffering," Miss Oscie Sanders.

Texts: The Bible—"Suffering, Human and Divine," by H. W. Robinson; "God and the Problem of Suffering," by Mary DeBardeleben.

"Becoming World Christians," Miss Helen Johnson. (For secretaries of Young Women and Girls' Work).

Texts: "One Gospel For Mankind," by H. V. White. Second text to be selected.

Missionary Education Workshop, Mr. Williams and Miss Sanders. (A research course.)

### Wednesday, July 7, Through Thursday, July 15

10:00-11:00 a. m.—Seminars, led by Division and Jurisdiction secretaries: Education and Action, The Missionary Enterprise, Wesleyan Service Guild.

## NAMES ADDED IN ROOM OF REMEMBRANCE

Board of Trustees of Scarritt College, Nashville, Tenn., at its recent meeting, voted favorably upon the addition of 20 names to the Scarritt College Room of Remembrance—or Hall of Fame. Among the names chosen was that of Mrs. Lucy Webb Hayes, who was the wife of Rutherford B. Hayes, 19th president of the United States. She was the first president of the Woman's Home Missionary Society of the former Methodist Episcopal Church and a leader in Methodist missionary work. Another name chosen for carving on the wall was that of Francis Asbury, first Bishop of the Methodist Church in America.

Mrs. E. L. Hillman, Rocky Mount, N. C., president of the Woman's Society of Christian Service, Southeastern Jurisdiction, Methodist Church, was elected a member of the Board of Trustees of Scarritt College, succeeding Mrs. J. W. Perry, Chattanooga, Tenn.

It is interesting to speculate upon the might-have-been but it is more practical and effectual to consider what may be.—R. E. Dudley.

# 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

### Little Rock Conference Youth Assembly

The Little Rock Conference Youth Assembly held at Hendrix College, last week was one of the best sessions we have ever had. 250 young people and 25 adult leaders were in attendance. This was 27 more than we had last year. The attendance was especially gratifying when we consider the transportation difficulties. Under normal conditions, possibly fifty others would have come. Every adult member of the staff was present except Rev. Fred R. Harrison who was kept at home on account of pressing responsibilities in his own Church and every staff member did his job well. Our young people exhibited a true Christian spirit in their conduct and their loyalty to the program. The adults present felt that we had the finest body of youth leaders that had ever assembled on this campus from the Little Rock Conference.

### Rev. C. Ray Hozendorf Served As Dean

Our new Dean, Rev. C. Ray Hozendorf, won the praise of the entire Assembly for the efficient manner in which he looked after the affairs of the Assembly and the beautiful spirit manifested toward everyone. He was ably assisted by Rev. Otto W. Teague, Dean of Men and Mrs. Fred R. Harrison, Dean of Women. Mrs. Harrison had as her associates, Mrs. J. E. Cooper and Mrs. C. Ray Hozendorf. Each adult on the campus assumes definite responsibility for looking after the interest of the young people.

### Charles Giessen—Business Man

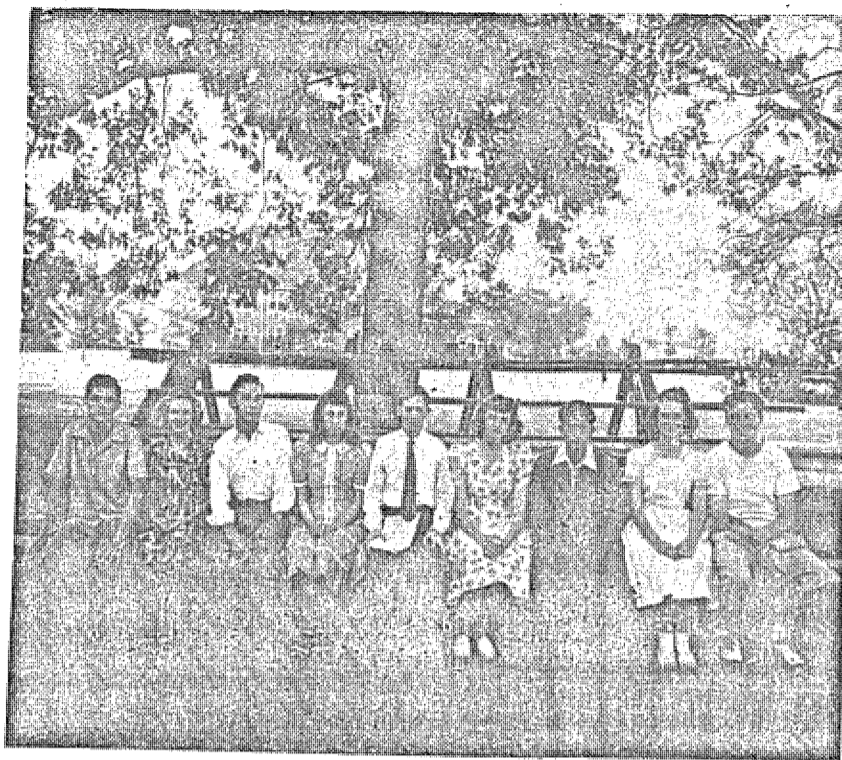
All the business affairs of the Assembly were carefully looked after by Rev. Charles H. Giessen who also served as auditor and instructor of one of the classes. We doubt that any Conference has a better business manager than Brother Giessen. Charlie never quits until the last penny is accounted for, the last bill paid and the last report in perfect shape.

### The Daily Devotional Period

The inspirational hour from 8:00 to 9:00 each morning was a new feature especially enjoyed by our young people this year. The speakers for this period were: Dr. C. M. Reves, Rev. W. Neill Hart, Rev. Arthur Terry and Rev. Fred G. Roebuck. We will never forget the wonderfully fine messages brought by these leaders.

### New Adult Members of the Staff This Year

The Little Rock Conference young people are fortunate in that they have been able to develop a number of dependable leaders who grow in experience and can be depended on to serve them from year to year. Each year some new people are brought into the staff. Among those added to the staff this year were: Mrs. J. B. Hefley who did a



OFFICERS LITTLE ROCK CONFERENCE METHODIST YOUTH FELLOWSHIP

Left to right: Chase Stevens, Gurdon, member Board of Education; Betty Jane Williams, Hot Springs, Chairman World Friendship; James Edward Christie, Texarkana, President; Euana Binores, Little Rock, Chairman of Worship and Evangelism Commission; Jimmy Ricks, Little Rock, Vice-President and Chairman of Community Service; Peggy Brown, Malvern, Treasurer; Chester Euen, Dermott, Chairman of Recreation Commission; Martha Sorrells, Sheridan, Secretary; Francis Christie, Junction City, Board of Education.

perfect job as registrar, Mrs. J. E. Cooper, associate Dean of Women, Rev. C. H. Farmer, on the class instructors, Rev. L. W. Averitt, Director for the Monticello District and all around handy man; Mrs. E. D. Galloway, leader of an interest group and Mrs. C. H. Giessen, instructor. These new staff members won a place in the hearts of all in attendance.

### Vespers Conducted by Sheridan Lee

The Vesper service each evening was conducted by Sheridan Lee who is a young preacher from China, completing his education in this country. Brother Lee brought splendid messages and made a large contribution to the Assembly by his wonderful spirit.

### Arthur Terry Directs Communion Service

The Assembly reached its highest point in the Communion Service led by Rev. Arthur Terry at the six o'clock hour Friday morning. The sacrificial spirit of these young people was proven by the fact that at this service they left a love offering amounting to \$111.00 for China Relief.

### \$2,000.00 Pledged for Methodist Youth Fund

The young people more than paid the total amount they had pledged for the Youth Fund at the last Assembly and with the encouragement of their district superintendent and district director, increased their pledge to \$2,000.00 for the coming year. This amount will be divided

equally between the fund administered by the W. S. C. S. and the World Comradship Fund.

### District Superintendents Honor The Assembly

Wednesday was District Superintendent's Day with each of our seven splendid district superintendents present. Rev. A. J. Christie of the Texarkana District brought the greetings from the cabinet to the young people and did a dandy job. The district superintendents met with the delegates from their district in the afternoon and helped in planning their pledges. Three district superintendents, J. E. Cooper, W. Neill Hart, and Arthur Terry were members of the faculty.

### Conference Youth Officers Did a Fine Job

We were all proud of the way Richard Perdue, our president; James Edward Christie, our vice-president; and Dorothy Bowers, our secretary, performed their duties. The Assembly sincerely regretted the absence of our treasurer, Mary Jo Rowe and our assistant treasurer, Mrs. R. A. Thomas. Mary Jo was kept away on account of the tragic death of her brother and Mrs. Thomas on account of an automobile accident. Messages of sympathy were sent to both.

### The New Officers for the Assembly

The officers elected for the Assembly for the ensuing year are: James Edward Christie of Texarkana, president; Jimmy Ricks of

## NORTH ARKANSAS CONFERENCE CAMPS AND ASSEMBLIES

By Ira A. Brumley

The North Arkansas Conference conducted the Conference-Wide Youth Assembly and the Christian Adventure Assembly for the Conway, Searcy and Helena Districts, May 31-June 4, Hendrix College. The attendance was beyond expectation. The following churches were represented: Conway; Russellville; Morrilton; Danville; Washington Avenue; North Little Rock, First Church; Gardner Memorial; Elaine; Ft. Smith, First Church; Goddard Memorial, Ft. Smith; Marmaduke; Batesville, First Church; Clinton; Springdale; Salem; Walnut Ridge; Jonesboro, First Church; Forrest Home; Marianna; Nettleton; Osceola; Mt. Carmel; Bytheville, First Church; Searcy; Helena, Forrest City; Augusta; Beebe; Centerville; West Memphis and Harrisburg.

James S. Upton of Osceola was dean of the Conference-Wide Assembly and S. O. Patty of Augusta was Director of Christian Adventure Assembly, these being assisted by the following: Harold O. Eggenberger and Mrs. Eggenberger of Beebe; Mrs. Johnnie McClure of Danville; Miss Clara McGill of Batesville; Mrs. Earle Cravens of Marianna; Glenn F. Sanford, Mrs. Glenn F. Sanford, Miss Emily Lanier, Mrs. H. H. Bumpers, Miss Marie Stapleton and Paul Bumpers of Conway; Miss Joy Triplett of Marmaduke; Robert Bearden, Jr., and Mrs. Bearden of Walnut Ridge; Miss Lucille Adams of Jonesboro; Alvin Murray, G. C. Taylor, Mrs. C. L. Moon and Mrs. E. J. Hollifield of North Little Rock; Martin A. Bierbaum of Greenwood and Kenneth Shamblin of Atkins.

The Intermediates and Senior Camps at Mt. Sequoyah, June 7-11 for the Fayetteville and Ft. Smith Districts showed an increase of more than fifty percent in attendance over any former year. The following churches were represented: Fayetteville, Central Church; Springdale; Eureka Springs; Rogers; Gentry; Siloam Springs; Harmon; Prairie Grove; Bentonville; Centerton; Decatur; Gravette; Pea Ridge; Booneville; Huntington; Ozark; Van Buren, First Church; Ft. Smith, First Church; Ft. Smith; Goddard Memorial; Ft. Smith, Midland Heights; Ft. Smith, Second Church; Paris; Alma; Clarksville and Mulberry.

Sam B. Wiggins, district superintendent of Fayetteville District, was dean of the Camp Sequoyah and J. M. Barnett of Ozark was director of Camp Oquoyah. These were assisted by the following: Mrs. Sam B. Wiggins, Miss Helen Jones, Miss Ruth Beyer of Fayetteville; Mrs. J. M. Barnett of Ozark; I. L. Claud of Booneville; Mrs. W. C. Petree and O. D. Peters, of Alma; Mrs. Clarence Ratcliff of Gentry; Miss Estelle McIntosh of Waldron; Ewing T. Wayland of Prairie Grove; Ray D. Seals of Eureka Springs; Miss Emily Lanier of Conway; Mrs. Har-

(Continued on Page Thirteen)

## With The Churches

### BATESVILLE DISTRICT CONFERENCE

The Batesville District Conference met at Calico Rock church on June 10th, after having been postponed from May 12 due to the flood situation. In the opinion of most of those present it was one of the best meetings they had ever attended.

Additions on profession of faith numbered 133, and 190 were received by certificate and otherwise. Evangelism was a keynote of the meeting, and particular stress was laid on reaching the people and reviving the churches in the rural area. In this connection there was a splendid report from Rev. Eric Reaves, District Missionary, now working in the Cave City area. Mr. C. F. White, a layman of Central Avenue Church, spoke of the part the laymen can play in a group ministry plan that will reach the rural area. He said that the laymen who went out in these services were benefitted as well as the churches which they served. Rev. Glenn F. Sanford, Secretary of the Conference Town and Country Commission, spoke of the splendid work these men had done.

The churches of the District were in the best shape financially they have ever been in; eighty-one per cent of the acceptances have been paid for the year, and fifty-seven per cent of the askings. Twelve churches have paid their Benevolent Acceptances in full for the Conference year.

Only one church owes a building debt and it is hoped to clear most of that before Annual Conference. To help the Conference Treasurer as well as the churches, it was agreed that we would all try to get all remittances to the Treasurer by October 4th.

Two fine messages were brought by Rev. H. H. Blevins of Tuckerman, and Rev. Thurston Masters of Mountain View. Brother Blevins preached on Wednesday evening, using Romans 1, and several other passages as a basis for his sermon. He said that man must be made again in the image of God, that the gospel was the power to do that, and that we must use it as ministers with faith that it was the only thing that could save our world. Brother Masters, preaching Thursday morning at eleven, used as a subject, "The Hills of God"; his text was, "I will lift up mine eyes unto the hills." His message was on faith put into practical works, and he urged us to remember that when the world seemed dark that God was still the same, and that we needed to lift up our eyes.

The entertainment was typical of Calico Rock, and no other town knows better how to entertain, and how to make visitors feel at home. Rev. J. C. Wilcox and his capable and talented wife are doing one of the finest pieces of work ever done there, and the people are cooperating fully.

The District gave \$1,029.70 on the Day of Dedication which was more than the amount asked for.

Cledice T. Jones of Central Avenue, Batesville, was re-elected Lay Leader, and Marcus D. Harris of

Tuckerman and D. C. Rodman of Calico Rock were elected Associate Lay Leaders.—James T. Randle.

### THE WORK AT MENA

I would like to share with the Conference a little of what has been going on in Mena. In my estimation we are having the best year of three years in Mena.

Up to the present time we have had fifty additions to the church. Twenty-six of these have been on profession of faith and twenty-four by transfer of membership. The church attendance has been exceptionally good since January 1. We have had the highest average Sunday School attendance this year of any year of my tenure in Mena. The spirit of the church is excellent. We have a loyal and cooperative membership here.

The parsonage has been greatly improved during the past few months. Since October 1, a new roof has been put on, the home has been painted white, the flat decks on the porch have been raised, the living room and dining room have been papered, a china cabinet has been added in the dining room, matching rugs have been purchased for the living room and dining room, a new living room suite has been bought, and the floors in the living room and dining room have been refinished.

Mrs. Hozendorf and I are enjoying our associations and the work of the church here.—C. Ray Hozendorf, Pastor.

### NETTLETON-BAY CHARGE

We have had Rev. Hal H. Pinnell of Pullman Heights Methodist Church, Hot Springs, to lead us in a twelve-day evangelistic meeting. Bro. Pinnell delivered forceful, heart and soul stirring Gospel messages witnessed by the Holy Spirit. Interest was demonstrated by the increase of attendance at each service. We had nine additions to the church; four by certificate and five on profession of faith. The membership of the church was greatly revived.

Some loyal and active members who have always been faithful to the church declared that their horizon had been broadened and their vision clarified to the extent that many things that they had been engaging in in the past would have no place in their lives in the future.

The free-will offering for Bro. Pinnell was \$100.00 and for the pastor, \$73.00.

At the close of the services Friday evening, the W. S. C. S. gave Bro. Pinnell a shower of personal gifts.

Nettleton and Bay is a delightful charge to serve. This is our second year on the charge and no more loyal people can be found anywhere.—A. L. Riggs, Pastor.

Money may buy the husk of many things, but not the kernel. It brings you food, but not the appetite, medicine but no health, acquaintances but not friends, servants but not faithfulness, days of joy but not peace or happiness.—Henrik Ibsen.

Patronize our advertisers.

### LITTLE ROCK CONFERENCE NOTES

(Continued from Page Twelve)

Little Rock, vice-president; and Chairman of Community Service Commission; Martha Sorrells of Sheridan, secretary; Peggy Brown of Malvern, treasurer; Mrs. R. A. Thomas of Little Rock, assistant treasurer; Euana Binores of Little Rock, chairman of the Commission on Worship and Evangelism; Betty Jane Williams of Hot Springs, chairman of the Commission on World Friendship; Chester Suen of Dermott, chairman of Recreation Commission; Chase Stevens of Gurdon and Francis Christie of Junction City, youth members of the Board of Education.

### Two New District Directors Elected

The young people regretted that three of their faithful district directors were compelled by other duties to give up their office. They were: Miss Pauline Goodman, director and Miss Elizabeth Goodman, associate director of the Arkadelphia district and Fred Schwendimann, director for the Monticello District. In their places, Rev. Hal H. Pinnell of Hot Springs was elected director of the Arkadelphia District and Rev. Louis W. Averitt, director for the Monticello District. Other directors re-elected are: Rev. W. R. Burks, Camden District; Rev. George G. Meyer, Little Rock District; Rev. Otto W. Teague, Pine Bluff District; Rev. George W. Cagle, Prescott District, and Rev. C. H. Farmer, Texarkana District. Miss Joy McKinnon of El Dorado was elected associate director, Camden District.

### MIDLAND HEIGHTS CHURCH

The Midland Heights Methodist Church, Fort Smith, has paid \$75.00 to Hendrix Offering, \$46.25 on Dedication Offering; bought 25 new hymnals and enough worship pamphlets for all our hymn books.

The Sunday school had 15 Training School credits, and had an enrollment of 135 at the daily Vacation Bible School. The average attendance was 102, and 99 certificates were given. Mrs. J. J. Decker, wife of our pastor, was Dean of the school.

Rev. I. L. Claud of Booneville, had charge of "Home Visitation Week." Our revival was conducted by our pastor, J. J. Decker. Every department is working fine, some of our boys are in service. We have lost some of our members by death and we have some new members. Our pastor is attending Pastors' School.—Mrs. Shirley Coleman, Reporter.

### ARKANSAS METHODIST ORPHANAGE

During the month of May and up to June 11th, we have received the following contributions for the Home: Susanna Wesley Bible Class, First Church, Texarkana \$10.00 Mr. and Mrs. O. G. Robinson, Dec Arc, R-1 2.00 Belated Christmas offerings: Forest City Church—Helena District 14.00 Tigert Memorial, Hot Springs—Arkadelphia District 3.00 Hermitage Ct.—Monticello District 1.00 —James Thomas, Superintendent.

An increasing number of women are taking up law, and about the usual number are still laying it down.—Religious Telescope.

Lovely flowers are the smiles of God's goodness.—Wilberforce.

### NORTH ARKANSAS CONFERENCE CAMPS AND ASSEMBLIES

(Continued from Page Twelve)

old Haynes, Miss Linda Lee Hunt, Mrs. C. P. McDonald, Mrs. G. G. Dickerson, Mrs. Fru Ella Carolan, Miss Anna Rose Miller, Archie Boyd and Mrs. Archie Boyd of Ft. Smith.

The general interest in the camps and assemblies was as good or better than we have ever had before in any camp or assembly. This was largely due to the capable adult leadership, careful planning in advance, and a balanced program.

It is the policy of the North Arkansas Conference to build programs so as to limit the attendance and develop the higher type of assembly or camps.

The North Arkansas Conference has four more units of program groups to be conducted: Conway Epworth Training Conference, June 28-July 2, for Seniors of Conway, Searcy, and Helena Districts; An eight day camp at Miramichiee for Intermediates, August 2-10 a four day camp at Miramichiee for Intermediates, August 6-10; and a senior camp at Miramichiee for Batesville, Paragould, and Jonesboro Districts, August 10-14.

### "CAST DOWN BUT NOT DESTROYED"

"The abnormal conditions necessarily imposed upon our Methodist colleges in time of war are taking a heavy toll in terms of enrollments and revenues," said Doctor John O. Gross, Secretary of Institutions (General) of the Board of Education recently in review of the educational year just ended. "But," continued Doctor Gross, "these adversities are bringing a wide recognition of the fact that Christian education is a commodity that war cannot destroy."

"At the recent commencements most of the colleges had bid farewell to the last vestiges of 'college as usual' program," he said. An unusual scarcity of men was noted in graduating classes and many diplomas were presented in absentia to men already in the armed forces. A majority of those who were allowed to remain in our colleges through the spring quarter or semester will be in uniform by mid-summer.

"Colleges realize fully the serious import of such trends but they are facing their problems with courage and diligence of the highest order. Intent on holding their enrollments at the highest points possible in wartime, they are carrying forward active campaign for students. More than that, they are zealously recasting their budgets by way of endeavoring to effect every economy that is possible and ethical. They are determined to enter the post-war period without the handicap of debts accumulated through deficits in current expenses."

"Surprisingly enough," said Doctor Gross, "in the recent committee meetings of college boards most of our presidents talked to their trustees about the necessity of beginning now to plan for enlargements in their programs and services to meet the enlarged enrollments inevitable after hostilities cease."

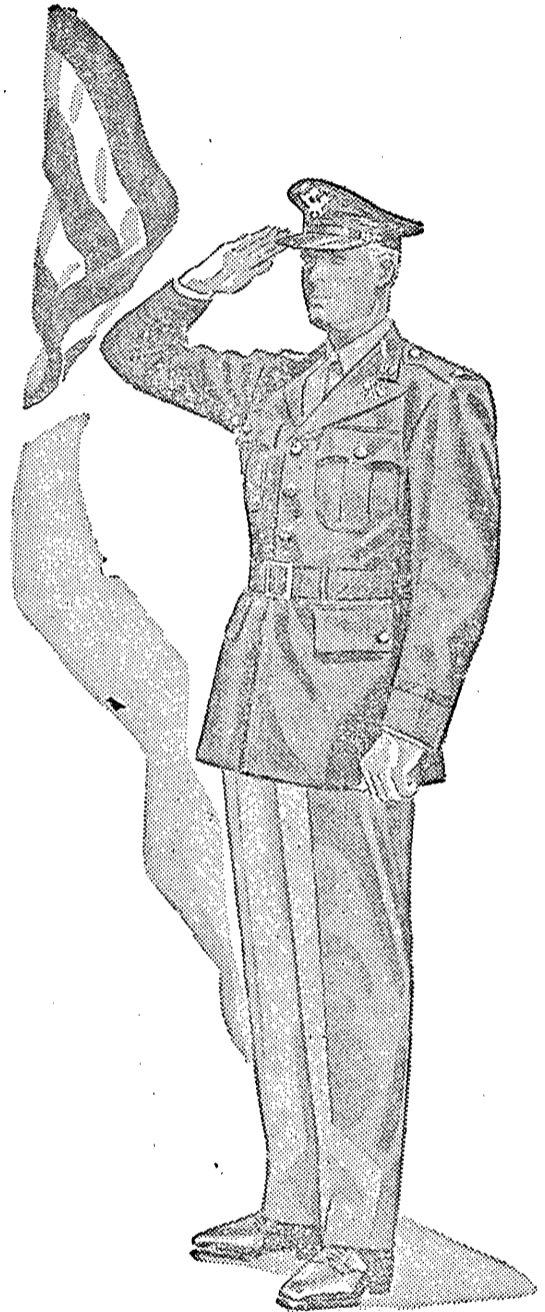
"Our colleges are facing difficulties but they are carrying on," declared Doctor Gross.

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WEAVES A UNIFORM!

The same low-cost electricity that toasts your bread and runs your refrigerator and operates the many other time-saving, labor-saving appliances in your home is now providing the power behind our immense war plants that are producing war equipment to *lick the Axis!*

Electric power is playing a vital part in America's war production miracles. Arkansas Power & Light Company *planned ahead* and was *ready* with a dependable, ample supply of power . . . . and it was this advance planning that makes possible the operation of many immense war plants in our state.

Our service to regular customers continues uninterrupted, and don't forget that the careful business management which has met all wartime needs also has brought constantly-lower rates to you . . . until you now get about *twice as much electricity for your money* as you did a dozen years ago.



# ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

## The Sunday School Lesson

By DR. W. P. WHALEY



### St. John's Description of the True Christian

LESSON FOR JUNE 20th, 1943

LESSON TEXT: All of I John (five short chapters)

GOLDEN TEXT: "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin." I Jn. 1:7.

The suggestion is made that all five chapters of I John be read in the preparation of this lesson because they breathe the spirit every Christian should have. Even now, as in the days of Jesus, some followers of Christ do not know "of what spirit" they are. If we "have not the spirit of Christ we are none of His." The writer of this little epistle has the spirit of Christ, and his short letter will help us into that spirit.

#### I. The Aged Writer.

John was about ninety-five years old when he wrote these three letters. He had been living at Ephesus a good many years. He and Peter and Paul preached all over that country now called Turkey, and established many churches, including the "seven churches of Asia" to whom John wrote his other book, Revelations.

John was the last of the apostles. When John was writing these epistles the other apostles had long since suffered martyrdom. His own brother, James, was beheaded by Herod in the early years of the church on the accusation of "drawing the people away to a strange worship." Peter had been crucified head down. Paul had been beheaded. So the aged John was the lone survivor of the twelve apostles, and the last of the three closest friends of Jesus. John was the only one of the twelve to escape martyrdom and die a natural death; but he endured other punishment for being a Christian, as his exile on the island of Patmos. One imagines the saintly old John sometimes letting his mind flit back to the sea of Galilee, where he and James and Peter were crude and hardy young fishermen, and where they met the young Jesus just beginning His ministry; often retracing the paths of the years, reviewing the scenes, and reliving the experiences of his sixty-five years of apostolic ministry.

#### II. A Love Letter.

John was writing to congregations of Christians in what is now known as Turkey. He lived at Ephesus, and these other churches were scattered in every direction around him. Probably he had organized some of them, and preached to all of them. He was their father in the gospel; and he addressed these Christians as "my little children."

"Love" is the ever-recurring word in this letter. As a noun, it is used eighteen times; and as a verb, twenty-eight times. We always think of John as the loving disciple. He was that "disciple whom Jesus loved." His closer relation to Jesus enabled him to get a better understanding of Jesus than any of the other disciples. John grasped and recorded the "new commandment" Jesus gave in the upper room: "A new commandment I give unto you,

that ye love one another, as I have loved you, that ye also love one another" (Jno. 13:24). That commandment was emphasized by all the apostles, and called "The law of Christ." John refers to it several times in this letter as "the old commandment which ye had from the beginning" (2:7). For sixty-five or seventy years this "new commandment" of Jesus had been the law of the church; and, in that sense, it had become "an old commandment."

#### III. A Christian

According to this letter of St. John's, a Christian is one:

(1) Who believes that Jesus is the Christ. That was a fundamental doctrine of Christianity, and it was stressed, and all who came into the church were required to believe it. However, the doctrine was bitterly fought by the anti-Christians.

(2) One who confesses his sin to the Christ, and realizes that his sins are forgiven, and that he is cleansed from all unrighteousness. Sin was a very prominent subject in early preaching; and the church taught that "Christ died for our sins"; but there were people who contended that there is no such thing as sin.

(3) One who realizes his tendency and liability to sin; but claims Christ as his propitiation for sin, and his Advocate with the Father.

(4) One who keeps Christ's "commandments".

(5) One who observes "THE LAW OF CHRIST"—the "NEW COMMANDMENT" Jesus gave His disciples in the upper room (John 13:34).

(6) One who overcomes worldliness—"the lusts of the flesh, and the lusts of the eyes, and the pride of life." Christians were exhorted to "come out" from among worldly people, and be "separate". That offended non-Christians; and Peter (I Peter 4:4) said "They think it strange that ye run not with them to the same excess of riot, speaking evil of you."

(7) One who has so much respect for his religion, and such high estimate of the holiness of Christ, that "he purifieth himself, even as He is pure."

(8) One who "abideth in Him"; constant connection and dependence; as Christ said the branch must abide in the vine.

(9) One who "doeth righteousness". Jesus had taught his disciples that his religion is more than a profession of "Lord, Lord"; that it is doing the will of God.

(10) One who loves his fellow-Christians. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

(11) One who is able to detect false teachers and false doctrines. Many imposters got into the pulpits, and preached error; but a Christian

was supposed to be so well "grounded in the truth" that he could not be swept away by "winds of doctrine" contrary to Christian teachings.

(12) One who has had a conscious hold upon the invisible but ever-present Christ. "He that hath the Son hath life; and he that hath not the Son of God hath not life." Peter said of the invisible Christ: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8).

(13) One who has the "witness of the Spirit." "It is the Spirit that beareth witness, because the Spirit is truth." The Christian claims the great "Comforter" Jesus promised his followers.

(14) One who has "confidence" in Jesus, that if we ask anything according to His will, He heareth us". The real Christian believes that Christ is with him when he prays.

(15) One who comes to know. Paul came to "know Him" whom at first he believed. The Christian should receive the evidences of Christianity as they are given in the Bible, in church history, and in personal experience; and these should give him assurance, certainty, knowledge.

In conclusion: if you are really interested in being a Christian, read and re-read I John.

#### ALCOHOL, THE DESTROYER

The history of alcohol used as a beverage during the Great War, and my knowledge of it from close personal contact and experience, leads me to the conclusion that if ever this country again becomes embroiled in a fight for existence . . . the manufacture, sale and consumption of all spirits should be controlled by law. Many colonels, majors, captains and subalterns, to my knowledge, rendered themselves useless for war at various times in France, owing to their taking too much strong drink. Through education, the truth is now dawning on the population that we should be better off without the brewer and the distiller, and when that truth has sunk into the majority of the population, then, but not until then, these useless purveyors of untold misery will be brushed aside forever.—Impressions and Recollections by General Crozier, of the British Army.

Let it be burned into the minds of the leaders of the Church, that a Church which cannot save its own children can never save the world.—W. S. Athearn.

## Now Many Wear FALSE TEETH With More Comfort

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

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# WINFIELD MEMORIAL METHODIST CHURCH

## NEW MEMBERS

Miss Jessie Cavener, University Hospital.

Mrs. Frank A. Williams, 2820 N. 44th St., East St. Louis, Mo.

## INFANTS BAPTIZED

Allen Ray Williams and Franklin LeRoy Williams, sons of Mr. and Mrs. Frank A. Williams, 2820 North 44th St., East St. Louis, Mo.

## KNOWN ILL

Mrs. Rose Carter, Baptist State Hospital.

Mrs. Sidney Haydon, 2301 Bragg Street.

## CIRCLES TO MEET

No. 1—Mrs. B. E. Smith, Chairman; will meet with Mrs. E. V. Markham, 1914 Shadow Lane, for 1:30 meeting; Mrs. Paul James, co-hostess.

No. 2—Mrs. C. B. Wilson, Chairman; will meet with Mrs. Jeff Smith, 506 S. Cedar, for 1 o'clock meeting.

No. 3—Mrs. H. M. Gaylor, Chairman; will meet at church at 10 o'clock in Lila Ashley class room.

No. 4—Mrs. Frank Thacker, Chairman; will meet with Mrs. George Cress, Capitol Hill Apartment, for 1 o'clock dessert luncheon; Mrs. E. Q. Brothers, co-hostess.

No. 5—Mrs. Rutus Hunt, Chairman; will meet at the church at 10 o'clock in the Hinton room.

No. 6—Mrs. James Thomas, Chairman; will meet with Mrs. George Thornberg, 1624 Spring Street, for 1 o'clock dessert luncheon; Mrs. Pearl Lord, co-hostess.

No. 7—Mrs. J. W. Rucker, Chairman; will meet at Winfield Church in Fellowship Hall at 10 o'clock for covered dish luncheon. Mrs. George Woolridge, Mrs. C. E. Carson, Mrs. E. A. Battle and Miss Mamie Krohn will be hostesses.

No. 8—Mrs. Taylor Prewitt, Chairman; will meet with Mrs. L. H. Caldwell, 2822 Izard Street, for 10 o'clock meeting.

No. 9—Mrs. W. J. Pennington, Chairman; will meet with Mrs. H. E. Ruff, 723½ East 13th, for 1:30 meeting.

No. 11—Young Matrons, Mrs. W. J. Cargile, Chairman; will meet at church in the Ashby room at 1:00 o'clock.

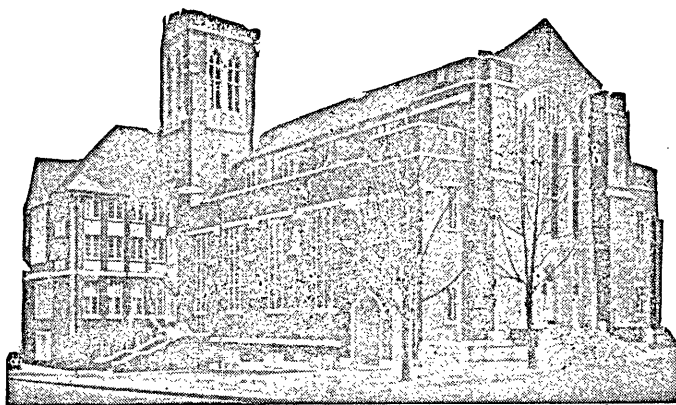
## THE SURTAX, AS HIGH AS 80%, AND GRADUATED DOWN

Many persons and firms pay their largest part of the income tax in surtax. That 80% is the amount that will be taken if and when you are in that income bracket.

It is interpreted by some to mean that you could give the church \$10,000.00 and have it actually cost you only \$2,000.00, because the government will take the balance anyhow.

The percentages are bracketed, so that, though you do not give that large amount, you can still give large amounts and have your money go to the church, which serves locally as well as over the state and nation. The church gets the full benefit of it, whereas the government will "income" the most of it otherwise.

Another good way to serve both church and state is to buy the series F War Bonds in favor of the Board of Trustees of Winfield Memorial Methodist Church.



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MISS NEVILLE WILSON  
Church Secretary



MRS. I. J. STEED  
Minister of Music

MISS KATE BOSSINGER  
Organist

MISS OLIVE SMITH, Director of Christian Education

## CHURCH CALENDAR

FRIDAY, JUNE 18:

7:30—Boy Scouts.

SUNDAY, JUNE 20:

4:30—Lila Ashby Class meeting. (See article for details.)

MONDAY, JUNE 21:

Woman's Society Circle meetings.

8:00—Little Rock Sub-District Youth Group meets at Scott Street Methodist Church.

TUESDAY, JUNE 22:

10:30—Woman's Society Council, Hinton Room.

WEDNESDAY, JUNE 23:

7:30—Youth Workers' Conference.

THURSDAY, JUNE 24:

7:30—Chancel and Wesley Choir practice.

## YOUTH FELLOWSHIPS

6:30 P. M.—June 20

Charles Baughman will lead the Young People's Worship Service, using as his subject, "Let's Get Together." Recreation will be in the parlor with Roberta Ann Proctor in charge.

Euana Biniore will lead the Seniors in a Worship Service which she arranged at the Assembly at Conway last week. Recreation will be in the outdoor area. Games are in charge of Euana Biniore and Jack Wiseman.

In the Junior High, Woodrow Smith will have charge of the program. Recreation will be in Fellowship Hall.

## ASHBY CLASS MEETS

A business and social meeting will be held Sunday afternoon, June 20, at 4:30 p. m. at the home of Mrs. Charles Loewer, 2222 Cumberland. Mrs. Flo Elliott and Miss Audrey Marks will be assistant hostesses. All members are urged to attend.

## LAST CALL FOR FERNCLIFF

Campers leave here Monday afternoon, June 28. We have the reservations for 17 boys and girls. Campers or parents will please call the office, 2-1990, and let us know if you have transportation or if you need some one to fill your car. We add the name of Dorothy Wright to our list of campers.

## A BOOK REVIEW

The Wesleyan Service Guild presents Miss Lila Ashby in a review of Lloyd C. Douglass' book, "The Robe," on Tuesday evening, June 29, at 8:00 o'clock, in the Hinton Class Room. Admission, 30c. The proceeds will be used by the Guild in forwarding their Christian Social Relations work. Come, enjoy a good review, and help the Guild.

## HONORS TO OUR YOUNG FOLK

We are proud of the responsible offices to which several of our young people were elected at the Assembly at Conway last week. Jimmy Ricks is the vice-president of the Little Rock Conference Youth Fellowship. Euana Biniore is chairman of the Commission of Worship and Evangelism for the Conference, and Barbara Dixon is secretary of the Little Rock District organization.

## Next Sunday at Winfield

10:00 a. m. Church School.

10:55 a. m. The Worship Hour

Sermon by the Minister,

"BLESSED ARE THE UNSATISFIED"

This is the third of the series of sermons based on the Beatitudes. "Blessed are they that (continue to) hunger and thirst after righteousness, for they shall be filled (with righteousness)."

6:30 p. m. Youth Fellowships, Devotionals.

8:00 p. m.

"LET'S SEE YOUR VICTORY GARDEN"

Proverbs 24:30, 31

"I went by the field of the slothful, and, lo, it was all grown up with thorns, and nettles had covered the face thereof, and the stone wall thereof had fallen down."

Sermon by the Minister

## THE UPPER ROOM

The Upper Room for the new quarter of July, August and September has arrived and is available at the office and will be available in the vestibule next Sabbath. We are now using 300 copies each quarter and can order more. We desire universal use throughout the church membership.

The booklet is of such size that a man can carry it in his pocket or a woman in her pocket book. Take it to your office, give one to a friend. By all means keep it on your dining table and read one page each day when the family is together for a meal.

The means of daily worship was originated by Methodists and is now used by several other churches. It is having a far-reaching influence among the men in uniform.

It is a service Winfield renders. The minister quite often leaves a copy in a sick room. Doctors testify that it helps very much. You are asked not so much to "buy a book" but to contribute to a Cause, a means of further service. You can afford to be generous in your offering on the table of the Upper Room.