

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world" — Mark 16:15

VOL. LXII

LITTLE ROCK, ARKANSAS, JULY 29, 1943

NO. 30

Compulsory Flag Salute Unconstitutional

IN A RECENT decision the Supreme Court reversed itself in regard to the right of school authorities to force the children of Jehovah Witnesses to salute the flag. Formerly it had decided that children could be forced to salute the flag or could be expelled from school if they refused. Now the Supreme Court recognizes, and we think properly so, that in America a man has a right to follow his conscience religiously even though it may lead him into unusual activities and strange attitudes.

A government that recognizes the right of a young man to refuse to bear arms in defense of his country, even when its very life is at stake, if his conscience forbids, could hardly approve an action which would deprive a little child of the privilege of an education because his conscience led him to refuse a flag salute.

Moreover, if the failure of the child to salute the flag were such an offense against the government as to merit severe punishment, it would be unjust to let the full weight of the punishment fall only on the child. Such a child is usually following out instructions received at home. If it is wrong for the child to refuse to salute the flag it is doubly wrong for parents in the home to teach, and at times to command it to refuse the salute. However, if we are to preserve our "American way of life" we had better suffer in some what appears to many a peculiar leading of conscience. That is true because what we call "a peculiar leading of conscience" cannot be pegged down in such manner as to make it apply only to the people whom we think to be peculiar. Others might include us in that group. Since almost fifty percent of the population of our nation belongs to no church whatsoever, it might develop that this fifty percent of unchurched people would decide that all of us are "peculiar" because we follow our conscience religiously. They might even decide to stop what to them might appear peculiar religious activities. Worshiping God "according to the dictates of our own conscience" is still the most sacred privilege of American citizenship.

A Weekly Message By Dr. Forney Hutchinson

OUR readers will be delighted to know that Dr. Forney Hutchinson, of Shawnee, Oklahoma, is to furnish us each week an article to be run under the above heading. Dr. Hutchinson is a native of Arkansas and spent most of his fruitful ministry in our state.

Methodism in Arkansas has produced many ministers who have reached places of distinction in our church. It is our feeling that our church in Arkansas has produced no minister more universally loved in his native state or throughout the church general than Dr. Hutchinson. He has received or has been offered practically every honor and distinction the church can give. He has served as pastor, to their delight, some of the strongest churches of Methodism. It can also be said, just as truly, that "the common people heard him gladly."

We have published recently several short articles from Dr. Hutchinson but only last week did he consent to make this a regular weekly contribution to the paper. We are happy to make this announcement and we know that our readers will be highly pleased.

"What Things Soever Ye Desire"

JESUS said, "What things soever ye DESIRE, when ye pray, BELIEVE that we receive them and ye SHALL have them." This promise seems to be a blank check drawn on the bank of heaven. We are told to fill it out for what we want and sign it with the assurance that it will carry the endorsement of the Son of God and hence will be honored whenever presented.

In the interpretation of such an unqualified promise, we must of course use reason and common sense. We should know that the word DESIRE here does not cover the little whims and fancies and notions that may temporarily possess us. This promise does not mean that prayer can be made into a spiritual Aladdin's lamp by which childish and unimportant matters can be had for the asking.

Such a promise from the Christ certainly does not give us the right to be dictatorial in our prayers. Some people



use these undeserved promises as a basis for prayers in which they order the Almighty around much as if He were a paid servant. Effective prayer must not only bear the stamp of sincerity, it must also bear the stamp of humility.

The word DESIRE in this promise cannot be made to cover those things which we want for purely selfish purposes. One must not only really want the thing for which he prays, he must want it for other than a selfish usage and purpose. The One who so beautifully taught and practiced the virtue of unselfishness does not answer a selfish prayer. Hence we must not only want the thing for which we pray, we must want it for purposes and because of motives which are in accord with the way of life taught us by the One who could make such a promise.

If this promise means anything, it means that we may come to God in prayer for anything that is for our eternal good, for His eternal glory or for the spiritual welfare of humanity about us and feel, as we pray, that our prayers are undergirded by the promises of Him in Whose hands is all power.

When the father of a demon possessed boy said to Jesus, "If thou canst do anything," Jesus said, "If thou canst believe," and in these words placed the uncertainty about prayer where it rightly belongs—on the human side.

Ministers Exempt From Withholding Tax

THE provisions of the Victory Tax, which required that the employer withhold the tax from payments to employees and remit to the government, caused quite a protest, especially from our Baptist brethren, to the provision. They took the position that the law required the church to become a tax collector for the government and thereby infringed on the principle of the separation of church and state.

As a result largely of that protest the pay-as-you-go plan for the collection of the income and victory tax has a provision which exempts ministers from the withholding provision.

That of course does not mean that the minister is exempt from the tax. He simply pays it himself as he does now and must pay just as much as if it were withheld from his salary. Neither does this provision, exempting ministers, clear the real question at issue between the government and many of our Baptist friends—the matter of "making the church a collecting agency for the government." Of the many employees which some churches have, only the minister is exempted and the tax must be withheld by the church from the salaries of all other employees. Hence, in our judgment, the fight only succeeded in muddying the waters some while it embarrassed the church general very much. Usually the church does itself more harm than good when it asks for itself special exemptions or privileges.

"Me Too," Say the Brewers

AFTER two of our Little Rock bookies, who have been using a beer parlor as a "front" for a gambling house, had been convicted and our Revenue Commissioner had announced definitely that their beer permits would be revoked, we have officials of the Arkansas Brewing Industry Foundation declaring in the press that they are "behind" the Commissioner in his actions and declare that violators will not obtain beer from distributors in Arkansas.

It should be remembered that this belated "me too" declaration from the brewers came after these two violators had already been put out of business by the state. We should remember also, despite liquor's paid propaganda regarding its great concern for strict observance of law, that these two bookies had been running in open defiance of the law, both as gamblers and as retailers of beer where gambling is permitted, since last March. Through all of these months they bought beer regularly from these "me too"ers. If the representatives of the brewing industry could go in and out of these wide-open places for months without discovering these violations of law they have proved how worthless they are as promoters of law observance. If they did know about the lawlessness existing there and continued to supply these places with beer, they have proved the hypocritical nature of their pretense at concern for law and order.

It sounds so useless and unnecessary for the liquor interests to parade themselves as promoters of law observance in the establishments which sell their products. No one expects them to assume that role and no thinking person believes that they will aid law enforcement, where their own interests might be hindered, regardless of their high-priced advertising. The brewers in any action they take will be "behind," and a long distance behind, any agency that interferes with the sale of beer.

The Crusade For A New World Order

Led By the Council of Bishops of the Methodist Church

What Is the Crusade For a New World Order?

It is an organized effort to register the opinion of the members and constituents of The Methodist Church on the question of the participation of the United States of America in such international cooperation as may be necessary to establish world law and order.

It is based upon three-fold conviction.

First, the religious forces of the nation must become influential at the place decision is made, *before it is made*, so that their convictions may be regarded as creative and co-operative contributions. Religious forces must not wait until decision is made and then protest.

Second, Methodists, after more than a century of missionary service throughout the world and more than a quarter century of education in the field of international relations, are world-minded and desire world order.

Third, the members of The Methodist Church, as citizens, desire such action by the United States government as will insure full participation in, and continuing cooperation with, such international organization in the political, economic and other fields, as may be necessary to end war, to establish world law and order, economic and racial justice, and to guarantee the freedom of the individual.

How Is the Opinion of the People To Be Registered?

By a flow of letters from our people to their representatives in Congress and in the executive branch of the Government. It is there decision will be made, and it is there the religious forces must be influential before decision is made. The letters are to be written by individuals, expressive of their own hope for an ordered world. It is believed that this expression of opinion should begin at once, mounting at times to a million letters when measures embodying moral principles are under consideration by our representatives. Members of the Congress are properly responsive to the real opinion of their constituents. They are not impressed by propaganda petitions, form letters, resolutions. They resent the coercive tactics of pressure groups. But they do want to know what their constituents think. It is as necessary to bring out the opinion as it is to bring out the vote.

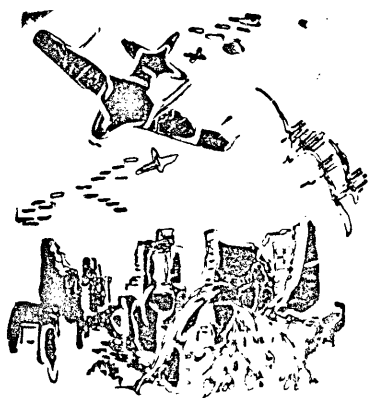
This Crusade does not contemplate any action wherein the Church crosses the line that properly separates Church and State. But it does recognize that Churchmen are citizens, and as citizens are responsible for the expression of their opinion in a democratic society. Too often majority forces of good are beaten by minority forces of evil, because they lack organization and their voice fails to reach their representatives. Our people want a just and enduring peace. It is our responsibility to make that desire known to our representatives. Such expression is in no sense partisan. It will be made known to Republican and Democrat alike.

What Are the Principal Features of the Crusade?

First, to multiply our power by concentrating the full strength of the

Church upon a single objective, namely the expression of our opinion to our representatives. This involves the cooperation of every pastor, district superintendent and bishop, of every member of the Church, of all boards and commissions, the church press and all other agencies of information.

Second, a series of Mass Meetings in one hundred great centers of population, in which the World Mission of the Church and the Crusade



for a New World Order will be presented. These meetings will be under the leadership of The Council of Bishops and the theme will be The Coming Peace and the Prince of Peace.

Third, the Day of Consecration. Upon an appropriate Sunday in the Lenten period of 1944, the Church will observe a Day of Consecration. This will not be an appeal for money. It will be a consecration of the people called Methodists to Jesus Christ as Personal and World Saviour. Loyalty to Christ will be interpreted as the complete gift of self to our Lord, and the expression of that loyalty in support of those great moral measures designed to bring law, justice and brotherhood to a warring world. Upon this Day of Consecration the Church will proclaim, "He saves the Individual. He must save the World."

How Is the Crusade Related to the Federal Council of the Churches of Christ?

The Crusade for a New World Order is in no sense a substitute for the nation-wide plans of the Federal Council's Commission to Study the Bases of a Just and Durable Peace. Methodists will cooperate fully with the Federal Council's splendid plans, but believe it necessary to move from the public meetings to the local parish so that the individual member may be reached, and the individual may express his personal opinion to his representative in the Congress.

The Crusade for a New World Order cooperates in centering attention upon the Six Pillars of Peace adopted by the Federal Council.

The Pillars of Peace proposed by the Federal Council follow:

I. The peace must provide the political framework for a continuing collaboration of the United Nations, and in due course, of neutral and enemy nations.

II. The peace must make provision for bringing the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.

III. The peace must make pro-

visions for an organization to adapt the treaty structure of the world to changing underlying conditions.

IV. The peace must proclaim the goal of autonomy for subject peoples, and it must establish international organization to assure and to supervise the realization of that end.

V. The peace must establish procedures for controlling military establishments everywhere.

VI. The peace must establish in



principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.

How Is the Crusade Related to the Permanent Educational Work of the Church?

The Crusade is a program of action. The action is the flow of letters from Churchmen as citizens to their representatives who will make decision on the question of international cooperation or isolationism.

Such a program of action is not to be considered in lieu of the educational work of the Board of Education in the local church, the service of the World Peace Commission, the emphasis of the Board of Missions as seen in the Delaware reports, the unique contribution of the Woman's Society of Christian Service and the Board of Lay Activities, the concern of youth groups or any other group. The Crusade has been made possible by the educational service of all the agencies of the Church. This work must go on if the will to peace and justice is to be created and developed. The Crusade capitalizes upon the education of a generation and calls the Church to express its mind and heart in an hour of fundamental decision.

How Did the Crusade Originate?

At the meeting of The Council of Bishops in December, 1942, the Council voted to spend a week in Washington with the leaders of government to make inquiry concerning plans for the post-war world. The Council met the President, the members of the Cabinet, and other important leaders, including Madame Chiang and President Quezon. Recognizing that decisions relative to the post-war world would have profound influence upon centuries to come, The Council appointed a Commission of Twelve Bishops to consider and draft plans concerning the relation of the Church to the plans for the post-war world. In international collaboration lies the possibility of enduring peace. In isolationism lies the certainty of continuing war. The Commission of Twelve drafted the plans for The

Crusade for a New World Order. Subsequently the Council approved the recommendations.

What Does the Crusade Mean In the Local Parish?

First, see that large numbers from the parish attend the Mass Meeting.

Second, start the flow of letters at once. Organize a committee for house-to-house visitation. Present the issue: International Cooperation and the possibility of enduring peace; or Isolationism and the certainty of continuing war. Regard this visitation as an evangelistic opportunity, in which our people are won for the Lord as Personal Saviour, yes, but also as World Saviour. Make it clear that Christianity calls for world order, world justice, world brotherhood. Urge the members, all of them as individuals, to write at least once a month. Let mothers and fathers tell their representatives that they have given their sons that freedom may endure, but they want a world in which war shall be no more. Let every boy and girl write. They will be voters tomorrow, and desire a world in which their talents may be used to serve mankind. Let every minister write, stressing the claims of our faith and its clear call for world unity. There must be no return to power politics. There must be international cooperation.

Third, distribute the Prayer for World Order and request that it be repeated in each household once a day.

Fourth, secure the cooperation of other churches, the schools, service clubs. Urge them to call upon their members to write.

Fifth, secure sufficient copies of the Primer For Action that will be distributed at the Mass Meetings, so that every member may possess one.

Sixth, write the soldiers and sailors from your church and tell them of the plans for an ordered world when at last Victory is Won.

Seventh, Pray for the success of the Crusade in your daily devotions, and cooperate in the Day of Consecration.

The Peace May Be Won With a Three-Cent Stamp. Write.

Bishop G. Bromley Oxnam, 581 Boylston Street, Boston, Chairman Committee of Twelve The Council of Bishops of The Methodist Church; Bishop Paul B. Kern, Nashville, Vice Chairman; Bishop Raymond J. Wade, Detroit, Secretary.

TO HAVE THE ABUNDANT LIFE

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren; but he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most Holy, whose soul is given up to Christ—such a man must have an overflowing heart; and as his heart is, such will his life be.—Spurgeon.

Men are like steel—when they lose their tempers, they are worthless.—D. C. Yoder.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

IMPORTANT BUSINESS FOR THE CHURCH

Anything that affects human life is the responsibility of the Christian church and comes within the scope of its activities. An enemy that destroys all that is worth while in the human personality certainly comes under the head of important business for the church. The liquor traffic is a direct threat to all that the church is trying to build up in the lives of men and women and the community. The liquor problem is, therefore, a problem for the church.

It would appear that any attempt on the part of the church to condone the sale or consumption of alcoholic beverages by its members is a violation of a sacred trust. If the Christian church is to make any effective contribution toward the solution of the liquor problem, it must take a definite stand on the issue and enforce that stand among its membership. To let down the bars here is to fail in the whole task. Liquor drinkers and liquor sellers within the church modify the attitude of the church and soften its voice on the whole issue.

Community life is a concern of the church. If the church does not interest itself in the life of the community, it allows an environment to prevail which will draw the circle of death about the church. The most dangerous element in the life of most of the communities in America is the distilled liquor and beer business. It seeks to lure the youth of the land through its doors. It threatens every home in the land. It destroys life wherever it exists. It acts as a killing blight whenever it is tolerated. The church cannot remain silent on this situation and remain faithful to its calling.

How important is the liquor problem to the church? How far is the church going in its campaign against this chief evil and enemy? Study the latest annual report of your church body. What is the relation between appropriations for temperance work and other activities of the church? When larger appropriations for temperance activities appear in the financial reports of our churches, then will the church begin to assume its proper responsibility toward the liquor problem.—Spotlight.

TWO KINDS OF CHURCH MEMBERS

Dr. A. C. Dixon says: "Every church is divided into two classes, that may be called trees and posts. Plant a tree, and it begins to grow. Stick out a post, and it begins to rot. The difference between the tree and the post is simply a matter of life. The tree is alive while the post is dead. The pastor enjoys the living trees of his church, watching them grow and bear fruit, while he is often perplexed to know what to do with the posts that show no signs of life. It takes much of his time and strength to paint and prop up, and finally have carried off, the posts when they have fallen down." Thank God, church posts do not have to remain such. They, too, may receive new life from above and develop into beautiful fruit-bearing trees. May we ask you this question concerning your church membership—are you a tree, or a post?

CHURCH LOYALTY?

*Attend a church? Of course we do,
Like others in our set,
Except on days that seem too cold
Or hot or wet.*

*And then, of course, in summer,
Just to keep them up to par,
We take the kids on Sundays
For a joy ride in the car.*

*And sometimes, too, in spring and fall
I take a Sunday off,
And hie me to the country club
To have a game of golf.*

*But all the other Sundays
You will find us in our pew,
For we always to go church
(When we've nothing else to do.)*

—Anon.

WHY ATTEND CHURCH?

There are several reasons why all should attend church. In the first place God commands that we do so. In the tenth chapter of Hebrews the writer goes on to say, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Christ Himself promises that where two or three are gathered together in His name He will be in the midst of them. The fact that one does like the services of the church is no reason for remaining away. The greatest argument for church attendance is that in public worship one meets with Christ.

Yet another reason for church loyalty is the fact that when one joins the church he vows before God and man to be faithful to it. He solemnly vows to support the church with his means, his prayers and his presence. David said, "I will pay unto the Lord my vows." It is a terrible thing to make a vow to God and then not try to pay it.

Again, all should attend church because thousands of people are giving their lives in protection of the basic freedoms. One of those freedoms is that of public worship. It is foolish to sacrifice life for a privilege and then neglect it as though it were worthless. We boast of this great privilege, but what value is it to us if it is not used. My conviction is that the only way to return the great freedoms of life is not only to fight for them but to use them to the fullest extent.

Then, people should go to church for the good they can get out of it. All need the church and the church needs all. Christianity is the parent

of democracy, and democracy cannot retain its vitality without the continued help of that which brought it into being. The Axis powers have had a great deal to say about decadent democracy. Democracy can never decay so long as it has back of it and within it a vital organized religion. The church is Christianity organized. Our form of government cannot live without it. Let people in great numbers ignore the church and we will have a decadent democracy. We hear a lot of talk about one hundred per cent Americanism. If what I am saying here is true, no human can be a one hundred per cent American who is not a good Christian and faithful member of the church. The interest of the nation and the church is indissolubly bound together. To be a one hundred per cent citizen of the one, an individual must be a loyal member of the other.

Like school attendance is a help in procuring an education, church attendance is a help in building Christian character. Oliver Wendell Holmes wrote thus about church going. "I am a regular church-goer. I should go for various reasons, though I did not love it; but I am happy enough to find great pleasure in the midst of devout multitudes, whether I can accept their creed or no." He said there was in the corner of his heart a plant called reverence, which needed to be watered about once a week.

The founder of our nation came to these shores seeking religious freedom. They not only sought it, but they found it and used it. They remembered the Lord's Day and kept it holy by finding their way to the services of the church. One writing at that time concerning the importance of church attendance had this to say: "It has been proved in the colonies that a rapid social retrogression follows upon local inability to go to church. If the settler's grant be so remote that church is now an impossibility, he gradually ceases to miss it, abandons the weekly burnishing and outside decorum,

CHURCH-GOING VERSUS STORE-GOING

Take church-going and store-going. Every morning the man is at his business; nothing keeps him from it but the grip of some disease which will not let him out of the house. He may feel inert, but he goes. He may have the headache, but off he starts; and when he is there how interested he is—how absorbed, how alert, how devoted! That is store-going.

And now take the same man and look at his church-going. What a contrast! "Have a headache; I do not think I will go to church." "It rains hard and it is so cold; I will not venture out." "I feel tired; I will stay at home and rest." And often, when he goes, how he lolls about and looks around and lets his mind wander.

Yes, you say; but one is business to which we must attend; we will lose our place or our money; and the other is—well, what is it? Is it an important thing? Is it not God's business? Is it not a very holy, a very solemn, a very urgent affair? Does not the welfare of the soul depend upon it? Can it be neglected with impunity?

Think of those words of your Master in Malachi, "A son honoreth his father and a servant his master; if, then, I be a father, where is my fear?"—Clinton Locke, D.D.

and the rest follows." We are not worthy offspring of those who went before us, if we neglect the church. A distinguished man of long ago used to say that there were four occasions when he made it a point to be in his place at church. "These were, when it was a stormy Sunday, when the church was without a pastor and somebody had a read a sermon, when a stranger preached, and when his own minister preached." That sounds like he was there about all the time, doesn't it? The church would die were it not for members like this man.

Finally, people should go to church for the good that they can do. The church is a place where we pool our efforts to do good. Here is a stone which requires the strength of twenty men to overturn. Every man in the world can pass that stone in single file and tug at it but all to no avail. Twenty people, therefore, together can do what two billions can't do working alone. We have many problems like that in life; problems which can never be solved without co-operation. The church makes possible that co-operation.

The religious standing of a person is judged largely by his attitude toward the church. A person might claim to be ever so religious, but if he doesn't unite with some church and be loyal to it, his profession will be discounted by all the best people who know him. Jesus commanded that we let our lights shine before men so that they may be influenced for righteousness. No person can fully and properly do that outside of organized religion. He needs the help of others to live the best life possible.—H. O. B.

We gain the strength of the temptation we resist.—Emerson.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.25 PER ANNUM
Retired Ministers and Wives of Deceased Ministers,
Complimentary

Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS
COMMISSIONERS

Little Rock Conference—James Thomas, J. D. Ham-
mons, C. M. Reves, J. S. M. Cannon, Connor More-
head, J. L. Hoover, J. L. Longino.
North Arkansas Conference — W. F. Cooley, W. H.
Goodloe, A. W. Martin, C. D. Metcalf, J. G. Moore,
H. F. McDonald, J. A. Womack.

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



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A Series of Three Things I Know. I

There are many things I believe, and others I think, but there are at least three things I positively know. That's not very many, but they are worth-while, because I'm sure of them.

I know it is always better to do right than to do wrong. That's true in any world, under all circumstances, and at any cost. There is an old saying that "honesty is the best policy." I am not sure that's always true. As a policy that old saying might meet with many exceptions, but I know that honesty is always the best ethics.

*"I know that right is right,
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.*

*In the darkest night of the year,
When the stars have all gone out;
That courage is better than fear,
And faith is truer than doubt.*

*And fierce though the fiends may fight,
And long though the angels hide;
I know that Truth and Right,
Have the universe on their side."*

During the Boer War John Morley went about Great Britain speaking against the war. Somebody would say, "It will extend the empire," but Mr. Morley would answer, "It's wrong." Others would say, "It will increase our trade," but again Morley would reply, "It's wrong."

I can think of no conditions anywhere in this or any other world where it would not be better to do right than to do wrong. It is better to do right even though you lose your friends, or go broke, or die, in the poor-house, or even if you go to hell. I would rather have a clear conscience in hell than to have a guilty one in heaven. I'd as soon be in hell as to have hell in me. A few righteous people in hell would soon change it to heaven, and if sin should get the upper hand in heaven, it would no longer be a desirable place in which to live.

The comforting thing about it all is, we know what's right and what's wrong. Such knowledge is elemental. It's a matter of the conscience. I may not always know what is expedient, but I do know what is right. It is imperative, therefore, that we keep the conscience clear at all hazards. It is our guide.

In the face of these facts, let us always do just right, live open lives, never move in circles, be able to look in the glass without blushing; sleep by yourself, and know that you are not sleeping with a thief.

Surely, here is one thing we can always depend on. Do just what you know to be right.

NEWS AND NOTES ABOUT FACTS AND FOLKS

BISHOP ARTHUR J. MOORE of Atlanta, Ga., has been chosen by the Council of Bishops to prepare and deliver the episcopal address at the General Conference of 1944 which meets next April in Kansas City, Mo.

REV. W. W. NELSON has been appointed chaplain of the Confederate Home by Governor Homer M. Adkins. While he was pastor at Primrose Church about ten years ago he served as pastor at the Home for two years.

CHAPLAIN ROLAND E. DARROW, while in Stuttgart visiting his family, preached at the Grand Avenue Methodist Church at eleven o'clock Sunday morning, July 18. Chaplain Darrow is stationed at Camp Lee, Virginia.

DR. PAUL W. QUILLIAN, First Methodist Church, Houston, Texas, will be the speaker on the Columbia Broadcasting System's "Church of the Air" program on August 29 from 9:00 to 9:30 a. m., CWT. He will speak from Chicago.

BY FORMAL action upon the recommendation of the bishops of the Northwestern Jurisdiction, the Council of Bishops has assigned Bishop Edwin Holt Hughes, retired, to the Washington Area to fill out the term of the late Bishop Adna Wright Leonard.

DR. W. C. WATSON, pastor of Hunter Memorial Church, Little Rock, dedicated the new Bethel Church on the Sheridan Circuit, Sunday, July 25, at 2:30 p. m. Dr. Watson's father and uncle had both served this church as pastor and he, at one time, had served as presiding elder. It was at this church he had first professed religion.

BISHOP IVAN LEE HOLT has left on a good-will tour of several Latin American countries. Officially representing both the Federal Council of Churches of Christ in America and the Methodist Church, Bishop Holt will confer with Protestant chaplains in various military centers in Mexico, Costa Rica, and Nicaragua. He is also scheduled to visit the five union churches supported by the Federal Council in the Canal Zone.

THE REV. MASAO YAMADA, a minister of the Congregational Christian Church, is the first chaplain of Japanese ancestry to be appointed to the United States Army. Chaplain Yamada, who has been commissioned a first lieutenant, will join Japanese American soldiers now in training for combat service at Camp Shelby, Miss. He has been an advocate of enrolling an American combat team with volunteers of Japanese ancestry. Chaplain Yamada is a graduate of Auburn (N. Y.) Theological Seminary, and has served as pastor of Japanese Congregational churches in the Hawaiian Islands.

THE RT. REV. C. F. GRABETT, archbishop of York, England, recently in arguing against the common belief that youth is growing more criminal and delinquent, said, "When we compare the youth of fifty years ago with the youth of today, I say there has been a great improvement. Youth today is better educated, has higher ideals, is more intelligent, has a wider outlook, better manners and greater initiative. Do not let us be carried away with panic when we read of a certain number of deplorable cases of juvenile delinquency. . . . I believe that in the youth of today we have a magnificent future for the church and the nation."

A MONUMENT to the late George Washington Carver, the great Negro scientist, is soon to be erected at his birthplace near Diamond, Mo. President Roosevelt has signed a bill providing \$30,000 for a national memorial to him. The measure authorizes acquisition of up to three hundred acres of land at the birthplace and also provides for the erection of a model of the plantation cottage in which Dr. Carver was born. The legislation was sponsored by Representative Dewey Short of Missouri, a graduate of Boston University School of Theology in the class of 1922, and Senator Harry S. Truman, also of Missouri. The monument will be completed after the close of the war.

A MOVEMENT for the bettering of Jewish religious education, especially in the twenty-five largest cities in the United States, in order to meet the needs of Jewish American children in wartime and during the post-war period, has been undertaken by the American Association for Jewish Education. Mr. Mark Eisner is national president. One of the tasks of the Association, according to Mr. Eisner, will be in assisting local Jewish educational and welfare agencies in solving their problems.

REV. W. R. DALTON, pastor of Grand Avenue Church, Ft. Smith, writes: "While we were at Pastors' School the officers of the church had the parsonage re-roofed and the house covered with two coats of paint, new screens and doors and repairs on building at a cost of over \$500. Since Annual Conference forty have been received into the church, twenty-eight of them on profession of faith. The pastor has performed thirty-seven wedding ceremonies since Conference and made over two thousand calls. Yes, we enjoy our work."

WRITING to the Rev. Richard S. Preston, of All Saints Church, Worcester, Mass., a New England soldier serving in New Caledonia, says: "We have seen the work of the missionaries and the need for them, and, believe me, they do a wonderful work. Not long ago this island was just full of native tribes and so-called head-hunters, very savage. French missionaries finally taught them to become Christians, and now, even though a very primitive, plain and simple folk, they have a great pride in being children of the Lord."

MRS. G. G. DAVIDSON, wife of Rev. G. G. Davidson, long-time member of the North Arkansas Conference, died at Shreveport, La., on July 20. Funeral services were held on July 22 by Rev. Glenn Sanford of Conway, Rev. W. J. Spicer of Harrison and Rev. H. A. Stroup of Berryville. Burial was in the Eureka Springs cemetery. Besides her husband, Mrs. Davidson is survived by a son, C. B. Davidson, professor in Centenary College, Shreveport, La., a daughter, Mrs. Ray Beck of Berryville and a sister, Mrs. Cora Lindsey of Little Rock. The sympathy of many friends goes out to the family.

LAUNCHED a year ago by the Salvation Army of Mexico City, the National Evangelistic Crusade "to carry the Gospel message to every home in the Republic" is meeting with growing success. Soldiers of the Army visited some 40,000 homes in Mexico City alone in 1942 and are now engaged in visiting homes in the suburbs of the city. Great meetings have been held and similar campaigns undertaken in San Luis Potosi, Acapulco, Toluca, Pachuca, Monterrey, Torreon, Leon and other cities. Hundreds of men and women have been enlisted in the house to house visitation, and more than one million Gospel portions will be distributed this year, it is estimated.

BOOK REVIEW

CHINA'S RELIGIOUS HERITAGE: QUILLIAN LECTURES 1942 (Emory University, Ga.) By Y. C. Yang (Abingdon-Cokesbury. Price \$1.50.)

This is one of the *imperative* books of the year. Written by one of China's most esteemed and distinguished educational leaders, the President of Soochow University, it presents in terse, elegant English the religious significance of Chinese culture; a critical but sympathetic analysis of the three great religions in China—Confucianism, Buddhism and Taoism. The closing chapter magnifies Christianity as the way of life, and Christ as the Saviour and the only Hope of the world.

There are a hundred reasons why every thoughtful Christian, and particularly every Methodist should read and keep for reference this remarkable book. It is unique, convincing, illuminating, and will be appreciated by laymen as well as ministers. The high and sacrificial service of the gifted author make this an imperative book.—Wm. F. Quillian.

FOR WORKERS WITH CHILDREN

FAY McRAE, Editor, 723 Center, Little Rock

WHAT DID MARY LEARN?

By Lula Doyle Baird

What did Mary learn at church school last Sunday? Did she have one teacher or many? Was learning acquired only from the story she heard? To find an answer to these questions we must follow Mary and see what happened there.

Upon arriving she found herself in a place that was orderly, clean and inviting. Some one had been interested enough to arrange flowers and foliage at the class space. Materials were ready for use; it was a good place to work and worship.

Mary received a cordial greeting from the teacher, who, with the help of other early comers was arranging some "treasures" on low shelves. At once a little girl called to Mary, "Come over and see the treasure I found; it's a funny colored rock." Thus in a moment Mary had become a part of the group, looking at interesting and wonderful things brought in from the out-of-doors. She became a more active member of the group, when, at the suggestion of her teacher, she arranged pictures of other "treasures" that could not be brought into the room and placed among them a copy of the Bible verse, "Many, O Lord are the wonderful works which thou hast done."

In this way learning had not waited for the teacher to sit down and tell a story to Mary and the other pupils but began when they entered the room. What had Mary found out in this short time? Everything she had experienced had caused her to think, feel or act in some way which is the essential of learning. Although we cannot be sure, we might conclude that she has discovered that the church is a friendly, clean and beautiful place where interesting things happen in which she has a part. She had found that her teacher likes her work and the church so much that she comes early and that in the out-of-doors we find many things that God has done.

Learning took place when the group sat down together in their class space to examine other Bible verses and had chosen those that might be placed above their treasure shelf. Discussion and more time was spent examining the treasures before finally coming to a decision.

Mary listened to the teacher tell of how long ago in the Bible times Jesus saw some of these same wonders in Palestine. As she heard the story Jesus had told of how these things taught of God's care she became ready to sing, "How Strong And Sweet My Father's Care."

What was Mary learning? Again we cannot be sure, but perhaps, she was learning that the Bible has interesting stories and beautiful passages that she can understand. She might have come to realize that the "funny" rocks are a part of God's plan for the universe.

Certainly Mary's learning would not be complete with this one Sunday morning's experiences but with careful planning on the part of her teacher in the large or small church she will continue to learn and each Sunday, as in the last one, the orderliness and beauty at the church, her classmates, and the materials used will contribute to her learning as much as what the teacher says.

"There is a child in our keeping, and during the years when he is a part of a family not of his choosing, and of an environment not of his making, somebody must help to provide for him the stuff out of which normal, vigorous, wholesome character can be built"

No factor is more powerful in shaping one's ideals, attitudes and purposes than early environment. Family ways are always contagious. It is difficult to get away from the fact that "our kind" does certain things, believes certain things; we pay our debts; we do not laugh at other people's discomfort; we enjoy being together; we help each other; we do not use liquor; we think of God in connection with everyday experiences; we go to church. Such a list might go on indefinitely. These things, however, are taught, not by repetition of words, by exhortation, by threats or bribes. They constitute the abiding flavor of the everyday experiences of family life and are learned when no one is consciously teaching.—From a leaflet, Against Beverage Alcohol, by Mary Skinner; Leaflet No. 11-B.

REPORTS OF VACATION CHURCH SCHOOLS

North Arkansas Conference

We are giving the list of Vacation Church Schools reported to the Board of Education up to July 10, as follows:

Batesville District, Batesville Church; Newport First Church; Mountain View; Bethesda; Alicia; Salem.

Conway District, North Little Rock, First Church; Gardner Memorial; Washington Avenue; Levy. Fayetteville District, Sulphur Springs; Gravette.

Fort Smith District; Spadra; Hartman; Fort Smith, Second Church; Booneville; Huntington; South Fort Smith; Fort Smith, Midland Heights; Mount Pleasant.

Helena District, Marianna; West Helena; McElroy.

Jonesboro District, Blytheville, Lake Street; Turrell; Tyronza.

Paragould District, Walnut Ridge; Hoxie.

Searcy District, Augusta; Harrison; Beebe; Pangburn; Judsonia; Jacksonville.

These 35 schools have reported an enrollment of 143 children not attending any Church School. Huntington in the Fort Smith District, enrolled 22 not in any Church School, McElroy in the Helena District enrolled 19, and Jacksonville in the Searcy District enrolled 12.

If your school has not been reported and you need report blanks, please write, Board of Education, Hendrix College, Conway, Ark.

Little Rock Conference

Arkadelphia District, First Church, Hot Springs; Grand Avenue, Hot Springs; Benton; Friendship; Social Hill; Sparkman.

Camden District, Junction City; Parker's Chapel; Chidester; First Church, El Dorado; Rhodes Chapel, Strong; Fairview; Fordyce; Kingsland; Stepehns; Monticello.

Little Rock District, St. Marks; Primrose; 28th Street; Lonoke; Asbury; Carlisle; Pulaski Heights; Forest Park; Capitol View; Henderson; Hunter; Highland; First Ch., L. R.

Monticello District, Warren; Eudora; McGehee.

Pine Bluff District, Stillwell; Almyra; Gould; Carr Memorial; Lakeside; DeWitt; Rison; Ulm; Roe;

(Continued on Page Eight)

LATIN-AMERICA, A CHURCH-WIDE STUDY, SPARKMAN

During the Spring study on Latin Americans, our entire church enjoyed the study as well as a lovely party. Ideas for this party were gathered from our own Church School Materials. Such as Child Guidance in Christian Living, Neighbors South, by Una R. Smith, Girls Today, (January Issue) and other leaflets and helps on South America. Figuratively speaking we boarded one of the big passenger air liners to see what we could see of Latin America. This was carried out by each Church School room representing some country to be visited. It is surprising even in this small community that we should have had so many lovely curios from these countries. As each country was visited, the visitor was served some of the foods from this country.

While in Brazil, we enjoyed seeing all the lovely games, etc., that children play. Many pictures of Rio were included in this room. A box of Brazil curios had been loaned to us by our Children's Secretary of the Woman's Society of Christian Service, Mrs. Neill Hart, Pine Bluff. Refreshments from this country were Brazilian rice, with cafezinho, meaning let us have some coffee.

Quatemala and Venezuela gave all of us a great thrill as we gazed at the vases and mats and many other lovely articles. Guatemala chocolate and Venezuela hallacas (little meat pies) were enjoyed to a great degree.

Our last stop-over was Mexico. During the additional sessions of the Church School our Junior and Primary children had planned many things they would do to make the visitors from the Woman's Society of Christian Service and the Adult members of the Church School welcome to Mexico. Much Spanish was learned during our study of Latin America and booklets with Spanish sayings were made and learned. Curios from Mexico were gathered and placed in the room to represent a Patio with many lovely flowers, the children making all the plans and carrying them out. One mother was asked to make Roscade Rayes (Cake of the Kings) which the children served to the guests. As the guests entered the Patio they were

NOTES FROM REPORTS OF MISSIONARY UNITS

The children assisted the local committee of Red Cross Camp and Hospital Service by collecting four hundred and twenty-five magazines none older than March, 1943; fifteen ash trays, twelve puzzles and fourteen games. These were sorted, tied and delivered to the committee chairman.—First Church, Malvern.

The children composed and sent a letter to a Mexican Mission.—Keo.

A picnic was recently held when South American games were played. Crossett.

Juniors sent a check to China Relief to be used for Madame Chiang Kai-Shek's War Orphan Fund.—First Church, Pine Bluff.

A group made an interesting poster of Work and Worship Around the World.—Asbury.

The children sent \$1 to Dr. Daniel DiLeo Mercedes, Province of Buenos Aires, Argentina. They have had an interesting exhibit of curios and articles from Latin-America, and are planning a Latin-American party.—Lake Village.

The primary group brought and packed a box for the Japanese children at Rohwer Relocation Center. Included were books, crayons and pictures.—Lakeside, Pine Bluff.

The interest in additional sessions for children is increasing and while the following, we are sure represents only a few of the churches having some type of extra sessions, they are the ones reporting to us:

Monthly additional sessions—Keo; First Church, Hot Springs.

Weekly sessions—Pulaski Heights; Warren; Carlisle; Crossett; Gurdon; Stamps; Scott Street; Grand Avenue; Stuttgart; Parker's Chapel.

Additional sessions during the Missionary emphasis—Gould; First Church, El Dorado; Malvern; Lake Village.

We would like a complete list of the churches holding these additional sessions so if your church has had any of these types, please let us know.—Mrs. Neill Hart, Sec'y Children's Work, Little Rock Conference.

greeted in Spanish by several girls in Spanish costumes.

After visiting all the different countries a number of interesting games from these countries were thoroughly enjoyed. Matching partners by placing together the stars and finding the Latin American proverbs proved very interesting. Senors and senioritas proved to be the most laugh provoking feature of the evening. Senors fashioned red tissue paper roses for their senioritas and the senioritas fashioned very black construction paper mustaches with adhesive tape (so it would stick good) for their senors. Our pastor looked very dashing in his black mustache. Much fun was created when a large Pinata (which the children at the additional session had made, holding many goodie's, was broken. And so ended our journey to distant lands, their foods and the many things that make us wish we could truly have been to their country. Everyone said, "Let's do this again."—Mrs. Eugene E. Fohrell, Secretary Children's Work, Sparkman Methodist Church.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

GRANDMA'S SPICE CUPBOARD

By Marion Brownfield

"My!" exclaimed Doris to Donald, one Saturday morning, "it is starting to rain. Feel that big drop!"

"I don't want to go indoors to play!" said Donald. "It's not half the fun."

Doris started toward the back door, for the big drops were coming thicker and faster. Then as she got half-way to the kitchen she smelled something spicy. "Grandma's making gingerbread!" she called. "I don't care if it does rain!"

Donald skipped right after her then, and pell-mell into the kitchen. Sure enough, Grandma had her sleeves rolled up and was greasing a tin. But something very fragrant seemed to be already baking, judging by the closed oven door.

Doris sniffed. "Spice cakes, Grandma?"

Grandma nodded, smiled, and asked, "How can you tell?"

"By the good smell," said Donald.

"That's the spices," Grandma explained. "They are aromatic."

"What spices are they?" asked Donald, looking curiously into Grandma's cupboard.

"Oh, there are cinnamon, cloves, and nutmeg in those little cakes. I shall put ginger into the gingerbread the way I do in gingersnaps." And Grandma commenced mixing a batter. When she put the ginger into the flour it began to look yellow.

"Tell us a story," begged Doris. "It's raining so we can't play outdoors."

"It will have to be a short story, I'm so busy. I'll tell you about the spices I am using. Guess where the ginger comes from!"

Donald began to think about geography. He had heard about the spice islands down in the South Seas near India. But that was as near as he could guess.

Grandma explained, "Ginger was first found high up in the Himalaya Mountains of northern India growing in places four thousand feet high. But now it is grown in the West Indies. You have heard of Jamaica ginger, haven't you?"

Doris said, "I know where the West Indies are—right down south of our own United States."

"The ginger root is thick like my finger," Grandma said as she gave Donald the molasses spoon to lick. "And they gather it when the stalks or stems of the plant wither. Then they grind it up, after first washing and drying it. It is the oil in it that makes it taste peppery."

Grandma put the gingerbread in the oven and took out a dozen little spice cakes.

"Tell us about the spices in those," teased Donald.

"Well, cinnamon is such a nice spice that I use it in apple pie, too," answered Grandma. "But instead of a root, it is the bark of a tree. You have read about it in the Bible, haven't you? They brought it by

caravan from India. They call it the 'merchandise of Babylon'."

"What kind of tree is it?" asked Doris.

"It grows twenty to thirty feet high and sometimes a foot and a half through the trunk. Outside, the bark is grayish brown, and inside yellowish red. There are two crops of cinnamon bark. But the spring crop gathered in April is best. It is carefully cut off branches three to five years old. First the branches are skinned. After the bark is ripped off it is skinned. It curls up in quills, which are stuck into each other like cornucopias. Then all are tied up into bundles as heavy as eighty-eight pounds each, and taken to market."

"My! I'd never think it was powdered bark from a tree to look at that spice box," exclaimed Donald, watching Grandma now sprinkling nutmeg as well as cinnamon on her apple pie. "Where does nutmeg come from?"

"That's the nut-middle or kernel of a fruit that is found in the tropics. It grows now in the West Indies. But at first it was grown mostly in Asia, Brazil, and Madagascar. The tree is twenty-five feet high."

"I'd like a nutmeg tree in our yard," said Doris.

"Oh, the fruit is hard," said Grandma. "You wouldn't enjoy eating it—even if it does look like a golden pear. Mace is another spice that comes out of the same fruit."

"Two spices from one fruit?"

"Yes, mace is the fleshy envelope inside the fruit that holds the nut, kernel or nutmeg. It has a flavor much like nutmeg. Besides drying it they flatten it. When ground into spice it looks like this—"

Doris peeped into the spice box,



PICNIC TIME

What fun it is when it's picnic time
And the whole family
Rides away with a basket packed
With lunch to spread under a tree.

Mother and dad, brother and I
Have a happy day.
We think there's nothing much finer
Than taking this time for play.—A. E. W.

IN STORYLAND

THE FRIENDLY BIKE

Carol was most unhappy. "Oh, I do wish I had someone to play with," she cried to her mother one day. "It's no fun at all playing by myself. And Baby Brother sleeps all day. He isn't old enough to play with me."

"No, of course not, just yet," said mother. "But I have a big surprise for you, Sister. You know next week we will move to our new home. And what do you suppose? I have just heard that right next door there is a little girl as old as you. Won't that be fun?"

"Oh!" exclaimed Carol with shining eyes. "Are you sure, mother?" Right away Carol was happy again.

Soon the moving van pulled up in front of Carol's new house. The men started to carry chairs and tables and boxes into the house. The first thing she knew, Carol saw a little girl with a shiny, red bicycle come riding up the sidewalk. She wanted to see who was moving into this house.

Carol ran down the steps to meet the little girl, but the other girl spoke first.

"My name is Joy. What's yours?" she asked.

"My name is Carol. I'm going to live in this house. Is that your bike? I have a bike, too. It's blue, but it's packed away down under a lot of other things in the moving men's truck. I wish I had it now so I could take a ride with you," said Carol.

"Let's take turns with my bike," said Joy. "You may ride it first."

"Let's pretend that this is the station," said Carol, all excited, and she marked off a place on the sidewalk. "We can ride down to the corner and back again to the station."

Carol got on the shiny, red bike and rode down to the corner. She rode back again to the station. Then she got off and let Joy get on. "I like to take turns," said Carol with a smile.

Carol's mother had been watching from the porch of their new home.

"The friendly bike," she said to herself. "What happy times Carol and Joy will have if they always remember to share!"—Margaret S. Ward, in Story World.

JUST FOR FUN

Mother—Why did you strike your little sister?

Bobby—Well, we were playing Adam and Eve, and instead of tempting me with the apple she ate it herself.

* * *

Jack—"I think a street car has just passed."

Gilbert—"How do you know?"

Jack—"I can see the tracks."—Economist.

* * *

A newcomer was being examined in court to see whether he would make a useful American citizen.

He answered correctly questions

as to the name of the president and the capital of the United States. Then came this one:

"Could you," he was asked, "become president of the United States?"

"No," was the reply.

"Why not?" persisted the official.

"Please excuse me," begged the applicant for citizenship. "I'm very busy now running an ice cream parlor."

* * *

Grocer: "What is it, sonny?"

Professor's Son: "I'm trying to member what ma wanted me to git in this jug."

Grocer: "What jug?"

Professor's Son: "Say! I forgot the jug."—Pathfinder.

The Glory Of The Cross

By KING VIVION, Pastor
McKendree Methodist Church, Nashville, Tenn.

(This sermon was preached June 6, by the Rev. King Vivion, D.D., LL.D., pastor of McKendree Methodist Church, Nashville, Tenn., over the Columbia Broadcasting System's "Church of the Air.")

ONE of the most intriguing words of all scripture is found at the close of Paul's letter to the Galatians, where he is bringing to a conclusion the message of his gospel and says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." It is a strange word, isn't it? And so much out of harmony with what we have ordinarily thought of as the one supreme thing to glory in that it makes us wonder just what he means anyhow.

Surely the Cross is a terrible thing. Paul was not talking about a little gold cross upon a fine chain worn by some lovely lady or some dimpled-cheeked little girl. He was not talking about a little gold cross worn by a minister, or priest or the cross upon the communion table, or upon some Christian house of worship. He was talking about the heavy rough hewn timbers, upon which Jesus the Son of God died. Cruel, iron spikes were driven through His hands and feet to hold Him fast. There was dripping blood and crushed bone.

Men have tried to explain the cross, but I suppose we never shall understand it. Many theories have been used to try to say what it means and perhaps all of them get at some part of the truth. Death on the cross is the most terrible of all deaths. No Roman was ever to be crucified. Men have been stoned to death. They have been quartered and butchered with swords. They have been burned at the stake or drowned in the sea. Today in civilized countries, capital punishment is made as quick and as painless as possible, in the electric chair or in the lethal chamber. But the cross meant lingering torture day and night for sometimes three or four days with bloated, feverish body in excruciating agony until at long last death itself would come like an angel to release the soul from the suffering body. Words are inadequate and they stick in our throats as we come into the presence of the cross upon which Jesus died. Here we see the ghastliness of human sin and the depth of human depravity. Men have never sunk lower than when they nailed Jesus, the Son of God to the cross. Did Paul mean that the cross reminded him of the awful depths from which he had been saved?

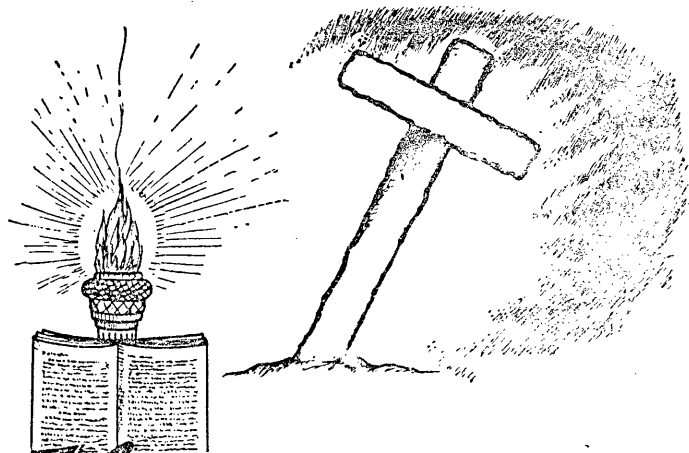
Paul was not thinking about the glory that came to Jesus but he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Why should Paul glory in the cross? We know that men boast and have glory in themselves, in their personal achievements, in their individual talents, in their authority and rule. Men love place and power and ease. But Paul says that the supreme glory is the cross. What could he mean?

Paul believed that Jesus was the Son of God and that upon the cross,

Jesus revealed the fact that God is a God of love. We have been told so many times that God is a God of love that it does not stab us wide awake or make us catch our breath. Now men have not always known that and I doubt if any of us fully understand it. Men have had strange ideas about God and they have worshipped, driven by fear much more than drawn by redeeming love. And it is not always easy to believe, that God is a God of love. If any man thinks that it is easy to believe, perhaps he has

broken and the milk ran all over. A neighbor man passing by came hurriedly to the little girl and after he had helped her up and saw that she was not hurt, began to laugh. He said, "Now, Mary, when you get home your mother will whip you." "Oh, no sir," she said, looking up at him through her tears, "you don't know my mother. My mother loves me and believes in giving me another chance." I thank God, that God loves us and believes in giving us another chance.

Not only does the cross reveal the



not tasted some of the terrible bitterness of life. Men are driven by the storms and broken upon the rocks.

A very clever man in the last generation said that if he could ask the Sphinx one question, he would ask, "Is the center of the universe good?" The human heart wants to know, "Is it really true that 'behind the dim unknown standeth God amid the shadows keeping watch above His own' and that He truly loves and cares for me?" Is God just a blind force? Did He simply create the universe and set it spinning, to be governed by a heartless legalism and does He laugh when these quivering human lives of ours are crushed and our dreams are shattered? On the other hand, is God a soft, spineless, powerless God? Or does He love us enough to suffer with us when we break His laws in a moral universe? Paul believed that upon the cross Jesus became absolutely one with man. This was more than the incarnation in which Jesus came in human flesh. It was more than His teachings, in which He taught men how to live. God has always loved man. But, in the cross we have, as it were, a window into the very heart of God.

The little ten year old girl was sent by her mother to the corner grocery to get a couple bottles of milk. The mother had told her to take care and when there were no cars coming to scoot across the street as fast as she could go. The little girl went to the corner and when no cars were coming she ran across as fast as her little legs would carry her. She got her milk and returned to the corner and again when no cars were in sight, she ran as fast as she could go. When she was nearly across, she tripped and fell, the bottles of milk struck the pavement and were

fact that God is a God of love but the practical result of it is that when I come into the presence of the cross, something happens inside of me. The cross melts my stony heart and takes away my sin. Here my friends, we enter into one of the deepest mysteries of all of life. When we come into the presence of the cross, these sins of ours cry out, "for shame, for shame!"

*"When I survey the wondrous cross on which the Prince of Glory died,
My richest gain, I count but loss and pour contempt on all my pride."*

Now sin is not the physical act such as drunkenness, sensuality, or murder. But it is the attitude of the heart; intemperance, lust and hate. The cross will not take away the scars of the physical results, but it makes my attitudes in the presence of God's love hideously ugly. And when I cry out, "Have mercy," He forgives my sins. And when I say I don't want to do that any more, He walks with me to strengthen me and to guide me. It is really true that a change of heart comes. I come to hate the things that crucify Him and to love the good. He gives forgiveness and a new heart.

When Alexander Whyte was having the communion service in his great church in Princess Street one Sunday night, there was a little old Scottish woman with white hair sitting on the end of the fifth row. When the elders passed the broken bread, she would have none of it. When they offered her the cup, she simply shook her head and wept silently. The great preacher had seen it and, contrary to the usual custom, he took the tray of bread in one hand and the cup in the other and walked down the aisle

and offered them to her again. Tears were running down her cheeks by now but she simply shook her head. "Take it, Woman, it's for sinners," the great preacher said. "That's what it's for!" And so it is, and this is one of the glories of the cross.

Then, there is something more. The cross gives to life its meaning and motivation. Take the cross out of life and what do you have left? Is all of life a "tale told by an idiot, full of sound and fury, signifying nothing?" Or does life have a purpose and a meaning? Someone at the foot of the cross in a sneering way said, "He saved others. Himself he could not save." He spoke truer than he knew. If we take the cross out of our lives, we have only selfish striving. But we know that until we find something outside ourselves big enough to give ourselves for with absolute abandon, and throw our lives into that cause, we have not begun to live. Time was when men were to be saved from an awful hell after death. Too much we have quit that. But we are coming to see that men must be saved from the awful hell which they experience today. We are coming to see the torment and loneliness and terror of Godless and purposeless lives. Selfishness always and everywhere destroys and defeats life. In the long run, Mr. Hitler cannot win. "The stars in their courses fight against Sisera." "He that seeketh to save his life loseth it. But he that dares to give it away for My sake and the Gospel's shall find it unto life eternal."

Here is a sailor, torpedoed in the North Sea, clinging with a companion to an oar. The oar was only sufficient for one. "You're married, ain't ye? You've got a wife and bairns?" The other nodded. Then the first sailor said, "Goodbye, chum and God bless you." And he let go and sank. He forgot himself into immortality. Maybe it's a Schweitzer in the Lambarene or a Grenfell in Labrador, or a host of others who have found that the cross gives life, meaning and purpose and significance. This is part of the glory of the cross. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

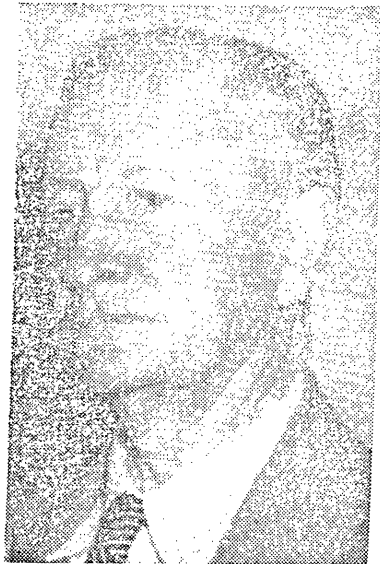
WAKE UP, AMERICA

It used to be illegal to possess whiskey, and legal to possess gold. Now it is illegal to possess gold and legal to possess whiskey. A drunken man, reeling down the street with a bottle of whiskey in his hand and no gold in his pocket is keeping the law. We've forgotten that more than one great empire of the past has gone down to destruction through the way of drink. In Germany consumption of beer and light wine has decreased 65 per cent in the last eight years, whereas in England and America it has increased 100 per cent in six years. The liquor interests are apparently in control. How much do we care? —Eleventh Church, Pittsburgh, Bulletin.

When love and skill work together, expect a masterpiece.—John Ruskin.

CHENAULT CHAPEL DEDICATED

On June 27 Dr. W. C. Watson preached the dedicatory sermon at eleven a. m. for Chenault Chapel. He was pastor of the community fifty years ago. Rev. Gaston Foote, then pastor of Winfield Memorial Church, led in the building of the church. Mrs. Blanche Chenault Jun-kin, daughter of the late Mr. and Mrs. Elijah Chenault, gave the



REV. W. W. NELSON

grounds for the church and the church is named for her father and mother.

The people of Fourche Dam and the City of Little Rock gave money for the building, which on the day of dedication did not owe a dollar. The church membership and Sunday School is growing rapidly. The schools co-operatively joined in a chicken dinner under beautiful shade trees and everybody enjoyed it greatly. In the afternoon Judge C. P. Newton, a great layman of this city, and Dr. W. B. Slack both made great addresses and we all were blessed and rejoiced in sweet and beautiful fellowship the whole day.

No people could be any kinder to their pastor than these good people have been this year.—W. W. Nelson, Pastor.

LETTER FROM PROFESSOR JINSKE

We are enjoying the summer at Mountain View. I am teaching two extension courses to a group of Stone County teachers. County Supervisor Joe O. Leslie is a live wire and he is doing everything in his power to supply the schools with teachers this fall. During our first term we enrolled 28; our second has started with 35. These teachers and candidates for teaching are eager to prepare themselves for the responsibilities of teaching. They have a professional spirit and a professional enthusiasm. The extension classes with the professor and his family living in the community offer many opportunities for raising the professional and cultural level of the teachers and through them that of the area served by them. My family and I are enjoying every day of our stay here. The mountain climate and the people are lovely.

On Sunday morning we attend Sunday school and church at the Methodist church, of which Rev. Thurston Masters is the able pastor. Bro. Masters is a real student of Biblical literature. He preaches excellent sermons. He is a young minister who reads good books written by able men. His sermons show it.

REPORTS OF VACATION CHURCH SCHOOLS

(Continued from Page Five)

Shiloh and Bethel; Hawley; Grady; Grand Avenue, Stuttgart; Gillet; St. Charles; Sheridan; Bayou Meto; First Church, Pine Bluff.

Texarkana District, Murfreesboro; Prescott.

Texarkana Dist., Bradley; Lockesburg; Stamps; De Queen.

El Dorado Vacation School

In their usual unique way, the Vacation School of First Church, El Dorado was outstanding again this year. Mrs. M. T. Thompson was the director with Miss Joy McKinnon leading the Juniors in a study of "Followers of Jesus," and Mrs. Chas. Rogers, Jr., in charge of the Primaries with the unit on "Learning About Our Church." Throughout the school doing for others was stressed in all of the activities. The Nursery room was re-decorated and play materials made; and the Primaries made covers for ration books for their mothers. The Juniors made an attractive screen for the Primaries, with a design centered around "Neighbors Around the World." The music was an outstanding feature of the school, with the Director of Music, Mr. Sloan in charge. One hundred Primaries and Juniors were enrolled in the school. In order to share their interests and the things learned with those who did not attend the Vacation School scrap books were made and are being passed around for the boys and girls to enjoy during the week, finally these will become a part of the Department book shelf.—Reporter.

Vacation School At McGehee

The annual Vacation Bible School of the McGehee Church was an outstanding success. The total enrollment of the four departments, Beginner, Primary, Junior, and Intermediate was 92 with an average attendance of 78. Fifty gold star certificates were awarded to those who had a perfect attendance record and plain certificates of attendance to the others enrolled. The school ran through the two weeks of July 5 to 16 and closed with a brief worship program attended by many of the mothers and some of the fathers of the children enrolled. Rev. Billie Johnson, preacher from this church, assisted through the first week of the school.—Reporter.

REVIVAL AT EBENEZER

Rev. John L. Hoover, pastor of Malvern, served as the preacher for the revival at the Ebenezer Church, Traskwood Ct., concluding with the services on Sunday, July 25th. The meeting resulted in one of the best revivals Ebenezer has experienced in years.

A fitting climax of the week of services was the sermon Sunday morning by Chaplain Gilbert F. Hyde, U. S., stationed at Aberdeen Proving Grounds, Maryland.—R. S. Beasley.

No sooner than I had settled down in Mountain View G. W. Lackey asked me to teach his fine Bible class during the summer. This is another source of joy. Sometimes during my leisure I go out into the country with Mr. Austin Ledbetter, the Soil Conservation man and superintendent of the Sunday school to get an insight into the types of soils and the methods of farming.—H. W. Jinske, Professor of Education and Psychology, Arkansas College.

MADAME CHIANG KAI SHEK RECEIVES THE OFFICERS OF THE AMERICAN BIBLE SOCIETY

By ERIC M. NORTH, Ph.D.
General Secretary American Bible Society

On the occasion of the official visit of Madame Chiang Kai Shek to New York City and in recognition of the united witness of Generalissimo and Madame Chiang Kai Shek to the imperishable light of the Holy Bible through devotion to its study and demonstration of its truth and life, Generalissimo and Madame Chiang Kai Shek have been elected Honorary Life Members of the American Bible Society, a recognition which Madame Chiang has been graciously pleased to accept in behalf of the Generalissimo and herself.

On June 21 she received the Secretaries and Treasurer of the Bible Society in her suite in New York, and on this occasion the certificate was presented to her. The officers present were secretaries, Eric M. North, Rome A. Betts, Francis C. Stifler and James O. Boyd, and Treasurer Gilbert Darlington. In presenting the certificate to Madame Chiang, the following address was made:

"The occasion of your visit to New York seemed to the managers of the American Bible Society a fitting time to express what has long been in their hearts—admiration and gratitude for the witness which you and the Generalissimo have borne to the power and value of the Scriptures in human life. They remember the part played by your father in the printing of the Bible and your mother's wise and understanding use of it. Their devotion has borne wonderful fruit for humanity. The election of yourself and the Generalissimo to Honorary Life Membership, which you have graciously consented to accept, is the token of this gratitude which is shared by all Christians.

"It comes from a Society which has been active in making the Scriptures available to China ever since 1833 and which has supplied many million Gospels, Testaments, and Bibles in that century and more.

"Even now, united together, the American and British Societies are printing and distributing the Scriptures in Free China and publishing Chinese Bibles in India to augment the supply.

"Latterly, however, we look to reinforcement from within China not only for the Bible cause there, but for the worldwide cause.

"This reinforcement will come

from the China Bible Society whose constitution was approved by representatives of local societies in 1937. Though its formation was interrupted by the war, we expect it before long to be launched again as a new ally. When that is done, the British and American Societies will work through it and under Chinese leadership in the cause of Christ for China and for humanity."

Madame Chiang responded appreciatively and with that incisiveness of mind which is characteristic of her addresses and her writing. She thanked the society in behalf of herself and the Generalissimo, and expressed the conviction that the brotherhood of man which found expression in all religions was the only possible basis for the world's hope of peace and justice. She emphasized that this must be the brotherhood of man in the broadest sense as set forth by Christ. It was clear that she was deeply concerned that the brotherhood of man should not be a distant ideal, but an impelling power in human conduct.

In the conversation which followed, Madame Chiang referred to the fact that many highly educated Chinese looked forward to the time when the Chinese Version of the scriptures would be the work entirely of Chinese scholars. The current version in the Kuoya or People's language, she felt, was not adequate as a literary expression. As a contribution to the study of the matter, she said that she and the Generalissimo had arranged that Chinese scholars make a new translation of the Psalms which has been completed, and of the New Testament, which was in process of translation. She referred to the majesty and power of the King James Version in English, and expressed the hope that new translations would be helpful in gaining more of these qualities for the future Chinese version than were possessed by the current Chinese version. She remarked that it was very difficult to find qualified persons to do work of this nature for such a person must have not only literary capacities as well as be versed in the original Hebrew and Greek languages, but he must also be—and this she emphasized—a Christian and a poet. No part of the translation to which she referred will be published until the entire New Testament and Psalms are completed.

LETTER FROM CHAPLAIN J. L. PITTARD

Dear Sirs: The Arkansas Methodist has been following me all over Alaska. Its inspiring appeal to Methodists and all others who perchance to read it has been felt—ever since you placed me on your complimentary list in 1941. As I was stationed at Camp Robinson at the time, you thought it would be beneficial in my work with the Arkansas men. I have been at three posts since leaving your State, and each place could produce some of your noble sons.

Upon my arrival at Barnes General Hospital, Vancouver, Washington, as a patient, some eight weeks ago, I found several Arkansans here. One of the more recent arrivals is Captain Henry B. Whitley, who was

one of Arkansas' representatives at the Uniting Methodist Conference which was held in Kansas City, April, 1939. Captain Whitley was with me at our APO 948 Station, Seattle, Washington, and you will not be surprised when I report that he was one of my most loyal supporters. The esteem which the soldiers held for him added to the effectiveness of my program, because he was (frankly) one of the few officers who were faithful and regular in their attendance at church services. He did not attend the worship services as a Methodist altogether, but, because of the ideals which Methodism had instilled in his heart, he desired to keep the fires burning so that when he returns to Arkansas the Church will still be proud to number him among its truly Christian laymen.



The Church and the Countryside

By

Glenn F. Sanford

It Continues To Work

This statement is just a little late getting into the paper but it is still good news. The "Group Ministry" plan is working in Scott county. Rev. J. M. Harrison, Rev. M. B. Short and Miss Estelle McIntosh are the three full-time workers in the county. There are nine places being served, one of which is in the Lower Center Point community where there has been no services for a long time. They are using six laymen, Mr. George Johnson, Mr. Clifton Oakes, Mr. Vander Hughes, Mr. C. D. Priest, Mr. Donald Poe and Mr. W. J. Simpson, and three laywomen, Mrs. Clara McDaniel, Mrs. Frank Vest, and Miss Randabeth Murphee, to furnish regular services at least twice a month to all churches. This will continue in a most helpful way during the time of revival meetings. Miss McIntosh will promote Vacation Schools in all the churches. Brother Harrison will help in these schools, the revivals, and has full charge of the new congregation at Lower Center Ridge. Some unusual results have come from this program.

A statement from one of the laymen is worth our careful study:

Calling All Laymen

The Waldron Church succeeded in placing four lay-speakers at different churches on the circuit this past Layman's Day, and again three lay-members occupied pulpits on Easter Sunday.

No greater need for this kind of work by laymen has ever existed, therefore, it behooves each of us to identify ourselves with some movement within the church which adds to the moral and spiritual development of its members.

Being charge lay-leader, it was my happy privilege to be one of the speakers, on each of the occasions just mentioned. From my brief experience I find that people do not necessarily expect or demand a message delivered by a speaker gifted with the art of oratory. I think this is why laymen choose to remain in the background; we are stricken with the disease of inferiority complex; we imagine people expect from laymen the same they expect from ministers. I don't believe they do. It seems to me that the amount of time we give, and the sincere preparation that we make on a subject, has as much to do with pleasing the audience, as would a polished educated speaker.

Then I believe the ties of Christian Fellowship bind us closer together in a more unified purpose. It is my deep conviction that audiences sometimes may be noticed to enter into the service with a more co-operative and sympathetic spirit for lay-speakers than for the clergy.

I have been wonderfully blessed in my feeble efforts to assist in this work, because to put one's self into it, means a reconstruction and re-dedication of our lives, and as a result, I think will be a certain blessing for the church.

We hope an increased number of

A LETTER FROM REV. A. B. HALTOM

I am numbered among the superannuated Methodist preachers, retired, shelved and forgotten. I do not want to be forgotten by my many friends in Arkansas or elsewhere. I have read the Arkansas Methodist for over forty years and want its readers to know where I am and remember me by letters and visits.

Mrs. Haltom and I are comfortably and happily situated with only two residences between us and the Methodist Church and parsonage. We have lived in rented houses and so supplemented our church checks as to pay our living expense. We had business reverses and breaks in health that cost us sufferings and worries. Ten years ago we lost all our cash savings in a bank failure. Four years ago I was in the Methodist Hospital for twenty-seven days and submitted to two major operations. A year later in same hospital I spent twelve days when examinations and treatment saved my life. Three years ago a midnight fire consumed our rented house with most of its furnishings and our clothing. We moved into another location and had to refurnish our newly rented house.

The past four or five years my hearing has become so bad that I cannot intelligently hear and understand Mrs. Haltom's reading our morning and evening devotional programs. I sit within an arm's length of the radio and hear news items and Sunday morning sermons. By sitting by the chancel rail within five or six feet of the preacher I get some emphasized portions of the sermon. By August 11 my seventy-eighth birthday, I hope to have and profitably use the \$45 streamlined compact electro-ear phone which is guaranteed to give satisfaction within thirty days or money refunded.—Henderson, Tenn.

OGDEN REVIVAL

In spite of the mercury going up, a very successful eight-days' revival meeting closed at Ogden July 25th. Rev. Clyde Swift assisted our pastor, Bro. Wallis M. Callaway. Bro. Swift brought in his unique way, a series of spiritual messages, which was very impressive.

Bro. Calloway and Bro. Swift have splendid gifts of mind, are trained in Biblical knowledge, and are passionately consecrated to the work of the Methodist ministry. In the pulpit they are earnest and convincing, their sympathies are deep and genuine. The Lord has blessed their efforts. Our church membership was thoroughly revived and strengthened, having two additions to the church.

We are grateful to have Bro. Callaway as our pastor for our young people. He is a man of clean life, and has a deep genuine religious experience.—Mrs. N. Furlow.

laymen will become more conscious of the opportunities that lie out before them and be more generous with their time and talents, using them for the advancement of God's kingdom.—G. D. Priest.

COUNCIL OF BISHOPS MEETING

Plans for the "Crusade for a New World Order" received a final interview and enthusiastic endorsement by the Council of Bishops at a meeting held in Hotel LaSalle, Chicago, July 13. Twenty-four active and four retired bishops were present. Bishop William W. Peele, president of the Council, was in the chair.

The design of the Crusade remains essentially unchanged since it first took form in a committee of twelve bishops last April. The visit of the bishops last February to official Washington aroused their desire to bring to the legislative and executive branches of our government the backing of Methodism's world-mindedness. This has now grown into a movement that promises to be influential for a righteous peace "at the place where decision is made, and before decision is made."

While the bishops months ago approved the general outline of the plan and have more recently individually recorded their endorsement to the detailed program of the committee, this is the first time that they have been together to give it formal ratification. Bishop G. Bromley Oxnam is chairman of the Crusade, Bishop Paul B. Kern, vice chairman, and Bishop Raymond J. Wade, secretary.

Two changes only developed in the Council meeting. Both had to do with the feature of the Crusade involving one hundred mass meetings which are to be held in as many leading cities of the nation. Instead of starting in the autumn as originally announced, they will be concentrated between January 9 and 30. The initial plan for the bishops to carry all the speaking load has been enlarged to provide for teams which will include other ministers and laymen.

The high honor of writing the episcopal address to be delivered to the 1944 General Conference was conferred upon Bishop Arthur J. Moore of Atlanta, by the bishops. He will be aided in the preparation of this significant quadrennial pronouncement by a committee of five bishops, one from each of the other jurisdictions.

The Council approved the assignment of Bishop Edwin Holt Hughes, retired, to supervise the Washington Area through the remainder of the unexpired term of the late Bishop Adna Wright Leonard.

If all that unites us now as Americans is the threat of foreign danger, then beware of what will happen after the war is over.—R. W. Sockman.

"We must lead our children to a growing knowledge of the One who alone can give the light and the strength they will need."

RURAL WORK IN SCOTT COUNTY

For the past two months the group Ministry Plan has been working in the rural project of Scott County. The laymen and laywomen are truly getting experiences that are helpful to them and to the work. The people have made good reports about the work that is being done.

The young people of the Waldron Church, under the direction of Randabeth Murphee, had charge of the service at Bird's View Sunday evening, July 18.

This was a candle light service and showed that much time and effort was spent in the preparation of the service. The small chapel was lighted by candles. The worship center was the picture of Christ "I am the way, the truth and the life," on an easel with two tall candles on either side. The people faced the front as there was no choir. The leader's voice came from the back of the chapel.

The people left with the thought that "It was good to have been here."

"When we work, we work; when we play, we play; when we sing, we sing," was the theme of the Vacation Church School that has just closed in the Bird's View Church, of Scott County.

As the result of trained workers, the school was the most successful one to be held in the county thus far. Early in April, Estelle McIntosh taught a training class in the work of the Vacation Church School for the Church School teachers. All of the workers were well prepared, willing to work, and were very faithful.

The farmer and the children were very busy and the adults wanted to attend with their children, therefore, plans were made for the school to be held in the evening from eight to ten o'clock. There were to be two additional classes, one for the Senior Young People taught by Evaleta Self. The other was to be a training class for the adults, "The Life of Christ," taught by Rev. J. M. Harrison of the Waldron Church.

Around eight o'clock, one could see the older boys and girls in a ball game under the direction of Bill Taff. The younger boys and girls as they enjoyed active games of several types, as circle games, line games, and singing games. Probably closer to the church building one could have seen the older people as they witness the games.

From the recreation period, all would enter the church building for study, music, handiwork, and worship. These periods proved to be most valuable to all that attended.

Much interest was shown during the school by all ages. There were ten workers in the school. There was a total enrollment of seventy and an average attendance of fifty-two.—Estelle McIntosh.

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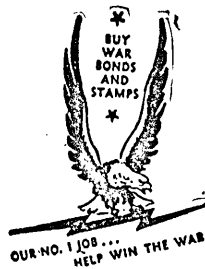
Keep His America AMERICAN!



Our sons, brothers, husbands, sweethearts are battling around the globe to protect our democracy . . . to save for us those rights and privileges established through bloodshed by our early American ancestors.

After this war—*what?* There will be problems, of course . . . but none that our democracy cannot solve. Through 167 years of American life, our system of true democracy has successfully met every crisis. It *can*—and *will*—do it again!

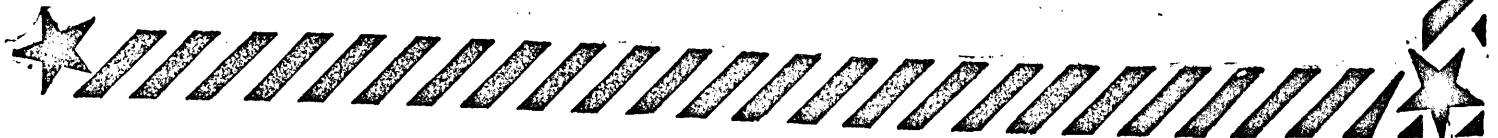
The *American* system of production and exchange of goods and services at a *profit* has created for America the *highest standard of living in the world*. Every citizen has equal privilege of free enterprise . . . the right to accumulate such wealth as his brain and hands can produce. While Johnny is fighting our battles for us, certainly he has the right to expect us to keep his America AMERICAN!



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

Minutes of Meeting of Executive Council, W. S. C. S.

South Central Jurisdiction



PRECEDING the meeting of the Executive Council, Woman's Society of Christian Service, South Central Jurisdiction, Methodist Church, an informal meeting of Jurisdiction officers, Board members, and Conference Presidents was held in the living room of the Woman's Building, Mount Sequoyah, Fayetteville, Arkansas, Monday evening, July 5, 1943.

Mrs. George S. Sexton, Jurisdiction President, greeted the group and presented Mrs. J. D. Bragg, Division President, who offered prayer.

The roll of conferences was called and presidents and Jurisdiction officers who visited conferences reported on outstanding features of the annual meetings.

Announcement was made of the death of Mrs. Gerald Mann, President of the Southwest Texas Conference Society. The following were named as a Memorial Committee: Mrs. C. T. Schaedel, Mrs. I. J. Ayers, Mrs. J. B. Pollard.

The meeting was dismissed with prayer by Mrs. Fred A. Lamb.

Tuesday Morning

The Executive Council met Tuesday morning, July 6, 1943, at nine o'clock, with Mrs. George S. Sexton presiding.

A brief devotional service concluding with prayer was conducted by Mrs. O. W. Prince.

The following members of the Council were present: Mrs. J. D. Bragg, Mrs. Fred A. Lamb, Mrs. Virgil Walker, Mrs. W. C. Hanson, Mrs. E. V. Keeney, Mrs. E. W. Potter, Mrs. Peter Kittel, Dr. Mary Shannon, Mrs. Frank L. Davis, Mrs. C. M. Gray, Mrs. L. E. Hoover, Mrs. I. J. Ayers, Mrs. O. W. Prince, Mrs. Charles W. Mead, Mrs. H. E. Werner, Mrs. Joe T. Rogers, Mrs. O. T. Schaedel, Mrs. Earl Foster, Mrs. C. A. Barr, Mrs. J. B. Pollard, Mrs. R. E. Connell.

Mrs. H. King Wade, Jurisdiction Secretary of Organization and Promotion, was absent.

The following Findings Committee was announced: Mrs. W. C. Hanson, Mrs. L. E. Hoover, Mrs. Joe T. Rogers, Mrs. E. W. Potter.

Reporting on the Journal, Mrs. Potter stated that 400 copies had been published at a cost of \$235.00. Copies had been mailed to Division Officers, Jurisdiction Officers, Board Members, Conference Presidents, delegates of the annual meeting, and missionaries and deaconesses within the Jurisdiction.

It was voted to send ten extra copies to Conference Presidents.

On motion of Mrs. Lamb, seconded by Mrs. Bragg, a vote of thanks was extended Mrs. Potter.

Mrs. Kittel reported a decrease in the number of mission study

classes and urged promptness in reporting as a partial remedy.

The importance of Special Jurisdiction Recognition classes was emphasized.

Attention was called to the fact that five women had availed themselves of the scholarships for special summer study at Scarritt College.

Mrs. Kittel expressed the hope that these scholarships might be continued, and later the Findings Committee presented it as a request.

The News-Letter was presented by Mrs. Kittel. It was voted to continue its publication and to have it printed rather than mimeographed. Its number was increased to 400.

Mrs. Davis asked for suggestions as to the kind of material to be used in her section of the News-Letter, whether it should be jurisdictional or general.

It was voted that the material be largely devoted to jurisdictional interests and institutions.

The committee adjourned at 10:30 for a brief session with the faculty of the School of Missions.

The meeting was resumed at 11 o'clock.

Mrs. Mell Palette, an officer in the Southwest Missouri Conference, was introduced.

Dr. Shannon spoke on special missionary projects and asked for suggestions as to the type and the amount of information desired concerning the assignments of new projects to conferences.

It was voted that a list of special projects be furnished by the Jurisdiction Secretaries of Home and Foreign Work to Conference Secretaries of Missionary Education and Service. Requests for such projects in local churches should be channeled through Conference Secretaries of Missionary Education and Service.

Excerpts from letters from Mrs. V. F. DeVinny and Mrs. H. King Wade relative to deputation work were read by Mrs. Sexton.

The use of missionaries and deaconesses as resource persons was discussed. The problem of securing as speakers those who are at work was presented by Mrs. Davis.

It was voted that conferences cooperate in planning itineraries for missionaries and deaconesses approved at headquarters for deputation work. Travel expense to the conferences to be borne by the Jurisdiction, and travel expense and entertainment within the conferences to be furnished by the conferences.

It was suggested that publicity material might be prepared at headquarters and furnished Mrs. Wade for use by the conferences.

It was further suggested that missionaries for this work be carefully chosen and given some coaching on the content of their message.

It was voted that the committee recommend to the Division the continued use of quarterly reports.

The following were named a Committee on Program and Arrangements for the Annual Meeting of 1944: Dr. Shannon, Mrs. Wade, Mrs. Gray, Mrs. Mead, Mrs. McCreless.

The meeting was adjourned.

Tuesday Afternoon

The afternoon session opened at two o'clock.

Mrs. Sexton read a letter from Mrs. W. B. Landrum, Jurisdiction Secretary of Christian Social Relations and Local Church Activities. Mrs. Landrum reported that one of the representatives chosen to attend the summer school at Garrett Institute had written that it would be impossible for her to do so.

It was voted that conference presidents be asked to submit substitute nominations to Miss Thelma Stevens.

Later, Miss Stevens reported that Mrs. George Dismukes had been selected to attend the school.

Mrs. Landrum stated that reports from the conferences during the first quarter indicate a growing conception of the work and a broadening of the scope of activities.

A written report from Mrs. B. B. Wedemeyer, Secretary of Children's Work, was read. She reported a gratifying increase in the number of reports received regularly, and in financial gifts. Calling attention to the fact that some of the conferences are setting up highly organized districts, Mrs. Wedemeyer urged that women with knowledge and experience in the realm of Children's Work be chosen as district secretaries of Children.

Mrs. Gray reminded the group that the theme of the Program material for 1944 is: The Lord's Song In a Strange Land. These booklets will be off the press in the late summer and women are urged to order their material early.

A letter from Miss Bettie Brittingham, editor of The Methodist Woman, was read. Miss Brittingham suggested the magazine as a medium for promoting the work of various departments in the Jurisdiction Society.

Mrs. Gray was charged with the responsibility for having material furnished for this page for our Jurisdiction.

The suggestion was made by Mrs. Gray that the Status of Women be emphasized in the first possible issue of the Methodist Woman. Other suggestions included the presentation of Student Work, Young Women's and Girls' Work, and Children's Work.

A letter from Mrs. W. J. Poundstone, Secretary of Status of Women, was read. Mrs. Poundstone asked for suggestions from the committee in regard to making the Status of Women work more vital in the conferences through the local societies.

She urged that women try to secure a more equitable representation in the delegations to annual and general conferences. It is felt

that at least one-third of the lay delegation should be women.

A letter from Mrs. Lenore E. Porter, Division Secretary of Student Work, was read. She emphasized the importance of putting across the Student Work more effectively during the rest of the quarter.

Mrs. Mead called attention to the difficulties arising from the secretaries of Student Work having to work with the armed forces also. A general discussion followed.

It was suggested that a meeting of the Conference Secretaries of Student Work with the Jurisdiction and Division Secretaries might be helpful, such meeting to be held as early as possible, preferably in August.

It was voted that, in case such meeting were held, the Jurisdiction would assume the expenses of the Jurisdiction Secretary.

Mrs. Bragg suggested that the Jurisdiction President attend the meeting.

Mrs. Keeney recommended a per diem of \$2.50 for two days for the officers attending the Council meeting. Members staying for the School at Jurisdiction expense were asked to submit vouchers based on actual travel expense plus \$2.50 per day. Recommendation adopted.

The following report was made by Mrs. E. V. Keeney, Jurisdiction Treasurer:

January 1 to July 1, 1943

Receipts:

Balance on hand,	
checking account	\$4,830.73
Certificate of Deposit,	
Peoples National Bank	1,000.00
Receipts	1,392.54
Total Receipts	\$7,223.27

Disbursements:

Officers Office Expense	\$ 293.02
Printing Stationery and	
Mimeographing	323.04
Jurisdiction Meeting	777.25
Deaconess and Missionaries	319.03
Garrett Bible Institute	50.00
Promotion: (Jurisdiction	
officers visits Conf.)	
Little Rock and E.	
Oklahoma	\$27.55
St. Louis and	
Missouri	45.01
Kansas	27.55
Total Disbursements	\$1,862.45
Balance (Checking	
Account	\$4,360.82
C/D Promotion	
Fund	1,000.00
5,360.82	
\$7,223.27	

Mrs. Werner suggested that promotional funds might be wisely used in bringing all Jurisdiction officers to the School of Missions at Jurisdiction expense.

It was voted to consider the suggestion at the next executive committee meeting.

Mrs. Kittel asked for the reaction of the group to the proposition of

(Continued on Page Thirteen)



The Church And Rural America



By CLAUDE R. WICKARD,
United States Secretary of Agriculture

FARM communities of the nation furnish a great part of the new blood for the cities in peacetime as well as in war. The nation depends on its rural population for vigor and hardihood. In times of stress these people have the strength and courage the country needs.

Because rural people constitute a great reservoir from which the nation is constantly drawing new strength, they have an outstanding opportunity to contribute to the moral standards of the nation. Good citizens in rural communities have a wholesome influence on the entire population.

A sound and practical approach to the problem of rural betterment must be emphasized by the rural church. Perhaps this can be done most successfully through cooperation of churches with school, farm and press. The church should provide an effective plan for an intelligent study of rural problems and for working out methods to cope with them. It is my sincere hope that the time will come when all the churches of rural America will assume this responsibility, which does not stop at the doors of the church edifice. The church that is an active, unifying factor in community life ministers not only to the spiritual needs of the people who come within its field of influence, but also deals with the pressing daily problems of humanity.

Some churches in city and country alike reach those who need their help through carefully planned programs of social work and in so doing have strengthened themselves. All of us know of churches that have done especially fine work for young people; how relief is provided for the aged and infirm; how they have developed fine programs of home missions, and how they have given their help in establishing and carrying out community health and recreational activities.

Community needs must first be examined before any program is undertaken. I am not speaking of a particular community, for certain problems and needs are common to almost all rural areas.

First, perhaps, is the need for soil conservation. Saving our soil is basic. To help farmers and others concerned with agriculture to recognize and do something about their obligations as stewards of the soil is a fundamental aim of the Rural Life Conference movement. A number of government agencies are working on this program and a vast amount of assistance has been extended to farmers in the past decade to encourage conservation farming and to improve farm income. This is not enough. It is vitally important to the nation's welfare that farm people be encouraged to care for their land not only as good business at the moment, but that they also accept the responsibility of conserving soil resources for the use of future generations. Land run-down and abused begets rural poverty, and a poverty-stricken farm, like a city slum, is a liability and hindrance to the whole community.

There is also a need for a "live-at-home" program in many rural areas.

Security on the land and good living are of first importance. Run-down farms and a scanty diet are not the basis of good citizenship. To encourage diversification sufficient to provide an adequate living at home, with minimum reliance on commercial food supplies, is a step toward

post-war needs of this country. The elimination of rural slums challenges our ability to think and plan ahead both nationally and locally. We have heard more about city slums in recent years than about the inadequate housing of many thousands of rural people. Sub-standard

supplement the work already being done by federal, state, and local agencies.

Better housing for rural residents also calls attention to the need for other improvements to make rural life more wholesome and attractive. Electric lines to farm homes, more and better highways, additional modern consolidated schools, and attractive churches in places accessible to the largest number of people, are some of these. Every one challenges the zeal and resourcefulness of community groups. Better schools and wholesome recreation can be among the most worthy objectives of any planning group, since both play an important part in holding any community together.

Another community need of great importance is that of strong local leadership. Under the federal farm programs and the activities of the state extension services in recent years, every effort has been made to develop effective local leadership. The rural church also can perform an important community service in helping to develop aggressive community leaders. The extent to which we can find, develop, and keep good leaders in rural neighborhoods will largely determine the success of any effort to improve rural living.

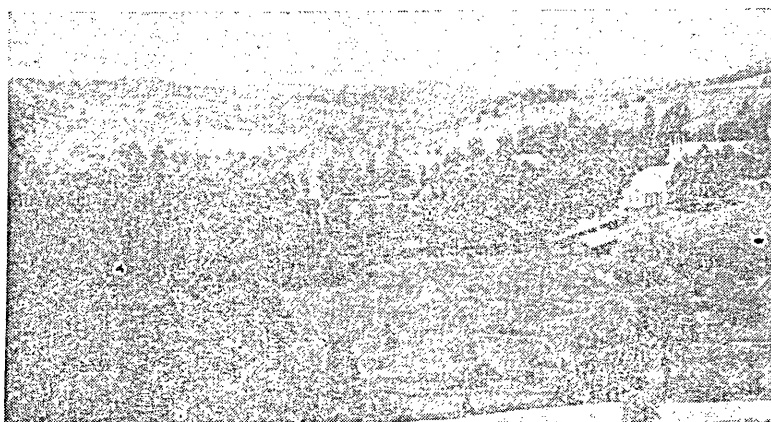
Then, too, the rural church can help farmers solve their marketing problems. To my way of thinking, church officials have an opportunity to promote a better understanding of the economic forces affecting agriculture. In a democracy people must know the facts and understand the issues of the day in order to govern themselves properly.

One of the "Four Freedoms" is freedom of worship. This sacred human right is at stake in the terrible world conflict in which we are engaged. To me freedom of worship means complete religious tolerance. I wish the rural church would lead out in promoting such tolerance.

As we devote ourselves to the tasks at hand—both the job of winning the war and that of planning to meet the problems of peace—we must keep in our thinking that the peace for which we strive must be founded on the principles of justice for all. It must be a peace that recognizes our obligations to all humanity. In a larger sense we must accept our obligations as our brother's keeper. The moment of victory will be the time to apply the principles of the Golden Rule. We must prepare to deal with our enemies in a spirit of understanding rather than revenge.

It is extremely important that we strive for a broader application of such a spirit of understanding in our own domestic relations. It will be wise for us to guard against the relaxation of business ethics and personal moral codes that occurred after the last World War. A great post-war task of church and civic groups will be to throw their strength and influence against such a let-down.

Whatever we do, wherever we turn our steps, the teaching of Christ must be constantly before us. In His teachings are the fundamental principles which must guide us if we are to enjoy a future of happiness and security.



*"I love thy rocks and rills,
Thy woods and templed hills . . ."*

the development of better citizens and neighbors. No rural family should ever be without a garden and at least enough livestock to take care of home food requirements. Home-produced vegetables, fruits, and other products are becoming more important because of newer and bet-

living conditions in the country differ from those of the city only in the degree of congestion.

When I speak of rural slums I do not think of any particular area. Rural slums are to be found in nearly every part of this country. Whole communities are sometimes involv-



CLAUDE R. WICKARD

ter methods of food preservation. Cooperation of public-spirited citizens with home economists and nutritionists is increasingly important in wartime, because we need all the food we can possibly produce and save to back our boys on the fighting front and to add strength to the entire effort of the United Nations.

Housing will be one of the great

ed, reflecting basic economic ailments. The elimination of the unwholesome farm shacks in all parts of the country is a tremendous job. We do not yet know how it is to be done, but we do know that it must be done. It is my earnest hope that careful community planning may develop an intelligent approach to this problem wherever it exists, and

There Is No Peace Without Justice

By LESLIE BATES MOSS

AS LONG as our world international relations are based on withholding as much as possible from other people and taking as much as possible away from them, the world is not going to be at peace. There may be periods of uneasy tenseness while we wait for the full brewing of the next outbreak. We hear a good deal now and again of enlightened self-interest as the guiding post for a future world order. Here the big obstacle is who defines what is meant by the word "enlightened." What has been alleged to be enlightened in the past has proved to be the most desperate nonsense or the largest trickery. On the other hand, the Golden Rule may also be interpreted as enlightened self-interest.

Sometimes I have wondered whether peace is a really legitimate aim for society. If it is to be used to dignify the tense preparation for another armed conflict it is certainly misused. What we must realize is that peace is not simply absence or cessation of conflict. All kinds of conflicts are going on continually in this world. There is the intricate and hidden conflict of economic interests between groups in various countries. When the conflict breaks beyond the bounds of normal commercial contacts it may be transferred into military fighting. The desire to control a certain amount of territory, which probably does not belong to the country concerned, has often caused bad outbreaks of military aggression. The raw resources of the world, minerals, ores, oil, rubber, have played their part in these hidden out-of-sight conflicts. The exploitation of peoples has been still another. The keeping of subjected nations in a continuing condition of subjection has gone still further to make the balance of international relations an unstable one. Now if peace is going to be a period when all these avarices and greeds of man-

kind can find a better chance to function it will not be a peace. And it will certainly not be a non-rustable peace.

Peace really depends on something deep in human hearts—and not on your record as a first class military power. Your ability to gain the victory in battle may deter your enemy for a while, but only until he can gain an advantage which he thinks will be decisive.

We are fighting today for the four freedoms which President Roosevelt has put briefly for us, freedom of speech, freedom of worship, freedom from want, freedom from fear. Those are noble ideals for which to fight. If they could be accomplished

fine sounding slogans—all are such taskmasters. One of the fine sounding slogans we have heard employed by Japan to keep the peoples of Asia happy is "Co-Prosperity Sphere for Greater East Asia." It hasn't meant any prosperity yet, and never would. For it is built upon conquest and the idea that the Japanese are a master race.

No small nation such as the Philippines, or Korea, is going to achieve freedom from fear while the present aims of exploitation of economic resources are abroad in the world. They may stand on their own feet, but they haven't the strength to stand-off the enemy indefinitely. No large country like India is going

to speak to the rank and file of mankind. For example, I should like them to say to humanity today something like the following:

Our conviction regarding the ministry of religion to the development of mankind leads us to avow the following purposes in sharing with the peoples of other lands in the process of making a better life. God seeks to speak of every human being. Religion is man's effort to hear and understand Gods' message.

Every individual is a child of God. Therefore, all peoples are entitled to our help in the effort to fully use the liberty which the United Nations are struggling to gain.

The victims of war and oppression claim and shall have our partnership in reaching the following goals:

1. Every individual is entitled to free access to an education. This should be based on such moral and religious foundations as will assist him to develop to fullest capacity.

2. Justice should be the inalienable right of every individual. Local, national and international governments can only be acceptable when they guarantee and preserve that right for all citizens free from exploitation and from persecution.

3. All the products of earth—both mineral and vegetable—are gifts of God to all His children: To use and assist in producing and distributing them lifts men into partnership with God. Such dignity for man necessitates a sufficiency of the physical supplies of food, clothing and medical care.

4. Man's nature and heritage are spiritual. Therefore, full opportunity must be provided for all freely to participate in such spiritual life and worship as they desire.

5. Trouble, sorrow and evil require mercy and reconciliation between men as well as between God and His children. The church continues to stand as a witness to this need and is properly dedicated to this perpetual service.

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.

just by fighting this war we might rest content. But the victory in the present fighting will not ensure those freedoms. Let us be entirely clear on this point. The victory of our armed forces will not settle these problems at all. It will simply provide the arena, as it were, in which the problems can then be settled in a decent and civilized manner. Freedom will not be assured the peoples of this earth until many more things happen than just the winning of the war by the Allied Nations.

Someone has said that the biggest problem in the world today is lack of initiative. That is, some hundreds of millions of people in our world do not move under their own power. They are driven by stern taskmasters. Money lender, slow starvation, poor farming methods, exploiting governments whom they never see, who also have a way of developing

to have freedom from want just because the allied nations may be victorious in the war. It will take a far greater development of will, and knowledge and self-control on the part of the Indian people themselves before that is realized.

Some framework of international order will be necessary to prevent exploitation of subjected peoples, or monopoly of resources that are given by God to mankind. Freedom is something to be struggled for not only in war but in peace. It is not a beautiful picture to be hung on the wall. It is a glorious ideal that gives a direction to all one's activities. It is a spirit that fills one's life. It is continually in the process of becoming more complete.

One writer feels that if the churches are to affect the future they will have to give evidence of a new power. Perhaps they could forget their formal traditions long enough

MINUTES OF THE EXECUTIVE COUNCIL, W. S. C. S.

(Continued from Page Eleven)

a registration fee for the School of Missions.

The group decided that, until it became necessary, no fee would be charged.

Mrs. Sexton stated that one meeting of each Standing Committee during the quadrennium was one of the goals of the Finance Committee.

Mrs. Mead suggested that an annual Birthday offering might well become a regular feature of the local society's program.

Mrs. Hanson urged the promotion of Special Memberships, and suggested an exchange of interesting experiences between Conference presidents.

Mrs. Barr told of the increase in the number of Baby Memberships in the Southwest Texas Conference through the use of little gold pins for the babies.

Mrs. Hoover made an earnest appeal that the women in the local church stress the importance of the Youth Fellowship Fund, stating that the amount of money given by the

young people in the Jurisdiction is far below the quota assigned.

Mrs. Hoover directed attention to the projects to which the young people are already committed, and asked that they be presented in a challenging way.

Mrs. Bragg made a plea for the cultivation of large gifts and annuities.

A letter from Miss Sallie Lou McKinnon relative to the constantly increasing cost of living in China, and the consequent needs of missionaries was read.

Mrs. Bragg told of the various sources from which funds are being obtained to supplement the appropriations for China, and laid upon the hearts of the committee the need for more sacrificial giving and sharing.

It was agreed to have an evening meeting of the committee.

The meeting was adjourned.

Tuesday Evening

The committee met at 9:30 o'clock to discuss plans for the 1944 meeting.

Mrs. Bragg emphasized the necessity of thinking and planning in terms of a new world order, and

CARTHAGE REVIVAL

We have just closed what we think one of the greatest revivals in the history of Methodism. We had the privilege of having Bro. E. H. Martin of Glenwood, Arkansas, with us to do the preaching.

This servant of God came to us led by the Holy Spirit in such a

spoke encouragingly of the work being done by the several departments dealing with juvenile delinquency, migrants, etc.

She told of the Crusade for a New World Order led by the Bishops of the Methodist Church, with one hundred twenty-five meetings planned.

The Committee on Program and Arrangements for the 1944 Annual Jurisdiction Meeting was requested by Mrs. Sexton to investigate conditions in certain cities in an effort to find a suitable place. Cities mentioned as possibilities were Omaha, Oklahoma City, Topeka, and St. Louis.

The committee adjourned informally.—Mrs. George S. Sexton, Jr., President; Mrs. Eugene W. Potter, Recording Secretary.

forceful way that new-born souls shouted from the depth of their hearts, "Herein our hearts are made glad."

This comment I borrow from our town in general. "He is the greatest preacher I ever heard." Why shouldn't they say that? On Saturday night we hardly had standing room. The following day (Sunday afternoon) a special men's service was held with 43 men attending, and truly the Spirit of the Lord was upon us.

All homes were open to us for special prayer-meetings, of which great good was accomplished.

During our campaign we had thirteen additions, eight on profession of faith, and five by transfer. Six babies were christened.

At the close of the meeting, Mrs. Wilson and I had the high honor of having Mrs. Martin and their two fine boys in our home.

Truly our revival was the type that "the gates of hell shall not prevail against it."—L. Gray Wilson, Pastor.

He who waits to do a great deal of good at once will never do any.—Samuel Johnson.

"Let not your
heart be troubled—"

IN MEMORIAM

"—In my Father's house
are many mansions"

WALKER.—Mrs. T. R. Walker, wife of T. R. Walker of Keo, Ark., departed this life on June 11, 1943, at the age of 72. Immediate survivors are her husband; three sons Charley of Humnoke, Ark., John of England, Ark., and Chester of Keo; three daughters, Mrs. E. N. Bryant and Mrs. T. M. Mallory and Mrs. Mattie Bowers; six grandchildren and four great-grandchildren.

Early in life Mrs. Walker accepted Jesus Christ as her Lord and Saviour, uniting with the Methodist Church, and throughout her life she was a living example of Christianity. It had been the writer's rare privilege to have known this Christian woman for 18 years, and a more consistent Christian has never blessed our friendship circle.

Funeral services were held in the Keo Methodist Church on Sunday, June 13, at two p. m. with the writer, a former pastor; Rev. L. O. Lee, and Rev. John Parrott of the Keo Baptist Church conducting the services. Present also were Dr. C. M. Reves, district superintendent of the Little Rock District; Rev. Gerry Dean, also a former pastor, and Rev. Mr. Lassiter, a Baptist evangelist, assisting in a revival at the Keo Baptist Church which was in progress at the time of Mrs. Walker's death.

Her pastor, Rev. C. R. Roy, read as the most appropriate scriptures to describe her, the 23rd Psalm, and in his remarks stated that she was a living example of one who had long since made the great decision, and that it could be truly said of her "The Lord is my Shepherd." Rev. L. O. Lee preached the funeral sermon, using as a scriptural background, these words, "There was a garden, and in that garden, there was a sepulchre."

The beautiful floral tributes were in profusion, and the church was crowded with family and friends, as we, one and all sought to pay tribute to one whom to know, was to love and to bless, for she was truly a benediction to all.

Her remains were carried to the Old Bethel Cemetery, near Sheridan, where they were laid to rest, to await the resurrection in the last days. "She is not dead, she has just gone away," and thus we count one more good reason for running with patience, the race that lies ahead of us, looking, and expecting to see her again in that land where "dwelleth no night."—Claude R. Roy, Pastor, Keo Methodist Church.

CONE.—John R. Cone was born in Alabama, December 18, 1849, and died at the home of his daughter in Beauregard, Mississippi, June 13, 1943, being 93 years old.

When he was about one year old his parents joined a fine company of brothers, sisters, and other substantial citizens and moved to Ashley County, Arkansas, settling in what is now known as the Snyder community. These were highly respected, non-slave holding Christian men and women. They built churches, schools, and within a few years had established the Keener Camp Ground where for a half century they gathered for their Annual Camp Meeting. In this atmosphere John R. grew up and became one of Ashley County's most influential

citizens, living here until at the age of 83 he went to make his home with his daughter in Mississippi. At the age of 11 he joined the Methodist Church and served it faithfully for 82 years. The last time I had a visit with him was at a family reunion a few years ago at the old Camp Ground where he was telling how as a little boy he helped build the old Camp Meeting Tabernacle. He was the writer's first Sunday School Superintendent and a leading factor in keeping our little country Sunday School and Church alive. For seventy years he was a steward. At the time of his death he was an honorary member of the Board of Stewards at Montrose, Arkansas.

He was twice married, first to Miss Junie Pistole, who lived only a few years. In 1882 he married Miss Mattie Foreman, who died several years ago. He is survived by four children: Mrs. Ethel Lee of Montrose, Mrs. Alma Wilson of Beauregard, Mississippi; Mrs. Emma Heriman of Tulsa, Oklahoma, and Jesse Cone of Conway. His funeral was held in the Methodist Church at Montrose, conducted by his pastor, Rev. M. O. Barnett, assisted by Rev. Thad D. Douglas and the writer. We laid his body to rest in the old family cemetery at Snyder.

And thus has passed to his reward perhaps the oldest of those great souls that came to Arkansas before the Civil War, went through its hardships and helped build a stable Christian community upon its ruins. All my childhood days he was our nearest neighbor. His was the first name I ever tried to pronounce. He was my first Sunday School teacher as well as superintendent. With the members of his immediate family and hundreds of other relatives and friends upon whom the benedictions of his good life rests, I join in paying this tribute to one of the noblest men I have ever known.—Clem Baker.

HOLTOM.—Mrs. Jennie Hodnett Holtom, wife of Frank Garland Holtom, passed to her Eternal Home after several weeks of serious illness at her home in Emmett, Arkansas, and a hospital in Hope on June 25, 1943, at the age of 48. She had suffered much, but patiently. She loved life and everything about it and everybody, and everyone loved her. She was a beautiful spirit that lighted up every place she went. Although constantly suffering herself she never mentioned it to anyone. Hers was as good example of Christian fortitude and loving courage as we have ever seen. She was reared in the Methodist Church and was always present as a teacher in the Church School and the worship services. A youthful spirit, she was loved by children and adults alike. Mrs. Holtom was a native of Arkansas, having been born at Buena Vista, Ouachita County. She lived many years at Emmett where she and her husband, Frank, had a beautiful home just across the street from the Methodist Church, where she was a happy, useful member.

Mrs. Holtom is survived also by one son, Staff Sergeant Frank Garland Holtom, Jr., of the Armed Forces. She was laid to rest in the

local cemetery after a simple and beautiful service in the Methodist Church, conducted by Rev. Van W. Harrell, district superintendent of Prescott District, and her pastor, the writer.—Geo. L. Cagle.

HEAD.—John W. Head was born in Jonesboro, Ga., July 18, 1864. The family moved to Ozark, Ark., in 1871. He was baptized in infancy and joined the M. E. Church, South in Ozark on March 4, 1882, Rev. Geo. W. Hill being pastor. On April 12, 1884, he was licensed to preach and was received on trial in the Arkansas Conference in November, 1886. In November, 1888, he was ordained deacon and admitted into full connection under the administration of Bishop S. S. Key. He was ordained elder by Bishop O. P. Fitzgerald in 1890. In 1901 he was transferred to the Indian Mission Conference, where he served seven years. In January, 1908, Bishop W. A. Chandler transferred him to the Northwest Texas Conference and later to the Central Texas Conference where he served twelve years. In 1920 he was superannuated because of failing health. He moved to Altus, Ark. where he spent his remaining years.

Brother Head loved the Methodist Church. He was a man of strong convictions and was fearless in expressing them. His work was always a delight to him. Under his ministry many were influenced to turn from darkness to light. He believed firmly that the word of God declared earnestly would accomplish that whereunto it was sent.

On September 12, 1888, Bro. Head married Miss Tressa Gamble. Six children were born to this union and all survive their father. They are Mrs. L. F. Stevenson of Eudora, Ark., Earl W. of Olney, Texas, Malcolm H. of El Monte, Calif., John B. of Altus, Ark., Mrs. O. W. Ground of Fort Worth, Texas, and Joe W. of Eufaula, Okla. His companion of many years survives him, as does a sister who lives at Ozark.

Funeral services were conducted in the home at Altus by the writer and Rev. J. M. Barnett of Ozark. Burial was in the Nichols Cemetery near Altus.—W. V. Womack, D. S.

THOMAS.—I met "Brother Thomas" in the late nineties. I was a student at Hendrix College, and he was pastor of Winfield Memorial Church in Little Rock. I had heard much of him and his work, and as I would go from my home in Nashville, Arkansas, to the school at Conway, I would often stop over to attend his services and hear him preach at Winfield. I was just a boy then and he was in his prime. He captivated me and completely won my love and admiration.

When I graduated from Hendrix College in June, 1899, he was presiding elder of the Little Rock District, and appointed me to the Des Arc and DeVal's Bluff Charge, which had been left vacant by the transfer of Dr. Ewing Cameron to our church at Midland, Texas. He was, therefore, my first presiding elder and gave me invaluable lessons in my work as pastor and as preacher. I looked forward to his coming to visit me and my parish with great expectation. He never disappointed.

While I was still a very young preacher, he invited me to assist him in a meeting in his great First Church at Texarkana, Arkansas. For a number of years we were co-pastors in the city of Little Rock, during which time he was to me as an older and beloved brother. He was the greatest pastor I ever knew. He not only visited people in trouble, but helped in finding a solution for them.

Through all these more than forty-five years he has been my unfailing friend. I can hardly think of the Methodist Church in Arkansas with him removed from its activities. However, "God buries His workmen, but His work goes on."

"Brother Thomas" was a man of unusual ability and would have succeeded in any line of life to which he might have given himself. I feel a sense of loneliness and personal bereavement, now that he is gone.—Forney Hutchinson.

SOWELL.—John G. Sowell passed away in a hospital at Searcy on June 24, at the age of 49 years. Mr. Sowell was born at Mt. Pisgah in White County, the son of the late Mr. and Mrs. Sam Sowell. In 1916 he was married to Miss Leah Dobbins, daughter of the late Mr. and Mrs. G. W. Dobbins.

He is survived by his wife, three sons, two daughters, one grandson, one sister and two brothers.

He joined the Methodist Church in 1915 at Smyrna near Searcy. He was a member of the official board at the time of his death. He was among the leaders in the community, always taking an interest in political, school and church affairs.

He had one outstanding characteristic, the courage of his convictions. He never left one in doubt as to where he stood on any issue affecting the community.

A large crowd and a beautiful floral offering bespoke the high esteem in which he was held. Funeral services were held at Smyrna, conducted by his pastor, Rev. Jim Talkington, assisted by Rev. W. Maddox, Mr. Thomas B. King of Memphis, a life-long friend of both families and the writer, his friend and brother-in-law. Music was furnished by the Bradberry quartet of Searcy.—T. C. Chambliss.

HONEA.—B. F. Honea died June 9, at the age of 73. Early in life he professed faith in Christ and united with the Methodist Church. He was a member of Midway Church on the Prescott Circuit for a number of years. He married Miss Minnie Hannah at the age of 26. To this union nine children were born. After her death he married Mrs. Bessie Hoods. To this union two children were born. I enjoyed visiting with Brother Honea. He loved the church and was an active member until he became unable to attend regularly. Left to mourn his departure are his wife and eleven fine children and a host of other relatives and friends. He died in the triumph of a living faith and passed on to his reward.

Funeral services were conducted by Rev. John White and the pastor. Interment was in the Sweet Home Cemetery.—His Pastor, J. R. Martin.

The Sunday School Lesson

By DR. W. P. WHALEY

God Delivers His People

LESSON FOR AUGUST 1, 1943

LESSON TEXT: All chapters 5, 6, 7, 8, 9, 10, 11 and 12 of Exodus. A rather long scripture selection, but very interesting, and one it will pay you to read.

GOLDEN TEXT: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50:15.

TIME: 1445 B. C. **Places:** Goshen, all over Egypt, in the royal palace in the city of Tanis.



I. An Audience With a Great King.

When Moses and Aaron were admitted to the royal palace, they announced their mission to the pharaoh, supposed to have been one of the Rameses: "Thus saith JEHOVAH, God of Israel, let my people go, that they may hold a feast unto me in the wilderness."

The king replied, "Who is JEHOVAH, that I should obey his voice?" The Egyptians had many gods: Osiris, and his wife Isis; Re, the sun god, and nine associate gods; Set-Typhon, the ruler of darkness; and many others. All over Egypt there were fine temples where these gods were worshipped, and educated priests and trained singers. In a heathen way, the Egyptians were very religious. They believed in immortality of the body and the spirit; and that is why they embalmed their dead so carefully. However, they believed this immortality was the reward of a moral and religious life. In the judgment hall of Osiris and in the presence of forty-two gods, the heart was to be weighed against the symbol of truth; and, if found correct, it was to be restored to the deceased, who was then allowed to enter upon the eternal life of the blessed. The soul was to make in that high court twenty-six declarations of righteousness.

But, perhaps, the pharaoh did not know the Jews had a God or a religion. They had no graven images to represent their God, as the Egyptians had. They had no temples. If they had any kind of religious worship, the pharaoh did not know about it. He regarded the Jews as godless slaves. JEHOVAH was a new name to Moses and Aaron; and the king of Egypt had never heard it before. Then, even if the Jews had a God, as Moses claimed, the Egyptians were not amenable to Him; for every people had their own god or gods, and were not accountable to the gods of other peoples. So this greatest ruler in the world was insulted and irritated that he should be asked to do something the unknown God of a couple of slaves asked him to do. He would not dishonor Osiris, the god of the Egyptians, by submitting to JEHOVAH, the God of his slaves.

II. Egypt An Old And Mighty Empire.

The earliest known kings (Pharaohs) of Egypt reigned about 4000 B. C., but it is believed that there is back of that ancient date a long prehistoric period. For thousands of years Egypt was the mightiest empire on earth. It had great old cities like Thebes, Karnak, and Memphis. It collected tribute from many foreign countries. It had great military might. In some periods of its history it was immensely wealthy. In the time of Moses the country was

full of magnificent buildings—palaces, schools, temples, obelisks, sphinx, pyramids—that were thousands of years old. The three great pyramids and the sphinx of Gizeh, near the modern Cairo, were more than two thousand years old when Moses saw them. That is the kind of power the Jews were up against.

III. Moses and Aaron Represented A Church.

Moses and Aaron did not represent any kingdom when they called on Pharaoh. They represented a church—ISRAEL. The Jews were a new people. Abraham, from whom the Jews descended, migrated from Babylonia to Palestine about five hundred years before the time of Moses. His descendants had been in Egypt three or four hundred years; and, in that time, had multiplied so rapidly that the Egyptian government enslaved them as a precautionary measure. The government soon learned to use these slaves profitably. These slaves, under the lash of taskmasters, made brick, "built for Pharaoh treasure cities, Pitham and Rameses." Josephus says they dug canals and built walls around the cities. That was crushing labor to which they had not been accustomed. They were stock raisers before they were put in bondage. They had never owned any land, except Abraham did buy a cemetery lot in Hebron. They moved about over Palestine, squatting on good pasture land where they could. When they dug wells, they had no legal title to them; and the natives could take the wells from them, and force the herdsmen to move on. When they moved into Egypt, the land all belonged to the government; and Pharaoh gave them the privilege of occupying a small section of the country called Goshen.

So the Jews were not a government dealing with the Egyptian government. They were a church. Abraham had left Babylonia with his creed: (1) one God; (2) a coming Messiah. He commanded his household after him in this creed; and all his descendants were circumcised in that faith. In his all night wrestling with the angel, Jacob's name had been changed to ISRAEL, and that became the name of the Jewish church. In Egypt, the Jews were bound together by their faith and their religious practice. They had some sort of church organization with "elders," kept the sacrament of circumcision, offered animal sacrifices, and passed their creed by word of mouth from generation to generation. Scribes kept the records of important families, and wrote down the stories of their people from Abraham on down.

Moses and Aaron did not appeal to the Egyptian rules for any national status. They asked simply to be allowed to go three days distant

and offer a sacrifice of animals to JEHOVAH.

IV. Pharaoh Was Suspicious.

Pharaoh did not trust his slaves. He knew of their discontent. He knew they were restless under their hard lot. He suspected they planned to escape. He could not allow that, because their slave labor was making Egypt rich; and he was having trouble with his tributary tribes in Canaan and Syria, and he was afraid these Jews might join those people and cause him more trouble. So, he flatly refused to grant a few days vacation to these slaves, even for a religious service. To nip the whole scheme in the bud, he called in the taskmasters and told them to put more work on these people, for they were idle and planning mischief.

V. The Plagues.

That was a hard year for Egypt. One disaster followed another, as recorded in chapters six to twelve. The magicians could do some of the tricks Moses did; but soon gave up the contest and told Pharaoh that God was with Moses. The ten plagues came along through the whole year. It has been pointed out that these plagues were the usual or frequent afflictions of Egypt; but so much more severe that Jews and Egyptians believed JEHOVAH was sending them.

(1) The water turned to blood; (2) Frogs; (3) Lice; (4) Flies; (5) Cattle disease; (6) Boils and blains; (7) Hail; (8) Locusts; (9) Darkness; (10) Death of first born.

Before this year of unusual disasters ended, the Egyptian magicians had yielded to Moses, the people recognized his unusual power, and the Egyptians were making friends with the Jews; but Pharaoh remained stubborn and unyielding until his first born son died in that last awful visitation of death.

After that last plague, all Egyptians began to urge the Jews to leave. The Egyptians even busied themselves in loaning the Jews many things they needed for the journey, indifferent as to whether these things would ever be returned.

For days the Jews who were scattered over Egypt working at various projects, had been gathering to Rameses preparatory to their departure the moment Pharaoh should give in. Everything was ready; and, in the hour of Pharaoh's unconditional surrender, the Jews took up their march from Rameses.

STANDING TRUE

It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide. It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer with his life for believing and teaching contrary to the Roman world.

Daniel stood alone, but God stood with him and brought him through his trial of faith more than a conqueror.—Selected.

Christ outlasted the empire which crucified him nineteen centuries ago. He will outlast the dictators who defy him now.—R. W. Sockman.

CONFUCIUS SAID THIS

Centuries ago, China's great sage and reformer, saw on a far horizon a new world and a new way toward which mankind is still painfully traveling.

"When the great way prevails," said Confucius, "the world is a common state. Officers are elected according to their wisdom and ability, and mutual confidence and peace reign. People regard not only their own parents as parents and not only their own children as children. The old are able to enjoy their old age; the young are able to employ their talents; the juniors are free to grow; the helpless widows and widowers, the lonely orphans, and the crippled and deformed are provided for. Men have proper occupations; women have happy homes. Wealth is not to be thrown away, nor is it to be kept as personal property. Labor is not to be idle, nor is it to be used for personal advantage. In this way, selfish schemes cease to exist, and banditry and rebellion do not arise. As a result, doors (to all homes and cities and countries) are always open. This is the age of the Great Commonwealth."

TO CHECK
MALARIA
IN 7 DAYS
take **666**
Liquid for Malarial Symptoms.

For Really Fast
Headache Relief
SNAP BACK
with **GRANEA-K**
FOLLOW PACKAGE DIRECTIONS. SEE
YOUR DOCTOR IF HEADACHES PERSIST.

Good For Over 100 Years

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

→ **GRAY'S OINTMENT**

EYE COMFORT

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

HEADACHE from Anxiety

After hours of anxiety, a headache is the last straw. But it quickly yields to Capudine, which also soothes nerves upset by the pain. Capudine is liquid. No waiting for it to dissolve before or after taking. So it's really quick. Use only as directed. 10c, 30c, 60c.

CAPUDINE

Calotabs

Next time you need calomel take Calotabs, the improved calomel compound tablets that make calomel-taking pleasant. Sugar-coated, agreeable, prompt, and effective. Not necessary to follow with salts or castor oil.
Use only as directed on label.

WINFIELD MEMORIAL METHODIST CHURCH

NEW MEMBERS

Miss Ulys Cox, 2700 Gaines Street.
Mrs. Bess Smith, R. F. D. No. 1,
Box 201
Miss Mary Elizabeth Smith, R. F.
D. No. 1.
Mrs. J. L. Perry, 1820 Johnson.

KNOWN ILL

Eugene Smith, Jr., Trinity Hos-
pital.
Mrs. M. A. Edmunson.

SYMPATHY

To Mr. and Mrs. C. O. McFarland,
in the death of the twin son of 12
days, George Owen McFarland.

To Mrs. S. J. Clark, mother, and
Mrs. W. H. Dampman, sister, in the
death of Mr. Carl G. Hudgens, 1800
Main.

WEDDING BELLS

Frank L. Pattison and Robbie Lee
Wood, 1717 Summit.

B. S. Jordan and Mrs. Callie Fitz-
gerald Runyan, 1923 West 10th.

Jeff Davis and Miss Lucille Har-
ris, 117 Vernon Street.

WOMAN'S SOCIETY OF CHRIS- TIAN SERVICE

The Woman's Society of Christian
Service will meet Monday morning,
August 2, at 10 o'clock. The topic
will be "Watch Out For the Grem-
lins." Mrs. Ray Scott will conduct
the business meeting.

No luncheon.

WINFIELD'S 75TH ANNIVER- SARY

Preliminary plans for the 75th
Anniversary for Winfield Church
were discussed at the meeting of
the Executive Committee of the
Board of Stewards last Thursday
evening.

Bishop Charles C. Selecman has
accepted our invitation to be pres-
ent to preach. The date is to be
September 26.

Very timely with remembering
the service and sacrifices of laymen
and ministers in Winfield, it was
decided to make the anniversary
the occasion for MEMORIAL SER-
VICE to the members of Winfield
who have lost their lives in the ser-
vice of the country during the pres-
ent war.

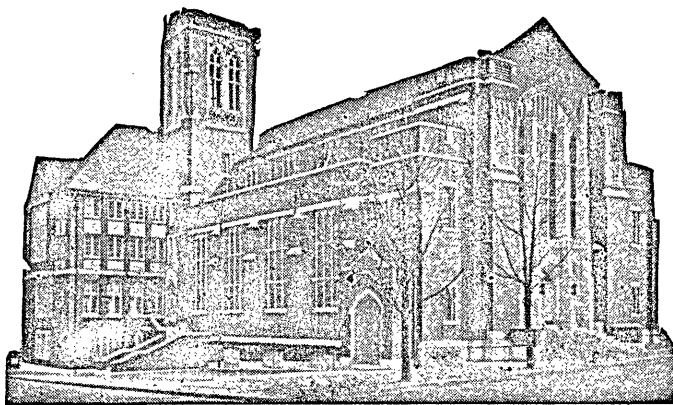
At present, it is known that four
have died, one other is a son of a
family who have joined Winfield
since the death of the son. There
are two known prisoners of war.
THERE MAY BE OTHERS about
whom this office does not know.
Please give us the names of those
if they are dead or reported missing
in action or prisoners of war.

HONOR ROLL

Herman H. Branton, a member of
the Board of Stewards, Williams-
burg, Virginia.

The list of men and women con-
tinues to grow. Addresses change.
This is an urgent call to all families
who have sons or daughters in the
service as of recent date. We want
the names of all members and fam-
ilies who are members.

ANOTHER GENERAL LETTER
is being drawn and will go to every
man of ours in uniform early in
September. Please help us to bring
the list of names and the address
of all men and women in the serv-
ices UP-TO-DATE



Sixteenth and Louisiana, Little Rock

"Family, friendly Fellowship"

WILLIAM B. SLACK, Minister

MISS NEVILLE WILSON
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Christian Education

Next Sunday at Winfield

10:00 A. M. Church School.

10:55 A. M. "WHAT I LIKE ABOUT THE PRESBYTERIANS"
Sermon by the Minister.

Dr. Nolan B. Harmon, Book Editor, has a very fine idea in the
Christian Advocate. He says, "I am a Methodist, and whatever
good I find in any other church, I like to claim belongs to my own."

For the next three Sundays, I will deal with the "likeness" in
three of our sister denominations, for I believe that what we
admire in others, others will admire in us.

6:30 P. M. Youth Fellowships, recreation, devotionals.

The Minister's Message

Next week, Monday through Friday, and then next Sunday
night, I will be in Carlisle holding revival services at the Metho-
dist Church, Rev. Marion W. Miller, pastor.

Last spring, more than one hundred Arkansas pastors spent
a week in Little Rock, without remuneration, financially, in a
Personal Visitation Evangelism program. Then, later Rev. Aubrey
Walton, pastor, First Methodist Church, preached two weeks in
this pulpit. Out of these efforts Winfield has received about one
hundred members.

This summer we pastors in Little Rock are going to churches
over Arkansas trying to do the same thing, in payment and out
of gratitude for the work of those brethren. My engagements for
such run into the fall season.

Churches and ministers who catch this spirit of mutual help-
fulness will not only enjoy the benefits of such, but will empha-
size the strong connectional interests of Methodism. Winfield
increased the acceptances on Benevolences this year, partly in the
enlarged vision of a greater work.

CHURCH CALENDAR

THURSDAY, JULY 29—

2:30—Girl Scouts.

FRIDAY, JULY 30—

7:30—Boy Scouts.

MONDAY, AUGUST 2—

10:00 a. m.—Woman's Society
of Christian Service.

YOUTH FELLOWSHIPS

7 P. M.—August 1

The Young People are planning a
visit to the Reception Center at
Camp Robinson Sunday evening.
The Commission on Community
Service will have charge of the
Worship Service, with Betty Jo
Kinsolving as leader.

Jean Finger will lead the Seniors
in a service on "Our Quest For Life's
Meaning." Recreation will be in the
outdoor area.

Sue Plummer's team will be in
charge of the Junior High activities.
Jean Shepherd will lead the Wor-
ship Service, using as her subject,
"What We Hear That Helps Us
Worship God." The service will be
in the outdoor court. Recreation will
be in Fellowship Hall.

YOUTH LEADERSHIP EDUCA- TION CREDITS

Church Workers Course Cards
were received from Dr. Simpson in
Nashville, Tenn., for Misses Dorothy
Lillard and Mary Vincent Terry,
who completed work at Junior Col-
lege for which our Board issues
parallel credit. The course was
"Understanding Children" and was
taught by Mrs. Clay Smith.

WORKERS ON LEAVE

This summer we have granted a
quarter's leave of absence to the fol-
lowing workers: Misses Lillian and
Carrie Peaslee, Mrs. T. B. Wilson,
Miss Virginia Westlake, Mrs. Ever-
ett, Mrs. Simmons, and Miss McMa-
han of the Primary Department.
Mrs. A. S. Ross, Supt. of the Junior
Dept. and Mrs. Jeff Smith, Mrs.
Hudson Steele are on leave also.
Mrs. C. B. Nelson, Counselor for the
Junior High together with Mrs. C. E.
Mashburn, Mrs. Walter Fuller, Mr.
Moreland, and Mrs. Sam Jones are
vacationing.

To make these vacations possible
other workers have been willing to
come in and work for this time. We
are grateful to the following: Miss
Eleanor Weber, Mrs. Thacker, Mrs.
D. L. Ryerson, Mrs. C. O. Wilson,
Mrs. Markham, Doris Begeman, Mrs.
Earl Adkins, Mrs. McCasland, Miss
Margaret Paynter, Mrs. McCreight,
Mrs. Grace Bond, Mrs. L. H. Cald-
well, Mrs. Olsen, Mrs. Biniore, Mrs.
Crouse, and Mr. W. P. Ivy.

YOUTH ASSEMBLY AT MT. SEQUOYAH

Beginning August 5 and closing
the 17th, young people from the
South Central Jurisdiction will
gather at Mt. Sequoyah for a Lead-
ership School. We already have
several who have planned to attend.
Others who are interested should
send in their reservations now.
Those who are attending from Win-
field are Barbara Dixon, Betty Jo
Hartsell, and Jimmy Ricks. Eloise
Nelson, Vice President of the Little
Rock Sub-District, will represent
that group.