

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go into all the world" — Mark 16:15

VOL. LXIII

LITTLE ROCK, ARK.

WEDNESDAY, JUNE 15, 1944

NO. 24

## Hitler's "Fronts" Multiply

IN WRITING "Mein Kampf" Hitler definitely attributed the loss of World War I to the fact that Germany was forced to fight on two fronts. In the strategy which he worked out for conquest Germany would never fight on more than one front at a time.

Right well he carried out that plan as one nation after another capitulated before his threats or on feeling the power of his armed might. Everything seemed to work "according to plan" until the air blitz over England failed. At this point Hitler's "intuition" double-crossed him and he made the fatal mistake of attacking Russia.

Since then "fronts" have multiplied until the two-front war of the Kaiser, which Hitler criticized so severely, was quite simple as compared to the many "fronts" Hitler must now watch. The major "fronts" are as follows: The Russian front, a thousand miles long, which must now be held at every point since a break in the present line might prove fatal; the Italian front which must now be stabilized somewhere and held, else allied troops will enter France or Germany from this direction; the Yugoslavian front that has never ceased to be a fighting front since the organized guerilla warfare of this unconquerable people began; the new western front in Normandy, France, created by the recent invasion of Hitler's "fortress;" the air front which has repeatedly caused the skies over Germany to be lighted by night and overshadowed by day with airplanes in unparalleled numbers, despite the boast of German leaders that the Reich would never be bombed by enemy planes; and the underground front, made up of subjugated, enslaved people of the countries overrun by German might.

This means that Hitler now has four battle fronts, besides the underground and overhead fronts which he must constantly watch. That is real encirclement. It was a synthetic encirclement which Hitler professed to be fighting when he began his unprovoked series of invasions. He is now really "encircled," and the circle is growing smaller with each passing day.

## Jurisdictional Conference Now In Session

THE JURISDICTIONAL Conference of the South Central Jurisdiction opened its second quadrennial session Monday evening of this week with the administering of the Sacrament of the Lord's Supper by the Bishops in the area.

According to the present plans the Conference will close at the noon hour Friday. The first session of this Conference, held four years ago, was quite interesting, in part, because it was the first Conference of its kind ever held in this area.

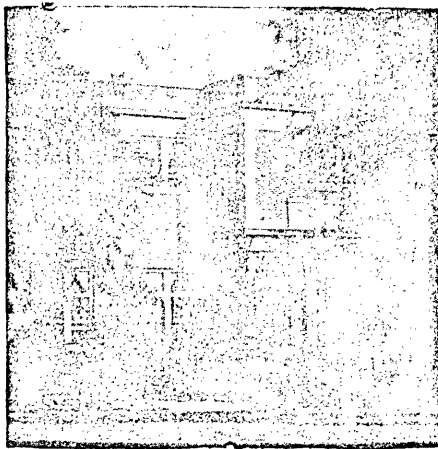
The present session will hold practically all of the interest of the initial Conference with the added feature that at this Conference two new Bishops will be elected for this area.

A Jurisdictional Conference is something new in Methodism. It was one of the distinctive features of the Plan of Union by which the three larger branches of Methodism in America became one church. It is serving a very helpful purpose in the united church and will likely continue indefinitely to be a part of its church polity.

## Pastor's School At Hendrix College

THE PASTOR'S SCHOOL, which will open June 19th at Hendrix College, Conway, promises this year to be especially interesting and unusually helpful.

Platform speakers for the session are: Dr. W. L. Stidger, a nationally famous churchman; Dr. William K. Anderson, from the General Board of Education, whose former visits will popularize his coming; Dr. Marshall Steel, an Arkansas boy whose coming everyone will welcome and the Bishop of the area who will be assigned at the Jurisdictional Conference now in session. If Bishop Charles C. Sealeman is reassigned our people will be delighted to hear him again. If we have a new Episcopal leader the ministers of Arkansas will want to be present to wel-



come him and they will hear him with intense interest.

Sixteen different courses of study are being offered; six of these courses are being offered especially for undergraduates. The faculty, composed of church leaders in our state and in the nation, guarantees that the class work will be interestingly and effectively presented.

One of the courses is planned especially for pastors' wives and members of the local W. S. C. S. in Conway. This course has proved quite popular since it was introduced some years ago.

The cost of room and board for the twelve days is fifteen dollars. When present food prices are considered, this is remarkably cheap. To live away from home today in the type of rooms furnished at Hendrix College and enjoy the kind of meals that are served at Tabor Hall for a dollar and quarter per day sounds like "the good old days."

The Pastor's School furnishes a wonderful opportunity for study; it furnishes our best opportunity for a state-wide fellowship of Arkansas ministers; it furnishes opportunity for state-wide and conference planning. The Pastor's School has vastly enriched Methodism in Arkansas.

## Invasion "According To Plan"

JUDGING from reports coming from both our own forces and German agencies, the invasion of Hitler's "Fortress" is progressing "according to plan," and with better success, at some points than our leaders had expected.

One of our greatest surprises was that we were able to surprise the Germans in a movement of such magnitude. Because of this unexpected accomplishment, our losses were far less in crossing the channel and in establishing the beach heads than were expected. The anticipated attack by submarines and dive-bombers, which might have caused great damage to a fleet of four thousand vessels, did not materialize. The "impregnable" western wall proved to be somewhat of a myth. The "secret weapons," with which Germany was to annihilate any forces attempting to make a landing proved also to be non-existent. Nothing unexpected has happened and some things that were expected have not developed.

It seems to be definitely established now that the Allies control the air and the sea. This makes it possible for our air force to give effective support to our front-line forces and to disorganize, in part, the enemies' plans for counter attack. Control of the sea makes it possible to bring in supplies and reinforcements.

There are two other factors that are very disconcerting to the Axis forces. First, they are not at all sure that the beachhead in Normandy is the real attempt at invasion. They cannot definitely commit their reserves to an attack there until they are certain. Their delay at this point, because of an expected landing elsewhere, is making it possible for us to strengthen our position while Germany hesitates. Another factor, that must have come home to Axis forces with a deadening weight, is the conclusive evidence that the invasion brings to Germany that the United Nations are really united. This final committal of all of the resources of the United Nations in battle is the one thing which Germany has hoped to avoid, but hoped in vain.

## District Conference Reports

THE REPORTS of our District Conferences, many of which have appeared in the Arkansas Methodist, have been unusually encouraging this year. Never in the history of Arkansas Methodism have financial reports been quite so gratifying. Despite high taxes, the high cost of living and the necessity of buying war bonds, our people have been unusually liberal in their contributions to the church.

While the number of additions to the church on profession of faith and otherwise is not all that could be hoped, there seems to be a decided trend in the right direction. In practically all reports that could be tabulated, there are evidences that the Methodist Church in Arkansas is accepting the challenge of these days of testing and is growing stronger for the more trying days ahead.

In the northern section of the Methodist Church the District Conference is not in general use. This is possible since the Discipline makes it optional with an Annual Conference as to whether it does or does not authorize District Conferences held within its bounds. The District

(Continued on page 4)

# Protestantism's Greatest Task

(This sermon was delivered by Dr. John Q. Schisler, secretary of the Department of the Local Church, Board of Education, The Methodist Church, Nashville, Tenn., on the Church of the Air, the Columbia Broadcasting System on Sunday, June 4.)

"When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest."—Matt. 9:37,38.

"I have heard the voice of the Lord saying, Whom shall I send, and who will go with us? Then said I, Here am I; send me."—Isa. 6:8.

"As my father hath sent me, even so I send you."—John 20:21.

FIRST, the multitudes are scattered abroad as sheep having no shepherd. You can see the picture. There are so many sheep they make white the Galilean hillside. Look closely. Something is wrong. These sheep seem to be excited. They are scattering in every direction. At nightfall their owner will be disappointed. They will not return to the fold. They will be lost in the wilds of the Galilean hills, all because there was no shepherd to keep them together and to guide them home.

Jesus felt about people as the good shepherd feels about his sheep. Seeing the multitudes of aimless, spiritually blind, unguided people, Jesus had compassion on them. These people were the victims of wild passions within their own hearts and of evil forces without themselves, which ever drive them further away from the fold of safety, security and sanity.

Jesus did not overdraw this picture. Let us substitute "millions" for "multitudes," and still it is not overdrawn even if we think of it in terms of our own country. There are in America millions of people who are untouched by the teaching ministry of any church or synagogue. Furthermore, there has been a decline in the membership of the Church School within the past five years in a majority of the Protestant denominations in the United States and Canada. This decline ranges from 3 percent in some to as high as 26 percent in other denominations. In fact, only two denominations have reported an increase in their Church School enrollment in that period of time.

The Protestant Churches in the United States have taken account of this fact and many of them have united in a nation-wide effort to reach every person in their constituencies with Christian teaching. For three years this movement has been on under the auspices of the International Council of Religious Education, but I am frank to say that the progress has not been as great as expected. The General Conference of the Methodist Church, meeting in Kansas City this year, inaugurated a five-fold four-year program to be known as the Crusade for Christ. One of the five objectives in this crusade is to reach more people through the Church School with the teaching ministry of the Church. Its purpose is to call the Church back to its original responsibility of caring for the lambs and shepherding the sheep that none be lost from the fold.

It is also to remind the Church of those other words of our Lord, "Other sheep I have also that are not of this fold. Them also I would bring." To care for our own is not enough. In fact, the weakness of many Protestant Churches in America today is their satisfaction with the number of people already in their Church Schools and in the membership of their churches. Far too many of our churches are unconcerned for the shepherdless millions upon whom Jesus has compassion.

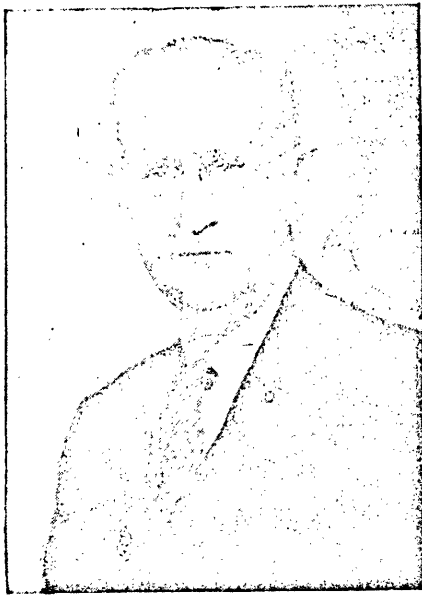
Second, why have not the churches reached the unchurched multitudes in our country with Christian teaching?

Here again the words of our Lord, "The harvest truly is plenteous, but the laborers are few."

Another man, back in the centuries of Jewish history, faced a similar situation. The multi-

tudes were unshepherded. The spiritual life of the people was at low ebb. There was a great need for laborers. He heard the Lord saying, "Whom shall I send, and who will go for us?" We do not find this man saying, "Lord I am too busy; I have a family; I have a business; I have other important work to do. Excuse me, Lord, maybe when the war is over and things settle down again, I can help you." No, this man, faced by his Lord with a great need, said, "Here am I, send me."

The solution of this Protestant problem waits upon the personal response of Church School teachers in the great cities, in the towns and villages, and in the open country, all across our nation. They are busy. They are burdened with many other duties. But no cause is more worthy of their time. No duty is more important



DR. JOHN Q. SCHISLER

and no appeal is more urgent than this clear call of their Church and of their Lord, to build the Kingdom of God in the hearts of children and youth before this golden opportunity is snatched away from them forever.

Teachers are not the only ones who must assume this responsibility. Many men and women who are members of the church assume that they are doing quite all that may reasonably be expected of them when they attend the services and make financial contribution to the budget. Then there are many others who contribute nothing, either financially or in personal service. They are quite willing for someone else to teach their children, for someone else to seek out and find the delinquents in the community and inaugurate and carry forward remedial programs for them. They do not concern themselves about who sows the seed which grow in the minds of children and youth. Little do they realize that the security of the social order, in which it has been possible for them to become what they are, depends upon the kind of ideas which are planted in the minds of America's youth today. Those who plant the ideas determine the kind of ideas that are planted. Shall the irresponsible, evil minded person tell your child the kind of stories which contain words which you earnestly wish he might never have heard? Or shall the stories he hears be told by a Church School teacher whose lips are clean and whose heart is pure, and whose purpose is to help your child to honor his father and mother, to become a useful citizen, to love the church and to know God? Your child will have a teacher of morals. It is up to you whether he be a teacher of good morals or a teacher of bad morals. Those who plant the ideas determine the kind of ideas that are planted.

Shall America be unstable in the postwar years, having no basic points of reference, being swayed by passionate appeals to selfish motives, incapable of moving toward great humanitarian goals for the world? It may well be so if spiritual illiteracy is to be the foundation beneath our national life. Jewish people and Christian people alike believe that God put moral law in the

structure of the universe and that this moral law is revealed in the Bible, and that therefore a knowledge of the Bible is a sure foundation stone upon which peace, security and happiness for all people must ultimately rest. But how can a knowledge of the Bible and of God's way of life for the world be acquired by the multitudes who never attend upon the teaching ministries of the church or the synagogue, and in whose homes religion is a meaningless word? "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap." Indeed, whatsoever a nation soweth that shall it also reap. The men and women who expect a Christian Social order for their sons and daughters are under a heavy obligation to exert themselves to provide Christian teaching for all the sons and daughters of the entire community, indeed of the entire nation. This calls for more than cordial wishes; it calls for active service.

Third, making Christian teaching available to all the people has its authority in the example and commission of Jesus.

Jesus had a sense of mission because he had a commission. "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou has sent."—John 17:3.

Jesus lived under the compulsion of the love of God. To do God's will was his ever present duty and privilege. Refusal to obey, the offering of excuses, even the slightest hesitancy in his response, were to Jesus unthinkable. God called. That was sufficient for him.

I am trying to speak this morning to the average American man and woman, the kind of people who are very much alike, whether they live in Maine or Alabama, Oregon or Arizona, or anywhere between; the men and women who want good public schools, good highways, prosperous times, the men and women who serve in many helpful organizations but who have not yet recognized their obligation for service in the church. To you, may I again read the words of Jesus, "As my Father hath sent me, even so I send you." There is no higher authority. There is no greater need. There is no more urgent call. "The harvest truly is plenteous, but the laborers are few."

Will you like the Lord's good servant, answer "Here am I, send me?" If so, go to your pastor today and say "What can I do?" If so, begin now to invite the boys and girls, and the youth, and the men and the women in your community to go with you to the Church School and to the church services.

*"We heed, O Lord, Thy summons,  
And answer: Here are we.  
Send us upon Thine errand,  
Let us Thy servants be.  
Our strength is dust and ashes,  
Our years a passing hour;  
But Thou canst use our weakness  
To magnify Thy power."—From Hymn 454  
in The Methodist Hymnal.*

## INDIA MISSIONARIES GREET SOLDIERS

"Having an evening free recently, I went out with the Rev. W. K. Whetstone (another Methodist missionary) to a camp of American soldiers—50 Negroes and 50 white boys—to speak to them on India, especially the problems of British rule in India. They were much interested. After I spoke, they asked questions for nearly two hours."

So writes Dr. E. M. Moffatt, Methodist missionary in Bombay, India. He continues:

"Mr. Whetstone is doing a splendid job in helping these boys. He preaches each Sunday and during the week arranges for parties and lectures and other diversions for them. We ought to be doing more of this contacting our American soldiers, helping them to understand India, and also get them into contact with our mission work."

There should be continued evidence that one's soul has advanced in beauty and wealth of knowledge.—Ex.

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## LIGHT AND DARKNESS

By Rev. Wendell Phillips,  
Rector, Christ's Church, Rye, N. Y.

These are the days for faith to be strong and courage high. Some people have come to believe more in the darkness of the world and the power of evil than in the light and the overcoming power of good. Of course, the pessimists do have the best of the argument if we leave God and religion out of the world. But when we look at life through the eyes of God we discover important truths and see the world in its proper perspective.

Our religion teaches us that God always sends help to men in the time of their greatest need, in their darkest hour; and that far from being out of place in a world at war, the message of Christ always has been most needed and most clearly understood when the world was in despair. God did not send Christ into a world that was peaceful and serene. God sent Him into a world that was in desperate need. We usually think of the birth of Christ in connection with angels and shepherds and a star, but we forget about Caesar Augustus and Herod. Caesar Augustus was Rome's first Hitler. He was raised to power with the irresistible backing of his own private army. He formed a government with himself at the head in order to meet a national emergency, real or trumped-up. He next liquidated by assassination three hundred senators and two thousand army leaders, enemies of the state. He then confiscated land and cities, redistributing the territory among his friends. He was not only Dictator, but he was also Minister of War and Minister of Foreign Affairs. He saw to it that he was reelected every year. And King Herod of Jerusalem was the same type, on a smaller scale. He got his appointment through "political influence" and kept it through murder. The Biblical tale of the slaughter of the infants was one of Herod's smaller crimes, too insignificant to be mentioned in the official records. He murdered his wife, his child, his friends, his relatives, unoffending old people, and innocent children.

Christ came into a world ruled by these two men, a world not any prettier than our own, a world of slavery, of cruelty, of ruthlessness, of violence, a sick world full of ignorance, of hopelessness, and of sin.

But it was just because the world was so dark that it needed more than ever the light of Christ. If there were no darkness in the world there would be no need for light; if there were no illness in the world there would be no need for a physician; if there were no ignorance in the world there would be no need for a Savior; if there were no sin in the world there would be no need for a Saviour; if there were no imperfections in the world there would be no need for ideals. But darkness and sickness and ignorance and sin are with us. Shall we refuse to receive Christ, our only hope of salvation? Just when we need it most shall we refuse to listen to the Christian messages? On the contrary, just because the

## SOME SWEET DAY

*Into all lives some rain must fall,  
Into all eyes some tear-drops start,  
Whether they fall as gentle shower,  
Or fall like fire from an aching heart.  
Into all hearts some sorrow must creep,  
Into all souls some doubtings come,  
Lashing the waves of life's great deep  
From dimpling water to seething foam.*

*Over all paths some clouds must lower,  
Under all feet some sharp thorns spring,  
Tearing the flesh to bitter wounds,  
Or entering the heart with their bitter sting.  
Upon all brows rough winds must blow,  
Over all shoulders a cross be lain,  
Bowing the form in its lofty height  
Down to the dust in bitter pain.*

*Into all hands some duty's thrust;  
Unto all arms some burden's given,  
Crushing the heart with its weary weight,  
Or lifting the soul from earth to heaven.  
Into all hearts and homes and lives  
God's dear sunlight comes streaming down,  
Gilding the ruins of life's great plain—  
Weaving for all a golden crown.—Lewis J. Bates.  
From "Poems of Inspiration" By Morris and Adams.*

## CHRIST GIVEN POWER

We are living in an age of great material power. Inventions have multiplied and all of them seem to have as their object the giving of more power. Think of the power which has come with the creation of certain machines. In many cases human effort has been multiplied a thousand fold by them. Then, think of the power for destruction people now have. The mighty battleships, the great bomber planes, and the block-buster bombs are only a few examples of this power.

Man was told to conquer and subdue the earth. God wills that the laws of nature shall be the servants of men. But along with material power God wants us to have spiritual power. The one must keep pace with the other. Our trouble is the material has far outrun the spiritual. If this condition continues the human family may finally commit race suicide. Education, science and invention are wonderful forces. They add to our knowledge, comforts and conveniences, but to make them safe for the human family, they must be leavened with Christianity. We can't dispense with these forces. They mean too much to us, but the cure of our ills is not to be found in them alone, as some seem to think. More knowledge may mean greater efficiency in wrong-doing; more invention may mean more and greater implements with which to destroy life; science has kept millions alive, but it has made possible the destruction of other millions. As never before, people are coming to realize that the continued existence of the human family on this earth in comfort and safety depends upon the world-wide acceptance and practice of the principles of Christianity. In the

world is dark that message shines more brightly than ever before.—The Union Signal.

place of spending billions to destroy, we must spend billions to Christianize the world.

In the 12th verse of the last chapter of his Gospel, John says of Christ, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." This is the greatest power known to the mind of man. Look about on the universe with all of its order and precision. Purpose, intelligence and love are seen on every hand. Surely, a great Personal Being must be back of all of this. It is your privilege to become a child of that Being. It is done through the forsaking of sins and simple, child-like faith in Christ. When—and we pray the time may be soon—the rulers and other leaders of the nations of the world accept Christ and His way of life these forces which today are proving both a curse and a blessing will be transformed into a blessing only. Education, science and invention will be for life and not for death. The material today which goes into the creation of implements of destruction will be used to make tools of production, and the starving millions of the earth will be fed.

The greatest privilege extended to any human is to become a child of God. The person who misses that has failed in life regardless of whatever other achievements he may have attained. A young lady was on a train which was crossing the country. As the train passed valuable property along the way, she kept saying, "That belongs to my Father; that belongs to my Father." Finally some one sitting near remarked, "Your father must be very wealthy. What is his name?" She replied, "His name is God. He holds the wealth of the world in His hands. I am the child of a King. With Jesus my Saviour; I am the child of a King." That is

## HE PREACHED AN OLD SERMON

It had been an important occasion. The bishop had preached, the music was glorious, the church had been crowded to its utmost capacity, and the air of expectancy had provided an atmosphere in which a spiritual miracle might take place. But among the multitude who left the church that day there was one man, greatly disappointed. "Why did the bishop preach an old sermon?" he inquired of his wife, as if that good woman could furnish an explanation.

We have no defense to offer for any sermon out of which the spirit of life has seeped. Nor have we any excuses to offer for the preacher who is not sufficiently concerned about his spiritual opportunity to make adequate and intense preparation. But we insist that there is a large place in Methodist pulpits for some old sermons.

Some messages will never grow old, no matter how many times they are preached. Indeed, the core of the Christian gospel, although it has been preached for 2,000 years almost, is still the most needed word of our generation. In the face of a world that is doing itself to death, we need to declare that, in spite of all our evil, God still loves us and still believes in the capacity of the race to become great and godlike.

There is an old sermon on sin which this generation needs to hear, which should be followed by another old sermon on divine redemption. There is many a congregation which might yet be saved if they could hear those two sermons proclaimed by a flaming soul with a hot heart.

The majesty of the gospel is not its recurrent novelty, but its timeless truthfulness. Pain, suffering, heart-break, and corruption of soul have been the same in all generations. Likewise, the salvation from these things is also the same.

The multiplication tables, certain rules of grammar, the orbits of the stars, the reactions of the atoms—they are all old, and true! So also is the Christian message.—From The Christian Advocate.

## THE TITHER'S SURPRISE

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the ease in meeting his own obligations with the nine-tenths.
3. At the deepening of his spiritual life in paying the tithe.
4. At the ease in going from one-tenth to a larger giving.
5. At the prudent disposal afforded to a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.—Selected.

your opportunity. Don't miss it. Your time may be short. Act quickly. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—H. O. B.



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## CALENDAR OF CHURCH EVENTS

June 12, South Central Jurisdictional Conference,  
Tulsa, Oklahoma.  
Pastors' School, Hendrix College, June 19-30.



## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A RICH INHERITANCE

So far as I know, there is a no more interesting charge to serve than our First Methodist Church in Hot Springs. It not only has a large and interesting local constituency, but in the course of a year has many delightful people from abroad. Some seeking health, and others looking for a vacation. Many of them are consecrated Christians and find their places immediately in the church.

Among those visitors, in my day, there was a Mrs. Hutchinson from Caspiana, near Shreveport, Louisiana. She was sorely afflicted with rheumatism and spent much time seeking health at that great national resort. She was a staunch Methodist and attended the services of my church when able to do so. I frequently visited her also.

Notwithstanding the similarity of our names, we were in no way related, but soon became good friends. Sometimes her daughter, Miss Margaret, would come with her and would remain as long as her duties at home would permit. They lived on a great plantation, a few miles out from Shreveport.

After I had left Hot Springs, Mrs. Hutchinson passed away. Miss Margaret wrote me of her mother's death, and from then until now we have kept in touch with each other in various ways. Through the years I have received from her many beautiful courtesies. Only last Christmas there came a big bag of paper shell pecans. I think no Christmas has passed when some such remembrance did not reach me through her thoughtfulness.

I have received many invitations to visit her home, and in the fall of 1939 I enjoyed that pleasure. At the invitation of Dr. Dawson, pastor of First Church, Shreveport, I spoke to a great Sunday School class in his church, and on the following day went to dinner in the Hutchinson home. The entire family, made up of two daughters and six sons, was present. What a royal feast—a big turkey at one end of the table, and a baked ham at the other, with all the "fixins." I sat at Miss Margaret's right and enjoyed the meal and fellowship to the limit of my capacity. At the other end of the table sat Brother Foster, a former pastor and lifetime friend of the family.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. ARTHUR TERRY, district superintendent of the Monticello District, announces that Rev. Wayne Banks has been appointed pastor of the Hermitage Circuit in the Monticello District.

REV. ROY E. FAWCETT, executive secretary-Board of Education, Little Rock Conference, makes the following announcement: "Those attending Pastors' School will please remember to bring sheets and pillow cases, also toilet articles. Towels will be furnished."

REV. HAROLD D. SADLER, of DeQueen, as chairman of the Historical Society of the Little Rock Conference, makes the following announcement: "The Historical Society of the Little Rock Conference will meet at Hendrix College on June 27 at 4:00 p.m. in a room to be designated later."

MRS. BLANCHE JUNKIN of Little Rock will leave this week for Chicago to resume her graduate work in the University of Chicago. This is Mrs. Junkin's second quarter toward a Ph. D. degree in the Division of the Social Sciences with a major in Sociology and minor in Religious Education.

BISHOP RALPH A. WARD, of China, who has been held as a "political prisoner" by the Japanese since early in the war, has now been listed as a "United States civilian internee," according to notice received by the Board of Missions from the Office of Provost Marshall General. This "more pleasant category" will give the Bishop greater privileges, especially in the receiving of mail. He is reported in good health by recent arrivals from China.

REV. Farris McDonal, who has been appointed pastor at Yellville, writes: "I have been most graciously received by the people of the Yellville Charge. A fine spirit of cooperation and a desire to make the church a greater force in the community is evident. Finances are in excellent shape. The charge is greatly indebted to our district superintendent, Rev. W. Henry Goodloe, Rev. Harry King of Batesville, and Rev. T. J. Seay of Summit for their fine work which has to a large extent made possible the present condition of the charge."

REV. JOHN R. SAUNDERS, Methodist missionary in Brazil, where he is engaged in educational and evangelistic work, is eager to have a quantity of "old" Methodist hymnals for use in congregations that would otherwise have no musical books. If any church has purchased new copies of the Methodist Hymnal and does not know what to do with the earlier edition (that of 1905 or its reprints), send them to Dr. Saunders, care of the Board of Missions and Church Extension, 150 Fifth Ave., New York, N. Y., and they will be forwarded to Brazil.

A NEW radio series of religious broadcasts which will run for thirteen weeks over the National Broadcasting Company is announced to begin Sunday, June 18, 1:00-1:30 C.W.T. The series, presented under the auspices of the Federal Council of the Churches of Christ in America, will include descriptions of the ministry among men and women in the armed forces, prisoners of war and industrial workers. It will survey the service program of the churches in the fields of evangelism, social action, family life and world order. Authoritative speakers from this country and abroad will participate in these roundtable and discussion broadcasts.

THE seventy-six secretaries and two hundred twenty-three employees of the War Prisoners' Aid of the World's Committee of Y.M.C.A.s

It was a great occasion. The fragrance of it still lingers in my mind and heart. Somehow the saintly mother seemed near. At any rate, I inherited the friendship of her children through her. It is a rich inheritance, made possible and sanctified by the church.

now work in twenty countries on five continents. Directed from Stockholm, Chungking, Berlin, Geneva, Tokyo, Calcutta, and New York, they visit camps, make friendly contacts with activity leaders and prisoners, and give encouragement, suggestions, and material aid. Aiming to help prisoners to "defeat boredom and prepare to return fitter and better equipped for normal life," the War Prisoners' Aid has been instrumental in providing worship facilities for Protestant, Roman Catholic, and Eastern Orthodox prisoners.

BISHOP G. BROMLEY OXNAM, of Boston, Mass., urges Christian Churches to train specially qualified young men to serve labor groups, generally considered too far apart from the church in thinking and planning. "The church has for years trained Christian leaders for service in the ministry, in education, in medicine and hospitalization," says Bishop Oxnam. "What would be finer than for the church each year to give fifty of its best youth, well trained, to the labor movement. These leaders should be trained in labor and economics, and then go into industry as workers, begin at the bottom in unions and expect to give their whole lives to this cause."

DR. GEORGE A. BUTTRICK, of New York, proposing that, for the sake of children and the home, religious worship and instruction be given in public schools, according to a syllabus to be agreed upon by all faiths, recently said: "If we can teach the literature of William Shakespeare in the secular schools, why not teach the greater literature of the Old and New Testaments? We teach the ethics of John Stuart Mill and Aristippus. Why not teach the ethics of the Sermon on the Mount? If we teach the influence of government on history, there is no reason we should not teach the influence of the church on history. If we teach the biography of Benedict Arnold, why not teach the biography of Jesus Christ?"

### STOP PUSSYFOOTING

"We must reintroduce into every eighth-grade schoolroom of the country simple courses in physiology which tell of the harmful bodily effects of drinking," Dr. McNally declared. "Preachers and religious education teachers must begin to be more realistic in hitting the liquor traffic, and stop pussyfooting about it."—Christian Advocate.

### PRAYER FOR FORGIVENESS

*Our Father, we are troubled about our sins. We have been so weak. We have let evil get the mastery over us. Our words have been unworthy, and our deeds have been un-Christian. We have failed Thee. We have turned our backs upon Thee. We come to Thee today to confess our sins, to ask Thy forgiveness and to pray Thy strength that we may go and sin no more. May Thy redeeming grace deliver us from the power and dominion of sin. In the Redeemer's name we pray. Amen.*—Ryland Knight in Christian Index.

### DISTRICT CONFERENCE REPORTS

(Continued from page 1)

Conference serves such a helpful purpose in our area of the church that it is difficult to understand why it is unused in such a large area in the north. Coming as it does here, about the end of the first half of the Conference year, it furnishes an opportunity to check the progress of the District program and to make necessary plans for the second half of the year.

The District Conference is also an occasion of spiritual uplift for ministers and laymen who attend. There we feel the strength of each other in a common cause and, after the work, the fellowship and the worship of the day, we return to our charges better Christians and better workers because of the day.

# FOR WORKERS WITH CHILDREN

FAY McRAE, Editor, 723 Center, Little Rock

## TRAINING FOR WORSHIP

"Do your Juniors ever sit through a worship service with faces expressing a sense of boredom? Do they ever get bored and restless during the church period of worship? Does your pastor wish that the young people and adults knew many more hymns and, in general, much more about worship than they now do?"

In answering these questions Nellie M. Wagar in an article, Train for worship in the Vacation School, in the June issue of The International Journal of Religious Education suggests that the Vacation Church Schools offer a rich opportunity for making worship real and vital in influencing the thoughts and actions of boys and girls, and for lifting up actual work and play experiences into delicious experiences. When worship is held in the latter part of the day's session all of the experiences of the day can be given their religious significance in feelings of worship.

The article suggests that both Primary and Junior children learn church symbolism. All churches offer some form and even those of Primary age can understand the simpler meanings of the cross, candles, lily, crown, altar and arched windows. Take a trip through your church and see how many symbols with religious truths are hidden in stone, glass or wood carvings.

Learning great hymns is another means of making worship more meaningful. Mrs. Wagar stresses the importance of knowing the background around which the great hymns were written if we would share with the author the feeling and power that is expressed in the words of the hymn. "Often boys and girls can create their own dramatizations of the writing of certain hymns which help them to sense the reality of the experiences which lay behind them."

The paragraph on learning to pray is one of the most challenging of the article. She states that too often we limit our guidance to prayer to petition and gratitude. "The great adoration of God which has been the central theme of the worship of the Church for two thousand years is scarcely found in many of our churches and vacation schools. God is seldom adored for who and what he is in himself. . . . Books of prayers for children written in their own language will often help the teacher to sense the unlimited variety of ideas about which a child may talk to God."

Boys and girls need to be helped to experience these many types of praying. They can have the spontaneous prayer of thanks when a discovery has been made; the printed prayer of a litany which they have carefully worked out expressing their own feelings; the guided silent prayers; the prayers prayed in unison written by either themselves or others; the prayers prayed by a leader, lifting up thoughts suggested by them, and the extemporaneous short prayers by children in a planning service."

As in any school the child needs much training in the use of the

## CHILDREN'S WORKERS' CAMP MT. SEQUOYAH JULY 15-17, 1944

July 15:  
12:30 p.m.—Fellowship Lunch  
1:30 p.m.—Rest Period  
3:00 p.m.—Assembly  
3:30-5:00 p.m.—Workshop Period  
6:00 p.m.—Supper  
7:30 p.m.—Address, Rev. C. W. Schowengerdt.  
8:45 p.m.—Vespers, Miss Olive Smith  
9:15 p.m.—Fellowship Hour

July 17: 8:30—Workshop; 10:30 a.m.—General Assembly—Sharing Period; 12:30 p.m.—Lunch.

July 16:  
9:00-10:45 a.m.—Group Meetings  
11:00 a.m.—Morning Worship, Dr. W. C. Bower  
12:30 p.m.—Lunch  
1:30 p.m.—Rest Period  
3:30 p.m.—Song Appreciation Period, Miss Martha DuBerry, Leader.  
6:00 p.m.—Supper  
8:00 p.m.—Vespers  
8:30 p.m.—Pictures

9:00 a.m.—General Assembly—Sharing

## SUMMER OPPORTUNITIES FOR WORKERS WITH CHILDREN

### A Camp for Children's Workers

A camp for Children's Workers will be held at Mt. Sequoyah July 15-17 under the leadership of Rev. I. A. Brumley. East Oklahoma and Southwest Missouri Conferences will cooperate with the North Arkansas and it is hoped that as many workers as possible in the Little Rock Conference will also attend.

Being a week-end meeting it enables business women to go. The meeting begins with a fellowship lunch at 12:30 Saturday and continues through lunch on Monday, with every minute filled with interesting activities as a glance at the program will show.

The Workshop periods will be under the leadership of the following:

The Small Church, Mrs. W. F. Bates; Nursery, Miss Fay McRae; Beginner, Leader to be announced; Primary, Mrs. R. M. Jones; Junior, Mrs. Ira A. Brumley.

Two members of the staff of the Children's Division of the General Board will be present to act as resource persons, Miss Olive Smith, who will also conduct Vespers each evening, and Miss Martha DuBerry, who will lead the service of song appreciation.

Rev. C. W. Schowengerdt, executive secretary of the Southwest Missouri Conference, and Dr. W. C. Bower of Chicago University, will speak on subjects particularly of interest to Children's Workers.

dictionary, so in the church school we should help him to a practical use of the Bible and the Hymn book in creating their own worship services.

Symbols, hymns, prayer, Scripture reading—these are all tools to aid in the worship of God. Let us use them as such in training our girls and boys.—F. McR.

### THE CHURCH-GOING HABIT

To get good from church-going one must make it a habit. It is the systematic daily walks that do us good—not the occasional walk. Church-going is like advertising in one way. We must keep constantly and incessantly at it to make it pay. Then we can be guaranteed good dividends. In fact, were I a preacher, I would offer to refund

### Leadership School

Following the Camp for Children's Workers, the Leadership School will begin on Monday evening, the 17th. The entire program is of unusual interest but the Laboratory is the feature that will attract the teachers of children. For the first time the Nursery group will be included. The old auditorium has been made into a Children's Building with four large rooms as an assembly room, all on the first floor. Another innovation this year is having the children to come in the morning rather than in the afternoon as here-to-fore.

## VACATION SCHOOLS

### Wabbaseka School

A daily vacation Bible School was conducted in Wabbaseka Church ending the week of June 2. 21 children were enrolled with an average attendance of 13. The courses offered were: Beginners, "Happy Times in our Church," taught by Rev. Fred Schwendimann; Primaries, "Learning from Jesus," taught by Mrs. T. B. Fields; Juniors, "Land Where Jesus Lived," taught by Mrs. Doyle Quillen. Betty West Hudgens and Beverly Townsend were helpers in the school. A picnic was given for the boys and girls on the afternoon of the closing day. At the Sunday School hour on Sunday, June 4, the children conducted the worship service, following which projects completed during the Bible School were displayed.—Mrs. Doyle Quillen, Director of School.

### Murfreesboro School

The first report received for Vacation Church School in the Little Rock Conference was from Murfreesboro. Let all directors of schools send in the report as soon as it is over, one to the district director of Children's Work, another to the Conference Board office.—F. McR.

in full the annual subscription to the church of any one who, after attending 75 per cent of the Sundays, feels that he has not got his money's worth.—Roger Babson.

As if you killed time without injuring eternity.—Thoreau.

## NEW BOOKS FOR LITTLE CHILDREN

The library corner in the Beginners Department at the First Methodist Church, Little Rock, has a special appeal since Mrs. Hutton, superintendent of the Department, purchased some new books. Among the favorites are found the following: "Small Rain" selections from the Bible, chosen by Jessie Orton Jones and illustrated by Elizabeth Orton Jones. Jessie and Elizabeth Orton Jones are a mother and a daughter who share a basic understanding of children, both spiritually and practically.

"Small Rain" is a book designed to give children a sense of security in their spiritual heritage—a security too often lacking in this hurried modern world. In it, some of the most beautiful words in our language have been translated into picture terms a child can understand.

Mrs. Hutton suggested that for the four and five year olds only a line of reading may suffice since the pictures in themselves are a sermon. With the older child all the reading would be enjoyed. This is a book that, if discreetly used, may be suggested for ages four through the Junior years. It can be purchased for \$2.

"A Child's Good Night Book" by Margaret Wise Brown, illustrations by Jean Charlot, is about birds and animals, automobiles and sailboats, and finally about children as they settle down for the night in the quiet darkness. This is a little book and sells for \$1.

"Everybody Has a House" is a story by Mary McBurney Green. The pictures by Jeanime Bendick. This book is especially enjoyed in the Beginner Department when "Each likes his own home best" is the special interest. It can be bought for \$1.

"The Woolly Lamb" by Helen Hoke and Natalie Fox, with pictures by Sally Tate is a gay and appealing book to children ages three and up. It had a very definite purpose during the "Mother's Day" Sunday, but like "Ask Mr. Bear," by Marjorie Flack, it may be read throughout the year.

"The Story about Ping" by Marjorie Flack and Kurt Wiese (Sells for \$1) tells of a little duck who, after having had some experiences, was glad to go back and live with his family whose home was on a boat.

"Andy and the Lion" by James Daugherty is a picture book with little reading. It first shows Andy very frightened upon meeting a lion. But when Andy sees the lion has a huge thorn in his paw, all fear is forgotten, for after all, doesn't the lion need his help? Later when the same lion breaks out of the circus and every one else is overcome with fear the lion and Andy recognize each other and are friends. It is a book that children say immediately after having heard it, "Read it again."

"God Gave Me Eyes," by Olive W. Burt and Ellen Segner has a great appreciation of the five senses. However, Mrs. Hutton suggested that a few of the words be changed to  
(Continued on page 10)



# THE CHILDREN'S PAGE

ANNIE WINBURN, Editor



## IN STORYLAND

### TWO PICTURES

By Irma Gill Grise

Melvin was a pretty good little boy, and most of the time a very happy one. That is, he was happy when he was doing just what he wanted to do. But, oh, dear, when he couldn't do what he wanted to do, or had to do something he didn't want to do, then his happy smile got lost in a horrid pout, and an ugly frown wrinkled his forehead.

Then one day Melvin's Aunt Alice came to visit. She painted wonderful pictures—painted them so well that many men and women had paid her for painting their pictures. And she promised to paint Melvin's picture before she left.

Melvin was very much excited over it. Several times when he was dressed up he asked Aunt Alice if she didn't want to make a picture of him then. But she always said: "Not just now; I'll catch you sometime when you aren't looking."

Melvin thought she was joking. But, no, when his birthday came Aunt Alice gave him a package, saying: "Here's your picture, Melvin."

Oh, how eagerly he cut the string, unfolded the paper and took up the picture. But surely there must have been a mistake.

The little boy in the picture had on a middy suit just like Melvin's new one. He was sitting on steps that looked like Melvin's, and holding in his hands a toy dog that certainly was Melvin's. But Melvin just couldn't believe that the pout and the frown belonged to him, too.

He stared at the picture a long, long time. He was thinking back to the last time he had played with that toy dog. Yes, he had been angry because his mother would not let him have all the candy he wanted, and he had sat out on the front steps and pouted.

He turned to Aunt Alice. "Do I look like that?" he asked.

"Yes, when you sulk," she answered.

"Then I'll never sulk again," he cried. "Will you put that some place where I can see it every day, so I won't forget?"

"I'll put it up in your room behind the door. And if you will really try not to look like that any more I'll put this up on the other side of the door." And Aunt Alice put another picture into his hands.

This picture showed the same boy, the same pretty suit and the very same steps. But, oh, what a different looking face! For this Melvin had a happy smile and not the least sign of a frown nor a pout.

"Oh, Aunt Alice," said Melvin, as he looked from one picture to the other. "I'm going to try to always smile, no matter how I feel inside."

"That's the way to do," replied Aunt Alice. "And you will find, if you try to smile, even when you don't feel just like it, that you soon will really want to smile. Not only will you make your own self better, but other people will be happier because you smiled. For



### MY DADDY

*Do you know my daddy, I think that he's fine,  
He's just what a daddy should be.  
When he comes home at night, he says "Is my boy  
all right?"*

*And he's ready to play with me.*

*He first is a bear and chases me far;  
I'm so afraid, oh me!  
And finally he catches and hugs me tight.  
It's a big bear hug, you see.*

*My daddy says that boys must have fun  
As they're growing and learning each day.  
He wants me to be the right kind of boy  
And he's helping me be that way.—A. E. W.*

### A NEW BOOK

*The Secret of the Closed Gate* by Margaret Leighton. Published by The John C. Winston Co., Philadelphia. Price \$2.00.

If you have read *The Secret of the Old House*, you will want to read its sequel, *The Secret of the Closed Gate*. The Hill children, David and Barbara and Bob and Nancy start on an adventure when Nancy dreams that the chain had been removed from two granite posts which was the entrance to the blackened chimney and the tumbled stones of the place near their Virginia home. She saw in her dream the towers of a castle where the blackened chimney stood and out of a barred window, high in one of the towers, leaned a lady. Her golden hair streamed down over the gray stones as she begged to be freed from her enchanted prison.

Later the children discover smoke coming from the old chimney and David, returning from Mr. Forrest's with his carrier with five quarts of

this little verse is very true. If you remember it you will want to smile all the time:

*"Smile, for while you smile another  
smiles,  
And soon there's miles and miles of  
smiles  
Because you smiled."—Junior Life.*

### JUST FOR FUN

Maid—The lady hasn't any money but you can leave the ice, and she'll pay you tomorrow.

Ice-man—Suppose she hasn't any money then?

Maid—Well, you can always take the ice back!

Teacher: Bill, where is the Swanee River?

Pupil (after much hesitation): Far, far away.

Postman—Madam, you've put too much postage on your package.

Lady—Oh, dear, I hope it won't go too far!

"What's your dog's name?"

"Ginger."

"Does Ginger bite?"

"No, Ginger snaps."

milk for the family, discovers, when he stops to investigate what he takes to be a bird call, that a quart of milk is missing from the carrier which he left on the ground. There are all sorts of mystifying happenings and it will keep you guessing until the end.

The book is illustrated by Sandra James.

### WE SHARE EXPERIENCES

Wheatley, Arkansas.  
May 25, 1944.

Dear Boys and Girls:

I am a little girl ten years old. I am in the Sixth Grade. I go to Wheatley School but my school is out now and I help my mother around the house. I go to Wheatley Sunday School. My teacher is Mrs. Nadine Brownlee.

I read the Children's Page and enjoy it very much.

My pastor is Rev. Ray L. McLester.—Virginia Rose Warren.

\* \* \*

West Fork, Arkansas  
Rt. 1

May 31, 1944

Dear Girls and Boys:

I am a girl nine years of age. I am in the Fifth Grade.

For pets I like dogs. I have a dog named Skipper. He will tree squirrels.

I always read the Children's Page. My mother takes the Arkansas Methodist.

Our pastor is Brother House. I go to Sunday School every Sunday I can.

I would like for children in the Fifth Grade to write me.

I have four sisters. They are all married. I have two brother-in-laws in the Army.

I live on a farm.—Your friend,  
Joy Lea English.

\* \* \*

Alexander, Arkansas  
June 5, 1944

Dear Boys and Girls:

I am a little girl eight years old. I live on a farm. My grandpa lives with us. We live four miles from the church.

My school is out. Miss Ruth Williams was my teacher. I will be in the Fourth Grade next year.

I have four uncles in the service. I am hoping this awful war will be over before long.—Your little friend, Janice Miller.

\* \* \*

Cullendale, Arkansas  
Box 314

June 1, 1944

Dear Boys and Girls:

I am a little girl six years of age.

Our school is out and we are taking our vacation now. I go to Fairview School. I will be in the Second Grade when school starts.

I go to Church School every Sunday. My teacher is Mrs. Watson and our pastor is Rev. L. E. Wilson. Our Vacation Bible School will start Monday, June 5. I always enjoy it.—Your friend, Melba Ruth Burton.

When the teacher of a class of small Mexicans found her pupils marching joyfully around three chairs, she asked the inevitable, "What are you children doing?"

Then Maia Quessada enlightened, "We plays that lofee song you tich us."

"Song!" the teacher asked, "what song?" and Roman Perez told her, "The nize song named 'Three Chairs for the Red, White an' Blue!'" —Front Rank.



## "We Are Able . . ."

By CHAPLAIN THOMAS E. McKNIGHT, 0-487149  
Hq. 8th Cavalry, A. P. O. 201, San Francisco, Calif.

SOME time ago the writer sent to The Arkansas Methodist an article, "Duties of the Chaplain in the Combat Area." The many expressions of appreciation received are hereby acknowledged.

At the request of some of the readers for a follow-up article on the working out of these principles under actual combat conditions, the writer submits the following account.

A word giving the setting for the operation may be helpful in appreciating the entire picture.

We had been stationed in New Guinea only a short time when the magic word "ALERT," was spread like a prairie fire in Oklahoma. No one knew where we were going, but there was no limit to speculation. One G.I. knew for certain that we were going direct to the Philippines. Others had the straight dope that we were headed for Burma—no less! Imagine our surprise when we learned that we were to go to the Admiralty Islands. We began loading ships in the afternoon and left port early the next morning. The general spirit among the men suggested that they were headed for a holiday cruise rather than into combat. But there were some who took matters more seriously. Some could be seen reading their Testaments. Others came asking for a Testament, having forgotten to bring one along. (The chaplain had to attempt to carry supplies of all types for the men who "forget" or who lose their gear.) Others asked if we could have a brief prayer meeting before landing. All these needs and requests were met to the best of our ability.

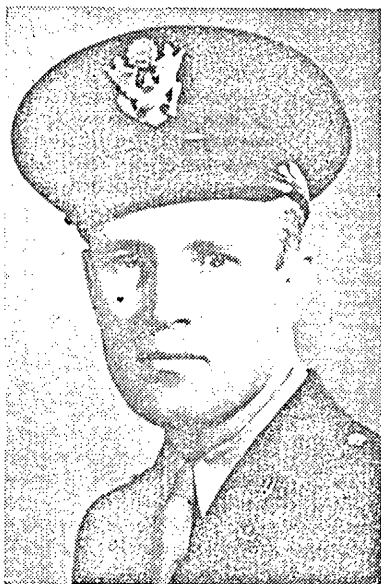
After a short sailing period we awoke one morning to the boom and roar of shell-fire. Everyone rushed on deck to see what was taking place. To our relief we found that it was our accompanying destroyers which were laying down a barrage on the point on the island where the landings were to be made. It was the first experience for most of us to see the Navy in action; and a very comforting sight it was. For about two hours we saw ship after ship fire a broadside into the opposition. If one could forget the human element involved, it was an awe-inspiring sight to see the lightning flash from the big guns and a few seconds later see the burst of the shell on shore. It came screaming over our heads like a giant siren. Then there would come a crash as though all the gods of the air had turned their thunders loose simultaneously. Just about the time the last salvo had been fired, we heard another sound, a great whirring high in the skies. Then through the clouds we saw bombers and fighters approaching our position. But they were our own and in a split second they were over the target dropping bombs at low altitude to clean up any spots the destroyers had missed. Then other planes came in low and we saw sheets of fire flashing from their wings, and a few seconds later we heard the staccato bursts from the 50 caliber machine guns. For a few moments we sat looking on in fascination, forgetting that this was not just another movie of some invasion scene taking place in some far away island. But we were soon awakened from our reverie as the call to boat stations came. Combat waves first, then the Medics and the chaplains to follow.

The Naval and Air bombardment were so successful that we met no real opposition in landing, but we had not gone far before the men began to know the meaning of such words as—"Sniper," "Dug in," "Bunker," "Pill box," "Jap tenacity," etc.

From this point on I cannot tell of the operations will attempt to tell the story as related to the points discussed in the article referred to above.

First, we will take a look at the chaplain in his work with the wounded. This has to be considered under two heads: The work on the battlefield, and the work in the aid stations. At the outset of the campaign the aid work was of necessity in the field. It was a matter of several days before an evacuation hospital could be put into operation. During these first days the

chaplains worked in conjunction with the field aid units. These units moved up as the troops advanced and were on hand to care for the wounded on the spot. In the first day's operation we moved up to the air strip and were setting up camp, which consisted of digging a fox-hole and getting supper out of the can and getting it eaten before sundown. We had a small attack before sundown but few were wounded. It is not so much the attack itself that tries the men but the uncertainty as to when and where it will strike. The remainder of the night there was no attack but no one slept much as we were methodically throwing out hand grenades all the night long in order to ward off any possibility of a sniper infiltrating into our lines during the darkness. This was one of many occasions when the chaplain was called on to set an example of outward calm to the men even though there was turmoil within. Before this time in talks to the men we had emphasized



CHAPLAIN THOMAS E. McKNIGHT

that fear in the face of danger was normal, and rightly used would make for safety. We wanted to explode the idea that many had that it was cowardly to be afraid.

Perhaps one of the most satisfying experiences during the campaign was the work with the wounded and dying. One felt that here was an opportunity to demonstrate the practical side of Christianity. Very few of the men complained, and very few asked that prayer be made for their safety. The keynote was that they be prepared for whatever might come. Quite frequently they had some request to make in regard to the disposition of their possessions. Without exception they wanted their loved ones not to be told of their injuries. They wanted to put no extra burdens on their loved ones back home. We have seen enough sacrifice, and devotion to duty here to put to shame the weak efforts that the average Christian puts forth in the name of Him who bore His cross and bade us follow Him in so doing. If we will make one tenth the sacrifice, to build a Christian World Order, that these men are making now, there is no doubt that it can be accomplished.

As soon as the field hospital was put into operation, the chaplains took turns at remaining there to minister to the needs of the wounded and dying. It was a revelation that the men of all faiths asked for services of the chaplain, and were satisfied with one of any faith if the chaplain of the man's own faith was not available. Our Chief of Chaplains, who is a Roman Catholic, has provided a booklet for the chaplain's spiritual ministry to men in war. In this booklet he lists prayers of contrition for men of all faiths that may be used by chaplains of any faith in the absence of other chaplains. Many times we had to use such for Catholic and Jewish personnel. The thought was that if the soldier repeated

the prayer sincerely after the chaplain, or followed it in his mind; then he had made the necessary preparations for any circumstance that might arise. This also was a very satisfying ministry but a very trying one. As a young minister, the writer had not been witness to many scenes of death nor to the intense suffering of severely wounded. It takes much of physical, mental, and spiritual strength to care for a stream of wounded all the day long and hold brief funeral services for several through the day. But we felt that we could not fail the men in their hour of need, no matter how tired or nervous we might be. Never before had the sustaining power of prayer been so evident for us and for the men we served.

One of the most interesting and fruitful aspects of the ministry of the chaplain was the privilege of accompanying the men on the patrols. There were two things that impressed the men: That we were willing to go with them into the points of danger, and that we went unarmed. We had never realized before how much they valued our companionship. One lad remarked that he was quite afraid until he saw that the chaplain was there with them. Did you ever try carrying a forty pound pack over a hot, muddy jungle trail day after day, eating dehydrated rations, sleeping on the wet ground in wet clothes, or sometimes lying in the water all night long? Your boys have done it for week after week and the chaplains have made every patrol with them. You will find in a later discussion what this meant to the men and how they showed their appreciation. The principal part of the campaign lasted for about two months; and mopping up operations continued for about another month.

Another point in the chaplain's duties is that of conducting religious services on Sundays as well as brief prayer services during the week, before the men moved into combat position. During the first two Sundays the firing was so close and so intense that we had to pause several times before we could go on with the service.

During Easter week the writer conducted services on Sunday, Tuesday, and Thursday with units that were out on patrols. We went over the trail about twelve miles with the native carriers. They were in places inaccessible to vehicles and so had to bring up supplies of food and ammunition by native carriers. This trip took two days. It seemed strange to us to talk about five to eight miles being a day's journey when we had been used to making twenty-five mile hikes in a day when we were in the States. In the service on Thursday, which was with one troop out of thirteen in the regiment, we had sixty-six men present, which was more than we used to have in the entire regiment before combat. Some of you may think, as we did some here, that they were motivated by fear. I wondered about it myself. This article has been delayed purposely for a sufficiently long time after combat to determine the answer to this question. We are now located on an island rest camp. We have been here for several weeks now and the attendance and interest has continued to grow. We constructed with native and soldier labor a chapel 20 ft. by 60 ft. This was filled to capacity the first service. We then made an addition which would seat about one hundred more and it was filled at the next service. We began on the past Wednesday evening a Bible study class and had forty men present. These figures were extra high as to percentage as nearly one third of the regiment is still out on practice patrols on which they occasionally capture a few Japanese. So the conclusion of the matter is that the attendance has increased about four hundred percent since combat, and therefore it cannot be attributed to fear. Our Colonel said that he believed that it was largely due to the fact that combat had made men see that there were values in religion that they had never discovered in civilian life, and secondly that they were impressed by the fact that the Church,

(Continued on page 12)

# Youth Work In The Little Rock Conference

By C. RAY HOZENDORF, Conference Director of Youth Work

## THE METHODIST YOUTH FUND

The Little Rock Conference Methodist Youth Fellowship has made quite a record during the year on the Youth Fund in that a recent report in the District Director's Digest showed that we are third in the South central Jurisdiction of The Methodist Church in payments on the Fund. Congratulatory are in order to all local churches and District Directors.

At the Assembly last year a goal of \$2,000 was set for the year 1943-1944. To May 5 the Treasurer reported \$1,075.21 paid in to him. To reach our goal of \$2,000 we must pay in before July 1 \$924.79. Many churches have paid their pledges in full already and others have paid a part of their pledge. If you have not yet paid anything to the Methodist Youth Fund this year please send in your contributions to J. S. M. Cannon, Treasurer, 723 Center Street, Little Rock, before June 26, or bring it to the Assembly.

The Fund is distributed as follows: 70 per cent to Missions; 15 per cent to National Conference of the M. Y. F.; 15 per cent to Little Rock Conference M. Y. F.

## THE YOUNG PEOPLE'S LEADERSHIP CONFERENCE

The Young People's Leadership Conference will be held at Mt.

## ANNUAL YOUTH ASSEMBLY Hendrix College, Conway, Arkansas July 3-7, 1944

By James E. Christie, Conference Youth President

The Twenty Fifth Annual Youth Assembly will be held at Hendrix College, Conway, July 3-7. A goal of at least one person from every local church in the Conference has been set up for the year. The classes have been planned with the interest of the young people in mind.

C. Ray Hozendorf, Mena, will serve as Dean; Rufus F. Sorrels, Dumas, as Director of Recreation; Otto W. Teague, Stuttgart, as Dean of Men, Mrs. Hal H. Pinnell, as Dean of Women; Mrs. J. B. Hefley, Stuttgart, as registrar and Chas. H. Gissen, Eldorado, as Business Manager; Mrs. C. B. Nelson, Little Rock, Director of Interest Groups. Ed I. McCuision will be the platform speaker.

The theme for this year's Assembly is "Vision and Strength for Christian Tomorrows," and the theme hymn is "Once to Every Man and Nation," number 263 in The Methodist Hymnal.

All young people 15 through 23 are eligible to enroll. The programs and registration tickets have been mailed to the pastors. All registrations should be signed by the pastor, superintendent or counselor and mailed to C. Ray Hozendorf, Mena, Arkansas, not later than June 26.

Sequoyah August 3-15. The ages are from 15 to 23 and these young people should be leaders in Conference, District, Sub-district or local Church organizations such as Conference youth officers, District officers, Sub-district officers, leaders in worship, World Friendship, Community Service, District or Sub-Districts. An absolute requirement is that you be an officer in one of the above mentioned organizations if between the age of 15-23.

C. Ray Hozendorf, Mena, Arkansas has been named as Registrar for the Little Rock Annual Conference. Send all registration applications to him with fee of \$3.00 not later than July 25. Make money order or check to W. E. Hogan, Treasurer, Nashville, Tennessee.

District Directors have been sent copies of the programs which includes an application for registration. If you cannot secure one from him write the registrar and he will send you one.

## JUNE IS PLEDGE MONTH FOR THE METHODIST YOUTH FUND

June has been designated as Pledge Month for the Methodist Youth Fund. Every local M. Y. A. is urged to plan a pledging service bringing out the importance of the fund and where the money goes and how it is distributed and asking each person to make a pledge to the Fund. The total of the individual pledges will give you the amount of your pledge.

You are then requested to send the amount of your pledge to the Youth Director of your District not later than June 26. May we count on you to do this?

District Directors are as follows:

Rev. Hal H. Pinnell, Arkadelphia District.

Rev. W. R. Burks, Camden District.

Rev. George G. Meyer, Little Rock District.

Rev. Louis Averitt, Monticello District.

Rev. Otto W. Teague, Pine Bluff District.

Rev. Eldred Blakeley, Prescott District.

Rev. Clyde Parsons, Texarkana District.

There is a field for critics, no doubt, but we don't remember seeing statues of any of them in the hall of fame.—Religious Telescope.

People put a low estimate on the man who puts too high an estimate on himself.—Christian Union Herald.

## Baptism Of Infants

In the unfolding of the Plan of Salvation there was never a time when little children were excluded from its benefits. They are born in the Kingdom of God, never to be separated from it except by their own voluntary renunciation of it. Our plan of redemption was developed through Abraham and his descendants, the Hebrew people. They were given to understand that their children belonged to the fold of God, and that they must throughout all their generations recognize this fact; and they were given an outward token of this covenant relation, the sign of circumcision. The 17th chapter of Genesis gives a detailed account of it. The rite was so binding that no one who did not receive it was not to be recognized as belonging to the people of God—"that soul shall be cut off from his people; he hath broken my covenant." So reads the record.

This covenant has never been annulled. The Church is operating under it at this hour. In express terms it was made "an Everlasting Covenant," and its blessings were to extend to the Gentile world—"In thy seed shall all the nations of the earth be blessed." There is no time limit nor racial limit. If you doubt this interpretation, read the third chapter of Galatians.

It is to be remembered that under the Jewish system the circum-

cised male did not receive this token for himself alone; it was a token for himself and also for the household of which he was the actual or prospective head. He was proxy for his family, his wife and daughters. Remember also that being born a Jew was not enough; the covenant relation must be specifically recognized by administering its token.

This rite of circumcision stood as the token of the covenant with God until it was substituted by Baptism. The change was made on the authority of Christ himself. There were some Jewish Christians who objected to the change. They made no objection to baptism; but also. The controversy was sharp. It was finally carried to what we know as the First Council of the Church, convened at Jerusalem. This council ruled against it. St. Paul had a sore battle on the subject when certain Judaizers got among his Galatian churches, and he wrote the Epistle to Galatians for the express purpose of repudiating the practice.

How say some that baptism was not substituted for circumcision? What then was substituted and made the token of the covenant with God? Does not everybody know that baptism is everywhere recognized as the token. It represents in the Christian system precisely what circumcision represented in the

Jewish system, only that the range is broader and deeper. Christianity was an expansion, not a restriction, of the means of grace. The token of the covenant under the Jewish system was given to the males, as representing the relation of the family to God, but "in Christ there is neither male nor female," and so the rite is extended to all, as representing a personal relation to God.

Further, this relation to the covenant is for the child, as for the grown-up, the most sacred right of life. For all persons, young and old, it is an undefeasible right, not to be denied; and if this be true, how can the token of it be denied? In making the covenant with Abraham, as we have seen, God strictly enjoined that the token be given, and for two thousand years the injunction was observed; had it lost its value when Christ appeared? But we are told that the New Testament "nowhere tells us to baptize babies." Neither does it tell us specifically to baptize women, nor men, for that matter. Baptism is for all who belong to the Kingdom of God, and Jesus tells us that this kingdom is made up of such little children—they are born in it. So far from concluding that we are not to baptize little children because the New Testament does not enjoin it, the plain truth is that this very silence of the New Testam-

ent raises a presumption, amounting almost to proof, that we are to baptize them. For here is a custom, based upon an indefeasible right, that had been strictly observed in God's Church for two thousand years. It was bound up with parental affection, as well as with the right of the child. It could not have been abolished without creating a stir that would have inevitably found record in history. But where is the record of any stir at all? There is no syllable of it in the New Testament or anywhere else. A general ordinance abolishing the right of inheritance of property by children could have produced no heavier protest, nor would History have been blind to a measure so revolutionary. The only truly reasonable interpretation of the whole New Testament record is that the right of children to the token of the covenant was not denied them. And the uniform record of the conversion of the head of a house is that the household went with this head: So the family of Cornelius, the family of the Philippian jailer, the house of Stephanas, the house of Lydia. All just as a matter of course.

It has been set forth as a sort of knock-out argument that all this involves "religion by proxy." This is a piece of sloppy thinking. A proxy is one who acts for another, (Continued on page 16)



# Strength To Face Our Days

By T. T. McNEAL

(This sermon was delivered by Rev. T. T. McNeal, pastor of Lakeside Church, Pine Bluff, on the Evangelism Hour over KTHS on Saturday, May 6.)

Text: Psalm 46:1 God is our refuge and strength, a very present help in trouble.

MAY I direct your attention to these words of the psalmist. "God is our refuge and strength, a very present help in trouble." We need to re-discover the meaning of these words, for is there one among us, in these times in which we are passing through, who does not feel the terrific tension of the days? We have overwhelming problems of our own, and the burdens of our neighbors are ever before us. The problems of the nation and of the world are crying out to us for, at least, a partial answer.

How shall we live in days like these? Indeed, how and where can we find the strength, the courage and the faith to stand up to our times? Pious phrases and tenderized platitudes will not suffice. A sense of utter helplessness engulfs us when we attempt to stand in our own strength.

Two men are crouched in a fox hole. Screaming shells are bursting all about. Fragments from those shells have already mangled the leg of one and wounded the other twice. One of these men is a chaplain. Both are conscious that at any moment, perhaps even seconds, one of those shells may burst right in that fox hole. The chaplain prays. He talks earnestly and intimately with God. He does not pray for escape, though the temptation to do so must be great. He does not pray for a miracle to be wrought in their behalf. He prays, "O God, our souls are in thy keeping. We give our lives without remorse."

My friends, the final test of reality for these men was not the preponderance of huge armaments, but God. Only a courage, born of a faith in God, enabled them to survive those last few seconds in heroic dignity.

We are not called upon to face sudden death, but we are called upon to live as heroically as these and others have died. Is it asking too much that in these days of such tension and overwhelming personal problems that we face them as victoriously as our loved ones are facing death? And only God can enable us to do that. Only God as a living, moving presence in our hearts can give to us the strength, the courage and the faith to live nobly and victoriously.

These are days of divided families. You have a son or a husband in some far away corner of the world. You do not face that problem in a picnic sort of attitude. It carries with it loneliness, anxiety, and hope. To say to you, "keep your chin up" is not enough. Even giving ourselves a pep talk will not suffice. There is a void in the depth of your heart that only God can fill. The two men in the fox hole ask God to share their burden with them, for only then could they find steadiness of soul; and if our problem does not seem so pressing, yet, it has no answer apart from God.

Living in our day, demands a first-hand discovery of Him, who has the words of life. It isn't enough just to have the preacher pray; your own heart demands an interview with God.

"Lord, what a change within us one short hour

Spent in Thy presence would prevail to make.  
What heavy burdens from our bosoms take.  
What parched grounds revive as with a shower.  
We kneel, and all around us seems to lower;  
We arise, and all the distant and the near,  
Stands forth a sunny outline brave and clear.  
Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong:  
That we are ever overborne with care;  
That we should ever weak or heartless be,  
Anxious or troubled, when with us in prayer,  
And joy and strength and courage are with Thee?

Surely, we are discovering, if but slowly, that strength to live and courage to face our days come only from God. And in spite of our days, and in the face of seemingly overwhelming personal problems, many, many people are living as though life does have meaning, and they are facing it with spiritual serenity and have dignity.

But one does not gain this spiritual serenity through wishful thinking. It is won by the complete surrender of self to God and the dedication of self to the will of God. "Let not your heart be troubled" was not spoken for mass consumption, but only for those who yield themselves completely into God's keeping and dedicate themselves wholly to the doing of God's will. Then and only then can the heart be serene and confident.

We are called upon to face life, not to try to dodge or escape it. "God is our refuge and strength." Not a refuge in the sense that He



shields us from the hard facts of life, but a refuge of strength that enables us to walk erect and carry all that life has to offer. We can face our days in this strength and with this courage if we yield ourselves to God and dedicate ourselves to His cause. If we do not, our days shall be a continuing round of defeats and confusion.

How shall we lay hold of this strength and courage and faith that our hearts so desperately need and that our days demand? Well, here one must assume the roll of a dogmatist. Quibbling will only add to the confusion. There is healing for the individual and for the nations; there is hope for the world and that hope is the Church of the Living God.

Whatever we have of civilization that is wholesome and decent, stems out of the church. The ideals inherent in the church furnish the incentive for the best and highest we know. The brutality and unspeakable cruelty unleashed upon the world is aimed directly at the ideals of the church, for it is through the church that men have learned and practiced, in some small part, the brotherhood of man and the Fatherhood of God.

All those things in our civilization that good men hold dear, have their inception in the ideals of the church; and it is the church that has nurtured them and brought them to their present growth. When I stop dead still and remember what Christ, through the church, has done for womanhood, when I see the results of that one thing alone, it is enough to demand my whole support of the church.

When the Christian Church was set in motion, woman was mere chattel and poor chattel at that. She had few rights and was not even given the dignity of a personality. She was treated as property. By the way, the boys

in North Africa have written home some interesting letters about the natives buying wives. It seems a city girl cost forty dollars but a country lass could be had for ten dollars. Still in the world, where the Church of Christ is unknown, woman is chattel to be bought and sold as property.

But the Church, through the teachings of Christ, crowns woman with dignity, honor and glory, and makes her position a little lower than the angels. Though the Church, woman's position has been lifted from mere chattel to the highest in God's creation. Ah, womanhood, what you owe to the Church. When you are tempted to run rough-shod over Christ's Church and pass it by with a flippant nod, remember that without the church, you would probably be mere chattel and could be bought for a dime a dozen.

Watch Christ carrying his cross up Golgotha's hill, and a few sentimental women who had refused to accept him, but who followed along to weep, they thought for comfort to Christ. And out of their weeping they cry, "Blessed is the womb that bare thee, and the paps which thou didst suck." And Jesus under the weight of his cross turns and thunders at them, "Weep not for me. Don't waste your tears on me; weep for yourselves and your children, for I offered you life, dignity, and honor but you refused it. Therefore, save your tears for yourselves and your children."

Then, we are talking a great these days about preserving our way of life and saving our Democracy as though our way of life and our democracy were the first principles. Where did we get our way of life and our democracy? Our democracy was set in motion by God-fearing men who had been deeply influenced by the principles of the church. The church out of its ideals created our democracy and set it in motion and without the principles of the church operatives in the hearts of men, we cannot have our democracy. If we truly want to save democracy, then we must make strong the church which created it.

Our Declaration of Independence could never have been written without the church, for there would have been no foundation for the conception of man, as the Declaration conceives man, save in the principles of the church.

Our Constitution could never have been formed without the church, for there would have been no basis on which to promulgate the ideas of the Constitution without the church. The sole reason we live under a government that protects life, liberty, and the pursuit of happiness, is the fact that the church gave to our forefathers this conception. Our way of life was not conceived from our form of government, but our way of life was conceived from the principles of the church.

Many of our men in Service are coming to an appreciation of the church unknown before. Every minister receives many letters from these men and some bear unusual content. One such letter came to me from a fellow, who, as far as I know, did not attend church for some years before entering the Service. But his letter read, "Perhaps my name has been removed from the church roll, if it has, in the name of God place it back. I am not now neglecting the church. I am attending whenever possible, and expect to stand by the church for all of life."

Another letter of unusual content came from a young man, whom I have never seen. We had been exchanging letters and I knew him only this way. This young man was writing to a minister whom he had never seen, asking that minister to prevail upon his father and mother to attend church. Somehow he had caught a vision of what the church means to the world, for he said, "Only the church can protect and make secure that for which we are fighting."

I read that letter to that father and mother, an appeal from their son for them to attend church. And let it be said to their honor, that now they are consistent in their church attendance.

Now, my friends, may we ask this heart-  
(Continued on page 12)

A REVIEW

Date with Destiny by Ralph W. Sockman, published by Abingdon-Cokesbury. Price \$1.50.

This book is the Fonden Lectures for 1943 at Southern Methodist University. The author says they were given under the general title, "Religion's Third Front." The original material is contained in this book, although the arrangement has been changed almost beyond recognition. A friend suggested to him some years ago that he write a book on "The American Way of Life, using the preamble of our Federal Constitution as a pattern and fill in the the clauses with your interpretation." This book is the result of that suggestion. This is, by all odds, the "biggest" little book the writer has ever read. As another has said, "The language is liquid eloquence and beauty."

The author says, "The book is not the result of cloistered meditation but of multitudinous contacts with men in all walks of life." He says, "This is not another war book, nor is it designed to be a discussion of the coming peace." "The negro minister" says the author "made a wise observation when he said, 'It looks as if the duration will last longer than the war.'" The unsettlement after the guns cease firing may present the severest test of our civilization. "I have tried," says the author, "to project my thinking through the duration to those continuing tasks which will eventually make ours a nation Christian in culture as well as in name." As to the present writer's way of thinking, he has done that in a big way. He says among other things, "Privileges left unused are eventually lost. How did the Russian Church lose its freedom? By first losing its vitality and usefulness as a servant of God and the people. And distinguished German refugees have penitently confessed that the church in the Reich was partly responsible for the rise of the Hitler regime because it allowed itself to become divorced from the live problems of the people. When the church ceases to be a house of sincere prayer and a home of good works and becomes an empty shell of form, some outside force is sure to crush it. The primary need in preserving religious liberty is to increase spiritual vitality." I could go on quoting so many good things from this great little book but space will not permit. I most heartily commend this book to all readers of good literature.—W. C. Watson.

Every man who understands and loves his country must wish education brought to the highest point of development and efficiency and to be shot through at every point with Christian principles.—Woodrow Wilson.

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QUARTERLY CONFERENCES NEW BOOKS FOR LITTLE CHILDREN

PRESCOTT DISTRICT: Third Round.

Prescott, June 11, a.m.  
Delight, June 18, a.m.  
Antoine at Pisgah, June 18, 3:00 p.m.  
Bingen at Doyle, June 25, a.m.  
Nashville, July 2, a.m.  
Emmett, July 2, p.m.  
Amity at Sweet Home, July 9, a.m.  
Mt. Ida, July 9, p.m.  
Caddo Gap, July 16 a.m.  
Fulton, July 16, p.m.  
Okla. at Trinity, July 23, a.m.  
Forester, July 23, p.m.  
Blevins at Bethel, July 30, a.m.  
Dierks, July 30, a.m.  
Mineral Springs, August 6, a.m.  
Prescott Ct. at Pleasant Ridge, August 6, 3:00 p.m.  
Springhill at Sardis, August 13, a.m.  
Centerpoint at Center, August 13, 3:00 p.m.  
Gurdon, August 13, p.m.  
Hope, August 20, a.m.  
—Van W. Harrell, D. S.

"Very few people have weak eyes from too much looking on the bright side of things."

(Continued from page 5)  
fit the vocabulary of the four and five year old.

"Tell Me about God" by Mary Alice Jones, is a book, according to Mrs. Hutton, that belongs on the children's book shelf whether in the Church School or in the home. It can be purchased (in the fall) for \$2.

In another Beginner Department this is loaned to one child each Sunday to take home and enjoy for the week,—already several parents are buying a copy for their own child in the home.—F. McR.

Our life is what our thoughts make it.—Marcus Aurelius.

FAITH

If only you had faith, my friend,  
To see, though sight be dim,  
The greatest things in life, my friend,  
Are faith and trust in Him.

If only you would ask God  
And pray to Him each day,  
The greatest things in life, my friend,  
Through faith would come to stay.

—Delmar R. Lee (SK 3c) U. S. Navy.

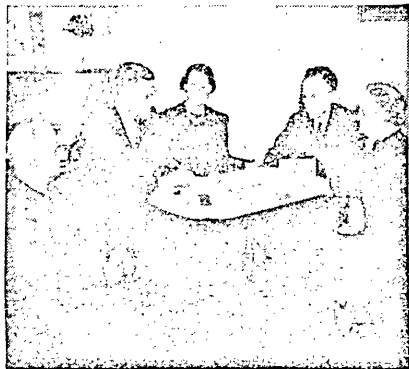
God has something for all of us to do. If you would get the most out of life and put the most into the lives of others, find out God's plan for your life and then follow that plan.—Unknown.

HOW TO BUILD A STRONG HOME DEPARTMENT in Your Church

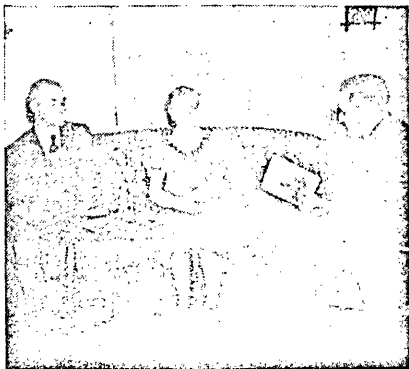
The people—your prospects—are in hospitals, homes for the aged, efficiency apartments, fire halls, defense factories, trailer camps, and dozens of other places. To reach them, use the magazines described on this page

**HOME QUARTERLY**

... the basic manual for carrying out the work of the home department. The Visitor's Round Table in the magazine keeps you up to date in regard to the possibilities in working with home members. Home Quarterly is for adult home members, a magazine to take the loneliness out of old age, to provide comfort and cheer for the sick, to give stimulating reading for persons whose occupations prevent their attending church. With Home Quarterly, you can channel the idealism of these people into community service. Home Quarterly provides Uniform Lessons, personal and family devotions, articles on religious problems, plans and news for the home department. 64 pages. 15c per quarter; single copy annual subscriptions to the individual, 75c.



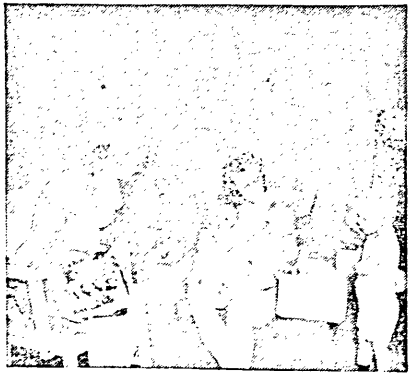
**1. The Home Department** council meets and makes out a list of prospective members: the aged, the ill, young mothers, firemen, telephone operators—all persons who for reasons of health or occupation cannot attend the church school. Council members study booklets explaining organization and how to visit, perfect plans for visitation.



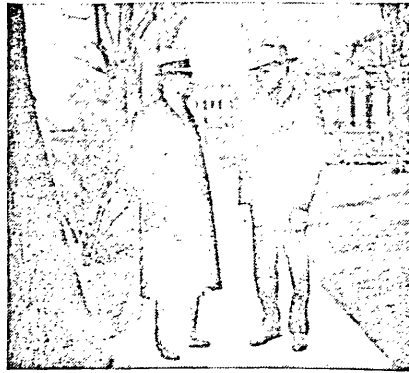
**2. Visitor Calls** upon an elderly couple, carrying with him news and good cheer from his church. His genuine interest in the couple draws friendly response. He talks to them about religious problems, discusses lessons and articles in Home Quarterly. He enrolls the couple in the home department, leaves Home Quarterly with them.

**THE CHRISTIAN HOME**

... useful for the home department because it keeps parents interested in the Church. The Christian Home helps parents with their most important job: the training of children to be Christian. Distinctly a magazine for parents, The Christian Home contains an elective course every month on some phase of home religion and a section of devotions for the whole family. Its articles help parents develop the family altar, encourage good reading, Christian uses of family resources, creative recreation. The Christian Home, a 48-page monthly, is for parents of children of all ages. 25c per quarter; single copy annual subscriptions to the individual, \$1.25.



**3. Visitor Calls** upon a young mother in the afternoon. The conversation ranges from child care to the special meeting of the Young Adult Fellowship. Visitor is thoroughly familiar with the Church and what it is doing in the community. She gives the mother a copy of The Christian Home and explains how the magazine links Church, community, and home. The mother joins the home department.



**4. Visitor Sees** a defense worker before the worker goes on the night shift. He wins the worker's friendship and respect, represents the Christian faith with confidence. Visitor understands worker's reading habits, helps him select Christian literature. Worker likes to read Challenge during his brief rest periods. Visitor enrolls the worker in the home department. When his work hours change, the worker will be a regular church attendant.

**CHALLENGE**

... for prospective members. Challenge is published for distribution by your visitations committee. It is intended to help you build the adult department. The home department council can use it to gain the interest of persons whose occupations keep them away from the Church. Challenge articles tell what the Church is doing and seek to persuade adults to align themselves actively in church work. Challenge features, including articles, informal Sunday school lessons, verse, book reviews, cartoons, and photographs, appeal to the younger adults. A 48-page quarterly; 6c per quarter; single copy annual subscriptions to the individual, 30c.

You can build YOUR home department by using resources which help your workers to reach the people where they are! Use HOME QUARTERLY, THE CHRISTIAN HOME, and CHALLENGE.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## A DREAM BECOMES A REALITY

When dreams come true, the dreamer has a feeling of satisfaction and pride in a task well done. For many months, since the completion of our new church, the members of Rushing Memorial Church, of Chidester, have dreamed of a new home for our pastor. That dream has finally been realized.

Our former pastor, Brother J. A. Newell, encouraged us, discussed with us ways and means, and thus started the ball to rolling toward our goal. Our new pastor, Brother K. A. Hale, young, active and ambitious, has lost no time in helping the men and women of the church to weave that ball of dreams, ideas, plans and purposes into a tangible, material reality.

On March 20, the church purchased from Roy Holliman the home built a few years ago by Ike and Bennie Knight, who now reside in Camden. This new home is a modern five-room bungalow, conveniently located on a beautiful shady lot across the street from the church. Immediately after the purchase, the inside of the house was refinished completely, including paper, paint, and sanding and polishing of floors. Butane gas was installed and new range and heaters purchased; also an electric pump and new bathroom equipment. In addition, the church furnished a breakfast room suite and rugs for the living room.

The W. S. C. S., of which Mrs. Jesse Lee is president, furnished a new dining room suite, curtains and dishes; also inlaid linoleum for the kitchen and bathroom, and a chair, mirror and table for the living room. Another table for the living room was the gift of Mrs. J. B. McKinney. A bathroom heater was presented by Mrs. C. J. Smith and a lovely table lamp by Mrs. C. B. Clingan.

Another achievement of the women of the church is a pastor's study which has been recently fitted up in one of the choir rooms. It contains typewriter desk and chair, desk light and bookcase.

The W. S. C. S. has planned a silver tea at the parsonage on Tuesday, to which the public has been invited. The proceeds will be used for some small "finishing touch" purchases.—Mrs. Warner E. Rushing.

## BETHLEHEM W. S. C. S.

The meeting for May 2nd, was held at the church. The president, Mrs. Golden Tedford, presided at the meeting. One new member was added to the membership of the society, Mrs. Ellen Waymire. After songs and a prayer the devotional was given by Mrs. Lillian Hays, using as her scripture Philippians Second Chapter.

The program was conducted by Mrs. Ella Tedford, who was assisted by Mrs. Golden Tedford, Mrs. Lillian Hays, Mrs. Dochia Cochran, Mrs. Lela Smith and Mrs. Grace James.

One of the regular members was absent because of an operation.—Reporter.

And when the children of Israel cried unto Jehovah, Jehovah raised up a saviour to the children of Israel. Judges 3:9.

## TRIBUTE TO FATHER

Pfc. Albert W. Farmer

Dear Daddy, you gave me the life I have,  
You raised me to be a man.  
'Twas you that guided my course thus far,  
I follow the best I can.

When you were a boy you didn't know  
I would think the same as you,  
But because you knew what was best in life  
You grew up straight and true.

I didn't just grow to look like Dad.  
My choices and hopes are the same.  
I take and leave as he left and chose,  
I didn't just get his name.

You follow a Guide as you travel each day,  
The path you take is not new,  
But remember to step in the softest place,  
For there's someone following you.

God grant that I may build my life  
In a clean and sturdy way  
And if anyone follows the path I take  
Let him not have cause to stray.

—Herald of Holiness.

## FORREST CITY WESLEYAN GUILD

Mrs. Doris Scraggs, Miss Margaret L. Rauscher, and Mrs. Griffin were hostesses to the Wesleyan Service Guild of the Methodist Church Tuesday night at 8 o'clock. There were 16 members and 1 visitor present.

Mrs. Lawrence presided over the business session and among items of new business, it was voted that a free will offering be taken at each meeting, which fund is to be used for a "Sunshine" fund as the Guild sees fit. It was also voted that the Guild would defray the expenses of two members of the local Youth Fellowship to the Annual Summer Young People's Assembly to be held at Conway June 5-9.

The topic of the Devotional was "Infant Voices" and was along the theme of the Christian's responsibility to children; the responsive reading, litany, and prayer carrying out the thought.

The mission study continued along this line, giving information about many of the Nursery Schools that are maintained by the W. S. C. S. Many of these Nursery Schools are located in the south and at all of them a wonderful work is being done, which work is made possible by funds furnished by the women of the Methodist Church.

At the conclusion of the program, delicious ice cream and cake were served. The June meeting will be with Mrs. Kate Oliver and Mrs. Bessie Fletcher.—Reporter.

Love cannot be wasted. It makes no difference where it is bestowed, it always brings in big returns.—W. G. Montgomery.

## MENA ZONE MEETING

The County Missionary Zone met May 5th at Hatfield commencing at 10 a. m. Mrs. T. H. Owens the district secretary of Stamps was present.

The program was as follows:

Prayer by Mrs. Z. L. Manzy, our president; Welcome Address, Mrs. Walter Hicks, Hatfield; Response, Mrs. Bell Shields, Mena; Duet of Hatfield, "The Touch of His Hand on Mine"; Devotional service was given by Mrs. C. P. Michael; Prayer, Mrs. S. W. Mooty, Hatfield; Theme, "The Need of More Prayer and Spiritual Life," Rev. S. W. Mooty, Hatfield; Report of the Texarkana Missionary Conference, Mrs. Raymond Lee, Mena; Talk, "What the Chaplain Means to Our Soldier Boys," and special prayer for those in the armed forces, Rev. C. Ray Hozendorf, Mena; Prayer, Rev. C. G. Bailey, Cherry Hill; Noon Lunch.

Afternoon opening: Song, "Take My Life and Let It Be"; Devotional, Rev. G. C. Bailey, Cherry Hill; Talk, Mrs. T. H. Owens, our district secretary; Benediction, Rev. John Simpson.—Mrs. John Simpson.

These are days which call for repentance, for repentance for our share in the world's guilt. The brave new world to which we all look forward will never be built on foundations of human selfishness. . . . New men and new women made in Christ are the pillars on which alone the edifice of the new brave world can be erected. But that is not all; the selfishness must be woven into the architecture of the new world.—United Church Observer.



Miss Azalia Peet, former missionary to Japan, has organized what is thought to be the first church in a labor camp operating under the War Food Administration. The church, known as the Boise Valley Community Church, was formed on Easter Sunday with thirty-one charter members at Nyssa, Oregon. Many others in the camp are said by Miss Peet to be "Christian in interest if not in their affiliations." Included in the congregation was a truckload of Christian friends who drove ninety-two miles to attend the service. Tyo carloads were from Ontario.

\* \* \*

When Mrs. Helen Hansgen, of Milwaukee, Wis., fell down stairs ten years ago and injured her spine, physicians feared she would never walk again. But she taught herself to walk by pushing a weighted chair in front of her, and, although her left hand is still not normal, she has regained its use by patiently squeezing sand through her fingers for hours at a time. Today Mrs. Hansgen is promoting the activities of the Milwaukee Goodwill Industries, organized by the Methodist Church there. Here she has helped teach scores of people, handicapped as she once was, to become useful again through the repair and making saleable discarded articles of many kinds "from shoes and coats to chairs and pianos." Hundreds of people are "gotten on their feet again," both physically and economically through the Industries. And Mrs. Hansgen, as a block leader, has urged her neighbors to salvage metals and fats and furniture. Meanwhile she has "adopted" three orphan soldiers and writes to them daily.

\* \* \*

Encouraged by the fact that a number of Indian young women are preparing themselves to teach in rural areas of India, Miss Aileen B. Hakim, Indian principal of the Nur Niwas School, Hissar, India, says: "I hope the school will not fail in meeting the needs of the rural church. It is very hopeful when we see girls going back to their villages to take responsibility. One girl who completed her middle school course here and took teachers' training at Ambala, is in charge of one of the village schools. Another is in training at Muttra with the intention of coming back into village work."

Love always endures. It is love that upholds the world. Love is, then, the skeletal frame. We must possess the power of endurance which love supplies, love which is able to endure all hardships patiently. Jesus said, "Love to the end." We also must attain a greater, more powerfully enduring love.—Kagawa.





# Some Of The Finest Christians I Know



By THOMAS EUGENE WEST, Chaplain  
442nd Combat Team, Camp Shelby, Miss.

**M**Y UNIT is made up altogether of American born Japanese, known as Nisei (second generation Japanese) or AJA's (Americans of Japanese Ancestry). The majority are from the Hawaiian Islands, but we have many from the States. It is unique in a great way. We have men here of great talents, education culture, politeness. They are well dressed, neat in appearance and unquestionably loyal and devoted to America. Another Japanese-American unit which trained here next to us is already doing wonderfully well in Italy. They have been widely commended. My unit is made up of men of high calibre. We have men from all professions—lawyers, doctors (several specialists), college professors, preachers, business men, artists and musicians, athletes including expert swimmers, ju-jitsu, and engineers (two nights ago a private was in my office who has a M. A. degree in engineering from Purdue University)—That is not unusual to find here. All my men are volunteers and all buy war bonds every month. I am proud to serve and feel a sense of honor in serving with this splendid unit made up of such interesting Americans whose chief desire is to be of patriotic and Christian service to America—which is their home and their country as much so as yours or mine.

I unhesitatingly affirm that some of the finest Christian young men I have ever known are in my unit. Others with Buddhist background and culture attend our services and are most interested in their study of Christianity. Some are definitely perplexed about the Christianity of many Caucasian Americans!

The wonderful letters of appreciation I receive from their parents in Hawaii and here on

the mainland have paid my soul more abiding joy and satisfaction than any financial returns I have ever received.

The other two chaplains are of Japanese ancestry—Chaplain Masao Yamada and Hiro Higuchi from Hawaii—both are highly educated, high type Christian gentlemen of the Congregational denomination. Another Congregationalist, also AJA from California, Chaplain George Aki, recently joined us. All three are splendid Christian ministers of Jesus Christ and are "brothers beloved."

Mail has a marvelous influence in the Army—more than civilians realize. Just last night one of my fine Japanese Americans was here in my office for a chat. He wanted me to locate a family in Idaho. I really have no clues to work on. They have moved twice since the last address he has. I wanted to find out why he seemed so anxious to locate them and it all boiled down to his great desire to have someone write him as he receives only about one letter a month. I shall locate them Perhaps through the Red Cross or newspapers in Boise, Idaho.

Such is only one of the many things I do for the "Boys", as contacting a neutral ambassador or the International Red Cross in the interest of their families or business; getting birthday cakes for the boys with money wired from their families; arranging furlough trips; give advice on so many things; delivering a series of six one-hour lectures on citizenship and morals during basic training; taking hikes with them; going on maneuvers—sleeping and eating out of doors in all kinds of weather; constantly being on the alert to ascertain wavering morale from any cause and make adjustments to keep it high and in good order; to encourage and inspire; to

hold up high ideals—nothing else has ever been expected of me. I definitely question the recent publicized statement of a chaplain that he was required to buy intoxicants for the men. I try to see to it that the boys keep in touch with their families; to present the interests of the soldiers before the Commanding Officer who is ever anxious to cooperate for their welfare. We prepared an elaborate pictorial album of the boys in their training and general life with money sent by parents for Christmas. This was done by talented soldiers who had worked on college annuals or commercial magazine advertising, and attached to the Chaplains Corps for that purpose. Such is a brief list of the things we try to do, ever using each contact for a dominant and "priority rating" upon religion—and it works marvelously! And religion works too!

I wish you could step into our very worshipful and peaceful chapel. It is well equipped with chancel, altar scarfs, pulpit lecterns, communion set, organ and hymnals, beautiful flower vases and candle holders, crosses, pulpit and reading stands, nice comfortable pews—a quiet restful atmosphere in the midst of intense combat training often with long convoys of trucks and tanks roaring by. It is not unusual to have as many as fifty or more soldiers come in to see me daily about different things, or just to chat. On Sundays we have two identical morning services to take care of the number attending. On one Sunday it rained hard all the previous night and that morning I thought the services were doomed but we had splendid attendance for both services and nineteen soldiers made public profession of faith in Christ, each signing the enclosed card which I wrote out to use in the services.

## "WE ARE ABLE . . ."

(Continued from page 7)

through the chaplains, had sent the gospel to them to go with them "even through the valley of the shadow of death." He stated that the church at home had never shown that vital an interest in the welfare of its people. But whatever the causes, the men are going to church better than you do in civilian life.

I think they have amply answered the question of the hymn, "Are Ye Able?" Their answer, by their action is, "Yea we are able, to the death we follow Thee!" Are you able to do as much now and in the future to keep faith with them that their sacrifices will not have been made in vain? Their work is a challenge to all of us, and we dare not fail them.

Below is a copy of the commendation given by the Commanding General of the Division in appreciation of the work of the chaplains:

### Commendation of Chaplains

"1. During the recent operations I have had called to my attention on many occasions, by commanders and privates alike, the meritorious service of the Chaplains of the Division and attached units. Their devotion to their duties led them frequently into extremely dangerous positions, and their presence in many tight situations greatly enheartened and encouraged combat troops. Their constant effort to bring solace and comfort to the wounded, and to encourage faith and confidence in the sound, contributed largely to the effectiveness of the troopers and to the success of our mission.

2. The continuous and unfailing service of the Chaplains to the personnel of the Division over a period of years is thus reflected in its culmination in combat service. Serving quietly, efficiently and without ostentation, they have merited the highest approbation of all personnel.

3. It is therefore, with great pleasure and humble appreciation, that I extend through their commanders to the Chaplains, my commendation of their outstanding services."

Whatever we have done, we have done in the name of Him who is the great Shepherd of

## STRENGTH TO FACE OUR DAYS

(Continued from page 9)

searching question. What keeps the church alive in the world? What keeps it going? If the church is the hope of the world what will keep it alive for the world?

When all the arguments are in; when the last word has been spoken, we can turn to history and find the answer. And history is clear in its answer. It is the church attendance, the worship of Almighty God that has kept the church alive through the centuries. For it is the worship of God that gives the incentive for Christian living. The Public Worship of God is imperative if the church is to live.

The church has not been kept alive by the throngs that have passed it by, but by those who have assembled themselves together for the public worship of God. Of course, some people insist that they can be good Christians without church attendance, but look at their lives. They read their Bibles, they say their prayers, but we can make the reading of our Bibles and the saying of prayers as selfish as selfishness itself. And those who say they can be good Christians without church attendance are usually those who refuse any Christian responsibility.

The public worship of God is the only medium history knows to maintain the church. And the strength of the church can always be measured by the worshippers. Christian living, for the most part, depends upon Public Worship, for it is from this Worship that the incentive for Christian living comes and is sustained.

Without this worship through the centuries, the church would be lost to the world. Whatever we have in our civilization that is wholesome and decent stems out of the church. That better world we are all praying and working for will not come through power politics, nor overwhelming armaments of war, but that bet-

His sheep, and unto Him we give The Praise, The Honor, and The Glory both now and forever.

## MISSIONARIES ENTERTAIN SOLDIERS IN INDIA

The Board of Missions and Church Extension is encouraging its missionaries in India and Africa to serve, where possible, the needs of the growing numbers of American soldiers now in these theaters of conflict. The Board is sending a new missionary to India to major in this ministry, and has provided some special funds for service to servicemen. How important this Christian ministry is, is emphasized in the following letter recently received by the Board from the wife of Chaplain M. F. Kerstetter, a member of the Central Pennsylvania Annual Conference:

"This letter is being written at the request of my husband, Chaplain Marlin Kerstetter, who has been serving with the U. S. Army in India since November, 1943.

"While there, he has met and been entertained by missionaries of various denominations and has been greatly impressed by the wonderful work these over-burdened men and women are doing. After seeing actual results for themselves, some of the service men have become firm believers in the importance of missions and have said that they will support missionary work in the future more than they ever have in the past.

"As you know, during the war, India has been receiving large numbers of soldiers; so that, like home churches located near military camps, the missionaries have been adding the entertainment of these homesick soldier boys to their already full schedule.

ter world if it comes, must come through the principles of the church.

We can face our days in a refuge of strength and courage and faith, if we stay close to the church. Tomorrow is the Sabbath Day, a day holy for the Worship of God. You can participate in it and find strength and courage to face your days; you can ignore it and contribute to the confusion and chaos of the world. "God is a refuge of strength" available for those who Worship Him and "a present help" in facing our days.



# Stepping Out For A United Home Front



This is a picture of nine residents of Texarkana, Arkansas-Texas, better known as "Texarkana, U. S. A."—but it is a picture of not more than that. It typifies the united front, chins up, flexed muscle, flexed mind, do-or-die spirit with which the whole American home front will march into the

\$16,000,000,000 Fifth War Loan drive starting June 12. Texarkana, in the role of typical American community, and with Secretary of the Treasury Morgenthau as a guest, is to be the scene of Civilian Day, launching the loan drive. The Texarkanians you see here letting our fighters know that the home

folks are back of them to the limit, come what may, are (left to right) Sam Holleman, railroad man; J. H. Bailey, butcher; Mrs. David McGaha, homemaker; Curt Wetz, war plant worker; Charles Barber, youth; L. G. Smith, cattleman; Miss Margaret Thacker,

woman war plant worker; H. C. McCurry, business man; W. J. Springer, farmer. They're marching down Texarkana's State Line Avenue. It's the boast of the people of Texarkana that the State Line doesn't divide but unites them.

## "THEY SHALL INHERIT THE EARTH"

New Book by Otto Zoff

"What are we doing to the children of the world?" asked Otto Zoff as he sat in the Quaker Relief Office in a French city watching the suffering people with their children pass through. He knew that we who are now grown will never rebuild the nations that are being destroyed. That will be the work of many years, and those who will do it will be the boys and girls who are today the victims of this war.

What are they like, these youngsters who will inherit the earth? What do they think of the suffering that is being inflicted on them now? This book is an attempt to see the children of our time as a whole. It follows their wanderings and persecutions, it tells of their breakdown and their strengthening under trial.

Workers with children will want to read this book without fail themselves, as well as to see that it put in the church or community library, where many others may become acquainted with the story the world's children today.

The success of tomorrow depends on the preparation you are making today.—Geo. Blunt.

Gossip is the art of saying nothing a way that leaves nothing unsaid. Selected.

## PROPOSE INDIAN ENTRY INTO U. S. A.

At the suggestion of Dr. Murray T. Titus, former principal of Lucknow Christian College, India, and for thirty years a missionary of the Methodist Church in India, the recent General Conference of the Methodist Church pledged support to measures now before the Congress of the United States that "would do for India what the repeal of the Chinese exclusion laws have done for China": namely, provide immigration from India to the United States on the quota basis applied to other nations and peoples, and permit the naturalization of certain groups of Indians already resident in this country. The resolution of Dr. Titus was unanimously passed by the 762 delegates to the Conference. It is understood that similar measures will be proposed to other national church assemblies meeting this summer. Methodist church members are being urged to write their senators and representatives in support of this proposed legislation.

With God go even over the sea; without Him, not over the threshold.—Russian.

Revere the mother, cherish the child, protect the family.—Henry Van Dyke.

If we make religion our business, God will make it our blessedness.—John Adams.

## THY WILL BE DONE

Eternal God, Father and Friend, keep ever alive within my mind and heart the certain knowledge that Thou dost have a particular plan and purpose for me, beginning and continuing forever in Thy great love for me. Help me moment by moment to accept Thy will for me. Whatever I am and in whatever I do, Thy gentle hand is upon me to lead me, to guide me, to train me, to perfect me.

Make me aware of Thy closeness, especially when temptations beset me or dangers threaten me. Increase my faith in Thee so that, as

I pray and work with Thee, no failure, no success, no hardship, no pain, no loss, no death can ever separate me from Thy love. Amen.—Link.

Christian character is not an inheritance; each individual must build it for himself.—Ex.

My God shall supply all your needs according to his riches in glory by Christ Jesus.—Phil. 4:19.

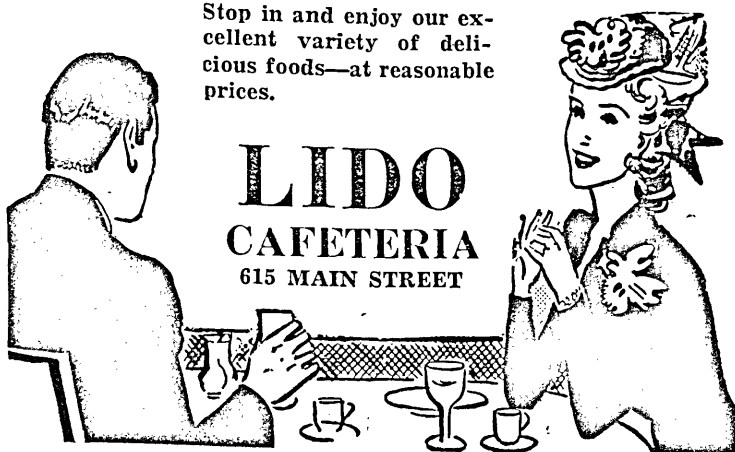
Sympathy is best understood by fellowship in suffering.—Church Management.

## Little Rock's Favorite Eating Place

"Quality Foods at Popular Prices"

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

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CAFETERIA  
615 MAIN STREET



"Let not your  
heart be troubled—"

## IN MEMORIAM

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

GREER—Joe Greer, Sr., was born in Clark County, Arkansas, February 17, 1871, and died at his home in Horatio, March 25, 1944. He was married four times and his wife, the former Miss Cynthia McKinley, and two children remain to mourn his going. His children are Mrs. R. A. Teeter of McGehee and Joe Greer, Jr., of Pine Bluff.

Brother Greer was converted and joined the Methodist Church in youth and was one of the original trustees of church property at Horatio and remained on the Board of Trustees until his death.

It was my privilege to live a door neighbor to him for three years and I found in him a neighbor indeed and a man who was true to his friends, a man who was always looking ahead and never willing to be discouraged when he did not reach his goal.

Due to repairs being made on the Methodist Church the funeral service was held in the Baptist Church at Horatio on March 27th, conducted by Brother Bearden and the writer. Burial was in Clear Creek cemetery.

Thus another vacancy is created in the church, the home, the community and town.—W. C. Lewis, pastor, Mineral Springs.

TAYLOR—Robert Fox Taylor, Jr., was born December 9, 1887, and departed this life at the age of fifty-six years.

He united with the Methodist Church on the Princeton Charge at a very early age. He was faithful to his church in all its work and a true Christian character and loved by all who knew him.

He leaves to mourn his going not only the church, but his wife, one daughter, two sons, six grandchildren, an aged mother, three sisters and a host of other relatives and friends.

The people of the Providence Church, of which he was a member, miss him and his fine spirit of cooperation and helpfulness in the church, but we feel that our loss is heaven's gain.—J. C. Van Horn.

CRENSHAW—Mrs. Medora Eugene Crenshaw was born in Quincy, Mississippi, April 9, 1855. She married J. M. Crenshaw sixty-nine years ago. He and she moved to Arkansas sixty-three years ago. Sister Crenshaw died May 24, 1944, in a Tulsa hospital at the advanced age of eighty-nine years, one month and fifteen days.

For seventy-four years Sister Crenshaw had been a faithful and devoted member of the Methodist Church, and for forty-one years a member of the Hartford Methodist Church. She was known by all for her loyalty at all times to her church and to her pastors. All who ever knew her say with one voice: "She was a fine Christian woman."

She leaves to mourn her going one sister, Mrs. Lee Bagwell, one daughter, Mrs. W. E. West and two sons, C. C. Crenshaw and C. L. Crenshaw.—Lester Weaver, pastor.

CHRISTIE—William Walter Christie was born August 31, 1866, near Magnolia, Arkansas. He united with the Methodist Church at Christie's Chapel in July, 1878. From this church he was licensed

to preach in June, 1891, and was admitted into the Little Rock Conference, December 9, 1892, in Magnolia. He was a faithful member of the conference for forty-seven years and retired from active service in the conference at Warren in November, 1939.

In 1892 he served his first charge in Little Prairie Mission in Arkansas County and on April 24, 1895, in DeWitt he was married to Miss Jennie E. Almond of Arkansas Post. They had no children but were the foster parents of two children, Hudson George and Mary Lee Nickel. No son or daughter could be more devoted to parents than these two have been to their foster parents and with whom Sister Christie is now living. May God bless and keep them.

Brother Christie served eighteen appointments during his forty-seven years in the conference. He served Redfield, Mabelvale, Austin, Tillar, Pine Bluff District, Crossett, Lockesburg, Murfreesboro, Foreman, Sherill-Tucker, Emmet, Junction City, Henderson Chapel, Strong, Horatio, Hampton and Eudora. No man among us was more faithful to his task than was Brother Christie. He loved his Lord and loved his church and he gave his best. Brother Christie was true to his friends and it was the writer's good fortune to have been with him many times but never did he hear him say aught of any person. So careful was he in his plans for life that he selected his scripture to be read for his funeral. He wanted Paul's message to Timothy, "I have fought a good fight, finished my course and kept the faith." On March 18, 1944, in the presence of loved ones and many friends, the writer assisted the pastor, Rev. J. W. Nethercutt, in the last service for one of God's noblemen. His body sleeps in the family lot near the church where Brother Christie gave his heart and life to Christ and where he started his long life of service.

May the grace of God meet all Sister Christie's needs in this day of sorrow. May God give us more men like W. W. Christie.—His friend, T. M. Armstrong.

### 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.

### MORE Fun this Summer

if you keep soothing Resinol handy to quickly relieve the distress of sunburn, chafing, ivy poison, itchy skin

### RESINOL



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. Caution: Use only as directed.

### I HAVE NOT LIKED TO MOVE

I have not liked to move.  
Rather through long years  
I've loved to feel the roots dig deep  
In life's soil, watered by its tears  
And nourished by sunshine of sweet living.

I have not liked to move  
Save in one oft-recurring dream  
When I walked in well-known rooms  
Of girlhood, caught again the gleam  
Of my earthly father's face.

I have not liked to move.  
Yet once I gladly took  
My early dreams, my treasures small  
To build a nest and ingle nook  
With one with whom I chanced my all.

I have not liked to move.  
Yet once again I gladly go  
Taking my dreams, my treasures small  
To that grander home, that lovelier place  
Where I shall see my heavenly Father's face.

—Leila Avery Rothenburger,  
in Christian-Evangelist.

"If you must slander someone—  
don't speak it—but write it—write  
it in the sand, near the water's  
edge."

**For HEADACHE**

Capudine relieves headache fast because it's liquid. Its ingredients are already dissolved—all ready to begin easing the pain. It also soothes nerve tension due to the pain. Use only as directed. 10c, 30c, 60c.

**LIQUID CAPUDINE**

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Pascal.

### Now Many Wear FALSE TEETH With More Comfort

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

### When Your Eyes Are Tired DO THIS

Eyes tired? Do they smart and burn from overwork, sun, dust, wind, lack of sleep? Then cleanse and soothe them the quick, easy way—use Murine.

**WHAT IS MURINE?**  
Murine is a scientific blend of seven ingredients—safe, gentle, and on, so soothing! Just use two drops in each eye. Right away Murine goes to work to relieve the discomfort of tired, burning eyes. Start using Murine today.

**MURINE FOR YOUR EYES**  
SOOTHES • REFRESHES

Lowest in America—Buy War Bonds and Stamps

### "Since 1881 . . . 61st Year"

- ★ THREE-SCORE AND TWO years ago, the late Mr. R. F. Drummond founded the Drummond Company, Funeral Directors . . . and included therein the
- ★ principles of Reverence . . . Beauty . . . Dignity . . . and Service, to the departed. That has been and
- ★ will always be synonymous with the name of DRUMMOND'S.

BURIAL INSURANCE FOR THE ENTIRE FAMILY, AT LOW COST, IS ESSENTIAL IN ALL EMERGENCIES

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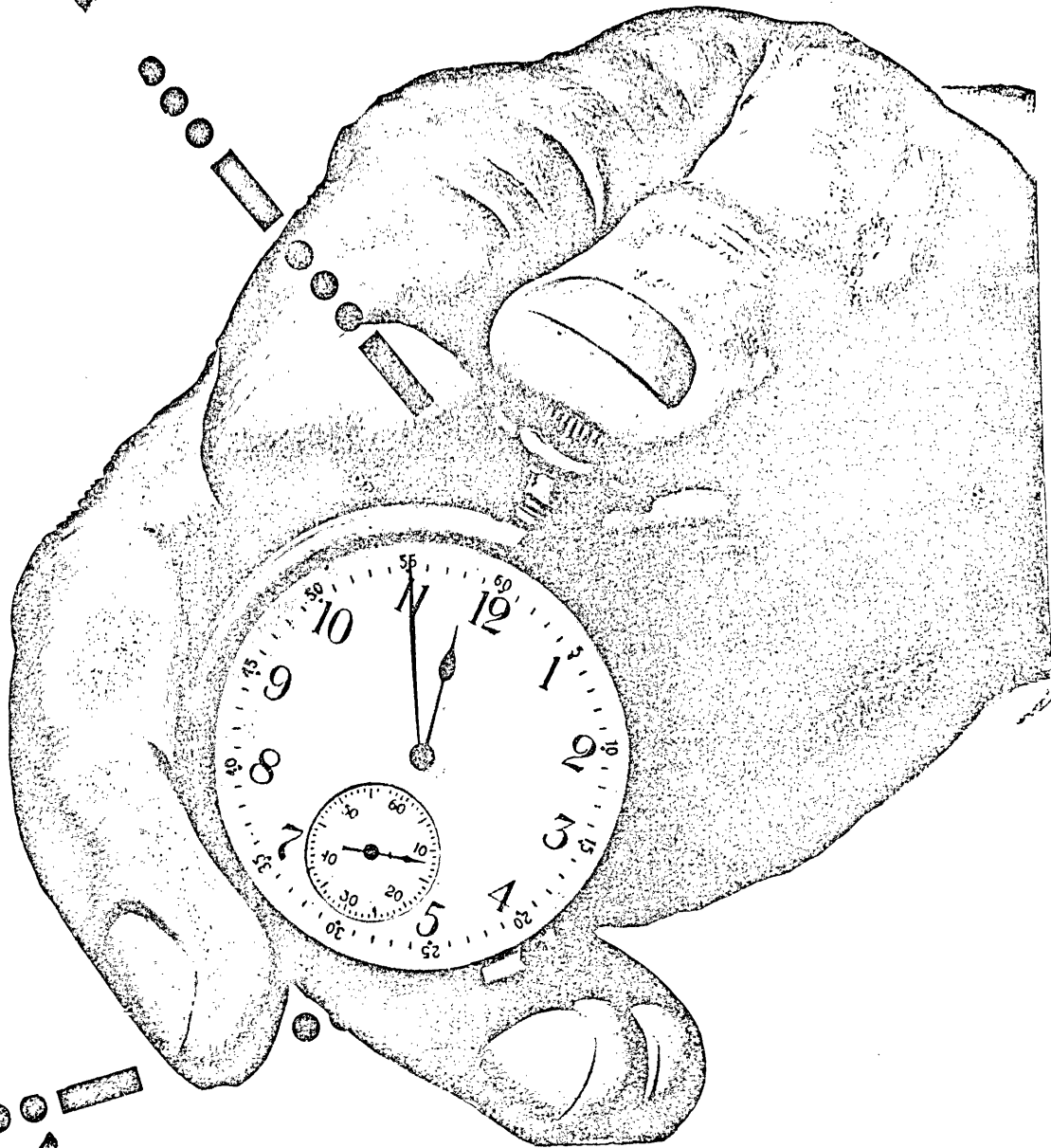


# VICTORY DATE!

The time is now . . . the date is set! With the Allies poised for the final thrust . . . time runs out for the forces of evil that have made necessary so horrible a thing as this war!

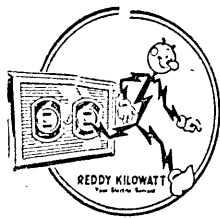
Now that the hour . . . the minute . . . for victory is so close at hand, every one of us has a more vital job to do than at any time in the past! It was important then to lend our money for guns and munitions and tanks and planes—but at this minute it is **IMPERATIVE** for us to lend every available dollar we can for **VICTORY!**

Our part **CAN** be a big part, no matter what we are doing now . . . and the way to make it that vital, fighting part is to subscribe now to the **Vth War Loan Drive . . . for Victory!**



★ JUNE 12th-JULY 8

## Vth WAR LOAN DRIVE!



*WASTE in war is a crime.  
Do not waste electricity just  
because its cheap!*

**ARKANSAS POWER & LIGHT CO.**

HELPING BUILD ARKANSAS

This time—for the biggest and most important job of all—Uncle Sam needs **MORE** dollars than ever before . . . **SIXTEEN BILLION DOLLARS!**

But when you stop to realize that these are the dollars that can end the war soon . . . that can bring your sons and husbands back . . . that can wipe out all future threats to our security . . . we know you won't hesitate a second in lending all you can!

Remember the slogan: "Back the Attack—Buy More Than Before" . . . and remember that *right now* is the time! Every American not in uniform has a Victory Date alongside our men on the battle fronts! Don't fail them now, when they need your help most!

## The Sunday School Lesson

By DR. W. P. WHALEY



### A GOOD SOLDIER OF CHRIST JESUS

LESSON FOR JUNE 13, 1944

SCRIPTURE TEXT: All of 2nd Timothy. You will do well to read 1st Tim., too.

GOLDEN TEXT: "Suffer hardship with me, as a good soldier of Christ Jesus." 2nd Timothy 2:3.

Paul had gotten old. He was imprisoned for the second time in Rome, and he had hope of release. Timothy was his "son in the gospel," converted at Derbe or Lystra when Paul was making his first missionary round. On his second missionary tour, Paul picked up Timothy and made him his missionary companion and helper. Timothy had worked at Philippi, Berea, Thessalonica, Corinth, Ephesus, and possibly other places. Old and hopelessly imprisoned, Paul is tremendously interested in the church at Ephesus, which he had founded and where he had been pastor for nearly three years; so he sent Timothy to Ephesus to have charge of the church.

Ephesus was a very large city, and wicked with every kind of wickedness from idolatry up and down. The first flush of the gospel's victory in that city had died down. Paul's popularity had waned. Some opposition to him had developed. The Roman government had begun to sanction the persecution of Christians everywhere, and Paul was already a Roman prisoner. The terrible times of Nero were approaching.

Timothy was a young man, as Paul regarded him. He was timid, and did not have good health. Paul wrote this letter to him to encourage him and inspire him. "Let no man despise thy youth" (1 Tim. 4:12). "Use a little wine for thy stomach's sake and thine often infirmities." (1 Tim. 5:23. "Be strong in the grace that is in Christ Jesus." (II Tim. 2:1).

#### I. "A Good Soldier of Christ Jesus"

Frequently in his writings, Paul uses military terms. That suggests that he thought the gospel preacher's life was not to be smooth and easy. It had not been for him. In Old Testament times, people protested against the vigorous preaching of the prophets, and said "prophecy unto us smooth things." In this letter, he told Timothy he would likely run into the same demands in Ephesus: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." (ii Tim. 4:1-4). They would dismiss the pastor whose preaching pinched and send a pulpit committee scouring the country for a preacher that fit them. When a preacher adjusts himself to the comfort of his congregation, he is likely to become like his congregation. "Like people, like priest;" "As with the people, so with the priest." Paul was trying to strengthen Timothy against such a temptation. "Preach the word: be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine."

(II Tim. 4:2). "War a good warfare." (I Tim. 1:18). "Fight the good fight of faith." (i Tim. 6:12). "I so fight, not as one that beateth the air." (I Cor. 9:26).

#### II. How Mighty Spiritual Weapons May Be!

"We do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:3-5). That is the way Paul turned Ephesus upside down, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." (Eph. 6:12). If the preacher realized this, he would not depend upon any equipment less than the "whole armour of God." (Eph. 6:13-19). "Remember that Jesus Christ \* \* \* was raised from the dead." (ii Tim. 2:8). The fact of the resurrection was a tremendous inspiration to Paul; and he wanted Timothy to have the same support. If our preaching is hazy on such vital subjects as the resurrection, eternal life, heaven, hell, conversion, and the spiritual life, we are weak preachers. Many in our pews now "look up and are not fed" on these matters. Too many of us preachers are avoiding the definite teachings of the gospel, and play around with "profane and vain babblings," "foolish and unlearned questions," and "old wives' fables;" all of which Paul cautions Timothy.

#### III. "Endure Hardness"

Our soldiers in this global war living in fox holes and fighting through jungles are examples of military endurance. Paul's endurance was equal to any of that. (2nd Cor. 6:4-11; 2nd Cor. 11: 23-28). Many "good soldiers of Christ" on the far flung gospel battle line are today enduring the same kinds of "hardness" that Paul endured; and are matching our military boys in courage and fight.

#### IV. Disentanglement, Discipline, Decoration

At the call of the country millions of men and women are leaving jobs, business, and home to go unencumbered to the fighting front. That is what Paul did. The disciples left all to become "soldiers of Christ." "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (2 Tim. 2:4). Business men get tangled up; and ninety-five per cent of them fail. A preacher "tangled" in business affairs cannot give himself wholly to the

ministry; and if he fails in his business he is discredited both as a business man and as a preacher.

We know how strenuously soldiers are disciplined. Paul submitted himself to severe discipline. "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27).

But he was a good soldier. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love His appearing." (2 Cor. 4:7,8).

#### V. The Home Front

In this World War the government is trying to impress us that the home front is as important as the battle front, and that un-uniformed soldiers must get into the fight. We at home must keep up the morale, "keep the home fires burning," supply the sinews of war, and inspire our uniformed men on the firing line. The folks back home make or break the soldiers who carry the war to the enemy.

The congregation makes or breaks the pastor. The church at Antioch prayed for Paul and Barnabas, put its hands upon them, and sent them upon their missions. We preachers who are privileged to "give ourselves wholly" to preaching the gospel and to doing church work, and know nothing of the entanglements of business life, may easily overlook the situation of our laity. If religion were all prayer and Bible reading and fishing for souls, our members could not be very religious between Sundays. Our laymen need to learn the art of doing their daily work and carrying on their humdrum business religiously. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31). "All necessary work is holy work." Homes, farms, shops, courts, schools, highways, legislative halls, executive manisons, manufacturing plants, hospitals, merchantile establishments, and hundreds of other places are spiritual military units for doing holy work on the home front. Let us be good soldiers of Christ Jesus wherever we are put.

#### A SMALL BOAT ON A BIG OCEAN

The story is told of a mariner of Brittany who prayed: "Help me, my God, my boat is so small and thy ocean is so wide." After all, this is a truth which applies to us all, whether we come to its realization as the mariner did, or whether we are brought to it by a world on fire as is the case today. But however, it may come to us, or whatever the age, our anchorage depends upon the assurance that though we are small as contrasted with our world, yet our destiny is in the hands of Him who is Creator and Ruler of the world which threatens to swallow the little bark in which we sail. It is a great day for any soul when that truth dawns upon it.—Selected.

The devil knows his own and is a bad paymaster.—Selected.

He who strikes the first blow confesses he has run out of ideas.—Chinese Proverb.

#### BAPTISM OF INFANTS


(Continued from page 8)

and in this case a parent is acting for the child. But what is a parent for except to be proxy for his child? When God established the order of human life he ordained that this should be so: the parent is obliged to act for child in any number of concerns, till the child is able to act for himself. Is the most vital concern of his life to be exempted from that rule? It is the duty of the parent to recognize the fact that the child belongs to Kingdom of God, and, in recognition of that fact, to bestow upon the child the token of the Kingdom. And this carries always with it the obligation to teach the child the meaning of his baptism and through prayer and teaching to lead the little one into an acceptance of that meaning. So, very appropriately, our ritual for the baptism of infants urgently reminds the parent of this obligation.

The mere outward performance either of circumcision or baptism, unattended by instruction as to the meaning of the rite, is of no value, no matter when or where or how performed. Neither has it any magical efficacy. Magic plays no part in Christianity. Nor is it a legalistic act the performance of which secures the favor of God. The substance of the divine covenant is never in any outward act; it depends always upon what you in your heart mean by the act. "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." That is the exact truth about baptism also. If baptism means for you that you have in your heart given yourself to God, then it is baptism, no matter when or where or how or by whom it is administered; and if there be no such covenant in the heart, then the outward act becomes a fraud, no matter when or where or how or by whom it is administered. But whoever belongs to the Kingdom of God, whether born in it or coming back to it after having strayed from it, is entitled to the sacred token of its covenant. It is a Constitutional Gospel Right.

Woodrow Wilson once said: "I would rather fail in something that will eventually succeed than to succeed in something that would eventually fail." President Wilson could hardly have been thinking about the League of Nations when he uttered these words, but no one can read them today without feeling that they were prophetic and full of wisdom. We shall probably never have a League of Nations again, but we shall almost certainly have something approximating it, and Woodrow Wilson will forever stand out as the pioneer of this union of the nations which stands for peace.—The Watchman-Examiner.

"The world at its worst demands a Church at its best."



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