

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

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NO. 36

Life's Stewardship

SOME years ago a great layman's movement had for its motto: "Not how much of my money will I give to the Lord, but how much of the Lord's money will I keep for myself." Had we acted on that principle the past quarter of a century and given for the building of a better world what we are now having to give for defense, we perhaps would be so brilliant and helpful in our civilization no one would dare attack us. We would have shown a way to the distressed people of the world. Horace Bushnell said, "One more revival, only one more is needed: the revival of Christian Stewardship, the consecration of the money power to God. When that revival comes, the kingdom of God will come in a day." That is only re-stating the prophecy of Malachi centuries ago when he said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, sayeth the Lord of hosts, if I will not open up the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Test of Stewardship

THE real test of stewardship is the way we use our money. That is why Jesus was so deeply concerned about man's use or abuse of money. Jesus taught the New Birth, but only once did he refer to it definitely and that to only one man. About money, however, He spoke repeatedly and to crowds. No thought in His teachings is more pronounced. His parables fairly drip with it. Whom did Jesus put into torment? Not the thief on the cross, but Dives who ignored his obligation of stewardship and fared sumptuously every day. Whom did He leave out of the kingdom? Not the prodigal, bad as he was, but the rich young ruler, who sorrowfully turned away from the duty of stewardship. Whom did He consider the fool? Not the widow who rashly threw in all her living but the farmer who stored all his goods for personal gratifications. What did Jesus teach in the parable of the Prodigal Son? The Fatherhood of God? Certainly, but he also wove into that beautiful story the fact that the prodigal went away from his Father because he wanted the portion of goods that belonged to him.

Simplicity of Stewardship

THE doctrine of Christian Stewardship is very simple. It is clearly stated by Christ and fully explained by Paul. It holds that man is not an owner of these earthly possessions but a trustee. Christian stewardship requires that one hold himself responsible for the way he gets his money and also the way he uses it. The test of his character is found here and not in his professions and his prayers. The stewardship of money is the answer to that socialism which says "all thine is mine." Unless we learn the lesson of stewardship that kind of anarchic socialism is going to increase. Good sense demands that of a man's annual income some part must be used to meet the needs of himself and those dependent upon him. These needs are many and it is easy for us to let them grow into extravagances. Some part of the income is required to make provisions for the future. This will vary according to circumstances. Some part must be used for others. All must be used for God.

Stewardship Beyond the Tomb

STEWARDSHIP relates itself not only to the money which we handle while we are living but also to the money which we leave to be used after we have passed on. When one comes to make his last will and testament he should consider carefully his stewardship of the possessions he leaves. One's family should be remembered in a will, for the family has been the inspiration and perhaps largely helpful in the accumulation of worldly possessions. But one must not forget that society has also furnished him the opportunity for the making of wealth. No one, therefore, should forget society in his will. He should designate in this will some institution or organization that he thinks most helpful in the higher development of society. He thus projects his influence into the centuries to come.

A half century ago one of America's great industrialists died without leaving anything for a society. It is said that for the first time in the history of our country a great outcry went the rounds of the press against a man of such wealth not remembering in his will the society which had helped him create that wealth. Since that day many men of wealth have put vast sums of money into bequests for society. It is an obligation that people of even less wealth should not overlook.

There is in Arkansas a Council on Wills which has recently been organized. It has as its motto: "Every Methodist write a will and every will a Christian will." Some of the leading business and professional men and women of Arkansas are members of this Council. They are seeking to impress upon the people of our state that we owe an obligation to society and proportionately as God prospers us we should pass that benefit on to society through a bequest to some institution that will help make society better.

A MAN who commits his body to the dust and his spirit to God without committing any of his wealth to the service of institutions, devoted to the advancement of human understanding, takes nothing with him and enters into the new world of the spirit a naked and impoverished little ghost, however grandiose may have been his riches in the kingdom of this world.

H. T. Harrison, President
Council On Wills.

I HAVE become interested in the Council On Wills because of the vital Christian principle involved in the right use of money. That principle holds for the way we leave money to be spent after we are gone. A great responsibility rests upon the women of America for they own considerably more than half the wealth of our country.

MRS. P. L. BURROW, President,
Woman's Division of Council On Wills.

Right Proportions

A PROBLEM in stewardship is to get the right proportions. We will never get that right proportion by luck and we will never drift into it. We have to think it out, dictated by a conscience that is true to God and the right. As a rule when we begin to estimate what we shall give it will take the form of percentage. Whether it shall be ten per cent or fifty per cent must depend on our own conscience enlightened by prayer and the spirit of service. The man with \$10,000 income who uses nine-tenths for himself looks rather shabby besides the person who has an income of a thousand dollars and uses only nine-tenths of his income for himself. But no one will have much trouble with the problem if he really comes to grips with it.

Some people object to the law of the tithe. Dr. Speer, that great Presbyterian leader, said: "There is no such thing as the law of the tithe. There is a principle of the tithe." Ruskin in his "Seven Lamps of Architecture," says: "Let us not lose sight of this broad and unabrogated—I might say incapable of being abrogated principle of the tithe." The Chaldeans, Phoenicians, Egyptians, in fact all nations and tribes of antiquity gave their tithes to their god. The Romans did the same. The early Christians taught it. Iranaeus, Ambrose, Augustine, all the early fathers of the church taught it. Jesus himself practiced it and approved it. This principle of the tithe, like a silver stream with its source in the Garden of Eden, runs through all the lands in all the ages. With its sources in the Garden of Eden? Yes, did not God set aside a certain portion of the fruit of the Garden that should not be eaten?

Do we ever sing, "I love thy church, oh God, the house of thine abode?" Suppose a man goes to the city, buys a \$2,000 automobile, a \$75 suit of clothes, a ten dollar pair of shoes, a five dollar hat, then buys his wife a cotton dress and comes home singing, "I love my wife, I do."

International Stewardship

STEWARDSHIP must not only be an individual matter. It must also be an international concern. Not only must individuals share but nations must also share. The modern prophet in this field was Woodrow Wilson. He saw that the nations must come together in a League and help each other work out their problems. Roosevelt and Churchill now add their acclaim to the same principle. The richer nations must share with the poorer nations and the stronger nations must unselfishly lend of their strength to the weaker nations. There must be a redistribution of the resources of the world. If the next peace is to be a lasting one, the men who sit around the peace table must be men who carry convictions about international stewardship. The Christian church around the world could render no greater service in the months ahead of us than to put major emphasis on Stewardship. It would help immensely in preparing the minds of the world for that Stewardship that must be the central idea in the final settlement of our world problems. America no doubt will sit at the table of the next peace conference. America, the richest nation in all the world, must go to that peace conference with the richest spirit of stewardship.

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CHURCH CALENDAR

Nov. 5, North Arkansas Conference, Harrison.
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The Editor of this issue is
Dr. J. D. Hammons

BOOK REVIEW

Making The Most of The Rest of Life,
By Karl Stolz.

As the title suggests, this is a book to encourage those who are forced to make adjustments amid life's inevitable limitations. The author deals with the practical and intelligent methods of meeting the difficulties of middle age, making the necessary physical and mental adjustments that life may continuously be a glorious experience. He suggests practical methods of marital harmony during the critical periods through which individuals pass. He suggests how unmarried men and women may contribute vitally to the betterment of the world and find a state of supreme happiness even though they grow old alone. He points out the dangers which may be encountered in second marriages and the steps necessary to forestall the difficulties. He gives five suggestions with reference to an intelligent approach to old age. (1) Continued social participation in life. (2) Knowledge of the restrictive conditions under which aged people should live. (3) A mind stored with the contents of great books will mean a ripper old age. (4) Intelligent and joyful acceptance of one's old age. (5) Attitude of mind that will not think of life's sunset with dread.

Dr. Stolz is dean of the Hartford School of Religious Education and one of the foremost clinical psychologists of the day. His books are practical, understandable and helpful.

—Gaston Foote.

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A PRAYER FOR VISION

O God, our Father, we thank Thee for those larger loyalties which challenge our souls. We thank Thee for the far horizons of the Kingdom of Christ. We thank Thee for His work that calls us out of our temptation to littleness and selfishness and bids us share in great unselfish enterprises that reach out to the very ends of the earth. We pray that our hearts may be so close to the heart of Christ that every such enterprise that grew out of His heart's love and His heart's blood may have a place of interest and sympathy in our souls. May we be so glad to share in far-flung tasks and glorious enterprises, in Christ-born tasks. May Thy spirit guide us in all that we do and help us in all that we undertake. We thank Thee that we are a part of a great brotherhood in Christ Jesus. Help us, we pray Thee, to be good comrades of His cross. We ask in His name. Amen.—Ryland Knight in The Christian Index.

ABOUT PEOPLE

REV. J. W. MOORE, pastor at Bald Knob, is holding a meeting at the Russell church.

REV. RAY L. McLESTER, pastor at Berryville, is assisting Rev. Ray Seals in a meeting at Eureka Springs.

REV. AND MRS. J. L. TUCKER and daughter, Delores, are spending a ten days' vacation in Dallas and Waco.

BISHOP A. FRANK SMITH and his family are spending their vacation at the Chautauqua Grounds, Boulder, Colorado.

REV. E. H. HOOK, pastor of First Church, North Little Rock, is assisting Rev. Harry King in a meeting at Beebe. The meeting will close September 7.

REV. ROY L. BROWN, pastor of Scott Street Church, Little Rock, filled the pulpit at Henderson Church, Little Rock, Sunday evening for the pastor, Rev. H. H. McGuyre.

REV. A. E. JACOBS, pastor at Hazen, has held a meeting at the Union Grove Church, near Hazen, in which four were received on profession and baptism and one by certificate.

BISHOP AND MRS. JOHN M. MOORE are spending the month of September at Berryville, Virginia, with friends. Bishop Moore is making rapid progress in regaining his health.

MISS LUCY FOREMAN, of the Adult Department of the General Board of Education, Nashville, will represent the Board in the Conference-wide Young Adult Fellowship Meeting at Conway on September 8-9.

REV. R. O. BECK, pastor at Junction City, called while in the city Monday. He had been attending the Youth Assembly at Mt. Sequoyah and reports a great session was held. He is enjoying the work on his charge.

FAMILY and Homecoming Day will be observed at Highland Church on September 7, the closing day of the revival now in progress. Mr. Moody Cunningham has charge of the music and Rev. H. M. Fikes, pastor, is doing the preaching.

DR. AND MRS. BASCOM WATTS and family are spending their vacation in their new summer home in Estes Park, Colo. Dr. Watts, who is now pastor of Boston Avenue Church, Tulsa, Okla., was formerly pastor of First Church, Little Rock.

ANNOUNCEMENT is made of the wedding of Miss Ernestine Matkin, of Little Rock and Donald Martin, son of Bishop and Mrs. W. C. Martin of Omaha, Neb., which will take place at Pulaski Heights Church on Saturday afternoon, September 6, with Bishop Martin and Rev. Fred R. Harrison officiating.

THE largest order for foreign language Scriptures ever received by the American Bible Society in New York has come from the British and Foreign Bible Society in London, which, hampered in their publication program by the war, has ordered 1,000,000 Portuguese Gospels for the Society's work in Brazil. Work of Bible distribution in Brazil is carried on by both the American Bible Society and the British Society. The circulation in 1940 was larger than in any previous year.

UNDER the editorship of Dr. H. Y. Chang, a recognized authority on rural welfare in China, "The Christian Farmer" is being published regularly in Changsha despite war conditions. It has a mailing list of 15,000 and circulates in nineteen provinces of both free and occupied China. The periodical attacks the various life problems of the rural resident and work from a Christian point of view, emphasizing scientific knowledge, the improvement of home economics, agricultural methods and public health. While it has a Christian philosophy of life, it is read by many Confucianists and Taoists.

REV. R. H. TIMBERLAKE, itinerating on a rural circuit from Winterville, Georgia, has a "parsonage on wheels"—a house trailer—with which he is enabled to live a trailer each year in the several communities of his parish, and be a neighbor to men and women in outlying stations. "Some seasons," he says, "we spend as much as three months in the trailer parsonage and find it not a means of reaching our people but a camping trip as a sort of vacation while we carry on our work."

THERE are at least 10,000,000 undernourished children in Poland, Norway, Belgium, Holland and France alone; and there are other uncounted millions of hungry children in China, Greece, Germany and Italy, according to Herbert Hoover. "Many of them will have no future unless we save their present," says Mr. Hoover. "Hate cannot be applied to children. Hate is the negation of all Christian teaching. The children have no responsibility in the actions, in the deeds of war."

THROUGH Army and Navy Chaplains, the American Bible Society has supplied to the men of the United States Army and Navy, up to June 30, 2,408 Bibles, 142,218 Testaments and 99,017 Gospels. The Society has published new Army and Navy Testaments, brown for the Army and blue for the Navy, with added "wings" embossed on the front cover for the Air Forces. A special zipper New Testament, available in these four bindings, is one of the Society's newest publications for the service men.

DR. PAUL KLAPPER, president of Queens College, New York City, speaking before the Jewish Sisterhood of the United Synagogues of America, said: "As a people we Americans are more accustomed to get than to give. In too many instances our social order is regarded as a social beneficence to which we repair to replenish our depleted material or spiritual stocks. We are reluctant givers because we have received so much. We must give thought to becoming a nation of givers—not of taxes alone, but of services."

THE birthday of Jane Addams, humanitarian, founder of Hull House, and leader in the world peace movement will be observed throughout the United States on September 6. In her last public address made in Washington, refuting the ancient argument that we shall never end war for we cannot change human nature, Miss Addams said: "We may not be able to change human nature, but we do hope to modify human behavior. We need education of ourselves, and of others. We need development of public opinion and or moral enterprise. It would be a great glory if the United States could lead in this new type of statesmanship."

OCTOBER 5 will be observed throughout the world as World Communion Sunday and will be a day of special prayer for war sufferers. The Methodist Committee for Overseas Relief says, "Around the wide world on Overseas 5th, Christians will join in observing Jesus' command, 'Do this in remembrance of me.' Never was there greater need for the consolation which the Man of Sorrows brings to those whose hearts are heavy. The Four Horsemen of Conquest, Slaughter, Famine and Death are riding again. 'In the world, ye shall have tribulation,' is still true. There is only one hope: 'Be of good cheer, I have overcome the world'."

A MAN was looking in a shop window at a beautiful picture of the crucifixion. Standing next to him was a ragged little street urchin who was rapt in contemplation of the picture. Wondering if the boy really understood it, the man asked: "Sonny, what does it mean?" "Don'tcha know?" he answered. "That there man is Jesus, and them others is Roman soldiers, and the woman what's cryin' is his mother—and, they killed him." The man turned away, and in a moment heard footsteps behind him. The little street arab said breathlessly, "Say, mister, I forgot to tell you, but he rose again!"—The Christian-Evangelist.

THE CHURCH WORKSHOP

H. MELLE FIKES, Editor

THE EGO-DRIVE

The true Christian character is essentially socially-centered, as distinguished from the un-Christian who is self-centered, and this social-centeredness results from the fellowship-consciousness which is the result of the Spirit's revelation of Christ at the center of man's personality.

The experience of self-consciousness separates *self*, standing it lonely apart from all *other*. Nevertheless there remains an awareness of the Infinite and Eternal, which has the strength of a consuming and persuasive desire; and so the lonely *self* is always under the supreme urge to possess and appropriate any value in which it may become interested.

This, we are told, is the ego-drive of man's natural viewpoint. It is a basic perversion which corrupts every interest and value to which it becomes related. This motive and drive can be restrained and refined by steady discipline into a refined decency of behavior, but not until it has been displaced at the deep center of personality is true goodness possible. Consider a number of its combinations, for example:

The ego-drive, joined to religion, produces self-worship.

The ego-drive, centered upon property, produces greed.

The ego-drive, when it makes truth its main concern, begets arrogance, naturalism, atheism.

The ego-drive, turned in upon self, may produce the pride of the aristocrat, the self-assertion of the conqueror and the dictator, and the infinite stubbornness of negative characters.

The ego-drive, combined with sex, begets the sensualist.

The ego-drive, combined with food and drink, produces the glutton and the drunkard.

The ego-drive, superficially related to ideals and conscience, produces the self-righteous hypocrite.

The ego-drive, in expression through art, results in the narrow intensity of the aesthete.

The ego-drive, united with love, is apt to become a flame of jealousy.

The ego-drive, profoundly concerned with religion and conscience together, results in a life-shattering repentance such as that described by St. Paul in the seventh chapter of Romans, when he cried out, "O wretched man that I am, who shall deliver me from this death."

Such profound experience of failure and guilt, driving a man in

God Or The Devil?

G. Campbell Morgan once said: "My father came into my house soon after I was married, looked around in every room, and then said to me, 'Yes, it is very nice, but nobody will know, walking through here, whether you belong to God or the devil.' I went through and looked at the rooms again, and I thought: 'He is right.' So we made up our minds straightway that there should be no room in our house that had not some message, by picture or wall text, that should tell that we serve the King of Kings!"

What of your house? Would it be a fitting art gallery for a nudist colony? So many of our so-called Christian homes appear so! Or would it conform, as indeed all good Christian homes should, to the high rules and consecration of Dr. Morgan's home? This is a matter about which Christians generally can take the more earnest heed!

Thank God

Thank God for love!

For though sometimes grief follows in its wake,

Still we forget love's sorrows in love's joy,

And cherish tears with smiles for love's dear sake,

Only in Heaven is bliss without alloy;

Thank God for love!

Thank God for pain!

No tear has ever been shed in vain,

And in the end each sorrowing heart shall find

No curse, but blessings in thy hand of pain;

E'en when He smites then is God most kind,

Thank God for pain.

Thank God for life!

E'en though it bring much bitterness and strife,

And all our fairest hopes be wrecked and lost,

E'en though there be more ill than good in life,

We cling to it and reckon not the cost.

Thank God for life!

—Selected.

LIVING WATER

John 4:14

1. Source: "I" (Jesus).
2. Price: "Shall give him." (free).
3. Assurance: "Shall be in him."
4. Quantity: "A well of water."
5. Quality: "Springing up." (living)
6. Duration: "Into everlasting life."
7. Participators: "Whosoever."
8. Conditions: "Drinketh."
9. Results: "Shall never thirst."

FAITH OF OUR FATHERS

The Declaration of Independence concludes with this sentence:

"And for the support of this Declaration; with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor."

It is well to remember that the founders of the Republic were men of strong religious convictions; that they had faith in God, and that they put a "firm reliance on the protection of Divine Providence."

Be silent unto God and let Him mold thee. Keep still, and He will mold thee to the right shape.—Luther.

shame to repudiate himself, to disown himself, is what Jesus had in mind when He said, "Except a man deny himself. . . ."

The first step in this sublime consummation is that life-shattering repentance in which the ego-drive of nature is repudiated and the Spirit's revelation of Christ transforms the self-centeredness of man into the fellowship of the sons of God.

GOD IN HISTORY

The building of a house is an event in history as truly as the battle of Waterloo. If Victor Hugo uttered a truth of the Christian faith when he declared that it was God who defeated Napoleon, it is no less an expression of Christian faith to declare that the building of a house is a creative work of God. The carpenter by himself does not build the house. By the exercise of his intelligence and labor, he co-operates with powers which hold stone and board in place, powers which, if he humbly surrenders his plan and purpose to their operation, will sustain his house against wind and storm; but if he ignorantly or wilfully disregards them, will cause the work of his hands to come down in ruin upon his head. The husbandman does not produce his crop. He plows the field and plants the seeds and plucks up the weeds, but it is God who gives the increase.—From "What Is Christianity" by Charles Clayton Morrison.

AN EFFICIENT CHURCH

- Maintains a devotional atmosphere.
- Exalts Jesus Christ.
- Stimulates evangelistic passion.
- Carries out an educational ideal.
- Exercises fraternal sympathy.
- Fosters wholesome social contacts.
- Creates a missionary spirit.
- Requires a sacrificial life.
- Gives the tithe to the Lord.

When bad men combine, the good must associate; else they will fall, one by one, an unpitied sacrifice in a contemptible struggle.—Burke.

TOWARD A MORE HELPFUL WORSHIP

1. Do not stand in the aisles and visit while the ushers are seating the people.
2. Enter the church reverently, praying for a blessing as you come in.
3. Have a part in the service of giving. If the church is worth a dollar to you, do not attempt to express it with a nickel in the basket.
4. Sing both with heart and voice. And don't look as though you had lost your best friend as you say "Amen."
5. Do not talk or whisper during the service. Remember others.
6. Pray that the result of the service may be the salvation of sinners.
7. Make it a joyful service. No one is being buried!
8. Help the preacher by thinking, if he says anything worthwhile.
9. Carry the spirit of the service home with you and discuss the good of it across the table for the help of yourself and your family.

"HAVE ANY BEEN OMITTED?"

The reaction of a communicant at Holy Communion to the celebrant's words, "Have any been omitted," has been given in the following stanza, as she saw in her mind's eye the millions of the far-flung nations of the world rising to the Christian challenge, and saying, "Yes, we have been omitted!"

*"Sudden, before my inward, open vision,
Millions of faces crowded up to view;
Sad eyes that said, 'For us is no provision;
Give us your Saviour, too.
Give us, they cry, 'your cup of consecration,
Never to our outreaching hands 'tis passed.
We long for the desire of every nation,
And O, we die so fast'."*

To commune is to communicate; so let us make haste, as becometh those who work the works of our King!

The glory of great men should be measured by the means they have used to acquire it.—Selected.

All sunshine makes the desert.
—Arab Proverb.

THIS WAY?

*This is the way
the Church
sometimes looks to
the pastor when he
goes into the pulpit.
The pastor would just
as soon preach to
a wood-pile as to
empty benches. There
is no inspiration
in vacant pews.
Be regular!*

OR THIS WAY?

*This is the way it ought to look at
every service and it will if each one
does his part by coming himself
bringing a friend or relative. We
have about 750 members in this
church and if everyone came to the
same service there would not be
seats enough to accommodate them.
The best way on earth to "pep" up
the preacher is to hide the empty
pews with people. Try preaching
sometime yourself. You'll see!*

Think On These Things!

By G. DeMATT HENDERSON

Pick up your Bible and let's sit down together and talk over a few things. First, I should introduce myself. I am not a minister, as you will readily discern; I am a layman—member of a noble profession devoted not only to the accomplishment of justice, but also to every cherished phase of the American way of life, civil, religious and political—I am a lawyer.

Queer combination, isn't it? A Bible, a lawyer and the subject under consideration—Last Wills and Testaments. The answer is: "No, not at all"; for the evident reason that your Bible is a Will and Testament—or rather, it is two Testaments, the Old and the New.

These Testaments do not leave you any physical property, real or personal, but by the inspiration of their revelation of the Divine Will for you they provide a way of life far more valuable than all earthly possessions. The Book stands as proof positive that Wills and Testaments may have their greatest value when measured by eternal rather than earthly standards; when measured by the yard stick of stewardship, rather than the mathematics of sheer accumulation.

Think on these things!

The law permits you to write your will. This is a high and valued right and privilege. While you cannot write scripture, you can write a will which will not only be in keeping with the teachings of the Great Testaments, but by remembering to the extent of your ability your Church, your Church School and worthy charities, you give permanent record evidence of the fact that these things had been of value to you and you are seeing to it that they shall not pass from the earth, but be strengthened and perpetuated. You may not be able to do much, according to financial standards, but the influence of your example may, and doubtless will, prove a greater benefit to your children than a small additional sum in cash. Someone else will write your epitaph—it may be exaggerated—you can write your own will and may make it an index to your true self, a revelation

of the sum total of your best thinking for the race that is to follow you. You are an "heir of all the ages"—when you cease to be an heir, you then become an ancestor of all the subsequent ages. What a wonderful opportunity is yours. Your will is to be recorded; if you have any real estate it will appear in the chain of title and be read and re-read as long as our present system endures.

Think on these things!

The law requires that you mention the names of your children and grandchildren whose parents are dead. The reason for this rule is, generally speaking, to make certain that you had in mind at the time of making your will the natural objects of your bounty and as evidence of proper testamentary capacity. This is as far as the law can or should go, in a system where Church and State are and must always remain separate.

Our statutory law can not require you to mention the name of your twin—that twin which each of us has—born at the same hour, sharing our earth life, but remaining after we are gone—our other self—our influence. Bitter contests have raged about the immortality of the soul—which to my mind is that attribute, that certainty, which gives direction and purpose to the whole of life; but it is axiomatic that your influence does possess in marked degree the qualities and force—for good or evil—of immortality. What provision shall your will make for this, your other self?

He can not share with you the habiliments of the grave. Clothe him then in some proper way as your Herald of Light—provide for him a local habitation and a name—domicile him in some institution where he can carry on some cherished phase of your life work.

Think on these things!

Have you ever paid an income tax—State or Federal? If not, you are probably due to be initiated, or shocked, in 1942, for the Federal revenue must be increased to meet the needs of our necessary defense program. I regard the rationale of



G. DeMATT HENDERSON

the Income Taxes as one of the fairest forms of raising revenue—so step right up and do your bit as a good American. It may cost you the price of a new roof—you may be in need of one—but not because your old one was blown off by an enemy bomb.

But I must not digress. When you get your income blank, study it. For the purpose of this article, study that paragraph which allows you a deduction from your net income for contributions to your Church and organized religious and charitable endeavors. Note that such deductions are allowable up to 15% of your income—five per cent in excess of the Hebraic Tithe. Why does your Government do this? It certainly recognizes that your right to make such contributions is prior to its right to tax.

The time has passed when any of us can sit supinely by and not be informed about Federal Estate and State Inheritance Tax laws; about Gifts permissible or taxable. The difference between information and lack of information on these vital subjects may be the difference between solvency and bankruptcy for

your estate. Is it good sense to spend your life toiling to earn a living and accumulate an estate (large or small), and then to overlook the essential handling of it so as to make the most for your labors. You keep your fences, barns and homes in repair and painted; your automobile in good running condition, with adequate brakes and shock absorbers. In this age of streamlined tax legislation are you preparing to leave a horse-and-buggy Will? If so, let me advise you to inform yourself and provide your Estate with modern brakes and shock absorbers. This advice is purely in your own interest and for the welfare of those persons and causes so dear to your heart. Go to competent tax authority, an accountant or Trust officer inventory and analyze your possessions; and ascertain definitely the program best fitted to your needs. This is not for the purpose of avoiding the lawful requirements of your government—far from it—for your Government wants you to be informed and not to pay any unnecessarily burdensome taxes. The chances are that the lawyer of your choice may not be a tax expert, so furnish him with the best possible help and he will write your will.

A death-bed will may prove improvident. In my judgment, a little imp by the name of "Last" has occasioned much mischief by standing himself up right in front of "Wills and Testaments"—thus causing us to put off writing our will until the "last" act—when it should be a calm, cool, deliberate act worked out in the clear light of day with all the details and understanding and provident planning which we employ in the acquisition of our property.

Think of these things!

The Prodigal Son is to be condemned for his prodigality. He is to be emulated for one thing. When he finally said "I will arise and go," he immediately fulfilled his resolution.

Think on these things! Remember Hendrix College.

C. W. FIELDS, NEW MISSIONARY "ADJUSTS" TO CONGO LIFE

"We have now settled down to regular missionary life—and it has been no easy task to reorient ourselves to life in the Belgian Congo," writes Rev. Charles W. W. Fields, newest recruit to missionary service in the African Congo, from Sandoa. Mr. Fields succeeds the Rev. Thomas B. Brinton as head of the church and school work and pastor-teacher training at Sandoa. "It would be hard," he continues, "to decide what, in the life of tropical Africa, is the most different from life at home. We are trying to learn Lunda and at the same time acquire a reading and speaking knowledge of French. All of our government contacts require French, but we have been very fortunate in that the officials here speak perfect English. Of course the change in diet has had an effect on us, and shopping is not as easy as when the grocery store is in the next block. Some things may be

bought in Sandoa which is eight miles away; others in Dilolo, seventy-four miles away; when these two fail us, there is Elizabethville, which is over six hundred miles away. Our last order from Elizabethville took six weeks to reach us, and then part of it was missing. We were reduced to eating rice twice a day just before the grocery order arrived.

"The sun has caused us considerable concern. If we are out in it on a bright day for more than an hour any time between 9 a. m. and 3 p. m., we get a sun fever and have a bitterly throbbing head for several days. The rainy season is now on, and thus there are many cloudy days, which lengthen the hours we can spend outside. However, there is also the mosquito to be considered! It is a rare thing that we have an evening meeting any time after five o'clock. The mosquito is one reason for this, and the other is that the people seldom leave the protection of their home at night.

"Another thing that one has to adjust to is the contact with lep-

rosy. Medically trained missionaries can tell the advanced cases of leprosy, but we laymen cannot always do so and have to proceed carefully. It was hard at first for me not to shake hands with the natives, but we dare not. The native custom before the white man came as to clap the hands as the form of greeting, and we have adopted this custom.

"Recently we drove over to Kapanga to see our district superintendent, and while there went out to Dr. Piper's leper camp where there are some three hundred cases, in all stages of the disease. Two of these cases were particularly pathetic. The head pastor at Kapanga, who had had all the training our schools could give him, contracted the disease. It was a great loss to the Kapanga church, a tragedy for him, but one that has brought Christ to the leper camp, for he has become their pastor. God is seeing him through, and he is doing good work among these unfortunates. There was only one other in the whole leper camp who had a nice

beaming smile for us beside the pastor, and this was a young Christian teacher in the early stages of the disease, who had just come to the camp. He is keeping up his teaching and bringing Christ to the leper children."

GROWTH OF A DYNAMIC CHRISTIAN LIFE

1. Pray.
2. Think.
3. Talk to wise people but do not regard their decision as final.
4. Beware of the bias of your own will but do not be too much afraid of it. God never necessarily thwarts a man's nature and likings, and it is a mistake to think that His will is in line of the disagreeable.
5. In the meantime do the next thing (for doing God's will in small things is the best preparation for knowing it in great.)
6. When decision and action are necessary, go ahead.
7. Never reconsider the decision when it is finally acted upon.—Henry Drummond.

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

The last word is the most dangerous of infernal machines, and the husband and wife should no more fight to get it than they would struggle for a lighted bombshell.—Jerrold.

Meekness cannot well be counterfeited. It is not insensibility, or unmanliness, or servility; it does not cringe or whine. It is benevolences imitating Christ in patience, forbearance, and quietness. It feels keenly, but not malignantly; it abounds in good will, and bears all things.—W. S. Plumer.

By meditation I can converse with God, solace myself on the bosom of the Saviour, bathe myself in the rivers of divine pleasure, tread the paths of my rest, and view the mansions of eternity.—Anon.

Were there but a single mercy apportioned to each moment of our lives, the sum would rise very high; but how is our arithmetic confounded when every minute has more than we can distinctly number.—Rowe.

GREAT WITNESS: IRA D. SANKEY

By Charles C. Selecman

Dr. Pentecost said of Mr. Sankey: "If ever a man was raised and endowed for a special work by our Divine Master, that man is Ira D. Sankey."

This, Mr. Sankey himself believed, eagerly accepting the challenge, throwing into his response his magnificent physical and keen mental endowments, and the utter sincerity of his soul, which, once for all, he committed to his Master's service.

Associated with one seemingly unendowed, save by the grace of God, his ministry of song was so blended in the preaching ministry of his colleague, that even their names became as one in their united service of evangelism, and the term "Moody and Sankey" is even yet an honored one in the annals of evangelistic triumphs. Here was a man recognizing his God-bestowed gift, grateful for it and eager to use it to the glory of the Giver.

Never did he question how the world might evaluate his powers, for he sought not his own glory; but accepting his commission and the "tools of his trade" he set out to do the will of Him that had called him, all the while "stirring up the gifts that were in him," perfecting himself in the arts of observation, quick intuition and the "putting of things together," so that throughout his career emergencies were turned into opportunities, as was notably exemplified in the creation of his song, "The Ninety and Nine," a familiar story.

God honors those who honor Him, and although captious critics may deem Mr. Sankey's music commonplace, it is true that "God hath chosen the foolish things in this world to confound the wise" and because there are those, who, like this sweet singer in Israel, know naught but to obey, God's truth goes marching on.

POEM OF THE WEEK

Opportunity

*They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake, and rise to fight and win.*

*Wail not for precious chances passed away!
Weep not for golden ages on the wane!
Each night I burn the records of the day—
At sunrise every soul is born again!*

*Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.*

*Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to fly from hell,
Each night a star to guide thy feet to heaven.*

*Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with the dead,
But never bind a moment yet to come.*

*Though deep in mire, wring not your hands and weep;
I lend my arm to all who say, "I can!"
No shame-faced outcast ever sank so deep,
But yet might rise again and be a man;
—WALTER MALONE.*

"Good Stewards Of The Manifold Grace"

By BISHOP CLARE PURCELL

Saint Peter gives us this most significant expression in his first general Epistle. Goodspeed translates it, "Good dispensers of God's grace," while Weymouth translates it, "Good stewards of God's many sided kindness." The idea of stewardship is emphasized in all of these translations. One of the most inspiring facts about the church today is the increasing number of noble business men who recognize the principle of stewardship in their lives and in their business. The record would be far too long to recite here of the experiences of such men as Colgate, Huyler, Duke and many others who, through the years of experience, came to recognize the true relation of the trustee to wealth. The Church today is blessed with a lay leadership which is composed of business and professional men and women who gladly acknowledge the responsibilities of trusteeship. Certain implications of this great principle should be kept in mind:

1. A recognition of God's ownership and control, not only of all material things, but of all spiritual and intellectual endowments. We have come to see that man, the creature, has not created anything. God has committed unto him certain "endowments," "gifts," "talents," and other investments, but God still holds title to them all.

2. A recognition of the high honor and dignity which God, the owner, has conferred upon men and women in a trusteeship by which they

are permitted for a time to administer the wealth of the Heavenly Father. This is one way we become co-laborers with God. We have a partnership with Him. We should never lose sight of the fact that God has faith in us to the degree that He is willing to make large investments in us and to trust us with His possessions.

3. A recognition of our own personal responsibility to God for the manner in which we use investments entrusted to us. The bearing of responsibilities nobly is a sure promise of growth in character. Every day we should remind ourselves that we are responsible beings and that we must give account of the way in which we meet our obligations. This is God's way of bringing out the best that is in us. It is not only a material investment, but each of us has a stewardship of influence and of time, whether we have five talents or one talent.

4. This stewardship is expressed best in our human relations. "Even so, minister the same one to another." (I Peter 4:10). Or, as Goodspeed gives it, "Use it in service one to another." Any talent invested in us, whether it be the ability to make money, to sing, to speak, to paint a picture, or to preach a sermon, will be lost if it is not used in human relationships. We must "minister the same one to another," or lose the gift.

The Church offers a wide field in which to minister one to another as "good stewards of the manifold

SENTENCE SERMONS

Some men are so narrow minded that their eyes chafe each other and they can look through a keyhole with both eyes at the same time.
* * *

The only people, scientific or otherwise, who never make mistakes are those who never do nothing.
* * *

You cannot push people up to a higher level of living, you must lift them up; and to lift them up you must first climb up yourself.
* * *

Christianity is not just a theory, to be discussed and believed, but a way to walk in.
* * *

Kind words can be likened unto flowers, but they differ in this respect, that anybody can grow them.
* * *

You don't need a special agent to collect the wages of sin.

A THOUGHT FOR MINISTER AS HE PREPARES HIS WORSHIP SERVICE

"I can say this, that the nature of my calling . . . has brought as its chief compensation the love of scores, hundreds of men and women," says a fellow minister. "That is the best pay. If President Eliot was right when he said, 'The highest satisfaction to any man in life comes from unremitting and loyal service to an institution that he knows will go on and on long after he is gone,' then I ought to cherish that satisfaction; for Christianity, which has already gone on for two thousand years, will go on for more thousands, and I have had my share in its service."—Where My Caravan Has Rested, by Burris Jenkins.

MY PRAYER

By Blossom Bennett

*Give me an understanding heart
That I may know Thy will,
That I may hear and comprehend
Thy voice though small and still.*

*May I be willing to be led
As Thou shalt choose the way,
Content to trust Thee as my guide
And follow Thee each day.*

*May I have courage to endure
The trials I must bear;
Increase my strength to meet the needs
Of constant toil and care.*

*I do not ask a life of ease
From pain and grief set free;
I only ask that I may live
In harmony with Thee.
—From Church School Magazine.*

grace of God." The multiplied programs of missions, evangelism, education and social service give the most highly endowed steward of God his best opportunity for investment.

*"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee."
—Charlotte, N. C.*

CHRISTIAN EDUCATION

REV. CLEM BAKER, Executive Secretary
Little Rock Conference, 723 Center St., Little Rock

REV. IRA BRUMLEY, Executive Secretary
North Arkansas Conference, Conway, Ark.

ALASKA YOUNGSTERS ARE "CHURCHVILLE" CITIZENS

"Churchville" was the Christian village of which primary youngsters were citizens as they attended vacation school at the Methodist Church in Ketchikan, Alaska. Each day they chose tags, designating their services to their town for that day. Some were home-makers, carpenters, bankers, news reporters, band leaders, store keepers, policemen, and garbage collectors. They conducted their business in town meetings, attended church for worship, school for memory work, and play periods for their recreation. They made two four-room doll houses for the church nursery department and for the chapel.

A summer Christmas tree, on which supplies to be sent to China were collected, was a project of the junior high school group, which has organized itself into the S. O. S. (Serving Our Saviour) Missionary Club. This group is anxious to hear from other groups as to their programs and activities. Twenty-seven junior high boys and girls and their equipment were transported via Coast Guard truck to the first Christian adventure camp ever held in Southern Alaska. The camp, sponsored by the church, of which the Rev. W. Archie Matson is pastor, was patterned after the institute programs in the United States and it is hoped that it marks the beginning of a regular institute program for this territory. Five denominations were reached.

FREE TITHING BULLETIN SAMPLES

Layman Tithing Foundation's "Tithing Bulletins," has proven to be so popular and effective that once more we are offering a set of 32 different Bulletins, all in new type form and just revised, to any pastor free of charge, postage paid.

The Bulletin consists of four pages. They are furnished either with pages two and three blank or with one and four blank. Pages two and three or one and four carry any one of thirty-two of the famous Layman tithing messages.

This affords a quiet but effective course in Stewardship education. It combines simplicity, effectiveness and economy.

When you write please mention the Arkansas Methodist; also give your denomination.—Layman Tithing Foundation, 740 North Rush St., Chicago.

YOUNGSTER BRINGS PLEDGE UP TO DATE

When seven-year-old Ray returned to church school at the Methodist Church in Richmond, California, after a six-months' absence, due to illness, he carried a paper bag containing thirty envelopes, each filled with his regularly weekly subscription, one for each week that he was absent. Ray belongs to the Primary Department and was so happy to be back that he arrived fifteen minutes early, according to the superintendent and pastor, the Rev. L. L. Loufbourow, who greeted him.

WHY I GO TO CHURCH ON RAINY SUNDAYS

By Frances Ridley Havergal

I attend church on rainy Sundays because—

1. God has blessed the Lord's Day and hallowed it, making no exceptions for hot or cold or stormy days.
2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.
3. If his hands fail through weakness, I shall have great reason to blame myself, unless I sustain him by prayers and presence.
4. By staying away I may lose the prayers which may bring God's blessings, and the sermon that would have done me great good.
5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.
6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?
7. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.
8. Among the crowds of pleasure-seekers, I see that no weather keeps the delicate female from the ball, the party, or the concert.
9. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to keep an appointment.
10. Those who stay from church because it is too warm or too cold or too rainy, temporarily absent themselves on fair Sundays. I must not take a step in that direction.
11. There is a special promise that where two or three meet together in God's name, He will be in the midst of them.
12. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.
13. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—The Wesleyan Methodist.

BOARD OF EDUCATION ORGANIZED

The Board of Christian Education for the Berryville Church School has been selected, organized and has had two setup meetings under the leadership of Bro. G. G. Davidson, who now resides in Berryville. Ray Beck is the General Superintendent for another year, beginning October 1st. H. A. Schoepel is Superintendent of the Adult Division, Mrs. Ray O. Beck is Superintendent of the Youth Division and Mrs. H. A. Schoepel is Superintendent of the Children's Division. Bro. Davidson will lead in a Leadership Training School in September.—Ray L. McLester, Pastor.

Melancholy sees the worst of things—things as they might be, and not as they are. It looks upon a beautiful face, and sees but a grinning skull.—Bovee.

MISS FOREMAN IN ADULT MEETING

Miss Lucy Foreman of the Adult Department of the General Board of Education will represent the General Board in our Conference-wide meeting at Conway, on September 8 and 9. Miss Foreman is well-known in the North Arkansas Conference and greatly appreciated for her ability to lead in the work of the adult program and in the field of the small church. We are most fortunate in being able to secure her for our Conference Young Adult Fellowship meeting.

Miss Foreman will come prepared to answer questions and lead in a discussion on the following lines: The Young Adult Fellowship in the Local Church, The Young Adult Fellowship in the Conference, and The Young Adult Fellowship in the District.

Whether your church is large or small your young adults and young adult leaders will find the leadership of Miss Foreman most helpful.

Remember that the meeting opens at 11 a. m. on Monday, September 8. Make your plans to come and be present for the first session and remain until 11:30 on Tuesday. Should you find it impossible to attend for the entire time it is hoped you will come for the first day at least.

This Conference offers an opportunity for good fellowship, information and inspiration. With the leadership of Miss Lucy Foreman and Dr. J. T. Carlyon we can assure you that this Conference will be a big success.—Ira A. Brumley.

DOCTOR CARLYON IN BIBLE CONFERENCE

Reports are coming in with reference to the Bible Conferences being held in the North Arkansas Conference under the leadership of Doctor Carlyon and indicate fine interest.

The first Bible Conference opened at Widener on August 24. Rev. Earl Walker, district director of adult work in the Helena District and pastor of the Widener Church, had made careful preparation in his charge and in cooperation with the District Superintendent, Rev. J. L. Dedman, had given wide publicity in the surrounding charges. This opening session brought an attendance that filled the Widener Church.

The second Bible Conference was held at Helena from August 27 to 29. We have not yet had report on that session.

This week Dr. Carlyon is in Bible Conferences at Leachville, August 31-September 2; and at Paragould, September 3-5.

Dr. Carlyon will be at Atkins, September 7 and 9. He will attend the Conference meeting at Conway and will be the inspirational speaker on September 8 and 9.

The McCrory Bible Conference will be held on September 10-12. Dr. Carlyon then goes to Harrison for September 14-16. He will conclude this series of Bible Conferences at Marion, September 17-19.

Dr. Carlyon is giving two addresses per day in each Bible Conference, for three days, on Getting Acquainted with the New Testament.

This series of Bible lectures can be had in pamphlet form from The Methodist Publishing House, 810 Broadway, Nashville, Tennessee, price 15 cents. Dr. Carlyon prepared a series of lessons in 1938 for the Adult Student. These have been reprinted and are for individual and class use.—Ira A. Brumley.

METHODIST YOUTH FELLOWSHIP

The Dover Methodist Church was host to the Pope-Yell County sub-district Methodist Youth Fellowship Monday, Aug. 25, at 7:30 o'clock. They were greeted by the host pastor, Rev. B. E. Robertson, and later directed to Long Pool, a recreation area twelve miles north of Dover in the Ozark National Forest. Miss Pearl West of Dover directed an hour of recreation around the camp fire. The committee in charge of arrangements for a picnic supper was composed of Miss Anita Page, Bob Robertson and W. D. Page, all of Dover. Bill Strickland of Plainview, president, presided at the business meeting. Anna Martin of Russellville was appointed publicity chairman to finish the unexpired term of Alfred Vance of Russellville. On motion of Rev. Ira Bridenthal of Pottsville, a unanimous vote of thanks was extended to the Dover Young People for their hospitality. The next meeting of the Fellowship will be held at Lamar, September 15. Approximately one hundred from Dover, Russellville, Plainview, Dardanelle, Pottsville and Lamar attended.—Anna Martin Lewis, Publicity Superintendent.

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Our Modern Idolatry

By JOHN W. HAMMONS

"Get away down, for your people whom you brought out of the land of Egypt have depraved themselves, they have been quick to swerve from the line of my orders, they have made themselves a metal calf, worshiped that, sacrificed to that, and are crying, Here is your God, O Israel!" (Ex. 32:7, 8.)

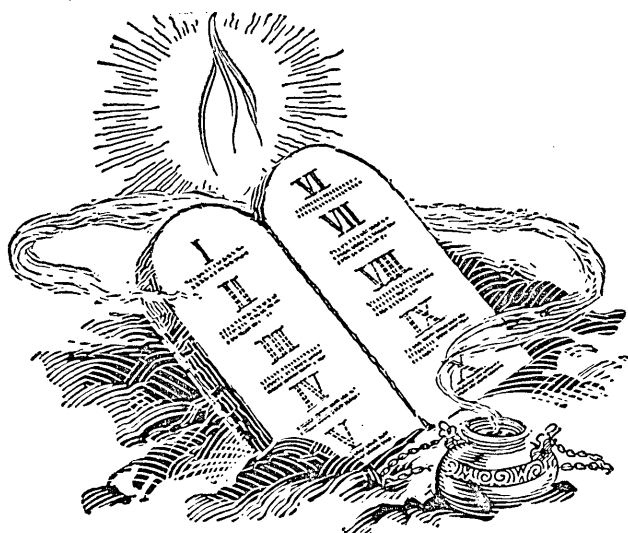
One of the greatest statesmen and writers of our day, Lord Tweedsmuir, late Governor-General of Canada, in his autobiography "Pilgrim's Way" said that the greatest fear he had for us was not war but the domination of men by the things they had created. Moses in the text was being told of the idolatry of his primitive nomadic people. They expressed their idolatry through the worship of a metal calf. Now here is the thing I would like us to realize . . . that these words in Exodus have a startling application to this 20th century. The metal calf was an obvious sign of idolatry for the Israelites, but we are not so quick to see that we have a calf which we worship also. Ours is made of metal and plasticine and takes the form of any of the more sought after contrivances of our day, but the intensity of our preoccupation with these things is idolatrous, nonetheless.

In other words, this is a thing-conscious age, and we worship the multitude of things which modern science has created. We enjoy luxuries which our grandfathers did not know and look upon them as necessities for our happiness. We rather complacently accept as a sign of progress the fact that modern Americans move faster and travel farther under cover and on the seat of their pants than any other people on the face of the earth. So impressed with the importance of Things are we that life without them seems utterly meaningless. . . . and so, mortgage our future by driving automobiles we have not paid for and cannot afford (or ice boxes or what not) because our homage to the idol must be paid, if need be with Blood, Sweat and Tears. If humanity survives its folly another thousand years, the historians of that day may conclude of our times that we were primarily concerned with getting harder and harder butter to spread on softer and softer bread. These future historians may well get the impression that the annex to the garage of these times was not considered a home unless it had an electric ice box, a beauty-rest mattress and a convenient light switch at every door. Glance through the advertisements in any popular magazine and see what a large proportion of the articles advertised are things nobody really needs but which millions of people buy just the same. Our wants are not only emphasized but artificially multiplied and our standard of living is evaluated in our own eyes by the number of non-necessities we can acquire.

What are some of the results of this idolatry, this worship of things? One is softness. I don't have reference to physical softness although I am aware of that after an afternoon in my garden. I mean spiritual softness. We have come to rely upon the gadgets of our civilization for much of the joy that we have, so that the spiritual resources which sustain life and make it rich are

atrophied. How many families today are able to lay aside the shiny toys of our age long enough to enjoy each other's company . . . the art of family fellowship? How many of our young people are able to amuse themselves with the ordinary materials of life; with a good book, with flowers or even tomato plants? How many of us know how to build friendship in a living room instead of behind the wheel of an automobile or the anonymous quiet of the moving picture palace. Indeed this generation is fast approaching the condition in which we no longer

If this, then, be idolatry, what is the Cure? Simply stated, the cure comes when the Ideal becomes Real. That may not sound so simple to an age not accustomed to think in such terms. But in its essence it is something like this. It is easy for us to believe—and somewhat easier for Londoners or residents of Berlin—that a bombing plane is real; but is it easy to believe that the ideal of "peace on earth, good will toward all men," is just as real? If our generation could come to know that the ideals by which we live are just as real and even more significant



use these things which science has given us, to a time in which they are using us and we grow more dependent upon them. Our calf of metal and plasticine and bright lacquer has become the master.

And this leads us to an arresting fact. Not only is our worship of things eating away at our inner resources, but like Frankenstein's monster who threatened to kill the man who had created him, the mechanical marvels which science has given to the world, instead of blessing it, are destroying it. Only a few years ago I can remember people saying that the airplane was drawing the world so close together in ties of trade, friendship and understanding that war would no longer be possible. But today these same instruments are the efficient devices by which men get at other men's throats the better.

A third result of our idolatry is the setting up of a false standard of values. In a recent nation wide poll, the majority of the people questioned said the thing they felt most desirable for their children (and thus for themselves) was ease of living. What a standard of values! But think how many people feel that way about it, and how common it is to base standards of success or failure in life almost entirely on this philosophy of "acquisition and enjoyment" (as Charles Beard calls it).

than the bread on which we live, then life itself would be different.

For one thing, our hungers would be different. There is a book called "Embezzled Heaven" by Franz Werfel which tells the story of Teta, an old servant woman. For years she rattled the pots and pans in her kitchen while the soft, indulgent life of her employers went on around her. During this time she put all her savings toward the education of a young man for the priesthood who was to be her special mediator before the Throne of God.

It matters little that the young man lied to her and cheated her. And it matters little that the cultured and soft life of her employers was swept away as Hitler swept into Austria. The thing that is important in the story is that to Teta, the idea of eternal life was more real than the pots and pans in her kitchen or the pains in her old legs. To that very real thing she clung with a tenacity of purpose that is refreshing to read about.

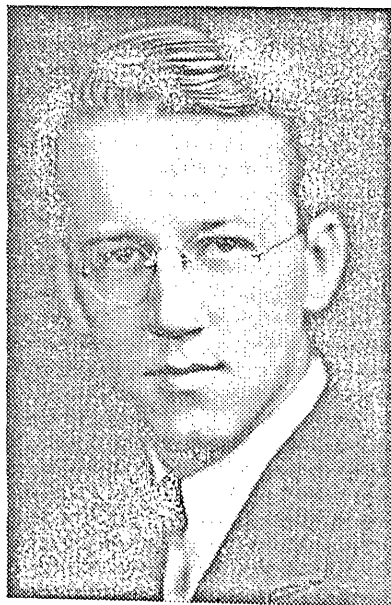
And if the ideal becomes real to us, the hungers which abcess most of the world and no doubt most of the people you know, will be different in us. As we become able to realize that the spiritual world is as real as the material, the hunger for the material things will grow less intense. Simplicity of life will again be possible since we will no

longer be bound to earth by our desires for the gadgets of "civilization." Our hunger will grow, but the hunger will be to know, literally, the Mind of God.

Hence life will not only be different because our hungers have changed, but along with them, our satisfactions. For many of us, perhaps for you, the greatest satisfactions that come are those of possession, of accumulation, of security. I think it is significant of our age that our generation is so much concerned with material security. Many of us believe that the state of security, whether we have it or wish we had it, is the condition of all most satisfying. What a paltry satisfaction to live for and dream of. It doesn't speak well for courage and stamina and virtue. It's a petty goal for circumscribed minds. But if the Ideal becomes real for you, your satisfactions will have no such limitations as you and those who think like you, are able to make the Ideal come to life in yourself and in other people. Instead of making inanimate things shape your life you will be able to let ideals (become very real) shape life, control things, and produce satisfaction.

Do you know the story of Albert Schweitzer? He was a young man who had a brilliant career ahead of him as an organ recitalist. Europe had acclaimed his prowess. Then one day he got the idea that he ought to go as a missionary to Africa. His friends must have said, "What, bury yourself in the jungle among those naked savages—ridiculous!" But to Schweitzer the ideals of human brotherhood and love were a great deal more real than fame or fortune. He went to medical school, earning his way by concerts (and nearly starving to death in the process). In a short time he buried himself in the heart of Africa, ministering to the bodies and souls of obscure and often ungrateful men . . . and yet he found immense satisfaction in it because the Ideal had become real. We don't have to become missionaries, however, to spend our lives guiding the Christian Ideal of Community from the vague realism of fancy into the sunlight of reality. The materials for that are at my finger tips, and yours. And last of all, if for you the Ideal becomes real, your loyalties will be different than those of most folk. At present, the way our civilization is put together, a premium is placed on successful selfishness. In our idolatry of things, the man who accumulated the most of these things is the man who, most often, has been most loyal . . . to himself. It is strange that we who call ourselves Christian do not see the contradiction between this self loyalty which is supposed to be the spring that makes our civilization run, and that of Jesus who literally gave up his life, not for an automobile or an empire, but because of loyalty to an ideal more real than anything else. A prominent consulting psychologist told me some time ago that a large part of the neurosis with which he deals every day is the product of this very conflict between Christian Altruism which everybody extols and the self-loyalty which most folk practice—and condone. But if the Ideal takes on

(Continued on Page Eight)



REV. JOHN W. HAMMONS
Pastor, Foreman

With The Churches

UNION SERVICES IN HOT SPRINGS

During July and August eight of the churches of Hot Springs held union Sunday evening services. An open-air meeting place was arranged on the vacant lot at the rear of the Grand Avenue Methodist church. A choir platform was built for 100, and seats were made for more than 1,000 in the congregation. A loud speaker system was installed. Two pianos were used. The attendance increased from the first night, until more than 1,200 were present the last night. One week, August 17-24, religious services were held daily. Morning services were held in the First Christian Church, and the evening services in the open air. Dr. Homer T. Fort preached each night, while the morning preaching was done by Dr. Claud L. Jones of the First Christian Church, Rev. Gordon Gray of the Orange Street Presbyterian Church, Rev. George E. Reutz of the Oaklawn Methodist, and Rev. C. D. Meux of the Pullman Heights Methodist. KTHS broadcast the morning services. Many persons re-dedicated their lives to the Kingdom during this week. The women of the churches brought in a resolution suggesting that these services be made an annual affair. The committee on arrangements decided to store the equipment for probable use next summer.

Nothing like this has been had in Hot Springs for a long time, and the people thoroughly enjoyed and appreciated the effort. A fine spirit of fellowship prevailed among the pastors and people. The churches co-operating were: First Christian, First Methodist, First Presbyterian, Grand Avenue Methodist, Orange Street Presbyterian, Oaklawn Methodist, Pullman Heights Methodist, and Tigert Memorial Methodist.—R. E. Simpson.

I AM A PARSONAGE

I am a parsonage. I have been among you a very long time, but somehow the only people who know me real well are ministers and their families. Oh yes, occasionally, here and there, an elder or a particularly thoughtful woman in the congregation sees me as more than four walls and a roof, but for the most part I'm a taken-for-granted-and neglected affair.

No one has ever been able to explain it, but all of us parsonages are large. When a new minister and his family move in they look at me and sigh, especially the minister's wife. He usually goes down into the cellar and scratches his head at my furnace, and after that, during cold spells, I hear him mutter as he tries his best to get heat into the living room and study. From the conversation, I gather that I am pretty typical.

My attic is full of costumes, broken furniture, and other paraphernalia that might be used some time—but rarely is. And the cellar, thank heaven, it is dark!

I almost always need paint somewhere and general repairs have to be neglected too long before my guardians have eyes to see. I wish the pastor would not have to work

around me so much, he's not very efficient as a repair man, and it makes him neglect the work he is better trained to do.

I am used very hard. Strange assortments of people come to my door, and at all hours of the day and night. Some of them have worried faces, some even weep quietly, but when they leave they seem to be relieved and comforted. But there are good times here, too, happy laughter and good fellowship. Sometimes my owners forget that I am a home. They forget that I am a unique home, a happy and Christian home, a good spiritual example. If only I and my brothers and sisters could be as proud of our physical appearance as we are of the families who make homes of us.

Last week, however, I was very happy. When the family came home from vacation they saw me all dressed up with new wall paper, re-finished floors, and a new efficient heating system. I have been feeling better than for the past twenty years. For now I am not only a home, an office, an oasis of spiritual and material help, but I am a symbol of my congregation's Christian thoughtfulness: It gives me a feeling of hope and self-respect.—Alfred L. Creager in The Messenger.

REVIVAL AT BLACKFISH CHURCH

A most successful revival was concluded at the Blackfish Methodist Church on August 20. This was a ten-day revival conducted by the Rev. Raymond A. Dorman, pastor of the Blackfish church, who delivered the sermons, and the Rev. Paul Kirkland, pastor of the Marion Baptist Church, who led the song service. Before the close of the revival there were twelve additions to the Blackfish church. Five of these new members were admitted on profession of faith, six by letter from other Methodist churches and one by letter from the Baptist church.

This was the second revival held since the organization of the Blackfish church two years ago.—Elizabeth Burrell Torian, Reporter.

QUARTERLY CONFERENCES

HELENA DISTRICT—4TH ROUND

Vandale-Cherry Valley, at C. V., Sept. 7, 11:00 a. m.
Weiner-Hickory Ridge, at W., Sept. 7, 7:30 p. m.
Helena, Sept. 14, 11:00 a. m.
West Helena, Sept. 14, 7:30 p. m.
Marianna, Sept. 21, 11:00 a. m.
Hughes, Sept. 21, 7:30 p. m.
Haynes, at LaGrange, Sept. 28, 11:00 a. m.
Wheatley, at Wheatley, Sept. 28, 7:30 p. m.
Colt Ct., at Forrest Chapel, Oct. 5, 11:00 a. m.
Widener-Mad-Round Pond, at W., Oct. 5, 7:30 p. m.
Earle, Oct. 12, 11:00 a. m.
Crawfordsville, Oct. 12, 7:30 p. m.
Holly Grove-Marvel, at M., Oct. 12, 11:00 a. m.
Elaine, at E., Oct. 19, 7:30 p. m.
Hulbert-Black Fish Lake, at B., Oct. 20, 7:30 p. m.
Brinkley, Oct. 21, 7:30 p. m.
Parkin, Oct. 22, 7:30 p. m.
Aubrey, at Rondo, Oct. 26, 11:00 a. m.
Clarendon, Oct. 26, 7:30 p. m.
Forrest City, Oct. 27, 7:20 p. m.
West Memphis, Oct. 28, 7:30 p. m.
Harrisburg, Nov. 2, 11:00 a. m.
Wynne, Nov. 2, 7:30 p. m.

Pastors, please see to it that all nominations with address of each be made in triplicate.—J. L. Dedman, D. S.

OUR MODERN IDOLATRY

By JOHN W. HAMMONS
(Continued from Page Seven)

the nature of fact for you, this conflict will have been resolved, for the more vivid and substantial facts of God, and of your brothers as members of the real Community, will generate a loyalty beyond the enslavement of things.

Michael Pupin, the great physicist, once said to my wife's father that in his laboratories he had discovered instruments of warfare that could be used to wipe out whole civilizations but that these dreadful secrets would die with him . . . and so they have. This, because Pupin knew that men's loyalties today are not yet the right kind of loyalties, that they are self-loalties and not God-loalties.

Ours is truly an idolatrous age. And with the worship of these gaudy and efficient idols comes enslavement, frustration, and death. The only way out is for the ideals, the spiritual facts, to be understood as the real things that they are. We need to develop the spiritual sense as we develop our sense of sight or hearing or taste or touch, so that we will know that the spiritual is real . . . and that will make all the difference. Automobiles and safety razors and cans and can openers we will still have, but they will cease to have a hold upon us for we will then know that the ideal has become more real, much more real than they.

"Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the

world will turn over their laboratories to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When that day comes, the world will see more advancement in one generation than it has seen in the past four."—Charles P. Steinmetz.

EIGHT-YEAR-OLD METHODIST WORKS FOR THE RED CROSS

Youngest of many workers for the American Red Cross war relief program organized in Mesa, Arizona, is eight-year-old Lydia Quintana, loyal member of the Mexican Methodist Church there.

One of the eighteen infant quilts made by the group meeting at the Mexican church is entirely Lydia's handiwork. In recognition of her achievement a photograph of her and her quilt appeared on the front page of a local newspaper. Miss Alma H. Blew, who has served the church for nearly eighteen years, was instrumental in organizing the women of the church to make the quilts for the Red Cross. Miss Blew is known throughout the community as "the Gracious Lady."

A number of youngsters at the church raised flowers and used the proceeds from their sale for China Relief. As one youngster helped to plant the seeds, she prayed: "O Padre Celestial, please take care of these seeds, for you know that they are for those children who are losing their mamas and papas."

There is no passion that steals into the heart more imperceptibly and covers itself under more disguises than pride.—Addison.

If You Can't Think of What You Want to Eat . . . Come to LIDO'S

Nearly everyone's appetite gets finical at times . . . seems you can't figure out what to eat. All right, here's the remedy: Just walk down the Lido counters and look the good things over!

If this doesn't restore your appetite, your need is not food, but a doctor.

"QUALITY FOOD AT POPULAR PRICES"

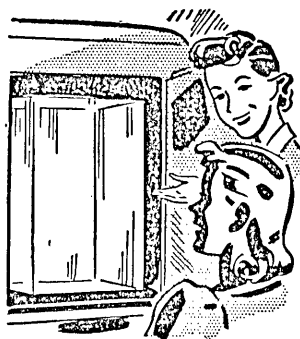
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See your Ice Company about a modern Ice Refrigerator

STANDARD ICE CO.

Little Rock, Hughes, Brinkley,
Hot Springs, Helena

The British and Foreign Bible Society, in London, hampered by the war conditions in England, has ordered from the American Bible Society, New York, 1,000,000 gospels in Portuguese for use in Brazil. This is the largest order for foreign language scriptures ever received by the American agency. The work of Bible distribution in Brazil is carried on by both the British Society and the American Bible Society—and they report the circulation of scriptures in that country larger in 1940 than ever before.



The last unscathed Roman Catholic place of worship in Chungking, West China, was completely demolished in a recent Japanese air attack upon this capital city. St. Mary's Cathedral, the church of Bishop Paul Yubin, primate of China, was filled with five hundred worshippers when the raid began. They had time to reach the large underground rock shelters of the city before the bomb shattered the edifice. Former bombardments have destroyed or seriously damaged every other Catholic Church in the city, leaving only St. Mary's. It is

NEWS in the WORLD of RELIGION

BY W.W. REID

expected that the Cathedral will be rebuilt after the war.

A mission officer from London, England writes: "On May 1, 1941, it was recorded that more than one thousand Methodist trust properties had been totally destroyed or damaged by enemy action. This number is increasing. In one terrible fortnight, one-third of the Methodist mission centers in London suffered in this way. Churches were gutted, mission halls wrecked, members of congregations killed, injured or executed, and buildings valued at least at a quarter of a million pounds, including equipment, were shattered into debris or formed heaps of desolation. . . . Yet the faith and courage of the Methodist people in Great Britain is such that they are now doubly anxious to continue their moral work and wit-

ness, and to serve to the utmost of their resources and endurance." What is true of Methodists is equally true of the other denominations throughout England.



"It is not too early, and not yet too late in this country, for us seriously to apply ourselves to the task of producing a just and lasting peace," says Dr. E. R. Clinchy, president of the National Conference of Christians and Jews. "We have specifically American objectives to attain and they must be formulated in terms of American patterns of thought. Whether we choose it or not, a new world will issue from the current era of conflict. Its form will be determined by what responsible leaders of public opinion of

every faith think and say and do together today."

Universal Bible Sunday, annually sponsored by the American Bible Society and observed by Protestant churches of all denominations throughout the United States and Europe and in many mission lands, will be observed this year on December 14. Professor Kenneth A. Latourette, professor of Missions and Oriental History at Yale University, is the author of a brochure, "The Light That Will Not Go Out," that is being issued by the Society for this occasion. "The Light Shines In the Darkness" is to be the theme of the sermons preached on this Sunday.



Members of Chang Shih Baptist Church, Kaifeng, which was almost washed away by the recent floods of the Honan area, have contributed twenty-six dollars for aid to Jewish refugees from Europe, now stranded in Changai. Two Chinese Christians in needy Hai Chow have sent \$1.40 for the same purpose, and the Tien K'on Baptist Chapel, also in the flood area, has given \$6.20. Most of the Chinese contributors were tithers.

I PREACHED IN NANKING'S CHURCHES

By BISHOP RALPH A. WARD

Nanking, like other cities in this Conference, has suffered terrible hardships of war. The "Four Horsemen" have been there.

Practically all of our Chinese pastors are regularly in their churches and have been most of the time, despite these conditions. What I saw during a week-end in Nanking in June of this year was typical. I preached in our two large churches. Following my habit of other years when I lived in Nanking just before the war, I counted the congregations. There were more at each place than on any similar occasion during pre-war years and one of them had more than twice as many people as before. Each church happened to have that Sunday morning a choir of twenty-eight young people, two-thirds women. They sang in their own right. Yet I heard in their songs the echoes of Lulu Golish and Mrs. Hubert Tone, who trained those choirs during the seasons since war first swept over that city.

The stability and quality of our churches is inspiring. There was no panicky fear over the withdrawal of missionaries under order from the Board of Mission, though on every hand the Chinese wished that the missionaries could have stayed, and earnestly hoped that those still with them could remain.

At one of the churches were over 300 children in Sunday school taught by thirty-five teachers, all but one of whom were Chinese. More than 2,000 children were daily in our secondary schools, in number beyond anything we had before the war.

In daily life the masses of people have worked out a *modus vivendi*, having adjusted themselves to the *de facto* regime. During any threatened period of additional dangers, this ongoing of normal life will be an asset.

There is much that is normal, yet much that is tragically abnormal. On the streets one sees the common people buying rice only by the handful or the cupful instead of by

the measure. If one is in a hurry he negotiates a rickshaw drawn by a runner who gets more to eat for he can run and the ordinary runner is not a "runner" at all. He gets so little daily nourishment that he can no more than walk. The contrast is a continual reminder that to "him that hath, will be given," since you have to pay a better-fed man who could run twice as much as the man who can only walk because he is so underfed. Starvation is a slow process.

In each of our churches, Chinese leaders were preparing for a six weeks' Daily Vacation Bible School this summer with a prospective attendance of hundreds of young people. The schools will be entirely led by Chinese.

The Church in Central China carried on. I am not writing of its difficulties or burdens though I could write of them in great length.

SMILE OR STAY OUT

The smile is one of the indispensables of life. A card bearing this advice to visitors hangs in the vestibule of a certain hospital: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering, sad looks for other places, and if you can't smile, don't go in."

GOOD HEALTH

He whose blood is red, whose muscles are hard, whose sleep is sound, whose digestion is good, whose posture is erect, whose nerves are steady has a good bank account in life—he possesses that which contributes to happiness, to accomplishment, to service, to society, to state and to country.—Calvin Kendall.

USED FOR 50 YEARS

When you use Dr. Bond's Pills you do so with the knowledge that no more dependable laxative is made, for the simple ailments due to constipation and such symptoms as dizziness, sick headaches, biliousness and that tired, worn out feeling. Dr. Bond's Pills have been depended upon by thousands of the best families in the South for 50 years. They cost 25¢ at all drug stores. —Advertisement.

A verse may find him who a sermon flies.—Herbert.

I quote others only the better to express myself.—Montaigne.

JUST A SUGGESTION

If Jesus Christ means ANYTHING to you,

Why not try to help Him mean SOMETHING to others?



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CHILDREN'S STORYLAND

MRS. KATHLEEN STOREY, Editor



THE BEAUTIFUL WORLD

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crowd the sunset splendor;
No robin but may thrill some heart,
His dawn-like gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing.

—Anonymous.

WHEN ROBERT LEARNED DIVISION

"Oh, Richard, what do you think? I am going to have a little boy to play with," called Robert Edison to his big cousin as he came up the walk. "Cousin George is coming to live with us, and we shall have such good times. He is only two

weeks younger than I am, just seven years old."

"I am glad he isn't coming to live at my house," answered Richard, who was 13. "You'll have to divide everything with him, and that isn't a bit of fun. It will be division all the time."

Robert didn't know what division was, so he made up his mind he would ask someone who knew. When Emily came home from school he asked her.

"Oh, division is horrid," she said. "You put down a row of numbers on your paper, and then you have to divide. It's horrid. I feel sorry for everybody who has to do it. I can tell you."

Robert didn't tell mother how he felt, but he really dreaded to have George come now. Still, he was a polite little boy, so when George arrived he took him to see the rabbits. "You can have the gray and

white one for yourself," he said. George was so pleased that it made Robert very happy.

Robert took his cousin to drive behind the pony, and he let George hold the reins half of the time. But all the while he was wondering when division would begin.

All day long the two little boys played and worked together, and the days passed quickly, and each night they slept side by side in two little beds.

Then George began to get all kinds of presents from his father, mailed to him from different places where his father went. These he insisted on sharing with Robert. "You have given me a share in all your things," he said. "and I want you to share mine."

At last the long summer and fall were over and George's father came back to take him home.

"There wasn't any division at all,

mother," said Robert, as they watched George out of sight, waving as long as they could see him. And he told her what Richard had said.

"Division as Robert meant it," said mother, "just meant sharing your things and home with George."

"Why, I wanted to," exclaimed Robert. "That wasn't hard a bit. And George had ever so many more things than I had and he gave me a share of each. I have lots more things than I had when he came, and I had heaps and heaps more fun with him than I ever had with myself."

"Of course you did," laughed mother. "That kind of division, done willingly, brings another principle with it called 'multiplication.' When you divide things to share they grow and grow until they never seem to stop."

"Then I like division and multiplication," said Robert.—Selected.

REPORT OF TREASURER OF ARKANSAS METHODIST

JULY, 1941

Balance, July 1	\$ 356.44
Cash Receipts:	
Subscriptions	219.00
Advertising	436.89
Little Rock Conf. Collections	89.92
Rents	185.00
Miscellaneous	17.44
Total Receipts	\$ 948.25
Balance	\$1,304.69
Cash Disbursements:	
Salaries	\$ 363.00
Office Expense	12.26
Postage	45.00
Printing	721.00
Utilities	45.20
Building Expense	46.30
Miscellaneous	15.22
Total Disbursements	\$1,248.17
Balance, July 31	\$ 56.52
Grand Total	\$1,304.69

—Warren Johnston, Treas.

ARKANSAS METHODIST ORPHANAGE

During August we have received the following cash contributions for the Home:

Mr. and Mrs. O. G. Robinson,	
Des Arc, Rt. No. 1	\$1.00
Mrs. Lotta Pierce, Paragould	1.00
Susanna Wesley Bible Class,	
First Church, Texarkana	5.00
Belated Christmas Offering from	
Atkins Church, Fort Smith Dist.,	
North Arkansas Conference	5.00

—James Thomas, Supt.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
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—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, sunburn, cuts, bruises, etc. 35c.

→ **GRAY'S OINTMENT**

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

NEW ARMY CHAPELS TO BE IN CONSTANT USE

Any one who supposes that the hundreds of new regimental chapels which the Government is building in the camps and Army posts over the continent will be idle except for an hour or two on Sunday morning, and confront the soldiers with locked doors the rest of the time as so many of our churches do, are in for a jolt when they read the weekly program of activities which Col. William R. Arnold, Chief of Army Chaplains, is laying out for the new chapels.

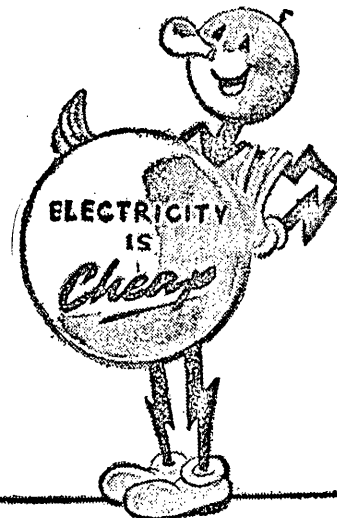
Omitting details, the program is somewhat as follows: On Sunday there will be such number of Protestant services that each Chaplain may conduct a service for his organization, and also as many Catholic masses as conditions warrant. In addition to this, there will be Bible classes and vesper services. On Mondays, it is planned to have instruction and forum groups. On Tuesdays, programs by civilian church groups. On Wednesdays religious instruction and group singing. On Thursdays, mid-week prayer meetings, group singing and choir rehearsals. On Fridays, Jewish services and on Saturdays special programs of music.

This, however, is only part of the program. Chapels will also be used for daily religious services, and special services on Christian and Jewish holidays, as well as for confession, catechism classes, novenas, classes for confirmation and daily vacation Bible classes. The chapels will also be available for denomination group meetings, and of course for funerals and marriages. Chaplains will also use them for lectures on citizenship and sex-morality and moral training when these are based on religious principles and films as for illustrated lectures and films of a character-building nature.

Will there be any time left? Well, if there is, the chapels will always be kept available for private prayer, meditation and devotion.

I believe in personal dealing more and more every day and in the inadequacy of mere preaching.—Henry Drummond.

Sometimes it's an Honor to be called Cheap!



Eleven years isn't very long, but in that time—since 1929—residential electric rates in Arkansas have been reduced more than 50 per cent. This means that if your residential electric service bill is \$5 a month now, it would have been more than \$10 a month in 1929.

It was the constant aim of Harvey Couch, the founder of this Company, to furnish electric service at the lowest possible rates commensurate with the highest standard of service. That policy shall continue to be our policy!

We, of the Arkansas Power and Light Company organization, consider it our priceless heritage to carry on the aims and policies that made this Company an institution of service to the homes and industries of Arkansas.



ARKANSAS POWER & LIGHT CO.
HELPING BUILD ARKANSAS

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. J. R. HENDERSON, Editor

NEW EMPHASIS FOR STUDY EXPLAINED AT STUDY LEADERS' MEETING

Heber Springs, First Church, was hostess Tuesday, August 26, to Searcy District, in the first of a series of Study Leaders meetings for the North Arkansas Conference, when Mrs. Alfred Knox, of McCrory, Conference Secretary of Missionary Education and Service; Mrs. D. G. Hindman, of Mammoth Spring, Conference Chairman of Spiritual Life, and Mrs. R. E. Connell, Searcy, Conference Secretary of Christian Social Relations and Local Church Activities, brought the combined messages for study for their respective departments.

The opening devotional was given by the pastor, Rev. W. L. Oliver, when he used for his theme Romans 1:15, "So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also."

Mrs. G. W. Pyles, District Secretary, presided over the short business session, when it was voted that each auxiliary would have a charter anniversary in September. Mrs. Pyles introduced Mrs. Knox, who talked on the proper value of study courses, giving the plans for each of four studies—Home, Foreign, Bible and Christian Social Relations. She emphasized the importance of the three departments, terming them Information, Inspiration and Perspiration; reading, praying, working.

Mrs. Vance Thompson, McCrory, showed a picture chart, and read a poem on our Missions around the world. Mrs. Hindman, on Spiritual Life, emphasized the need of cultivation of a "closer walk with God" for all women, urging that we MUST cultivate the spiritual side.

Mrs. Connell on Christian Social Relations explained how the three departments are inter-related, and that we must learn intelligently how to give ourselves, knowing that this department is the hands and feet of the whole body.

At noon a plate luncheon was served in the League room.

At one o'clock the meeting was continued and Mrs. Harry King of Beebe was introduced as an outstanding study leader. She suggested as most important, "planning ahead, giving appropriate parts, and saving the most exciting, or interesting meeting till the last." An entertaining dialogue, "A new slant on Missions," was given by Mrs. E. C. Sherlock and Mrs. Lovard Davis of Heber Springs. Mrs. J. W. Harger, Griffithville, discussed "Christians and the World Order," and Mrs. T. J. Stacy, Augusta, spoke on "Christianity and Democracy."

Each of the three department leaders gave more information concerning their departments, and each one present was given a new insight into the needs, as well as possibilities of the W. S. C. S. Mrs. Knox expressed her appreciation for the splendid cooperation which had made the meeting so successful, after which the closing worship period was conducted by Mrs. Hindman, who used as her theme "Gratitude."

Little Myra Edgington, daughter of Rev. and Mrs. M. L. Edgington of Rosebud, was chosen as the Baby

Life member from Searcy District, to be given from this meeting.

There were 85 present, representing 14 auxiliaries.—Mrs. W. R. Griffin, Secretary.

SPIRITUAL LIFE CHAIRMEN MAKE REPORT

Mrs. D. G. Hindman, Spiritual Life Chairman of the North Arkansas Conference sends us the following report of the Findings Committee of the Spiritual Life Seminar, conducted at Mt. Sequoyah, Fayetteville, Ark., July 8-18, 1941:

We, the Spiritual Life Leaders of the South Central Jurisdiction, meeting at Mt. Sequoyah, Fayetteville, Arkansas, for the purpose of making a thorough study of our HAND BOOK, are offering the following recommendations, solely in the interest of strengthening and promoting the spiritual life of our Methodist Church, and the world at large:

1. That emphasis be given our motto adopted, formerly suggested by our beloved leader of the Woman's Division, Mrs. W. M. Alexander, to put "The Spirit within the wheels" of our great Church, for it is "Not by might, nor by power, but by My Spirit saith the Lord of hosts."

2. That perhaps it would strengthen the Spiritual Life work in the Woman's Society if the office could become an elective one, and the Chairman be a regularly elected member of the Executive body, and known as Secretary of Spiritual Life. If an elected Chairman, then the power to appoint the members of her standing committee.

3. That special emphasis be placed on the study and practice of Stewardship, especially tithing in the local churches, in order to undergird the total program of the church.

That there is a great need of having some folder or booklet similar to "My Record," for checking on the personal religious life of the women of our groups.

4. That there is a great need for Retreat materials that can be secured from our Literature headquarters, approved by our Division Committee on Spiritual Life.

5. That the Spiritual Life groups feel a deep responsibility in cooperating with the local pastor in helping create a reverence and worshipful attitude in all of the church services.

6. That space be used on the Spiritual Life page in the Methodist Woman each month for listing of certain prayer subjects, the mentioning of any missionaries, or missionary lands, etc., so that all Methodist women may be united in prayer for one common interest and end "similar to the old prayer calendar."

7. That all our Conference Spiritual Life Leaders go on record as favoring informal quarterly letters, or reports to Jurisdiction and Division Leaders in our department.

8. That all Conference Chairmen and others who will cooperate, join in a Fellowship of Prayer each Thursday morning, at nine o'clock, praying for our Church around the world. For all leaders of every na-

tion, and the betterment of world conditions.

9. That our Spiritual Life Leaders express to Mrs. Helen B. Bourne and Mrs. W. M. Alexander their gratitude and appreciation for the opportunity afforded us in this Missionary Conference, and for the emphasis placed on our part of the work.

10. That we recommend to the leaders of this School of Missions that a similar program be arranged for the set-up of 1942, since the inspiration gained from this period will reach through us into all Districts of our Conferences, and thus assist in the total Kingdom building program of the whole Church. Respectfully submitted.—Mrs. O. W. Prince, Spiritual Life Chairman for South Central Jurisdiction; Mrs. R. L. Jones, Chairman, Findings Committee.

To District Chairmen of North Arkansas Conference: About one-half the Conference Chairmen at Mt. Sequoyah wanted reports of some kind other than the formal letter. All voted to have informal reports by writing a personal letter at the top, and a few guiding questions at the bottom on a perforated blank to be answered in an informal letter. This is a suggestion for the third quarter reports.—Mrs. D. G. Hindman, Conference Chairman of Spiritual Life.

CHILDREN HONORED AT JONESBORO DISTRICT ZONE MEETING

Six children were given Honorary Baby Life Memberships at a meeting of Zone No. 1, Jonesboro District, Woman's Society of Christian Service, at Monette, on July 29. Mrs. Ira Ellis, zone leader, presided. The morning devotional was given by Miss Marjorie Kiech of Nettleton, who was assisted by Miss Caroline Hale who gave a musical reading and by Mrs. R. B. Craig, soloist.

Mrs. David F. Elliott was elected secretary for the day, and the program was turned over to Mrs. Robert Bearden, District Secretary. Roll call was answered by nine societies.

After a delightful lunch served by the Monette Society, special music was rendered by Lloyd Hancock.

The Rev. George McGhehey gave the afternoon devotional centering his message around our responsibility to the children. This was followed by a special service in charge of Mrs. Gus Tucker of Monette to honor six children who were made Honorary Baby Members of the Woman's Society at this time. There was one child from each of Brother McGhehey's three charges, and there were three from the Fisher Street Church in Jonesboro. Responses were read by mothers and grandmothers present, and Dr. Ira Ellis, a grandfather of one of the babies, offered prayer. Certificates were presented by Mrs. Henkel Pewett.

Mrs. E. W. Potter, Secretary of the South Central Jurisdiction of the Woman's Society, gave highlights of the Missions Conference at Mt. Sequoyah in July. Mrs. Henkel Pewett, Conference President, spoke on the young people's and children's missionary education.

Miss Mabel Martin of First

Church, Jonesboro, was in charge of the closing worship program, assisted by Mrs. A. W. Martin, Mrs. Pewett and Miss Mildred Osment.—Mrs. David F. Elliott, Secretary.

EXECUTIVE BOARD MEETING

The Executive Board of the Little Rock Conference will hold the regular fall meeting on September 12, at the First Methodist Church, Little Rock. Mrs. A. R. McKinney, of Texarkana, Conference president, will preside and conference officers will make their semi-annual report. Final plans will be made for the District Study Leaders' meeting on September 17.—Mrs. Walter Ryland, Recording Secretary.

VACATION BIBLE SCHOOLS FOR COLORED CHILDREN

Sponsoring vacation Bible schools in colored churches of Texarkana is now a definite part of the program of First Church, Texarkana. This year made the sixth year that schools were held at Miles Chapel and Walker Heights Colored M. E. churches and for the first time a school was held in Hall Memorial Methodist Church. Financial assistance was given for workers to attend a vacation Bible school course at Philander Smith College, and for the school at Hall Memorial Church assistants came from Philander Smith College to help with the program. Older children of the schools used the text, "Discovering the Lands of the Bible," making in each school a map of Palestine. The total enrollment showed an increase over last year and the quality of work proved the value of continued assistance. This week two young women from these churches are attending the School for Christian Workers being held at Philander Smith College.

BUY CHRISTMAS CARDS AND HELP THE MIGRANTS

In one of our issues last spring we called your attention to the migrant Christmas card project which is being sponsored this year by the Home Mission Council of North America. Two Christmas cards have been especially designed for this purpose, one is called "Christmas Night—A Migrant Madonna" and the other is entitled "Starlight."

No doubt many people will be glad to be able to help the migrants by buying these cards, and church members will be pleased to have Christmas cards which bear a Christian message, instead of the usual type of Christmas card which has no relation to Christmas.

The cards sell for 10c each, or \$1.00 a dozen. The proceeds will go directly to help the desperately needy migratory workers.

Secretaries of Christian Social Relations might sponsor the sale of these cards and thus help these deserving people.

Samples may be ordered from Home Missions Council, 297 Fourth Avenue, New York.

Drinking does not drown troubles; it irrigates them.—The Virginia Methodist Advocate.

How Much Better Is A Horse Than A Man?

By REV. G. F. HUBBARTT In Zion's Herald

Sometime ago I spent a week's vacation in the famous Blue Grass section of Kentucky, and soon discovered that I had not seen all the sights until I had visited the great race horse, Man o' War. Passing along a state highway I observed a horse cemetery, fenced in by a stone wall. In the center was a monument to Nancy Hanks, 1886-1915,—best time, 2:04,—and all around in a circle about her grave were other mounds, each with its headstone. My host told me this was only one of a number of such cemeteries. An animal burial ground is not unique. North Easton, Mass., has a cemetery and monuments for cows, and Blue Ball, Ohio, boasts a monument to the Poland China hog. A Fort Wayne, Ind., family buried its pet dog in a steel casket, placed a monument at its grave, and covered the mound with flowers. I instinctively compared that well-kept horse burial plot with the old cemetery at Harrodsburg, in which lie the Kentucky pioneers in unmarked graves and with the weedy patch at Boonesboro containing the remains of the pioneering friends of Daniel Boone.

But to return to Man o' War. I motored out to the Faraway farm, northwest of Lexington, and was shown the animal by the Negro caretaker. The noted horse spends his years in a magnificent barn and has every comfort conceivable, while in all parts of the South both many whites and Negroes live in mere hovels.

My voluble informant furnished me with these facts: Man o' War was sired in the Blue Grass country, and while still a yearling was purchased by Samuel D. Riddle of Philadelphia for \$5,000, and sent at once to Maryland for training. When he was two years old he won nine out of ten starts in races, with eleven races and eleven wins in the third season. In those two years he brought in \$249,645, and as there was no other horse to pit against him he was sent to Faraway for breeding purposes, earning for his owner an income of \$125,000 annually. I committed what I since have been told was an unpardonable sin—I dared to ask what the horse was worth. The colored lad replied courteously, "We don't know, but he is insured for \$500,000, and Mr. Riddle has refused an offer of \$800,000 for Man o' War."

When I left that barn my homiletical mind began to work. I said to my Lexington hostess, "I have a sermon from your Man o' War and your horse cemeteries." She replied, "You cannot make it too strong, for I have heard our ministers say that many in the Blue Grass section love horses more than they do people." I am reminded at this point of a story. On three successive Sundays a preacher found a note on his pulpit asking him to pray for Nancy Gray. The fourth Sunday a slip of paper told him he need pray for her no longer since she had won the race.

While in the lovely Kentucky country, in company with a student, I visited Berea College, an institution that is doing a marvelous piece of work for mountain youth. From the catalogue of the school I discovered that if Man o' War could be sold for \$800,000 in cold cash, the money would send 1,428 boys and

girls through four years of college. I was again reminded of a story told by Roger Babson at the time of the Boston police strike. While in the heart of the city he saw a soldier with gun on shoulder walking in front of a jewelry store to protect the gems. On his way out to his office in Wellesley Hills he saw an officer removing the household goods of a widow from her home because she could not pay her rent. Mr. Babson said, "I reflected that jewelry is property demanding protection by law, while a poor widow is only a human being."

Jesus found that the residents of Gadara preferred the well-being of their swine to the mental recovery of an unfortunate man. John Webber of the Angola Conference, who died recently leaving five sons in Christian service, was once turned over in lieu of four razor-back pigs by a heathen chief to pay a fine. Dr. George W. Carver, the noted Tuskegee scientist, who Louis Adamie, in his "From Many Lands," says is possible the most valuable man in the South, was once traded for a horse. One Indiana district superintendent labored a good part of an afternoon to prevent the officials of a three-point circuit from reducing their pastor's \$700 salary. At last the superintendent said, "Brother C., you think more of the stock on your farm than you do of your preacher." The laymen replied, "Of course I do."

The more I meditated about Man o' War, the more I realized that we live in a topsy-turvy world. Congress grants in one budget \$2,990,000 for animal husbandry and \$403,000 for the Children's Bureau. The Army demands \$72,155 to train cavalry horses, but the State Department to care for all foreign trade gets \$70,000. The Buenos Aires Pan-American Conference in 1936 ruled out of its agenda the item on civil rights of women, while it retained one on sanitary regulations, which referred to the importance of hoof-and-mouth diseased cattle in the United States. Zions Herald in 1923 reported that the World Conference on Education in San Francisco received not a line of space in some of the Boston papers while the Boston Post accorded 398½ inches to a prize fight in Shelby, Mont.

My call on Man o' War increased my belief in the theory of eugenics; for this knight of the race-track can trace ancestry back through twenty-two generations of thoroughbreds, to White Turk, a horse owned by the studmaster of Oliver Cromwell. Man o' War in his colts carries on the family tradition. I have mentioned Crusader and Mars, but the family tree includes other great racers like American Flag, Scapa Flow, Edith Cavell. The outstanding horse of 1937 was Man o' War's son, War Admiral; and another is Battleship. Then there is his grandson, Seabiscuit, who in five years came to high track fame and brought to his owner, \$437,730 in earnings.

Dr. F. A. Adams, formerly of the Massachusetts Institute of Technology, spent years in a study of European nobility. He made the amazing discovery that the royal family of Europe had produced more truly great men and women than any other series of interrelated

families of which we have any record. A look at the John Adams family in America, continuing into the fifth generation in Charles Francis Adams, III, Secretary of the Navy under Herbert Hoover, would seem to lend proof that there is something in blood. The study of the ancestry of Abraham Lincoln by Dr. L. A. Warren of the Lincoln Foundation of Fort Wayne, Indiana, shows that the great war president came from a long line of forbears who had been prominent in

political affairs. Dr. Leta Hollingsworth, after a thirteen-year examination of the children of Public School 500 in New York, declares that she has never found a superior child that came from inferior stock. It appears that Man o' War preaches a sermon on eugenics which our country ought to heed.

While on my stay at Lexington my hostess took me out to her race-track, pointing out the half block of book-makers' booths. Then I thought that old Man o' War also about preached a warning sermon about gambling. He is the innocent victim of one of the most vicious systems in our nation. Grantland

(Continued on Page Fifteen)

OFFICE OF THE CHAPLAIN,
158th Field Artillery

Camp Barkeley, Texas
March 29th, 1941.

To every Officer and Enlisted Man
of the 158th Field Artillery

This little pamphlet, "THE UPPER ROOM", comes to you with the compliments of your Chaplain. He hopes you will read it -- not all at once, but a page a day as the dates suggest.

Then, if you will follow the suggested Bible readings, if you will supplement the printed prayer with a quiet petition in your own heart, if you will remember the thought for the day -- you will find that you have gone apart, in your own soul, and held communion in an Upper Room with God.

April 13th this year is Easter Sunday. April 6th, Palm Sunday. The week between, Holy Week; with Friday, April 11th, the day of crucifixion. We will probably be in the field during that week, but take THE UPPER ROOM with you; read it; and remember the significance of the last days of Jesus and of His sacrifice for us.

Come and tell me what you think of The Upper Room.

HENRY A. MORTON,
Chaplain

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THE LAYMAN'S PAGE

A. J. SHIREY, Editor

SOMETHING GOOD FREE

It isn't often you get anything worth having absolutely free. But this writer has discovered a little four page magazine called "NOW," published by a great Christian layman as the house organ of his business, that is well worth the reading and is absolutely free for the asking. The two following articles are from the August 1st number. Read them and decide for yourself if the magazine would be worth a penny postal-card, the only cost to you.

Million Dollars Dwindles to \$8,000

Those four Broadway showgirls to whom 72-year-old William Guggenheim left "more than \$1,000,000" in his will were jolted by the disclosure that most of the money is tied up in an ancestral Philadelphia trust fund that cannot be touched for three generations.

And to top off that shock along came Pearce H. E. Ault, one of Guggenheim's lawyers, with the announcement that "it is hardly possible that the gross estate will amount to \$20,000," with the payment of administration and funeral expenses, together with outstanding debts, Ault said it was likely that the estate "will total \$8,000 at the best."

The showgirls named in the will will receive about \$2,000 apiece, instead of \$250,000.

The mansion assessed at \$85,000, had a \$50,000 mortgage on it and Mr. Guggenheim had been so hard pressed for money, they said, that he rented out the top floor during the last few years of his life.

Mr. Guggenheim's wealth was authoritatively estimated in 1901, when he retired from business, to have amounted to five million dollars. Neither the son, nor the lawyer would speculate on what had caused it to shrink so drastically.

What a contrast this shrinking inheritance is to the one "that fadeth not away," of which the Apostle Peter writes!

As one of the heirs, he says: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to AN INHERITANCE INCORRUPTIBLE, AND UNDEFILED, THAT FADETH NOT AWAY, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:3-5.)

The heirs will have occasion to be pleased and surprised at the immensity of this inheritance—but world without end there will be no occasion to be shocked over a shrinkage therein for it is an "eternal inheritance" and it "fadeth not away." Happy heirs!

The second article is a sad commentary on the sin of dishonesty in our day. It is entitled:

Billboard Threat Collects Old Debts

Tired of waiting for customers to pay old bills, Clem Pizzutelli, a Monongahela, Pa., grocer, threatened to post their names on an 8x23 foot billboard—then sat down to await results.

He got them. The first afternoon the billboard was up, five customers made payments. Yesterday he received 14 payments on accounts dating as far back as 1928.

He said: "I've got more money promised on pay day. They all asked me not to put their names on the board."

On the \$150 billboard, Pizzutelli had this notice painted:

"On this bulletin board thirty (30) days from today, will appear the names of all persons who are indebted to me for one year or more and who after repeated requests refused to pay."

He said: "I have tried repeatedly to collect, and have been told they were unable to pay, although they are able to build homes, drive cars and have other things that I should have if I had the money due me. I hope I don't have to put any names on the board, but I won't be put off any longer."

Pizzutelli declined to disclose his accounts receivable, but said that whereas he once had 19 stores in the industrial Monongahela Valley near Pittsburgh, he now has only one.

If all sins were written on highway billboards, more sinners would hasten to take advantage of God's offer of forgiveness.

But whether or not the public knows our sins, God has them recorded in the books which shall be opened at the Judgment of The Great White Throne (Rev. 20:11-15).

It will be too late at the Judgment to be forgiven. Now is the time to act!

Fair Samples

The above articles are good examples of the kind of reading you may expect in the little magazine. If it appeals to you as something you would like to have regularly, then drop a postal card to: R. G. LeTourneau, Inc., Peoria, Illinois, and ask to be put on the mailing address of "NOW."

Mr. LeTourneau is a Christian layman, engaged in the manufacture of the world's most powerful earth moving machinery. He spends a great part of his time and money spreading the Gospel of Jesus Christ.

CHRISTIAN BECOMERS

Christianity, when it gets hold of a person has a way of changing that person into something different to what he would have otherwise been. This process of change should never cease. If we are no better servants of God this year than we were last, there is something wrong. Christ said to some fishermen in the long ago, "Follow me, and I will make you to become fishers of men." They followed, and did BECOME fishers of men. Some of them became very proficient as fishers of men. Peter caught 3,000 men in one haul on the day of Pentecost. Peter had gone a long way from what he was the day Christ called him to be His Disciple. But that was not the end of his "becoming." After Pentecost he was changed from a very narrow Jewish Christian to a world-minded Christian. He did not stop becoming something more and better for Christ. How about us?

BACK TO SCHOOL AGAIN

Before another issue of the METHODIST goes to print practically all the boys and girls of Arkansas of school age will be back at their studies. Many of them will go rather unwillingly, it is true; nevertheless they will be "exposed" to an opportunity to learn.

When we think of the millions being spent on the teaching and training of our young people, we should be reminded that Jesus was the "great teacher." He impressed his earthly contemporaries with His teaching qualities. One man began a private consultation with Him in these words: "We know that thou art a teacher come from God." This great teacher who is our instructor in the Way of Life would like for all of us to continue our educational pursuits.

There is no such thing as graduation day in the great school of Christian living; not at least, in this world. We have been asked to "Give diligence, to show ourselves approved of God, workmen that need not be ashamed, rightly interpreting the word of God."

Wouldn't it be fine if every member of the Methodist Church in Arkansas enrolled this Fall in the school of God's word and work for the purpose of becoming better fitted to do a piece of constructive work in the Master. It is a fine thing to teach our children the fundamentals of learning, but it is an infinitely better thing to have them develop into the kind of men and women who can really "do things" for Christ. The only way to become efficient as a servant of the Lord is to constantly be seeking to improve your score. Suppose you impose upon yourself the task of schooling yourself for the next nine months in a combination course of Christian Living and Christian Service. While the boys and girls are learning Algebra, try to develop new skills and efficiency in doing the work of the Lord!

SCIENCE, GOD AND MAN

Science is doing a wonderful service to theology. In the discovery of the laws of the universe, science is thereby revealing the character and nature of God. The marvels that surround us today as a result of scientific discovery are all based upon this one fact—THE LAWS OF THE UNIVERSE ARE ABSOLUTELY DEPENDABLE. That is scientific proof of the nature of our God. Our God could not have created a world foreign to His own nature. GOD IS ABSOLUTELY DEPENDABLE. Sad to say, the most dependable of all of God's creation is man, God's highest creation on earth.

The Bible teaching of sin gets wonderful support from the fact that man is the "black sheep" in all of God's creation. Science proves that God is dependable, that His world is dependable and that man is a bundle of possibilities. Religion is demonstrating that when man becomes God-like through fellowship with Jesus Christ, God-like dependability is re-established.

Salvation is not a matter of circumstances.

BIGGER BARNS, OR WIDER HORIZONS?

Arkansas, as a whole, is facing the harvest of one of the most bountiful crops in years. With prices as they are, this will put an enormously greater amount of money into the farmer's hands than the crops of previous years. A real question of Christian stewardship confronts all who directly control this harvest of God's bounty.

Jesus left us the story of a certain farmer in his day, who because his harvest was surpassingly great and plenteous could think of nothing better to do than build bigger barns to care for the great increase. The story is a sad one; because it reveals a characteristic so common in even the best of men, the tendency to appropriate all blessings to selfish pursuits.

When the summons comes: "This night thy soul shall be required of thee," there will be nothing to worry about if our horizons of service have kept pace with our stewardship opportunities. Yes, there is still sound advice in God's warning to Israel: "When thou art greatly increased in thy goods . . . then, beware lest thou forget the Lord thy God."


DISAPPOINTED BY FRIENDS

Many are the persons who have grown "soured on the world" because of the disappointments they have suffered at the hands of their friends. To be sure, it is a blow to have one in whom we trust fail our expectations of them. But, we need to remember that not one of Christ's early friends proved trustworthy. In the night, when of all times, He needed dependable friends most, "they all forsook Him, and fled."

The friends of Jesus have been a source of constant disappointment to Him down through the years. Ask yourself: "Have I ever disappointed Jesus?" If you have not; you are absolutely unique among the sons of men. There is no one else like you. If you have, then try to harbor no more ill will toward your friends who have failed you, than you think Christ Jesus holds toward you.

Living one's faith is the best method of defending it.

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The Church And Money

By ROY L. SMITH *

ON NO other question has the Church been subjected to more serious criticism than on the matter of money. Regardless of the method used in raising funds for its work, someone is sure to come forward with an objection. In a great many cases the objector poses as a friend of the poor, charging the church with being mercenary or much worse, with being indifferent to the financial difficulties of the people.

All too long the Church has apologized to the people whenever it has found it necessary to ask for money. It has taken the attitude of a mendicant asking charity, rather than standing upon its dignity and requiring support from its people as befits an institution that represents the Living God. It is a fact that the plans used in the average church for raising money have actually encouraged the people in parsimony instead of inspiring them in benevolence.

Not even the most rabid critic of Church finance will attempt to deny that some money is necessary if the Church is to operate at all. The building in which the services of worship are held must be erected, and that costs money. Heat, light, repairs, insurance, and general upkeep must be paid for.

Assuming, then, that the Church must have some financial support, the problem is to find the most just, equitable, and Christlike method of raising the necessary funds. And the starting point is a proper attitude toward money itself.

Jesus taught, very plainly, that money was not property to be owned, but a trust to be administered. The principle applies alike to great fortunes and to widows' mites. Any Christian who has a large income has a great responsibility; the Christian who has a smaller income has less responsibility. Whatever merit there is in our giving depends upon our appreciation of our responsibility.

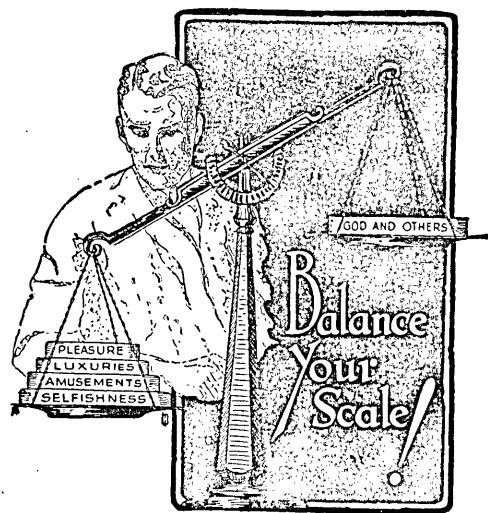
It is rare indeed that one finds a Church member who handles no money whatever. Almost without exception, the members of a Church have some income. This means that every Christian, with these rare exceptions, must work out a Christian attitude toward money.

In several of his parables, Jesus taught that God judges men by their attitudes rather than by their performances. The man who has ten talents is commended for gaining ten other

* In the Christian Advocate.

talents, but the man who has only one talent comes under condemnation because he does not gain at least one other talent. The poor man who gives nothing when he could give something is a greater sinner than the rich man who gives something, even though he does not give as liberally as his circumstances might allow.

The Church asks every person, upon becoming a member, to promise to pay "as they are able." This is an assumption that they will pay something. In Methodist churches, at least, this promise to pay is usually made publicly in the presence of the assembled congregation. It is a vow made to God and to the people. To fail in keeping that promise is to repudiate one of the most sacred pledges any individual ever makes. Yet the records show that no more than fifty per cent of the members of the average church are regular and dependable contributors. It is vain to hope for a great moral or spiritual



victory from any congregation whose individual members treat their solemn vows so carelessly.

Unlike labor unions, lodges, luncheon clubs, and other societies, the Church has no "dues." These other organizations require definite and fixed "fees" or payments from their members, and if the individual fails in that respect he is dropped from the membership, and no one ever thinks of charging the organization with being mercenary. Yet every church treasurer is familiar with the wail that comes up from the people who are urged to make a pledge and who complain, "all the Church cares about is my money."

Organized religion has as much right to expect regular and adequate support as has the State. Certainly it has as much right to expect payments from its members as social clubs. But it has suffered as a result of the fact that it has allowed the people as individuals to determine what that support shall be.

Let the Church continue to operate on the principle of "self-determination." Let each individual decide for himself, without outside dictation, the amount he shall pay to the support of the Church. But let it be plainly spoken—each individual should pay something. The amount of payment is an individual question, but the obligation to pay is not.

The Church, which is primarily interested in the spiritual welfare of its members, owes it to them to require faithful and regular fulfillment of their financial vows. Any investigation of the membership rolls of the average church will reveal the fact that it is the nonpaying members who are least interested and least benefited by the ministry of the Church. They are usually irregular in their attendance, careless in their spiritual attitudes, and least dependable in their Church relationships.

No loyal Church member needs to be coddled on the financial side. He needs to face the issue frankly. A small pledge, made seriously, and kept faithfully, has been known to be the salvation of more than one man whose religious life might have been wrecked without that pledge.

The true pastor is more concerned about the spiritual life of his people than he is about the financial success of his church, but he also knows, out of wide experience, that there is a very close connection between giving and spiritual growth. He knows of those who have lost all spiritual joy out of their lives because of their failure to keep their financial vows, and he also knows of those who have been restored to spiritual vitality by becoming faithful and regular givers.

It is not, usually, those who are really poor who complain about Church appeals for money. Most of the complaints come from those who could pay something but are too careless, or too proud, to make the pledge that is within their ability to pay.

Giving is, at its roots, a spiritual problem. If a man is sincere in his spiritual interests he will find a way to pay his share of the responsibility for the upkeep of the Church.

A PREACHER PONDERERS

By REV. J. O. J. TAYLOR in
The Christian Advocate

She was screaming in front of the hospital. A detective stood on each side of her, holding an arm. Soon the patrol wagon came up, and she was carried away.

She looked to be about twenty-three or twenty-four years old. In a way she was attractive, despite the fact that she had just been brought to the emergency room for some stitches to be taken on her face. She had been drinking heavily, had fallen in her drunken stupor, and was hurt. The writer went into the hospital as she was being taken away.

Last night she used the bandages and her own clothing to fashion a noose, and took her own life in the jail cell. Tonight she lies in one of the funeral parlors here. Every effort is being made to find out who she is, and if she has any people who will come and claim the body. "All that is left of her now is pure, womanly." A big, six-foot officer looked at her lying there and expressed about all that any of us could say. "Poor kid!" he muttered.

Tonight this preacher has sat in his study and read again,

One more unfortunate, weary of breath,
Rashly importunate, gone to her death—

About all the preacher can do now he has done. He has called and volunteered his services for a funeral and if she remains unidentified and is buried here.

Yet there is quite a bit more that the preacher can do as he sits here tonight. He can ponder on the "why" of it all. He can wonder whether there was home environment that was wrong, whether some worker missed a chance along the way, whether some word that ought to have been spoken was left unsaid. He can wonder about the fact that the staff she drank was licensed and sold with approval of the government which we are all so intense about defending today.

The preacher knows, of course, that a portion of the revenue from alcoholic liquors in the particular state where this tragedy occurred is used to furnish "free school books." He can look at the books, which his own children use, and wonder if they are really "free." He can wonder if his own hands will feel sticky if he picks them up to examine them.

Somehow I feel tonight that a Carpenter who sat down, tired and worn from his journey, at Jacob's well and talked with a woman who was following the downward trail, will not be hard on the "poor kid" when, on the scales by which all will be weighed, He puts our failures on one side and, on the other, the shortcomings of that little girl. Tonight she sleeps so quietly and so

calmly in the dim-lighted funeral parlor of a great city—unknown, unclaimed and unnamed.

NOT WASTED

A young woman, who was a great lover of flowers, had set out a rare vine at the base of a stone wall. It grew vigorously, but it did not bloom. Day after day she cultivated it and watered it, in every way to coax it into bloom. One morning, as she stood disappointedly before it, her invalid neighbor, whose back lot adjoined her own, called over and said: "You can't imagine how much I have been enjoying the blooms of that vine you planted." The owner looked, and on the other side of the wall was a mass of blooms. The vine had crept through the crevices and flowered luxuriantly on the other side.

There is a lesson for every Christian here. So often we think our efforts thrown away because we do not see their fruit. We need to learn that in God's service our prayers, our toil, our crosses are never in vain. Somewhere they bear their fruit and some hearts will receive their blessing and their joy.—Forward.

One of the greatest services a book can render is to start its reader on his way from the book to some worthwhile goal.—G. E. Clary.

INTERNATIONAL SUNDAY SCHOOL LESSON

Lesson for September 7

REVELATION: A MESSAGE TO PERSECUTED CHURCHES

LESSON TEXT—Revelation 1.3.
GOLDEN TEXT—Be thou faithful unto death, and I will give thee a crown of life.—Revelation 2:10.

The Revelation is so little known that we need part of our first lesson for an introduction to the book. The fact that this is a "revelation" which God gave to Jesus Christ, "to show unto his servants things which must shortly come to pass" (1:1), should make us all eager to study it. But it is significant that there is a promise of special blessing to those who do read (1:3), and a solemn warning against tampering with the book (22:18, 19). Quite evidently God places great importance on the reading and study of this book. Can we do less?

The book is not easy to interpret, and men have differed greatly as to its meaning. There are four general schools of interpretation: (1) The preterist, which puts in all in the past. Since many of its predictions have not yet taken place, this view seems untenable. (2) The idealist, which regards the book as being entirely symbolical of spiritual principles. There is truth to this view, but it does not cover the historical events mentioned in the Revelation which are yet to take place in the world. (3) The historicist, which regards the book as mainly an outline of church history. This too fails to account for prophecies yet unfulfilled. (4) The futurist (which seems to be the best view); namely, that chapters two and three, while relating to actual churches then in existence, also outline the entire history of the church, and that the remainder of the book relates to future events. This is the interpretation which is largely held by conservative Bible teachers.

A brief outline of the Revelation is found (1:9) in the book itself:

1. "The things which thou hast seen" (John's vision)—chapter 1.
2. "The things which are" (the seven churches)—chapters 2 and 3.
3. "The things which shall be" (the six sevens; namely, seals, trumpets, persons, vials, dooms, and new things)—chapters 4 to 22.

Our lesson portion brings before us two of the seven churches of Asia—Ephesus and Smyrna—with their lessons for our day.

I. The Ephesus Church—Active but Cold, and Facing Judgment (2:1-7.)

Following the salutation and the glorious vision of the Son of man (do not fail to read it, Rev. 1:9-18), John the apostle, who was the one to whom the vision came, is directed to write to the church at Ephesus, addressing it through "the angel" of the church. We do not know who he was, but since the word means "messenger," it may refer to a leading officer or elder.

The picture of the church at Ephesus was a very beautiful one. It was an active church, not afraid to work, patient under trial, commendably impatient with sin and worldliness. It was not afraid to exercise discipline, to discredit false apostles, to stand against the evil works of the worldly-minded. There would seem that there could

be nothing more said for a church, but there was a vital note lacking. In activity they were perfect, but they had departed from their first love.

What is meant by leaving their first love? "First love is the abandonment of all for a love that has abandoned all... The church at Ephesus was still a remarkable church, but it lacked the element of that enthusiasm, which in the eyes of the calculating worldling, is imprudent. There are some people who imagine that this lack of enthusiasm is an advantage. May God have mercy on such. I pray the day may never come when the heroisms and enthusiasms of first love shall cease." (G. Campbell Morgan).

Repentance was called for, or God said He would extinguish the light of that church. The lesson for us is that cold orthodoxy will kill a church.

II. The Smyrna Church—Poor but Faithful, and Facing Persecution (2:8-11.)

This is one of the two churches of the seven for which there is no word of rebuke, Philadelphia being the other. It was a poverty-stricken church humanly speaking, but rich in the sight of God. Such a church may be more useful to God and more precious to Him than a large church which is cold and indifferent.

What does He have to promise this church? Persecution. Men who follow Him upon whom men spat, who was so buffeted and despised, yes, even crucified—shall we be surprised if a hostile world persecutes us?

Note that the Lord knew all about their sufferings, both present and future. He was with them and would continue to be with them, so they had no occasion to fear. Then at the end of their suffering there would be the crown of life.

In life there are higher and lower currents. Too many of us use only the lower sails, and catch only the winds blowing along earthly levels. But there are also winds which blow down from the mountains of God, and it would be an unspeakable gain to us all were we to let our life fall under the influence of these upper currents.—Dr. J. E. Miller.

If you want to know the value of money go and try to borrow some.—Benjamin Franklin.

As he thinketh in his heart, so is he.—Old Testament; Proverbs 23:7.

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Fiery throbbing relieved at once and parched skin eased

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HOW MUCH BETTER IS A HORSE THAN A MAN?

(Continued from Page Twelve)

Rice quotes a bookmaker as saying that anyone who tries to place every race on a card hasn't even a starting chance; the odds against him are a thousand to one. A few years ago the Readers Digest had an article (originally in Collier's) entitled "Rhode Island Picks the Wrong Horse," in which it was stated that legitimate business had suffered greatly since race-track gambling had been legalized. Today bank night holds sway in many moving picture theatres, and even raffles, bingo, beano, and what have you, are invading the church.

Man o' War is one of the finest commentaries of the age of Jesus' question, "How much then is a man better than a sheep?" Really, how much better is a horse than a man?

COME, HOLY GHOST

"Come, Holy Ghost, our hearts inspire,

Let us Thine influence prove;
Source of the old prophetic fire,
Fountain of life and love.

Come, Holy Ghost, for moved by Thee

The prophets wrote and spoke:
Unlock the truth, Thyself the key,
Unseal the Sacred Book.

Expand Thy wings, celestial Dove,
Brood o'er our nature's night;
On our disordered spirits move,
And let there now be light."

—Charles Wesley.

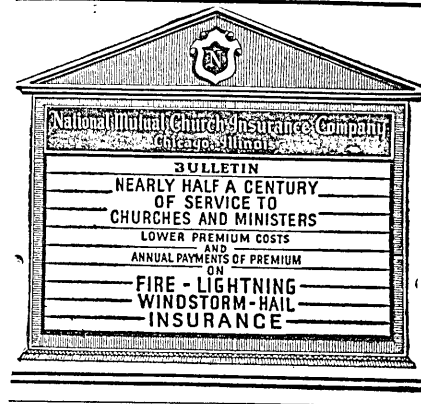
There are persons whose idea of putting "first things first" is always to put themselves first.—Ex.

The close-up view of Christ is not reserved for the far-off followers.

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WINFIELD MEMORIAL

ANNIVERSARY MEETING OF W. S. C. S.

The first anniversary meeting of the Woman's Society of Christian Service will be held in the Sanctuary of the Church next Monday morning, Sept. 8, at 10:30.

Circle No. 8, Mrs. L. M. Wilson, Chairman, will be in charge of the program. Those taking part will be Mesdames Allen Mulkey, M. L. Hogan, W. A. Bartlow, L. M. Wilson, Roy Paschal, and Charles Carter. A sextet of singers from Bullock's Chapel will present a special musical number.

Members of the newly organized Woman's Society of Christian Service of the Chenault Methodist Church on Fourche Pike will be guests.

This will be a most important and interesting meeting and it is hoped that all members will make a special effort to be present.

Lunch will be served in Fellowship Hall at 12 o'clock.

Spiritual Life Group

The Spiritual Life Group meeting will be held Monday morning in the Young People's Parlor at 10:00 o'clock, preceding the anniversary meeting of the Woman's Society of Christian Service.

YOUNG WOMEN OF WINFIELD TO MEET

The September meeting of the Young Women of Winfield will be held at the church in the Young People's Parlor next Monday night, Sept. 8, at 7:30. The first of a series of studies on "China" will be presented by Miss Eugenia Florian. She will review "Portrait of a Chinese Lady" (Lady Hoseney) which tells about the various customs of the Chinese. The devotionals will be led by Miss Dorothy Few.

Preceding the program the business meeting will be held with Mrs. Peyton Golden, Chairman, presiding.

WESLEYAN GUILD MEETING

Members of the Wesleyan Guild will meet at the church Tuesday evening, Sept. 9, at 6 o'clock to go out to the home of Mrs. J. S. M. Cannon and Miss Mildred Cannon on the Hot Springs Highway for their September meeting. A picnic supper will be served. Mrs. R. G. Paschal will be the guest speaker. Miss Athlene Austin, Chairman, will preside over the business meeting.

WEDDINGS

Mr. A. A. Hunter, Jr., and Miss Ruth McConnell were married at the church Saturday afternoon, August 30, with Brother Pinnell performing the ceremony.

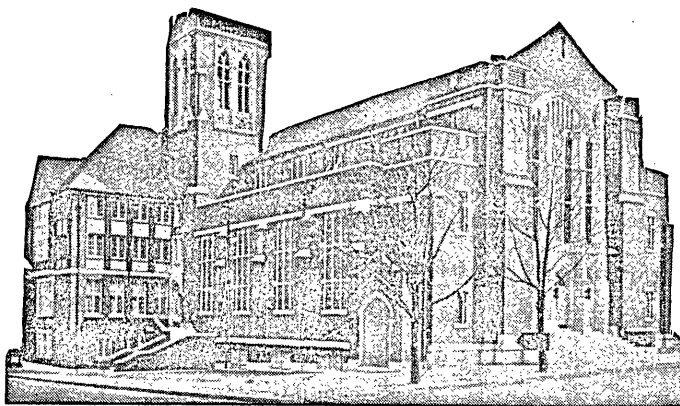
Mr. Walter Erwin and Miss Martha Louise Stripling, both members of our Young People's Department, were married in the sanctuary Sunday afternoon, August 31, with Bro. Pinnell performing the ceremony.

Our congratulations and best wishes to these couples.

ATTEND CHURCH SUNDAY

11:00 a. m.

Brother Foote will preach
Sanctuary Air-cooled



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GASTON FOOTE
Minister

HAL H. PINNELL
Associate Minister
J. R. HENDERSON
Supt. Church School



MRS. I. J. STEED
Minister of Music
MISS KATE BOSSINGER
Organist
MARGUERITE GOLDEN
Church Secretary

Next Sunday At Winfield

10:00 A. M. Church School. Show Your Loyalty Here.

11:00 A. M. Morning Worship. Sermon by Pastor.

6:30 P. M. Junior High, Senior, Young People's Leagues and Young Adult Fellowship.

Associate Pastor's Message

By HAL H. PINNELL

"ANNIVERSARY DAY"

Woman's Society of Christian Service

RED LETTER DAY on our Calendar of Activities is Monday, Sept. 8. It is "Anniversary Day" for the Winfield Woman's Society of Christian Service. What does that mean? It means many things.

First: One year ago this group was organized and began to function as a vital part of the Church's program. Like groups were organized throughout Methodism.

Second: 304 women enrolled as Charter Members and expressed their desire to serve God's kingdom through the Society.

Third: During the year the Society has grown to a membership of 353; the growth in membership has been surpassed by the interest and zeal of the members.

Fourth: You are to tell every woman you meet between now and Sept. 8 about the meeting and invite them to come with you. (Every woman of Winfield ought to be a member of this Society.)

Fifth: Double your interest in the Woman's Society of Christian Service and Make "ANNIVERSARY DAY" a real success.

Under the leadership of Mrs. R. G. Paschal, the society has done things in a big way: sincerely, energetically, enthusiastically—and with the love of each other and the love of the Lord in their hearts. That is Winfield's way.

Every woman ought to share in the inspiration of this Anniversary meeting and through the inspiration receive the impetus toward another great year for the Society.

Will You Be In On It "Anniversary Day"?
September 8th Is The Date.

METHODIST CHURCH

Christian Education

By HAL H. PINNELL

Church School Attendance

Last Sunday 473
A Year Ago 436

Department Reports

	Pres.	On Time	Cont.	Stay Ch.
Jr. Hi	37	33	27	27
Sr. Hi	43			
Y. P.	36	32	10	20

Adult Report

Men's Class	51
Carrie Hinton Bible Class	36
Mae Jenkins Bible Class	28
Fidelity Class	27
Friendship Class	21
Wedding Ring Class	20
Lila Ashby Class	17
Couples Class	17
Bullington Memorial Class	5
Young Men's Class	3
Total	225

Fellowship Reports

Junior High	18
Senior High	25
Young People	22
Young Adult	20

YOUTH FELLOWSHIP PROGRAMS

September 7—6:30 p. m.

Junior High Department: Mrs. Hal Pinnell, subject, "The Church As a Fellowship."

Senior High Department: Leader, Miss Wanza Pierce; subject, "Inheritance."

Young People's Department: Leader, Mr. Roger Stevenson; subject, "An Opportunity For Friendship."

YOUNG ADULT FELLOWSHIP

6:30 p. m.

Need we be concerned about what we believe? Does that make much difference? After all is not the heart of the matter in what one IS and what one DOES? Such questions as these will be considered by the Young Adults Sunday evening. Dr. W. R. Alstadt will be the leader.

The subject for the discussion will be: "What the Christian Believes."

OUR KNOWN SICK

Mrs. W. A. Adams, Baptist Hospital.

ATTENTION, CHOIR MEMBERS

Choir practice will be held at the church tonight (Thursday) at 7:30.

INVITATION

The Men's Bible Class of Winfield invites every man to come alone or with his family to the Men's Picnic at Ferncliff, Saturday afternoon, September 13. Fun, Fellowship, Recreation for everyone will be provided.

Mr. C. E. Mashburn, captain of the losing team in the Men's Class summer conquest will be in charge of arrangements.

YOU, whether you are a member of the Men's Class or not, are invited and you are urged to COME. REMEMBER THE DATE AND PLAN TO ATTEND.