

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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Merely A Coincidence

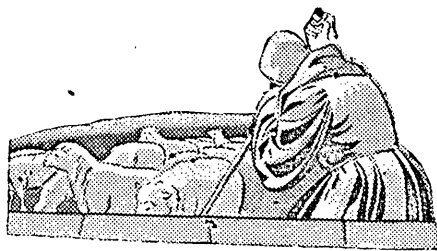
A RECENT issue of the United States News tells the story of the democratic distribution of army contracts for defense in forty-six of the forty-eight states of the union. The purpose of the story is to tell how war prosperity, if there is any such thing, is being equitably distributed throughout the nation. But the most significant fact is what the story does not say. War orders have been placed in every state in the union—save two—North Dakota and Montana. Is it a mere coincidence that in these two states, having received no war contracts and in whose boundaries no defense plants have been located, the strongest political personalities are the bitterest critics of the administration? Is it a mere accident that North Dakota, the home of Senator Nye, and Montana, the home of Senator Wheeler, do not directly share in the contracts for war materials? It may be argued that North Dakota, an agricultural state, has received no contracts because of impracticability. But what of Montana, the biggest copper producing state in the union? The administration cannot escape the implication that this oversight is deliberate, calculated to chastise its critics. And we cannot escape the conclusion that all is not democracy that parades under the name. If the policy of "you scratch my back and I'll scratch yours" is democracy then it is no different from the policies of other nations whom the democracies oppose. We believe that in the gigantic defense program all the states of the union should share, and proportionately, share alike.

The Devil's Trade Mark

IF WE wanted to be witty (or half-witty) we might say that the devil advertises his wares by the very definite slogan, "Everybody does it." When the allurements of sin are not sufficient to tempt us to evil then diabolism steps up and sweetly whispers, "Everybody does it." But as is customary with this gentleman (or is he?) this is merely another lie. When youth today is tempted to drink intoxicants the clinching argument for such action is usually presented by the old lie that everybody does it. When men are tempted to renounce their puritanical morals and embrace the goddess of Hollywood the final argument is again presented in the hackneyed phrase "everybody does it." When we are tempted to put a dollar on the wheel of chance our co-partners in the crime gently whisper that everybody does it. Well—they don't! There are literally millions of people, not enough to be sure, but millions who daily strive to emulate the principles of Christ in their private lives and will not stoop to flagrant sin. The early Christians didn't do it; our parents didn't do it; most of our friends (if we have the right sort) do not do it. No, everybody doesn't do it! But suppose they did? Are the principles of right and wrong to be determined by popular vote? In most instances the majority has been wrong. Two thousand years ago they believed the world was flat but they were wrong. Two hundred years ago the majority believed in slavery but they were wrong. If the vote of the majority can determine what is right and what is wrong we suggest a popular vote on the cause of cancer. Obviously the majority may be wrong—they usually are. And with reference to moral issues a man selects a very low standard when he determines his life by the action of the majority. The attitude of a Christian in this and every day should be "as for me and my house we will serve the Lord."

Wolves And Sheep

JESUS frequently referred to himself as the shepherd, his disciples as the sheep and his enemies as wolves. He admonished his disciples to be watchful since they were to be sent out as sheep among wolves. Obviously our modern world is filled with forces having wolfish appetites that would defeat the Christian church. There is the organized liquor industry that stands for everything the church stands against, parading as a wolf in sheep's clothing, and very sheer material at that. There is social vice, political corruption, and economic exploitation everywhere. Surely the wolves are still among us. But equally as great an enemy of the church is not the wolf on the outside—but some of the kinds of sheep we have on the inside. For there are sheep and sheep—white and black. The greatest enemy to the average church is not the organized forces of evil without—but the disorganized forces of lethargy and indiffer-



ence within. The church is not endangered because the external forces of evil threaten to batter down her walls. The greater evil is the complacency, indifference and spirit of defeatism from within. No sooner is a forward movement launched in the church but there are those who say "we can't." Of course, in some instances, it can't be done. But if it OUGHT to be done it CAN be done. Is there a need for a new church or educational plant? Is there a need for a genuine revival among the church and the unchurched? Is there a need for a greater enrollment and attendance in the Sunday School? Then let's have the courage and the Christian grace to do it! Why let the born defeatists defeat us? Why let the sheepishness of some of our sheep stand in the way? For a sheep is not only humble but sometimes sheepish (afraid). As Dr. Ralph Sockman has said, we suffer not so much from the wolfishness of the wolves as from the sheepishness of the sheep.

Sermonettes

A church committee is a group to whom work has been committed.

A wise man holds his peace when he has nothing to say.

Better to have tried and failed than to have failed to try.

After Two Years

A FEW days ago the European war entered upon its third year. We have realized at least one thing in these two years—that Hitler has won one brilliant military victory after another and will undoubtedly go down in history as a mighty conqueror. Yes, another thing we know—that Hitler is, in spite of this, far from ultimate victory. Napoleon was once probably as near victorious conquest of all of Europe as Hitler is today. Can he conquer Russia? Key Russian cities may fall but the conquest of gigantic sprawling Russia is a different matter. The Japanese have found out that the conquest of a nation fifty times their size is, even after four years, no easy job. Hitler is kidding the world when he periodically announces that the Russian campaign is proceeding "according to expectations." He has already put in more time and men and money than he expected and is still far from victory. As to the ultimate outcome of the war, no one can know. The scales may tip, one way or the other, sooner than the most optimistic expect. Or it may drag on for ten more years. In that case economists have estimated that the cost to America would be three hundred billion dollars, more than four times the national debt. And in the end, it would be no one's new order but complete chaos. This war simply reinforces the oft-uttered phrase—it is Christ or chaos. God bless the church in such a critical hour—and God pity the sons of men on earth.

The Value Of One

WHILE we believe there is strength in numbers when applied to people we also believe there is strength in individuals. Most of us do not have such an influence over the lives of others as to command them to follow us implicitly. But we can, through consecration to God, be the masters of our own lives. And perhaps the world has never yet known what one person, completely consecrated, can do under the leadership of God. But we have seen what some have done who seemingly were wholly consecrated. We knew of a seventeen year old high school girl who, consecrating herself to the cause of Christ, led, within the space of two weeks, twelve of her classmates to a decision for Christ and church fellowship. We know of one young man who organized a young men's class in his church school that now has an average attendance of forty every Sunday morning. God only knows the value of one—only one—consecrated to His work.

Five Principles

WHAT has made America great? There are five principles that have entered into her greatness says Dr. George Benson, President of Harding College, Searcy, Arkansas. (1) Freedom of individual enterprise. (2) The hope of enjoying earned profits from individual enterprise. (3) A determination on the part of the masses to be economically independent. (4) Appreciation for hard work. (5) Consideration of the welfare of others, based upon the word of God, and expressed in good wages, free schools, etc. So says Dr. Benson and, doubtless, we all agree. But the task now before us is to keep those principles alive among us that we might not suffer internal decay.

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CHURCH CALENDAR

Sept. 28-Oct. 5, Rally Day and Christian Education Week.
Oct. 5, World Communion Day.
Nov. 5, North Arkansas Conference, Harrison.
Nov. 12, Little Rock Conference, Fordyce.

THE COVETOUS HEART

ONE of the ten commandments is directed against covetousness. It would protect another's household, including wife, daughter, and servants. It would protect property, in these words: "Nor anything that is thy neighbor's." While the commandment looks toward the safety of these external things and persons, it also shalt not covet." It is the word "thou" that looks toward the protection of one's heart. "Thou" starts the prohibition. This word is the subject of the sentence. The object is other person and property. If the subject is holy, the object is safe.

Covetousness implies an inordinate desire for things, and a purpose to obtain them without regard to method. To desire a man's farm, with a purpose to purchase it at its value may not involve covetousness—that may be a mere business course, and the method strictly honorable. When we covet, we lose sight of ethical principles and procedure, and fasten the eye upon the thing desired.

No law can be passed against covetousness. It is a disease of the heart. Man alone can take care of it—with the help of God. Statutes can but take care of the consequences of covetousness, and even then these are placed under some other name. We can legislate against conduct, but not against a bad state of heart. So, this commandment looks first toward the construction of good character. With character assured, all is well.

We are told to "covet earnestly the best gifts." These gifts are powers and capabilities—the gift of song, of prayer, of prophecy. There is no law against this kind of covetousness. There is a command in its favor. The same character which makes persons and property safe makes for the spiritual betterment of those persons. Covetousness as desire is all right. The wrong enters with the character and object of the desire, and the course over which it carries its subject.—Religious Telescope.

BY THEIR FRUITS

"By their fruits ye shall know them." That applies to doctrines and churches as well as to individuals. Every form of teaching finally will be tested by the character it produces and the good it accomplishes in the world. The church cannot escape that test, and should not want to escape it. If your church is a dry, formal, musty-smelling, fruitless, lifeless body, it will do no good to assert that you are straight in your teaching. You will convince the world that you are orthodox by infusing life and light and warmth into your spiritual body. The barren fig tree was all right, but for one thing it was barren. And for that reason it withered.—Religious Telescope.

ABOUT PEOPLE

MRS. T. H. WRIGHT wishes her friends to know that her address is now Siloam Springs instead of Gravette.

REV. J. T. RANDLE, pastor at Clarendon, will do the preaching in a meeting at Bentonville from October 6 to October 15. Rev. W. F. Cooley is pastor.

MR. KARL GREENHAW of Fayetteville has been appointed to the Arkansas Supreme Court to succeed the late Associate Justice Basil Baker. Mr. Greenhaw is a member of the Central Methodist Church at Fayetteville.

THE minister of the Friendship Church, Almarle, N. C., has published in his little church paper the individual pictures of about 350 of the parishoners of his four points, Friendship, Bethel, Mt. Tabor and Oak Grove. These have appeared in a total of 43 numbers issued during his pastorate.

REV. J. E. COOPER, secretary of the cabinet of the Little Rock Conference writes: "The district superintendents of the Little Rock Conference have agreed upon the registration charge of \$1.00 for each member of the Conference, including all supplies and lay members for the purpose of helping to defray the expenses of entertaining the conference at Fordyce."

A LETTER from Rev. Lester Weaver, pastor at Clinton, was chosen as one of the ten best by the Christian Advocate on the subject, "Evangelism Won Me." A call for testimonies on this subject was published in the August magazine of the Christian Advocate and they were flooded with letters. The ten best letters with pictures of the writers appear in the September magazine issue.

REV. F. G. ROEBUCK, pastor of Asbury Church, has received the following letter from our governor: "Dear Brother Roebuck: Inclosed please find check for \$5.00 for which I would like for you to order me 100 copies of The Upper Room for next quarter. I want to give these to the heads of various departments and others with the hope that they will get as much good as I have from this fine publication.—Homer M. Adkins."

DR. WALT HOLCOMB, the pastor of Wesley Memorial Church, Atlanta, Ga., will deliver an address on Sam Jones before the Tennessee Conference at Belmont Church, Nashville, Tenn., October 16. This will be the 35th anniversary of his death. Dr. Holcomb is writing the story of the life of Sam Jones for publication and asks that any minister or layman who recalls a striking saying, incident or story about him to mail it to Dr. Holcomb, Wesley Memorial Church, Atlanta, Ga.

REV. H. H. GRIFFIN, pastor of Central Church, Fayetteville, writes: "Things are going in a fine way with Central Church. Of the two thousand students enrolled in the University, seven hundred are of Methodist faith. The church gave the students a reception Friday night with one of the largest groups present in the history of our Wesley Foundation. One hundred seventy-one new members have been received this year and finances are ahead of any year yet. This is truly an important appointment and a great church."

THE AMERICAN BIBLE SOCIETY is the principal source of supply of scriptures for war prisoners in German camps, and other places in Europe. It has distributed Bibles, Testaments and Gospels in English, French, Italian, Dutch, Polish, Russian, Czech, Hebrew, Yiddish and Finnish. The Netherlands Bible Society is cut off from practically all the continent except Portugal and its capacity to support its world-wide work is being reduced; the French Society is also cut off from its large constituency in Southern France. The American Bible Society, through its War Emergency Fund, is endeavoring to save the work of these Bible societies during this crisis.

THE sympathy of the Arkansas Methodist and its readers is extended to the Rev. Robert Core, our pastor at Almyra, in the death of his father in Little Rock, Tuesday, September 30.

DR. GASTON FOOTE preached last week at St. John's Church, Memphis, during the simultaneous revival services in 29 Methodist Churches in that city. He assisted Dr. W. B. Selah, the pastor, who, it has been announced, will be transferred to the West Oklahoma Conference this month.

MR. WILLIAM FLETCHER SMITH, business man and a prominent layman in the Methodist Church at Conway, died at his home on Sunday, September 28. He had been a member of the Board of Stewards and a members of the choir of the church for many years. Mr. Smith is survived by his wife who was Miss Louise Stevenson, daughter of the late Rev. J. B. Stevenson, a son, Fletcher Smith, Jr., and a sister, Mrs. A. L. Hutchins of Forrest City. Funeral services were held at the church at Conway on Monday afternoon by Rev. R. S. Hayden.

DR. HOMER T. FORT, pastor of First Church, Hot Springs, is assisting Rev. H. B. Vaught at Benton in revival service. Dr. Fort is stirring the people with great messages. Sunday he preached to capacity houses at both services and there were five reclamations and one conversion. At the first week-day morning service held on Monday of this week there were forty-six people present. This is the second week of the meeting.

TWO Methodists gave strong leadership in a "Conference on Science, Philosophy and Religion in their Religion to the Democratic Way of Life" held in New York September 9-12 on Columbia University campus. One was Professor Albert Outler of the Divinity School of Duke University, a member of the South Georgia Conference. The other was Dr. F. Ernest Johnson, executive secretary of the Department of Research and Education of the Federal Council of Churches, a member of the New York Conference. Their special interest was in the religious background of democratic ideals.

BISHOP WARREN A. CANDLER died at his home in Atlanta, Ga., on Thursday, Sept. 25, at the age of 84, after a long career of outstanding usefulness and influence as a minister and religious statesman. Bishop Candler was born on August 23, 1857, at Villa, Ga. He was educated at Oxford, Ga., at Emory University, which institution he afterwards served as president. He was elected a bishop in the Methodist Episcopal Church, South, in 1898. He retired from active service in 1934, having devoted nearly sixty active years to the work of the church. He is survived by his wife, a daughter, two sons and a brother, Judge John S. Candler of Atlanta. After lying in state in the chapel of Emory University, the body was taken for burial on September 27 to Oxford, Ga., site of the first Emory.

NUMEROUS Methodists, wishing to be practical good neighbors, to South American friends, are sending subscriptions of "La Nueva Democracia" to evangelical pastors and church members in South America. "La Nueva Democracia" is a monthly magazine published in Spanish in the United States. It interprets world events in many fields from the Christian point of view and is the only periodical of its kind being published in Spanish. Evangelical pastors and church members of South America—particularly those in isolated spots in the Andes—need the lift of this cultural and spiritual stimulus. Their meagre incomes make it impossible for them to pay in their depreciated currency one United States dollar for the subscription. Others wishing to be "good neighbors" may send their dollars to the treasurer of the Board of Missions and Church Extension, 150 Fifth Ave., New York City.

THE CHURCH WORKSHOP

H. MELLE FIKES, Editor

THE VOICE OF METHODIST YOUTH

In an open statement to President Roosevelt and all members of Congress, the National Conference of the Methodist Youth Fellowship, representing nearly 2,000,000 youth of our denomination, deplores the warlike policy of the Administration and calls for "the establishment of policies consistent with the Christian community."

The statement which was adopted at the National Conference's first meeting in Baldwin, Kansas, August 29 to September 2, contains five points:

"We oppose the sending of military forces out of this hemisphere either for occupation duty or for actual combat.

"We protest the present huge expenditures for military purposes.

"We believe that Congress should now pass additional precautionary economic legislation that will help avert the depression which may follow the present armament spending program.

"We favor the withdrawal of the support of the United States from all forms of military and economic aggression.

"We recommend that the National Conference of the Methodist Youth Fellowship, in cooperation with the Methodist World Peace Commission, send representatives to all war-torn areas as reconstruction teams."

Additional political action recommended was:

1. Repeal conscription.
2. Work for civil liberties within army camps such as the right of soldiers to free speech, to send letters to Congress urging that the U. S. stay out of war, etc. Draftees are citizens of the U. S. and should not be deprived of rights of citizenship.
3. Consideration to raising the pay of men in army camps.
4. Passage of a law prohibiting prostitution, gambling and the sale of liquor in army camp areas.
5. Work for the absolute exemption of absolutist conscientious objectors.

Every temptation that is resisted, every noble aspiration that is encouraged, every sinful thought that is repressed, every bitter word that is withheld, adds its little item to the impetus of that great movement which is bearing humanity onward toward a richer life and higher character.—Fiske.

What would a man do if he were compelled to live always in the sultry heat of society, and could never better himself in cool solitude?—Hawthorne.

WORDS

Words can be
Inspired by hell,
Meant to wound
And repel.

Words can be
Caught from heaven
Meant to heal:
Blessed heaven.

—Darwin Gass.

Gleanings That Glisten

In a discreet man's mouth, a public thing becomes private.

Jonah was certainly down in the mouth, but he came out all right.

Search others for their virtues, thyself for thy vices.

How to live beyond your income: hate people instead of loving them.

No man was ever glorious who was not laborious.

The Toy-Strewn House

*"Give me the house where the toys are strewn,
Where the dolls are asleep in the chairs,
Where the building blocks and the toy balloon
And the soldiers guard the stairs;
Let me sleep in the house where the tiny cart
With its horses rules the floors,
And rest comes into my weary heart,
For I am at home once more.*

*Give me the house with the toys about,
With the battered old train of cars,
The box of paints and the books left out
And the ship with her broken spars;
Let me step in a house at the close of day
That is littered with children's toys,
And dwell once more in the haunts of play
With the echoes of by-gone noise.*

*Give me the house where the toys are seen,
The house where the children romp,
And I'll be happier than man has been
'Neath the gilded dome of pomp.
Let me see the litter of bright-eyed play
Strewn over the parlor floor,
And the joy I knew in a far-off day
Will gladden my heart once more.*

*Whosoever has lived in a toy-strewn house
Though feeble he be and gray,
Will yearn, no matter how far he roam,
For the glorious disarray
Of the little house with its littered floor
That was his in the bygone days.
And his heart will throb as it throbbed before
When he rests where a baby plays."*

—Author unknown to us.

WORLD-WIDE COMMUNION SUNDAY

No thoughtful pastor will want to deprive his people of the rich and rare benefits that may rightly be expected to follow in the train of a solemn observance of World-Wide Communion Sunday, October fifth. Let us all strive to reach the very highest maximum possible of our members and friends for this most significant celebration. The time is brief, so that preparations will now have to be greatly rushed, if not already far advanced.

*"In Him all true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind."*

THE STRANGER WITHIN OUR GATES

Do you cultivate an eye to detect the stranger in the congregation? He is always there. He does not always have the nerve to hunt you up and introduce himself. You must not blame him for being backward. It is your duty and privilege to make at least one stranger doubly glad that he has found his way to the house of God. If each of us would do this much, what a reputation our church would soon have for friendliness. Let us be brave enough to neglect each other, whom we

NUTS TO CRACK

When Robert Browning was asked to explain some of the obscurities of his English style, he declared that he never intended to write a line to mystify his readers; on the other hand, said he, "I never intended to write a line which could be taken as a substitute for a game of billiards or an after-dinner cigar." He was quite willing that other men should write literature adapted to an afternoon siesta, but for his part he determined to give men nuts to crack and ore to mine. Because his work is a challenge, it probably will endure when the work of lesser poets is forgotten.

Now, Christianity is like that. It is no substitute for an ease-loving, selfish philosophy of life. It is a trumpet call, appealing only to those who are willing to risk everything, dare anything, and press on through all things, that they may win for themselves and for society the best that life has to offer in the realm of character and conduct.—From Challenge, one of our new Church School periodicals.

meet so often, while we cultivate the acquaintance of the one whom we have never met. Let us study the art of making the stranger feel at home with us.

A "STRANGE FAMILY"

A certain church paper tells the story of a very strange family in a certain city, whose peculiar case it submits for public judgment:

Members of the family belong to one of the churches in that city, and according to the minister of that church hold a unique record.

The father has never missed a church or Sunday school session in twenty-three years.

The mother has had a perfect record for eleven years.

A son has not missed for twelve years.

A daughter has been at the evening service every Sunday for eight years. And so it goes with only a few absences for any of the rest of the sons and daughters of the family. And the paper asks:

What's the matter with this family anyway? Don't they ever have company on Sunday to keep them away from church?

Don't they ever go anywhere on Saturday night, and get up tired on Sunday morning?

Don't they belong to any lodges where they get their religion instead of at their Father's House, or to any clubs, or to anything?

Don't they ever have headaches, or colds, or nervous spells, or tired feelings, or sudden calls out of the city, or week-end parties, or business trips, or picnics, or any other trouble?

Don't they ever get peeved at the preacher, or at outs with some of the women of the auxiliary, or dissatisfied with the choir?

Don't they have a radio so that they can get some good sermons from out-of-town preachers?

Don't they ever have to wash the family car, set out any shrubbery, clean up around the place, tinker with the furnace, or paint the back porch?

Don't they ever get a lot more good out of reading a sermon out of a book?

Don't they ever get disgusted with the social Gospel, or whatever it is, that their minister preaches?

What's the matter with this family anyhow, and why are they so happy and cheerful?

I leave it to you to answer!

"For what are men better than sheep or goats

That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer

Both for themselves and those who call them friends?"—Tennyson.

My help cometh from the Lord,
He will not suffer thy foot to be moved;
he that keepeth thee will not slumber.—Ps. 121:2, 3.

ONE-MINUTE SERMON

"I can do all things through Christ which strengtheneth me."

*Turn quickly the leaf
On yesterday's grief.
Seek not to borrow
Tomorrow's sorrow
In some little way
Be happy today.*

Methodism On The March

By W. T. McKINNON

(Mr. McKinnon, former member of the State Legislature and now an employee of the Lion Oil Company, is superintendent of the Church School and was chairman of the Building and Finance Committee responsible for building the new church.)

UNIFICATION is a reality at the new Pleasant Grove Methodist Church, Junction City Charge, Camden District, located 12 miles west of El Dorado. This new venture came about because the memberships of the two old churches saw something



W. T. McKINNON

must be done to save Methodism in this section. It is the only Methodist church between Parker's Chapel and Haynesville, Louisiana, a distance of 22 miles.

Pleasant Grove church was organized through the consolidation of Curtis Grove, a former Methodist Protestant church, and Pleasant Hill, a former M. E. South, church. The old churches were located north and south of the Three-Creeks highway, on roads that became impassable during the winter months. Both congregations had become discouraged and faced the prospect of having to close their doors. Many of the members had moved their membership to other churches.

Curtis Grove church was organized in 1898 by Rev. George Burdine and Rev. Newport Sandifer. The church began in an arbor meeting with eight members, including the writer's parents and grandparents, who moved their memberships from the Friendship Methodist Protestant church. They met under the arbor, weather permitting, for the

remainder of that year. In 1899, the building was erected. The church became the center of community activities, revival meetings, all-day rallies and singings, and dinners on the grounds. Many happy memories still linger around this historic old church. Three charter members of the Curtis Grove church are still living: Mrs. Julia Roberson, Aunt Jessie Cottrell and Mrs. Laura McKinnon, mother of the writer.

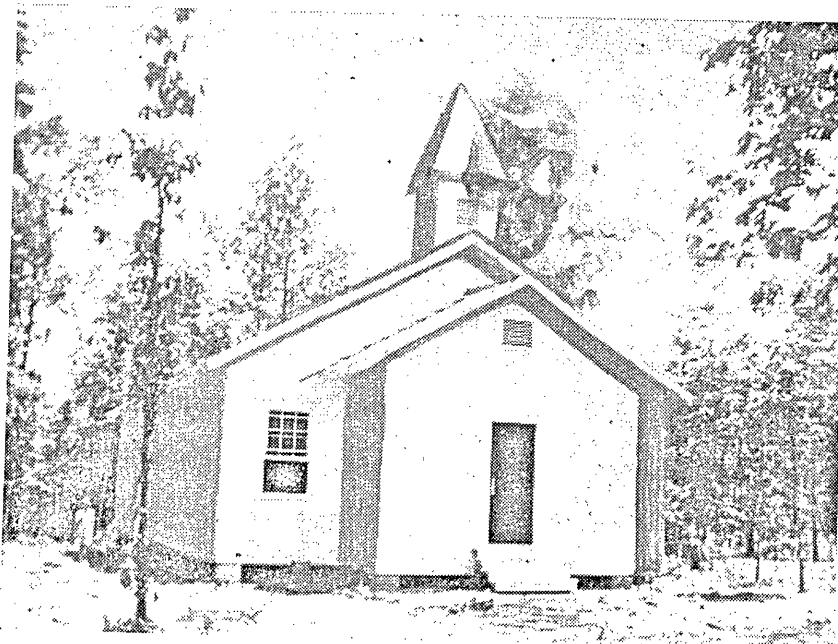
Pleasant Hill church is an older church than Curtis Grove church, but through the years vital records have been lost, and its history cannot be recounted. Its oldest members have passed away, and there are no persons living who know its history. But through the years this church has rendered a high service to its members and community.

The uniting of these two churches began to take form after union meetings under a brush arbor on the highway. The first revival was held in August, 1939, by Rev. J. A. Wade, pastor of the Curtis Grove church, and Rev. R. O. Beck, pastor of the Pleasant Hill church. In August, 1940, Rev. R. O. Beck, pastor of both churches, held another union revival at the same location with Rev.

mittee. Five acres of land were purchased in early 1941, and the new building was begun. On March 30, an impressive ground-breaking ceremony was held, with a great crowd present. Pastors of surrounding churches were invited. Rev. Leland Clegg, district superintendent, voiced encouragement, commendation and full support in a very inspiring sermon for the occasion.

On April 27, the cornerstone was laid. A beautiful engraved stone was donated, which gives the history of the movement and the name of the new church, the pastor's name, and the date. Disciplines of the two former churches were placed in the stone, with a roll of the membership, and a copy of the El Dorado News. The building was completed by the end of June, and the first service was held the first Sunday of July.

When the membership began to think of the kind of building that they desired, they decided to build just a hull of a building. But as the thing took shape, the membership decided that they would not be satisfied with anything less than the best. The building is modern throughout, with a large vestibule



PLEASANT GROVE CHURCH

James Simpson preaching. On the closing night of the revival, the pastor called for a meeting of the men of both churches, at the request of the membership, to discuss the possibility of uniting the churches.

On August 28, 1940, the pastor called the organization meeting at the home of the writer to draw up plans. An every member vote was taken to unite the congregations. The writer was appointed chairman of the Finance and Building com-

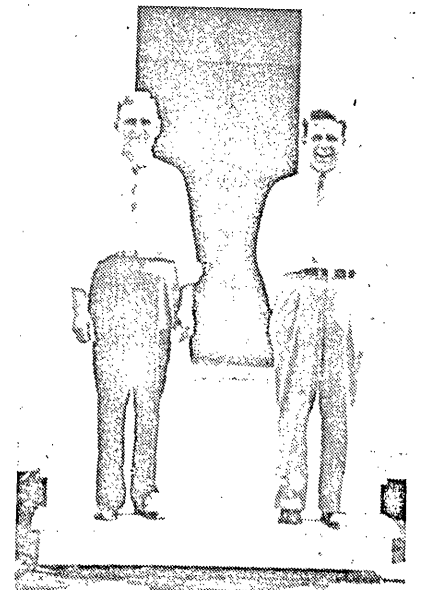
and ample church school rooms. A sixteen foot steeple lends dignity to the church. It is well equipped throughout to meet the needs of the surrounding communities through the years. The building was constructed virtually without debt.

Open house was held on July 6, and members and friends came from long distances. The pastor brought a message at eleven a. m., dinner was served on the grounds and the afternoon was given to a commun-

ity singing by the Union County Singing Class.

One of the most constructive revivals was conducted by Rev. Leland Clegg that this area has known. It began August 1 and continued for eight days. The revival achieved five distinctive things: (1) 12 new members for the church, (2) 10 subscriptions to the Arkansas Methodist, (3) Benevolences paid in full, (4) a church school with 66 members was organized, and (5) a Woman's Society of Christian Service was organized with 17 members. This is the first church school in 15 years for this vast area. Our children will not suffer for the lack of religious instruction. The writer was appointed general superintendent of the church school, and Mrs. Charles Rogers was elected president of the Woman's Society of Christian Service. The church school is already participating in the program of Methodism, and is increasing in membership and attendance each Sunday. The youth of the church were organized into the Methodist Youth Fellowship and their first meeting was held September 14.

The Pleasant Grove church promises to be one of the great rural churches of the Camden District in the years ahead. It is only an example that the Methodists are one people in spirit and truth. It is an example of practical unification, and it shows that it can be done. The communities can now be better served through this new church, where a year ago the two old churches faced the prospect of closed doors and death. The membership now has new enthusiasm and loyalty for the Lord's business. Methodism can rally itself and go on the march, for it has happened in this church and community.



DISTRICT SUPT. LELAND CLEGG AND REV. R. O. BECK, Pastor

PLAZA CHURCH SERVES "ALL NATIONS"

By S. E. Evans

An international note characterizes the personnel of the medical staff in charge of the clinic serving about 5,000 persons annually at Plaza Community Center, headquarters of the Latin American Mission, Los Angeles. One of the two Chinese doctors on the staff was married to a Chinese girl in the

Mexican church. The pharmacist, serving part-time, is French and refuses to accept any position which will interfere with his duties at the clinic. A volunteer nurse, who served overseas during the first World War, is Indian; and the registrar is Indian and Spanish. Eight doctors are members of the staff; their chief has served the clinic every week for twenty-one years.

Consecrated to their tasks and devoted to the people they serve, the

entire staff contribute much to the health of those who seek their help. In many instances the doctors offer to see emergency patients in their offices on days when the clinic is not open. Some patients come long distances to receive treatment. The patients do not hesitate to inform the doctors and nurses of their admiration for them; sometimes they write poems to them or bring flowers or gifts.

Every morning a portion of Scrip-

ture is read, prayer is offered and sometimes hymns sung, or a sacred record played. The people appreciate these services and often speak of the benefit received from them. Some have asked for a copy of prayers that have been offered. Gospels, Sunday School papers, Upper Rooms in Spanish and English, and other religious literature are given them to read while waiting to see the doctors, with the privilege of taking it home.

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

That which thou dost not understand when thou readest, thou shalt understand in the day of thy visitation; for many secrets of religion are not perceived till they be felt, and are not felt but in the day of calamity.—Jeremy Taylor.

How often a new affection makes a new man. The sordid becomes liberal; the towering heroic; the frivolous girl, the steadfast martyr of patience and ministration, transfigured by deathless love.—E. H. Chapin.

Stars may be seen from the bottom of a deep well, when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.—Spurgeon.

To pardon those absurdities in ourselves which we condemn in others, is neither better nor worse than to be more willing to be fools ourselves than to have others so.—Pope.

GREAT WITNESSES: WM. A. SUNDAY

By Harry S. DeVore

Rev. William Asley Sunday (1862-1935) was the son of a Civil War soldier and became a professional baseball player. He was converted at a Chicago rescue mission in 1886. In March, 1891, he became assistant Y. M. C. A. secretary. He later became an assistant to the evangelist, the Rev. J. Wilbur Chapman, and began his evangelist career in 1896. In 1903 he was ordained a Presbyterian minister.

The story of Mr. Sunday's evangelistic career is one of the most remarkable known to American life. It is estimated that he preached to a total of eighty million persons and that his converts numbered more than a million.

The writer was a personal worker in three of Mr. Sunday's campaigns. His preaching always attracted attention, but Mr. Sunday never preached a sermon without exalting Christ. One of his most frequent quotations from the Bible was "And I, if I be lifted up, will draw all men unto Me." Mr. Sunday's preaching was always a great witness for his Lord, but he depended also upon a strong organization. He always had thousands of personal workers who were taught how to go out and witness for Christ. I should say that the power of Mr. Sunday's meetings was the power of multiplied witnesses for the Lord.

Mr. Sunday's passionate soul poured out one great message, the message of St. Paul, "I am determined not to know anything among you save Jesus Christ and him crucified." He preached the gospel with a consciousness that men and women before him were in immediate need of salvation and in his dramatic way presented Christ to them as their Savior who alone could save. His was a great witness which we will not soon forget.

POEM OF THE WEEK

Sometime We'll Understand

Not now, but in the coming years,
It may be in the Better Land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

We'll catch the broken threads again,
And finish what we here began;
Heav'n will the mysteries explain,
And then, ah then, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song had ceased, when scarce begun;
'Tis there, sometime, we'll understand.

God knows the way, He holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, there, up there, we'll understand.

Then trust in God through all thy days;
Fear not, for He doth hold thy hand;
Though dark the way, still sing and praise;
Sometime, sometime, we'll understand.

—El Nathan.

SENTENCE SERMONS

Some people are so narrow minded that their ears chafe each other and they can look through a key-hole with both eyes at the same time.

The only people, scientific or other, who never make a mistake are those who do nothing.

The years have brought you their finest gift if they have taught you to be kind.

Defeat is nothing but education: it is the first step towards something better.

Some people learn from their experiences, others never recover from them.

You've got to hand it to the calendar—it plans its work a whole year ahead, and never fails to finish on time.

There is no wholly satisfactory substitute for brains, but silence does pretty well.

VALUES

By Hubert E. Pearce

Over and over again we have heard the story of the minister who put the half-dollar in the collection box and, upon receiving it in return for his services, was told by his young son that if he had put more into it he would have gotten more out. This is one of the greatest of truths in its simplest statement. Its broader concept is this: that everything in life has its value to you only in terms of how much of yourself you put into it.

In material things we have an expression, "easy come—easy go." This means simply that we value a dollar in terms of the amount of our time it takes to earn it. If it takes little we value it lightly. How often we have seen children "run through" with what it took their fathers a lifetime to save. It has become traditional in America that fortunes don't last through the third generation.

This "value concept" is one of the most destructive factors in gambling. Where to the workman a hundred dollars means a month's labor; to the gambler it is an incidental winning. If necessary, he can put his car—or even his home—in. He can win them back tomorrow. They have no real value. Then, as the gambling spirit takes hold of a man, the line between sacrificing his money and sacrificing his friend or family can easily fade out.

The loss of the sense of value is the tragic element in our nation's whole relief system. The client put nothing into it. And America's current something-for-nothing mania creates this same loss.

The principle is true also in the realm of personal values. A great psychiatrist advised a lady against hiring a nurse for her child if she wanted to love it. Her love was

strengthened by what she put into the care of the child. It is a recognized fact that nothing surpasses a mother's love for an invalid child. Her constant concern for it builds that love.

Many are the times we have heard parents complaining that they had made extreme sacrifices for their family, and now the children show little or no appreciation. The answer is simple. The children made no sacrifices. The child who has a deep love and appreciation for his home and parents is the one who over the years has made sacrifices for them.

The story of the Prodigal Son is a marvelous study in values. The younger son went out with a fortune that was handed over to him. With it he felt able to cope with any situation, but he soon found it gone. The older brother made the sacrifice for his home and father. We appreciate his objection when the fatted calf was killed for the Prodigal. But we must remember the many prayers the father had said, the many sleepless nights he had spent, the many times he had gone down the road and gazed toward the East. He had put much of himself into the life of the younger man.

Yes the basis of value—whether it is a pencil, a car, or a home, our education, our church, or our country—is not what we receive from it, but what we put into it.

"Who has no thirst has no business at the fountain' hence our needs gives us a right at the mercy-seat. 'No admission except on business' is true of communion with God. None do come to God, and none can come to Him, except on an errand of necessity. Necessity is the mother of supplication."—Selected.

THE NUMBER OF THE BEAST

By George A. Freeman

Many years ago a man tried to express in words, that he found were entirely too inadequate, the terribleness of sin. So he tried to picture it in flaming words. As a horrible, scaly dragon he first portrayed it, hideous with its many heads and horns; then as a beast, slimy and loathful, coming up out of the ocean of human life, its writhing heads hissing blasphemy, breathing out death and destruction; then as another beast creeping out of the earth. And the number of the beast, he said, was six hundred and sixty-six. What did he mean?

There seems to have been a long and detailed science of numbers back of the numbers and combination of numbers that he used in his book. To the Jew, and to the primitive man before him, the number seven was an expression of that which was perfect—three added to four, God and man, earth crowned with heaven. But to him the number six seemed to have a sinister sound. It was close to seven but yet failed to reach that perfect number, and so became the symbol of failure. Now in the Greek Testament the word that has been translated "sin" is "amartia," the primary meaning of which is "failure."

"He that knoweth to do good, and doeth it not, to him it is sin."

But sin, though it may begin as failure to do that which is good, does not stop at being a negative quality. It passes on from the negative quality of failure to the more positive acts of evil, on and on in an ever widening spiral. Sin is the expression of all that is sensual, and mean, and cruel, and bestial in human life, and six was the symbol of sin. Six duplicated and reduplicated in increasing numerical power became six hundred and sixty-six, the

(Continued on Page Fourteen)

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.

YOUTH FELLOWSHIP SECRETARY

Rev. Harvey Seifert, recently elected secretary of the National Conference of Methodist Youth Fellowship, the organization set up at Baker University, Baldwin, Kansas, September 2, has established headquarters at 810 Broadway, Nashville, Tenn., where he will work in cooperation with the executive heads



of the Board of Education of the Church. The new organization, launched as a democratic body for the avowed purpose of discovering "the will of God for you and all mankind," and to "fulfill its obligation as the voice of Methodist youth and conscience on contemporary issues, matters of church policies and the great concerns of the

Christian faith," adopted a provisional constitution at the Baldwin set-up meeting and adopted a program of activities. Mr. Seifert will promote the program which includes, among other things: Methodist-wide observance of Armistice Day, consisting of peace rallies and movement looking toward keeping the United States out of war; sacrificial offerings to be taken on the Sunday preceding Thanksgiving by local groups for overseas relief and the World Student Service Fund; Methodist-wide Watchnight consecration services, December 31-January 1 and Lenten emphasis on evangelism.

POPE-YELL SUB-DISTRICT FELLOWSHIP

Approximately 100 young people from London, Lamar, Pottsville, Russellville, Ola, and Dardanelle attended the Pope-Yell county sub-district fellowship at Lamar, September 22 at 7:30.

The organization of the Methodist Youth Fellowship in the local church and an explanation of the connectional fellowship set-up was presented as a panel discussion by Russellville delegates to the summer assemblies and was led by Mrs. H. M. Lewis. Delegates to Camp Sequoyah, and to the Y. P.'s and Epworth Assemblies at Hendrix who gave reports of the work of the four commissions and made suggestions for the improvement of the summer assemblies were: Mozelle Mitchell, Myriam Hull, Mary Lucille McCauley, Anna Martin Lewis, Van Andy Moores, Wally Cowan, Billie Misenhimer and Ralph Jones.

Due to the fact that he is attending college in Tennessee the president, Bill Strickland of Plainview, resigned and a nominating committee was selected to make nominations for a president to be elected at the next meeting. Bro. Dodgen presented the youth fellowship pledge and enlistment of 5,000 new members of the Methodist Youth Fellowship in the North Arkansas Conference. After the meeting the host church served iced grape juice and cookies. The next meeting will be held at London on the fourth Monday evening in October.—Anna Martin Lewis, Publicity Supt.

HOW STRONG IS RELIGION?

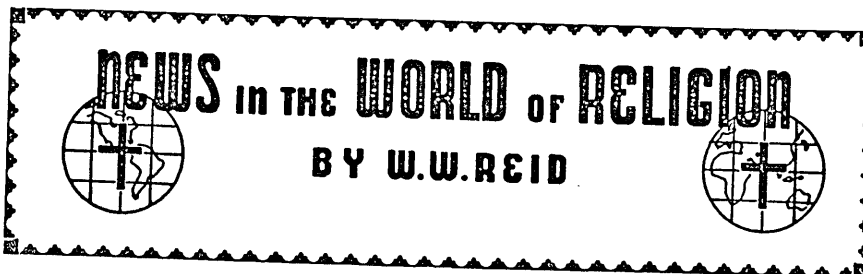
(Excerpts from sermon entitled "How Strong Is Religion?" preached at the Riverside Church, September 21, 1941, by Dr. Harold Bosley, minister at Mt. Vernon Place Methodist Church, Baltimore, Maryland. Dr. Bosley is the second Methodist to fill the pulpit of Dr. Harry Emerson Fosdick this summer, Professor Halford E. Luccock of the Divinity School of Yale University having preached earlier in the season.)—Methodist Information.

Courageous conviction and bleak despair are struggling for the upper hand in the religious thinking and living of all of us today. This sharp difference in mood translates itself into two wholly different attitudes toward life. One is clear-eyed and unafraid; the other is swept by storms of fear, hate and panic. One faces the tragic world problems of the day with the confidence that they can and will be "managed," if

not solved; the other simply refuses to look at them because it has lost first hope, then courage. One walks calmly, resolutely into the unknown, uncertain future; the other seeks either to burrow into the security of the past or to shift to some leader all responsibility for decision and action.

When the query, "How strong in actual fact is religion?" is raised, many take refuge in the ponderous and soothing statistical tables which demonstrate beyond all doubt that numerically, financially, socially, and economically the churches constitute one of the most powerful of all social institutions. Others answer the question by recalling the enormous contribution which religion has made to almost every phase of modern civilization—a contribution great enough to prompt Dr. Hocking to call religion "the prolific mother of culture." Naturally, these answers have real weight. They will not be undervalued by thoughtful persons, but neither should they be overvalued. The plain fact of the matter can be put this way: the ultimate measure of religion's strength is the number of persons who are willing to stand alone, if necessary, for their common faith. The base line of religion's strength has always been individuals rather than institutions—individuals in whose thought and life the power of God has been a vital reality. One inevitable corollary grows out of this position: the only adequate defense of religion is the experience of it. Any other way of defending it must be regarded as so much "sounding brass or a tinkling cymbal."

Warren Memorial Presbyterian Church, Louisville, Ky., has found that some of the New England boys stationed at Fort Knox and at Bowman Field were "a little bit homesick." So on Saturday evenings the church members have been entertaining them with dinner and with games. They plan to entertain one hundred soldiers on an evening.



Episcopal Church, are carrying on home mission and humanitarian services under the direction of the National Council of the denomination. Commissioned by Presiding Bishop Tucker as "captains" and "mission sisters," they lead a simple and sacrificing life, serving in city slums, in mining, mill and mountain communities, in isolated rural sections, and among underprivileged and migrant peoples. Often they gather the nucleus of new churches. The Church Army was established in England in 1882, and in the United States in 1927. It is now considered one of the outstanding methods of reaching unchurched people.

Following the experimental work of Doctors Collier and McKean, in the noted Presbyterian Leper Asylum in Thailand (Siam), in which they appear to have demonstrated that the ordinary diphtheria toxoid is also a specific for leprosy—at least in its earliest stages—the Rev.

George W. Harley, M. D., superintendent of the Ganta (Methodist) Mission in the interior of Liberia, has begun toxoid treatment of a group of lepers in the colony he conducts there. A large number of other American medical missionaries in Africa, in the territories where leprosy is most pronounced, have also undertaken to experiment with the new remedy. The course of injections is given in addition to the regular chaulmoogra oil treatment—hitherto the best available specific for the disease.

More than any other Protestant church in the United States the Lutherans have developed broadcasting as a means of spreading the Gospel message in this country. Lutheran ministers in scores of centers broadcast on Sunday and during the week, and their messages are received in some of the most inaccessible rural places as well as in the cities. Now the Lutheran Lay-

men's League has signed a contract with the Pan-American Broadcasting Company which will carry the "Lutheran Hour" to 59 important stations in as many centers in South and Central America during twenty-six consecutive Sundays. Each station will broadcast the program in Spanish, and a number will also release it in English.

THE CEMENT OF FAITH

By CLAUDE E. WELLS

Religion is a building material for constructing a better world.

It is a mortar that holds the elements of society together, giving them strength and unity.

Of course, as the critic implies, you could put a building together without the mortar, as thousands have tried to do with their own lives, their homes and their businesses.

And the buildings without cement would, we might suppose, look as good as any until the storm strikes, the earth shakes, or time has wrought its inevitable havoc. Then we discover why wise builders have always taken the care to introduce this quality of permanence and stability which mortar represents. You may use it moderately or much—but life has taught us that there is no substitute. It must be there.—All Church Press.

A citizens committee, composed of representative Jews, Catholics and Protestants in Brooklyn Borough, New York City, has cited three Brooklynites for awards as having "done the most for inter-faith unity" during the past year. The Flatbush Council of Religious Goodwill organized the committee. The awards go to: Oscar A. Lewis, attorney, chairman of the Brooklyn Jewish Community Council and promoter for inter-creedal understanding; David F. Soden, government official, sponsor of outings for crippled and orphaned children; and Dr. J. Henry Carpenter, executive secretary of the Brooklyn Church and Mission Federation.

In more than fifty needy centers in seventeen states the "Church Army," an organization of young men and women of the Protestant

America's Role In The Present Crisis

By DR. E. STANLEY JONES

THE question as to what should be the role of the United States in this world crisis haunts many minds. Many are inwardly dissatisfied with the statement of President Roosevelt that our national role is to be "the arsenal of democracy." We feel that God has some greater role than that for us to play in human affairs. Apart from the question of divine vocation, it seems cheap that we should manufacture instruments of war with which other people are to fight what many believe to be our battles for us. And yet that is the position we are fast coming to occupy in the world mind. A Hindu chairman introduced me in India as "a man from that country which is supplying munitions to the rest of the world." I inwardly squirmed.

Just what is our national role? There are three possible roles. First, we can be a participant in the war. Second, we can be an arbitrator. Third, we can be a mediator. Which is it to be?

Lessons of Experience

We can be a participant. This role I cannot accept. Our participation last time was disastrous to everyone concerned. It would have been far better to have had "a peace without victory," for drunk with victory we laid the foundation of this war in the Versailles treaty. There is no reason to believe that our participation again would be any less disastrous. America should be unexhausted at the close of this war, that is, if she would have any decisive influence in the future of the world.

That leads us to the second possibility, that of arbitrator. The large majority of people think this is the role of America, namely, to stay out of the conflict, but to decide the right and wrong of the dispute and then throw her resources, short of war, to the side of the right. I disagree, for this presupposes that right is on one side and wrong is on the other. The facts seem to point otherwise. There is no completely black and completely white in war. If Hitler is the immediate cause of this war, the Allies are the remote cause. We laid the foundation of it in the Versailles treaty and refused to modify it at any stage except under compulsion.

The Mediator's Task

That leaves the third responsibility, namely, mediation. I believe this to be our role. When this war began a verse in Scripture became luminous for me and provided a guiding star amid the gloom. It has held good all through and I believe it to be valid as a guiding principle for the present. It is Ephesians 2:15 (Moffatt), "To make peace by the creation in himself of a new man out of both parties." This principle the apostle applied to the clash between Jew and Gentile. He saw that if the Jews conquered the Gentiles or the Gentiles conquered the Jews, the foundations of a new clash would be laid. On the other hand, if neither conquered the other, but God conquered both, then out of the two would emerge a new man, different from each, but embodying the truth of each and eliminating the wrong of each. The emergence of that new man would create peace, a lasting peace, for the new man would be a cooperative man. The

hope of the future is to produce that new man.

Peace Without Victory

I am persuaded that if Britain conquers Germany, or if Germany conquers Britain, then in either case there is laid the foundation of another war. So the thing seesaws back and forth down through the exhausting centuries. Do not ask me which I would prefer to have win, for obviously my sympathies are with Britain. I would prefer that Britain win, for I would prefer to have the British spirit rather than the Nazi spirit dominate the world. But as a Christian, I am not content to have the British spirit dominate in the world. As deeply appreciative as I am of the British spirit, I am no more content with it than the finest among the British themselves are. For the British spirit has often manifested itself in imperialism and selfishness which no man can justify.

Frankly, I do not want any existing national spirit to be dominant in the world. I want a "new" spirit—a third something out of each. That new spirit will be a cooperative spirit. Impossible, you say? Well, all right, then I shall give myself to the impossible. For I see that the opposite is not only impossible; it is ruinous. But is it so impossible? You reply that it is, as long as Hitler is there. I agree. But there are two ways of getting rid of Hitler—smashing him from without and undercutting him from within. The smashing him from without method has produced a united people behind him. For our attempts to smash him only verify his central thesis—that the Allies are out to crush Germany and have been from the beginning.

Upon that resentment Hitlerism feeds. Take that away and you cut the root of Hitlerism. It withers for lack of sustenance. There is only one way to get rid of Hitler and that is to get him out of the hearts of the German people. You can do that by righting the wrongs against which he protests, plus going beyond in a sincere offer of making a new world in which the Germans will play an equal, unhampered part along with others. If they were offered that, and sincerely offered it, would they prefer to hug the Hitlerian bonds of suppression and fear? I doubt it. He is their messiah, because they see nothing else. We must offer that something else.

A Cooperative World at Birth

But that "something else" is just what is struggling to be born. This world crisis is meaningful. The thing that is struggling to be born is a cooperative order. All the great answers to the world need are going in our direction—the direction of cooperation. That is the one hopeful thing on the horizon. Fascism attempts to enlarge the area of coop-

eration, but stops within the limits of the state. Within the state they have a cooperative order, a national socialism. Nazism enlarges the area of cooperation, but stops within the limits of the race. Within the superior Aryan race there is a national socialism, a cooperative order. Communism enlarges the area of cooperation, but stops within the limits of the class, the class of workers. Within the limits of the class of workers there is socialism, a cooperative order.

The Christian is the one person who has no limits to his application of the principle of cooperation. His unit of cooperation is the last man of every state, every race, every class. "One is your Father and all ye are brethren" sums up the Christian position—the

world a human family with God as our Father. But the family is the one cooperative order in human society. Were it based on competition then it would not hold together for twenty-four hours. If every meal were a scramble as to which could get the most and pile it around his plate without regard to his own needs or the needs of others, the home would be broken up in twenty-four hours.

A Christian World Order

And yet we expect the economic world to hold together on that basis! It cannot be done. So the next step forward is in the direction of a cooperative order. The competitive principle has made its contribution and has run its course. We are now at the end of an era. The Malvern Conference of the Church of England saw this clearly and frankly stated the first plank in the new order for Europe to be "a cooperative commonwealth."

That "cooperative commonwealth" must not be merely European; it must be world-wide. Detached as America is, she is in a position to be mediator of that new world order. We ourselves are the epitome of it. We have welcomed to our shores the "have-nots" of all nations and have given them a place in our national life and a share in our national wealth. And deeper still, those of us who welcome the have-nots are ourselves the have-nots; we are a nation of have-nots. We are, therefore, constitutionally on the side of the underdog. It is our natural role in life. And that is the secret of greatness—the servant of all becomes the greatest of all.

Steps Toward Mediation

In order to get both sides to change, we should show our sincerity by making at least the following changes in ourselves. I hesitate to give specific steps, for the reason that if those steps do not appeal to some they may reject the central thing I am pleading for, because they do not like the steps to that end. That would be unfortunate, for

while I believe the central thesis to be sound, there may a better set of steps. I venture to give these because they center around one idea, namely, equality of opportunity, for I believe that equality of opportunity is the keynote of the future. Anything less than that is bound to be unstable and is bound to crumble.

Equality of opportunity would build the future of enduring foundations. Note that I do not say "equality" but "equality of opportunity," for while we are not all equal in endowment, there should be equality of opportunity given by society. If the individual or the nation does not take advantage of that equality of opportunity, then the fault lies on them and they must take the consequences. These are the steps I would suggest:

First, we will undertake to give equality of opportunity to everyone within our own borders. Two classes are disinherited among us: those who haven't a white skin, and those who haven't wealth, inherited or acquired. We will wipe out those two disabilities by giving equality of opportunity to all. Democracy means equality of opportunity—social and economics as well as political.

Second, we will undertake to give equality of opportunity to all to come to our shores. That would mean putting the Asiatic peoples on the same quota basis as the rest of the world, 2 per cent of those in the 1890 census, which would mean only about 250 people from all Asia. This would take the sting out of our relationships with Japan.

Third, we will insist on the redistribution of the raw materials of the world to all on the basis of equality of opportunity.

Fourth, we will insist on the redistribution of the land opportunities of the world. There can be no peace as long as 26 per cent of the earth's surface is held by one nation, Great Britain. It would be a happier and more prosperous Britain if she should divide some of the land space of the world with the have-nots. To that many Britons themselves agree.

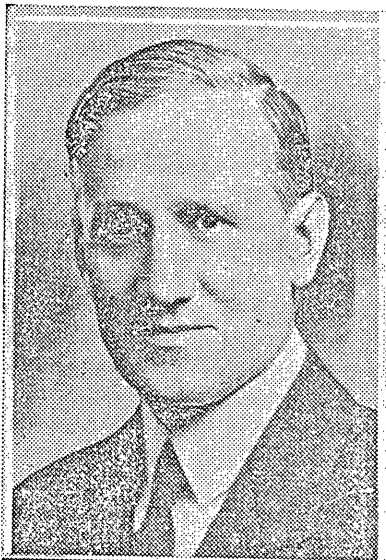
Fifth, we will insist that all subject nations or peoples be given a free unhampered opportunity to choose their own destiny.

Sixth, we will agree to enter a federal union, based upon a limitation of national sovereignty, with all nations of good will, whatever their particular type of government.

Seventh, as evidence of our good faith we will cancel all debts owing to us. Further, we will place at the disposal of this federal union the gold we have buried in our vaults, provided it is used for purposes of world reconstruction on the basis of need, apart from race or nationality.

I have said nothing about disarmament, for I feel that if we take these steps, then these huge armaments will drop off as a dead leaf before the rising up of a new life.

If the reply is made that our nation is not willing to do this, then my duty is clear. As a Christian I shall stand for it, whether my nation is prepared to stand for it or not. I can wait. For the future belongs to some such move. We are in a position to make that move. If we do not, then we as a nation will "play truant from our destiny."



Dr. E. Stanley Jones

NOTICE TO MEMBERS OF NORTH ARKANSAS CONFERENCE

The rules for the entertainment for delegates and members of the Annual Conference are contained in the Standing Rules 1 and 11. Entertainment will be provided for all those who are members and delegates to the Conference accordingly.

A few people have made reservations for themselves at some of the hotels and tourist camps. If you have done so, please notify the church office at Harrison. There may be a few other such accommodations available but they are very limited. If you desire hotel or tourist court accommodations rather than that which the church will provide, we will try to get the accommodations as long as they are available at the regular rates as long as they last. We are sorry that we cannot invite wives of the ministers and delegates but the size of the Conference is such that it would be impossible for us to care for them.—The Entertainment Committee.

GREAT REVIVAL AT CARR MEMORIAL

The evangelistic campaign at Carr Memorial, Fine Bluff, closed Sunday, September 28, with thirty-nine additions. This campaign was led by Rev. W. Neill Hart, district superintendent. The first week of the campaign was given to Personal Visitation Evangelism. Twelve teams of two each met at the church for a supper conference with Bro. Hart on Monday, Tuesday, Wednesday and Thursday evenings, from which they went out to visit the people whose names were assigned to them. The second week was given to a preaching campaign. Services were held at the church each evening. The primary purpose of these services was to build up the new converts in their Christian experience and to strengthen the church. All of the thirty-nine who were received into the church at the close were won during the first week. This has been a great experience in the life of Carr Memorial. The people are deeply grateful to Bro. Hart for his unusual leadership.—D. T. Rowe, Pastor.

REVIVAL AT VALLEY SPRINGS

It is with joy that I report a very successful revival at Valley Springs in the Searcy District. There were more than eighty-seven saved. I preached at the high school once each day through the last week of the revival. The second day thirteen

THIS AFRICAN LAYMAN GETS RESULTS!

By RALPH E. DODGE,
Missionary in Angola, Africa

With Joaquim Ramos Duarte as traveling companion, I began my fourth yearly round of quarterly conferences. It was an experience—a series of experiences never to be forgotten.

Senhor Duarte had been a nominal Roman Catholic for a number of years and had made considerable money as a trader. Deciding to retire from commercial life, he bought a good far min Muquixe, and settled there with his family. As there was a little Methodist chapel near by, Senhor Duarte occasionally attended

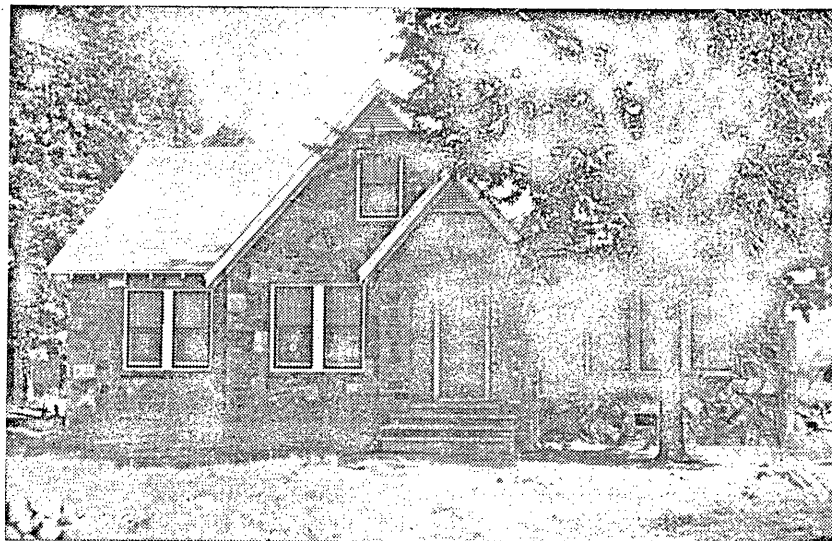
the services and, through the influence of the native pastor, was brought into a more vital religious experience than he had heretofore known. He became interested in the Christian program. And since his election as Secretary of the Lay Conference in 1937, he has been the most active lay leader of the Angola Conference.

As soon as we arrived at an outstation, my native brother asked to see the church books—membership and treasurers' records. From these he took the text for the evening meeting which was devoted to interests of the Official Board. At the close of the meeting, usually at ten—but once it continued until midnight—Senhor Duarte told the church members to go home and

open their trunks and pay their pastor his back salary before the baptismal and consecration service on the following day. That black layman spoke with feeling, from his own experiences, and his convictions gave him authority.

The results of those evening meetings indicated the miraculous. Only two or three times did we close a Quarterly Conference without the pastor's salary being paid in full. In more than half of the charges, a substantial increase was promised for the coming year. During those six weeks of intensive itinerating, nearly a hundred dollars were raised in back salaries—a remarkable achievement for rural Angola—and an impossible one for the missionary to secure.

With The Churches



NEW PARSONAGE AT MIDLAND HEIGHTS CHURCH

Our new parsonage for Midland Heights Church, Fort Smith, has just been completed. It is a beautiful building of native stone and is valued at \$5,000. The most gratifying thing to us is that it is nearly paid for. We think by the time the pledges and donations are all in it will be paid for. The labor was nearly all free by members and friends of the church. Open house was held on September 14, from two until five o'clock when more than two hundred people called to inspect the parsonage. The visitors were received by the pastor, Rev. W. W. Allbright and Mrs. Allbright and members of the Board of Stewards and their wives and members

of the Woman's Society of Christian Service. The rooms were decorated with flowers presented by A. M. Carden and G. A. McKee, members of the church. A mantel mirror, thirty-six inches square, a gift from Mrs. A. M. Carden, hung over the fireplace in the living room. Punch and cookies were served by the Wesleyan Guild with Mrs. Ed Haynes, Mrs. Loy Pearson, Mrs. Harvey Robbins, Miss Edythe Milam, Mrs. F. S. Elder, Miss Elizabeth Allbright and Miss Gladys Osborn in charge.

The parsonage has six rooms, bath, halls, a large utility room downstairs and a large attic room.—Mrs. T. C. Milam.

church there and is also a fine evangelist. He has received a great number into the church as a result of the revival.—W. H. Harrison, Hunter, Visiting Preacher.

MANCHESTER CHURCH PAYS DEBT

The people of the Manchester community on the Dalark Circuit, rejoice that their beautiful new church is now free of debt. The note will be burned on October 11. This is one of the most beautiful rural churches in the Conference. We could easily explain why this is true. We invite you to worship with us and you will join us in proclaiming its beauty.

We have arranged for a former

RELIGIOUS EMPHASIS AND VISITATION CAMPAIGN AT LUXORA

We have just closed a successful Religious Emphasis and Visitation campaign in our church here in Luxora. The pastor was assisted by Rev. Donaghey Duran of Elm Springs. The meeting began on September 17, and closed on Sunday night, September 28. Eleven members were received in a class on the last Sunday morning of the campaign.

Each evening at 7:30 p. m. a Woman's Prayer Service was conducted by Mrs. S. B. Rozelle, chairman of the Spiritual Life Committee of the Woman's Society of Christian Service at the suggestion of the pastor. The pastor each evening at 7:30 met with the children in a service of Bible Acquaintance and Information, Bible stories and singing.

At 8:00 p. m. each evening and the two Sunday mornings Bro. Duran preached to an appreciative congregation. Our objective was to revitalize the Christian experience of every member and friend of the church and to give inspiration for our regular services and activities. We also had special music, either vocal or instrumental at every service, under the direction of Mrs. Lem Stanford and Mr. T. C. Wingfield.

Each afternoon the pastor and Bro. Duran went as a team doing Visitation Evangelism and as a result eleven were received into the church and several others promised to unite soon.

Bro. Duran preached some great inspiring Biblical sermons. We feel that the lives of our member were revitalized and that a fine impetus was given to the total church program.—Martin Bierbaum, Pastor.

district superintendent or pastor to preach each evening during the week of October 6-11. The schedule is as follows:

Monday, Oct. 6—Rev. C. D. Cade.

Tuesday, Oct. 7—To be filled.

Wednesday, Oct. 8—Rev. A. J. Bearden.

Thursday, Oct. 9—Rev. C. B. Wyatt.

Friday, Oct. 10—Rev. Fred R. Harrison.

Saturday, Oct. 11—Rev. J. E. Cooper.

Bro. Cooper will have charge of the service at which time the note will be burned.

We rejoice that this debt is out of the way. We can now give our full strength to other things for Him.

We welcome you to worship with us at these services.—Joe H. Robinson, Pastor.

TO RELIEVE
MISERY
OF
COLDS
quickly use
666 LIQUID
TABLETS
SALVE
NOSE DROPS
COUGH DROPS



THE LOVE OF GOD



By ERNEST FREMONT TITTLE

(Sermon preached recently over the Columbia Broadcasting System's "Church of the Air." Dr. Tittle is the pastor of the First Methodist Church, Evanston, Ill.)

CHRISTIANITY rejects the view of Aristotle, and of certain modern philosophies, that God is a purely transcendent being whose life is not involved in the fortunes of mankind. For Christianity, God is the eternal Father of men, who shares the life of His human children and works evermore for their redemption and development.

This was the insight and teaching of Jesus. And Jesus, by what he himself was and did, made this teaching credible. They who know nothing of kindness but only of cruelty may suppose that God, if He exists, is cruel. They who know nothing of forgiveness but only of vindictiveness may suppose that God, if He exists, is merciless. But they who have encountered love on earth, a love that is Christ-like, may venture to believe that God is kind. Thanks to Jesus, men found it possible to believe in a God who is love.

This insight into the character of God enabled the early Christians to live in a hostile community unafraid. They were looked upon with suspicion because they held to a way of life that was different from that of their neighbors. They were declared to be unpatriotic because they insisted that absolute loyalty belongs to God, and not to any earthly state or nation. They were accused of treason because they refused to worship at the shrine of the emperor. They were blamed and punished for every calamity of their time. One of them wrote, "If the Tiber rises to the walls, if the Nile does not reach the fields, if the skies are rainless, if there is an earthquake, if a famine, if a plague, immediately goes up the cry, 'The Christians to the lions!'" They never knew when death would come or what hideous form it would take. Sometimes the condemned was given to wild beasts to be quickly or slowly devoured. Sometimes he was ripped open with hooks, or crucified, or burned. The most merciful fate he could hope for was the quick thrust of a sword. That, too, was a terrible time; but there were men and women who met it with steadfast courage born of the conviction that nothing could separate them from the love of God.

Moreover, these early Christians laid the foundation of a new civilization, a new hope and happiness. In a world that was cursed by lust and cruelty, there appeared men and women whose lives were clean and whose hearts were kind; who stayed away from the obscene performances of the theatre and the brutal combats of the arena; who went about doing good, caring for the poor, the sick, the outcast, recognizing no distinction of race or nation or class; who in times of economic stress shared their earthly possessions with their less fortunate fellows; and who, in some cases, refused military service, although refusal meant martyrdom, choosing themselves to die rather than to kill. In a world that, having lost its faith, had grown cynical and joyless and was secretly tormented by doubt and fear of the future, there appeared men and women who were notably happy and hopeful. "The church," one of their leaders wrote, "is the one thing on earth that always rejoices." And modern scholars are agreed that these early Christians, subjected though they were to outrageous indignities and brutalities, were the happiest people in that ancient world.

Here, undeniably, is a mighty faith—this Christian insight into the character of God. It has enabled human beings in situations extreme difficult to face the present with courage and the future with hope. But, someone may say, how can we now believe in a God who is love? Hundreds of churches have been bombed. Priceless historic structures have been reduced to rubble. Innumerable houses, shops, and plants have been destroyed. Millions of human beings, including children, are being subjected to unspeakable terror and suffering. These things we know. In view of them, how can we believe in a God who is love?

There are some Christians today who believe that liberal Christianity has made too much of the love of God and too little of the wrath of God as proclaimed in the Bible. The Old Testament contains many a passage which proclaims a God who is ruthless toward any individual or nation that stands in the way of His purpose. In Exodus, it is made out that Jehovah says to Pharaoh, "Let my people go," and that when Pharaoh remains obdurate, Jehovah, produces a plague which kills all the first-born in the land of Egypt. In the First Book of Samuel, it is made out that Jehovah, angered by the conduct of an Arabian tribe which offered resistance to the Jews as they fled from Egypt into Palestine, ordered Samuel to slay these miserable offenders—men, women, and children—and to destroy all their possessions. In the Book of Joel, to cite but one other instance, it is made out that Jehovah has thrown down a challenge to the nations that do not recognize His sovereignty. Let them prepare for war. Let them beat their ploughshares into swords, their pruning-hooks into spears, and come to the valley of Jehoshaphat, where Jehovah will execute judgment upon them. And it is said that when Jehovah



DR. E. F. TITTLE

shall have exercised judgment upon them, they will be as grain when it is put to the sickle, they will be as grapes when men tread on them. Even the New Testament, although it emphasizes the grace of God, contains passages which assert that there is a sterner side to the divine nature. It may seem, then, to be true that liberal Christianity has made too much of the love of God and too little of the wrath of God as proclaimed in the Bible and revealed in history.

It requires, however, to be said that liberal Christianity has not been as complacent or as unrealistic as its present-day critics are attempting to make out. During the fateful years 1919-1939, there were liberal Christians not a few, who said that the vindictive Treaty of Versailles should be revised; that the League of Nations should be used to remedy conditions that were making for war, and not to maintain a status quo of inequality and injustice; that the Oriental Exclusion Act should be repealed and all Orientals placed on the quota basis that governs immigration from European countries; that the Smoot-Hawley Tariff Act was an immoral measure which was destined to make trouble; that all nations should be given equal access to essential markets and raw materials; that there should be, within the nation, a more equitable distribution of the earnings of industry; and, in general, that we humans, inasmuch as we were not seeking first the kingdom of God and His righteousness, but money, prestige, and power, were undoubtedly headed toward disaster. Of liberal Christianity, as of the nineteen-twenties, it may be said that it relied too much on man and too little on God; but it may not fairly be

said that it was altogether lacking in realism.

There is, undoubtedly, a moral order of the world which we humans do not create but only discover. And this moral order is such that on a basis of pride and selfishness no good or permanent structure can be built. On that basis, a home breaks up. On that basis, an economic system breaks down. On that basis, human society is as a house built on sand. The ultimate reality of the world is such that a happy and enduring home, a well-ordered and progressive society, a humane and lasting civilization, can be built only on a basis of justice and intelligent co-operation for the good of all. As the New Testament declares, "God is love." We may say of hard-boiled self-seeking that it is realistic. We may say of an economy based on competitive struggle for private gain that it is realistic. We may say of imperialism—the deliberate exploitation of backward peoples—that it is realistic. But our calling it realistic does not make it so; and, in fact, it is not so. On the contrary, it is absurdly and ruinously unrealistic, for it goes against the grain of the universe.

The nature of reality is such that human selfishness inevitably brings forth disaster. But when disaster comes, is every act of destruction, every infliction of loss and pain, to be thought of as a punishment which God directly, deliberately, wills? Liberal Christianity says, No. It refuses to believe that the God whom we see in Christ is responsible for mass destruction and slaughter. These events occur in history. They are, it may be supposed, the inevitable consequence of human pride and greed. Given the political, economic, and social conditions of recent years, such frightful events as the world is now witnessing are, it may be supposed, bound to occur. But we are by no means driven to suppose that God directly, deliberately wills them.

There are human parents who, when their children go wrong, have no desire to see them punished but would deliver them, if they could, from the consequences of sin and folly. If we may argue, as Jesus repeatedly did, from the human to the divine, we may surely believe that God has no desire to punish people, that He, if it were possible to do so, would spare the world such destruction and suffering as it is now experienced. We may even believe that, just as human parents are hurt by anything that hurts their children, God is afflicted in all our afflictions, and not least in those which, by our pride and greed, we bring upon ourselves.

Belief that God deliberately punishes people makes, of course, a difference for faith. It is one thing to believe that God creates and maintains a moral order in which human selfishness leads at last to the bombing of cities and the starvation of civilian populations by a food blockade. It is quite another thing to believe that God, as a punishment for human sin, deliberately wills the unspeakable barbarity of total war. It makes a difference for faith. It also makes a difference for conduct. In our moral conduct, no doubt, we men are called upon to be imitators of God. If, then, we are led to believe that God punishes people we may ourselves undertake to punish them, and, in the belief, so congenial to our pride, that we are called upon to act as the instruments of a divine justice, we may do cruel and abominable things.

At a time when human wisdom is confessedly bankrupt and human folly has brought forth disaster, we surely would do well to take note of a wisdom that is greater than ours—the wisdom of God revealed in Christ. The New Testament urges us to be imitators of God. St. Paul writes, "Be ye kind to one another, forgiving each other even as God also in Christ forgives you. Be imitators of God as beloved children; and walk in love even as Christ also loved you and gave himself up for you." Jesus said, "Love your enemies and do them good . . . and ye shall be sons of the Most High; for he is kind toward the unthankful and evil. Be ye merciful even as your Father is merciful." But the New Testament, which urges us to be imitators of God, never urges us to punish people. Is it then, true

(Continued on Page Ten)



CHILDREN'S STORYLAND



TWO SEEDS

I hid a selfish little thought,
To think and think about;
I did not know it would be caught,
Or ever be found out.

But it was like a little seed,
And it began to sprout!
It grew into a little weed,
And blossomed in a pout!

I hid another little thought,
'Twas pleasant, sweet and kind;
So, if this time it should be caught,
I knew I shouldn't mind.

I thought about it hour by hour,
'Twas growing all the while;
It blossomed in a lovely flower,
A happy little smile.—Selected.

AN ILL WIND

"I don't see why grandmother says that 'it is an ill wind that blows no good'," exclaimed Harold crossly, as he jerked his gray and white cap down over his eyes. "I'm sure this wind is no good."

The wind, as if making fun of him, twitched at his cap again and nearly snatched it from his head. Harold scowled.

"Horrid old wind," he cried.

The wind had hurled the sharp edge of an autumn leaf into his eye. As he raised his hand to his face, the wind snatched the gray and white cap, whirled it high in the air, and then neatly lifted it over a stone fence.

Harold raised his head just in time to see the cap sail away, and cried out angrily. Now he would have to go in the yard and get it! He forgot the stinging pain in his eye. Harold was bashful and he did not know the people that lived in that white house.

Harold sighed as he struggled with the gate. It seemed as if even gates were unfriendly in this city where he didn't know any one, and where it seemed so hard to get acquainted.

At last the gate was open, but the cap, which he expected to find inside the gate, was caught in a

small evergreen tree in the center of a flower bed surrounded with a low fence of wire. Harold did not like to climb it without permission. He rang the bell and after a very long time some one opened the door.

"M-m-mmy c-c-c—" Harold stammered, his face growing red.

The lady in the door glanced at him over her glasses. "Dear me! That must be some new kind of language!" she said. "Wait a moment until I call my nephew; perhaps he will understand." She beckoned to Harold to follow her.

Harold was more embarrassed than ever within the house, but he was trying his best to make himself understood. "I-I j-j-just w-wanted—" he began.

Then there was a wild shout, and a boy his own size came dashing through the doorway. "Harold Norton! Whoopee!" a voice shrieked.

"Bobby Deane!" Harold shouted back, forgetting to stutter.

"This is my aunt's house!" Bobby cried, jumping around. "How did you know I was here? I was just telling Aunt Martha that there was a boy in this city that I knew, but I didn't know where he lived!"

It was an hour before Harold went through the gate again, this time with his old-time friend's arm around his shoulder. The wind tugged at his cap.

"Isn't the old wind horrid?" laughed Bobby.

"Not much!" Harold said. "I guess this isn't an ill wind, after all."—Little Learners.

TWO DOG STORIES

Not long since I heard what I consider a really good dog story. It was told by a minister friend of mine and he vouched for its truth. I feel sure that you boys and girls in the big Methodist family will enjoy it.

It is about "Doctor Bob," a dog that could not be satisfied when the

baby in the home was made to cry by a physician's examination.

The baby had a cold. The doctor was called. When he looked in the baby's ear, that did not hurt, and the baby did not cry. When the doctor looked in the baby's throat, that did not hurt and the baby did not cry. But when the careful physician looked into the baby's nose, it burst out crying, and instantly the dog came rushing at the doctor. The baby's father caught the dog; but even after the doctor was gone the dog was restless until the baby was put down near him, and he licked its feet and looked baby over. It was after "Doctor Bob," the pet dog, made his examination and had satisfied himself that baby was all right that he quieted down and was happy again.

But now I have another dog story for you. It is also vouched for as true, though I do not personally know the reported facts.

The account is given of an old lady who rented a furnished cottage for the summer. With the cottage a large dog also went. In the sitting room of the cottage there was a very comfortable armchair. The old lady liked this chair better than any other in the house. She always made for it the first thing.

But alas! she nearly always found the chair occupied by the large dog. Being somewhat afraid of the dog, she never bade it harshly to get out of the chair, but instead she would go to the window and call "Cats!" Then the dog would rush to the window and bark, and the old lady would slip quietly into the vacant chair.

One day the dog entered the room and found the old lady in possession of the chair. He strolled over to the window and, looking out, appeared very much excited and set up a tremendous barking. The old lady rose and hastened to the window to see what was the matter, and the dog quickly climbed into the chair!—

which suggests at least this lesson, that the deceits we practice on others are likely, sooner or later, to be repaid against ourselves.—Ex.

BOOK REVIEW

Thimble Summer, written and illustrated by Elizabeth Enright.

With the finding of a silver thimble in the dried up river bed, caused by a long drouth, good luck seemed to come to Garnet Linden, a Middle Western farm girl. Before she reached home with her brother, Jay, after finding the thimble, there were signs of a big rain, which would save Garnet's father's crops and stock. This made everybody happy because Mr. Linden would not have to worry over unpaid bills any longer. The big rain came that night.

Garnet had many friends among these country people, with whom she had lived all her ten years. Mr. Freebody was among the most practical and loyal. He showed his friendship in a big way when he took "Timmy" Garnet's pig to the county fair and stayed by to see him awarded the blue ribbon.

Citronella was Garnet's best girl friend and they had many adventures together. The most exciting escapade was when the two girls were locked up in the public library, later to be rescued by friendly Mr. Freebody, an excited librarian and worried parents.

The funniest incident in the book is Garnet chasing her black hen, "Brumchilde" in and out of stores on Main street.

Many of the wholesome experiences related in the book are from the author's own happy girlhood experiences on the farm.

Thimble Summer was given the Newbery prize for 1939.

Published by Farrar & Rinehart, New York. Price \$2.00.—Blanche Chenault Junkin.

THE LOVE OF GOD

(Continued from Page Nine)

that "there is no punitive activity of God which we can imitate"? Is it true that men are punished by their sins, and not for them? Is it true that God, in His direct dealings with human beings, is always and only kind? Perhaps, after all, we should not undertake to be the instruments of a divine justice, but should aspire to be the instruments of a divine mercy which is seeking to redeem the lives of men and to heal the hurt of the world.

For my own part, I cannot believe that our nation is now called of God to add to the appalling destruction that has come upon the world. Rather, we are, I believe, called of God to try to put a stop to it. Our nation has tremendous power. If only it were being used to stop the obscene killing of innocent aged persons and women and children? If only it were being used, not to spread war, but to end it before it is too late to save what is left of a humane and civilized culture! It may be true that, at this time, a wholly satisfactory peace through negotiation is not possible. It may also be true that total war, if prolonged and permitted to spread over all the earth, would end in universal devastation and exhaustion. The real choice that is now set before us may be between a peace that is partial and a ruin that is complete. Given a partial peace, we would at least have a chance to discover a fundamental solution of world problems, whereas universal

devastation and exhaustion would spell doom for mankind.

Let the United States undertake to become the instrument of a divine mercy and power. Let it announce to the world its desire to discover the bases of a just and enduring peace and its own readiness to do those things which make for peace. Then, in the name of humanity and of God, let the United States call for an end to hostilities in Europe and Asia and for determined effort to find a way out of the world's misery.

A PRAYER FOR OUR BOYS AND GIRLS

O GOD, we rejoice that we may lift our hearts in prayer in behalf of our boys and girls. We are concerned for them. They are the joy of our lives. Our hopes and fears, our prayers and tears are about them. We pray that Thou wilt let thy blessing be upon them as they make those decisions that shall determine their characters and their careers. In these days when schools are opening and many of our boys and girls are pondering what they will do with their lives, we pray that that great decision may be made on bended knees, in quiet prayer before the Eternal, their Creator. We pray Thy blessing upon every agency that is seeking to help them to build finer characters and to live worthwhile lives. We would pray for their homes. God grant that every home in this community may seek to be the kind of home in which souls

shall grow strong. We pray for the schools, for the men and women who are in places of leadership in these educational institutions. Give them a deep desire to lead these boys and girls into the right sort of life. May Thy blessing abide upon the Church of Christ, which is seeking to establish in the lives of boys and girls the highest and worthiest and best. We ask in the Name of Him who grew a boy in Nazareth, increasing in wisdom and stature and in favor with God and man, even Jesus Christ our Lord. Amen.—Ryland Knight in The Christian Index.

FAITH THE TRANSFORMER

"FAITH" is not merely a term of the pious. It is a principle of life in its broadest relations. Jesus never spoke more truly than when he enunciated the law of works according to one's faith, declaring, "According to your faith be it unto you." History is full of examples of the inexorable working of this law. It shows us Caesars putting faith in the right of might, only to be themselves overthrown by the retroactive force of that faith. It shows us Luthers, Pastors, and Frances Willards with faith in the redeeming forces of life, winning thereby for themselves the abiding veneration of humanity. Faith may be blind. It is then truly misplaced. Faith of the finest sort is reasoning, intelligent faith that believes it will happen according to consecrated adventure. That faith is blind only in the sense of being unyielding.—Southern Christian Advocate.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. J. R. HENDERSON, Editor

STUDY LEADERS' MEETING, JONESBORO DISTRICT

Women of the Jonesboro District met in the recently completed Huntington Avenue Church, Tuesday, Sept. 16. It was our privilege to have with us our Conference Secretaries of three departments, namely, Mrs. Alfred Knox of McCrory, Missionary Education and Service; Mrs. D. G. Hindman of Mammoth Spring, Spiritual Life, and Mrs. R. E. Connell of Searcy, Christian Social Relations. Mrs. Robert Bearden, District Secretary, was in charge of the meeting. Dr. E. W. Potter led the opening prayer. The worship service was conducted by Miss Lucille Adams, new secretary and director of Young People at Jonesboro First Church. Visiting and local Conference officers were introduced; also the ministers present. Roll was called and 23 societies responded with 85 present. Mrs. Knox spoke briefly at this time on our Study classes. She read a poem, artistically illustrated with pictures which she had made, showing how we travel around the world through our study classes. Mrs. Connell spoke on "Be Ye Doers"; saying, "After the study class, what then?" Mrs. Hindman spoke on the importance of the Spiritual Life groups. The spiritual life of our Societies undergirds our entire work and if there was ever a time when we needed strength and closer fellowship with God, it is today. The morning session was dismissed with prayer by Rev. Wilkes of Wilson. Luncheon was served in the

The afternoon session opened with an interesting dialogue given by Mrs. Bearden and Mrs. Chumbler, entitled, "New Slant on Missions," which brought out the reminder that the need of friendship among nations is great today and we need to share with them. Mrs. E. W. Potter, speaking on "Christians and World Order," told us just enough about our new study to make us anxious to begin it. Mrs. Hindman talked on "Our Times—What Has the Bible to Say?" Miss Mildred Osment, with the aid of four other ladies, presented a little informal playlet, showing us how a committee in our local auxiliary could plan the new study on the text, "Roots of Democracy in America." Mrs. Connell gave us some thoughts and excerpts of the book, "Growing Together in the Family," making us anxious to get the book and read it for ourselves. Mrs. Hindman conducted the closing worship.—Mrs. E. G. Kaetzell, Secretary.

PINE BLUFF DISTRICT STUDY LEADERS' MEETING

A Study Leaders' Training Day of unusual interest, highlighted by the presence of four Conference officers, was held in Pine Bluff at Lakeside Thursday, Sept. 18. Approximately 130 missionary-minded women attended the training school with the District Secretary, Mrs. T. S. Lovett, of Grady, capably presiding.

Mrs. Lovett introduced the president of the Little Rock Conference, Mrs. A. R. McKinney, who gave a very interesting message.

The Conference Secretaries, Mrs. E. D. Galloway of De Queen, Secretary of Missionary Education and

NEEDS OF LITTLE ROCK CITY MISSION WORK

Since supplies of the Little Rock Conference for the fourth quarter are to be directed to the mission work in Little Rock, which is being carried on under the direction of Deaconess Ruth Heflin a list of supplies is printed here for those societies who prefer to send materials rather than cash.

Supplies for Little Rock City Mission work for the three Centers: Riverview Community Center, on Highway 10, opposite long viaduct, on a small island, working with white people. Bethlem Community Center, basement of Bullock's Chapel, Negro C. M. E. church for negroes, 17th and Cross streets. Bray Community Center, basement of Miles Chapel, Negro C. M. E. church at 5th and Bender, for negroes.

For the pre-school groups at each place: Small tables, chairs, tricycles, wagons or other pull toys; blunt scissors, large blocks, large crayolas, small brooms, small plates, glasses, spoons and forks, paper towels, napkins, brushes and paste; dolls, instruments for rhythm bands. For their lunches, fruit juices, milk, sugar, cocoa soups, crackers, cookies and any kind of canned goods that can be used in meals.

For the school groups: Wood burning sets, carpenter tools of all kinds, bead work sets, sewing materials, water colors, modeling clay, paints, shellacs, plywood or other lumber or boxes for woodwork classes; popcorn and other things that can be used for refreshments at parties.

General supplies: Safety pins, assorted sizes; sewing needles, crochet needles, cork stoppers, machine needles, cotton, piece goods, sewing scissors, thimbles, assorted sizes; old inner tubes, crepe paper in seasonal colors, linens for lending closet.

Equipment: Rubber horseshoes, cement for finishing Miles basement, \$6.95 per yard, ready mixed; men of church will put it down; lumber for making other rooms, volley balls, nets and posts; ping pong tables and sets, books for all ages, especially Bibles and good Bible stories; linoleum rugs, table sets, blackboards and chalk; folding chairs and other seats for adults; two good victrolas with good records and one radio in working order. Good clean second-hand clothing and quilt pieces are always most acceptable, also a limited number of good magazines.

Service; Miss Lila Ashby, of Little Rock, Secretary of Christian Social Relations and Local Activities, and Mrs. C. A. Evans of Arkadelphia, Spiritual Life Secretary, spoke with such authority concerning their work, that each person present was given much inspiration and knowledge pertaining to her work and thus felt that she was more ready for the task of furthering the year's program in her own society.

Much credit is due the ladies of the Lakeside church for their hospitality and lovely luncheon which they served.—Mrs. Erik Jensen.

CHURCH WOMEN TO CONFER ON EMERGENCY

To consider how the women of the church can best serve in the present emergency, nearly 100 leading church women from over the country will convene in New York October 6 for an all-day meeting, which is being called by the Women's Cooperating Commission of the Federal Council of Churches through affiliated women's groups.

Mrs. Henry Sloane Coffin, Chairman of the Cooperating Commission, emphasized that it is not the purpose of the meeting to establish any new organization or committee. But rather it is to survey the present work being carried on by the churches in the emergency and to see how women may best further this program. The conference is part of a program to draw together leaders of religious organizations for coordinated action on the vital problems of the church.

Leaders who will be present at the all-day meeting will represent denominational boards and councils of churches, in addition to such organizations as the National Council of Church Women, the National Committee of Church Women, the Home Missions Council of North America, and others.

A second purpose, according to Mrs. Coffin, will be to consider the need for developing the spiritual resources of the people "... so that in the great strains ahead we may help the Church in building up the inner strength of its people." This broader aspect of religion's function in the contemporary scene will be considered during the luncheon meeting, at which special guests will include Mrs. Dwight Morrow.

WINFIELD SOCIETY HAS ANNIVERSARY CELEBRATION

The W. S. C. S. of Winfield Church, Little Rock, observed its first anniversary with a special program in the church sanctuary on September 8. Circle 8, Mrs. L. M. Wilson, chairman, presented the program in playlet form. Mrs. Chas. Carter, program chairman, lighted the single candle which symbolized the first year of service and Mrs. Wilson, Mrs. Allen Mulkey, Mrs. Roy Paschal, Mrs. W. A. Bartlow, and Mrs. Marvin Hogan, told about the organization meeting, reading the minutes of the first meeting and calling attention to certain signatures, among them, that of Miss Fannie Ware, for many years confined to her bed, but who has maintained her interest in and loyalty to the women's organization of Winfield Church. The activities of the past year were outlined and Mrs. Paschal told of the organization of a sister society at Chenault church and introduced the members of that society who were guests for the day. Mrs. Paschal also told about the Bible class for Negro women at Bullock's Chapel, of which Mrs. E. W. Jenkins is the efficient teacher. A quintet from the class sang two spirituals.

Mrs. Paschal, President, presided over the business session preceding the program. At the noon hour lunch

(Continued on Page Twelve)

FT. SMITH WOMEN DISCUSS RESPONSIBILITIES FOR NEW CAMP AREA

Zone No. 1 of the Woman's Society of Christian Service of the Fort Smith District, met for its fall session Thursday, September 11, at Massard, with Mrs. Ben Bedwell presiding in the absence of Mrs. John McClue. Following an interesting devotional by the pastor-host, Rev. Mr. LeRoy and a short business session conducted by Mrs. J. B. Randolph, the morning was given over to discussion of the subject, "Taking Stock of Our Opportunities For Service In View of Our Army Camp at Barling."

Rev. C. N. Guice, speaking from a minister's viewpoint, stressed the responsibility the pastors and their churches will have in being helpful to the people who are in our city during the construction of the camp and to the soldiers who will come later. He told of successful work that is being done elsewhere in this kind of service.

Mrs. J. T. Pearson, whose topic was "Christian Social Relations," brought to our attention the great opportunity we will have to serve.

Mrs. J. B. Randolph, District Secretary, urged us to do greater work in our local societies and to do our part in making all camp activities, carried on by our churches, successful.

Captain Paul Wolfe, assistant to Major Otto C. Person, construction quartermaster for the cantonment at Barling, very fittingly closed this discussion with many interesting facts and statistics concerning the camp and expressed appreciation of the willingness of the organization to assist in keeping up the morale of the camp when it is established. He told of the worthwhile work Little Rock is doing and continued, "I would like my home town to equal it."

Rev. W. V. Womack introduced Miss Estelle McIntosh, the new deaconess to be stationed at Waldron, who told of the work she will do as a rural service worker in Scott county.

"Peace," the theme of the prayer retreat, which opened the afternoon session, was presented by Mrs. L. A. Hodges.

During the closing business session a motion was presented and approved to send a petition from this meeting to State Revenue Commissioner Joe Hardin to use the influence of his office to keep the sale of alcoholic liquors a specified distance from the army camp at Barling.—Mrs. J. Lawrence Dyer, Sec.

STUDY LEADERS MEET AT DERMOTT

The Dermott Methodist church was hostess to the annual Study Leaders' Day of the Monticello District on September 17. Eighty-five delegates from 27 churches attended. Mrs. Harvey Parnell, District Secretary, was in charge of meeting and presented the following Conference officers, Mrs. A. R. McKinney, President; Miss Lila Ashby, Secretary of Christian Social Relations; Mrs. E. D. Galloway, Secretary of Missionary Education and

(Continued on Page Twelve)

The Liquor Industry's Infamous Strategy

THE old theory of success began with "Hitch your wagon to a star." The new theory of liquor trade expansion is to capture, or commandeer a famous name as a disarming "front" to promote public acceptance, declares a statement of the American Business Men's Research Foundation, made public recently.

Four years ago, points out the Foundation, the Distilled Spirits Institute chose W. Forbes Morgan, nationally known capitalist, and at the same time of his selection, Treasurer of the National Democratic Committee, as its executive director at a salary asserted to be \$100,000 a year.

Later, following Morgan's sudden death, other noted names were proposed, among them General Hugh Johnson and James A. Farley, former Postmaster General. Finally, Dr. Wesley A. Sturges, noted legal authority and Lines Professor at Law of Yale University, accepted the Executive Directorship at what was reported to be a \$30,000 a year salary.

About the same time, the American Distilling Company, a reputed \$14,000,000 whiskey concern, went the Distilled Spirits Institute one better in securing as their bright and shining star, chairman of the board,

the former world's champion pugilist, James Joseph (Gene) Tunney.

During recent months, law expert Sturges either withdrew or was forced out of his executive position with the Distilled Spirits Institute and rumors have multiplied as to what famous name they would now be able to commandeer for their purpose. But, internal dissension and suspicion are said, for the time being, to have prevented the selection of any new celebrity.

Now comes the announcement of the Schenley Distilling Corporation that, following his rejection of an invitation from the Distilled Spirits Institute, Herbert Bayard Swope, publicist and journalist, in the past long identified with many humanitarian projects, has consented to become "Special Consultant on Public Policy" for this whiskey making concern.

In an interview reported in the New York Journal of Commerce of August 22, 1941, Mr. Swope is quoted as saying:

"The opportunity which presented itself for aid in the development of a sound course of action, was inviting, so I accepted the Schenley Corporation's invitation. . . A billion-dollar taxpayer is worth all the effort that can be given it."

The acceptance of such an im-

portant position with one of the largest distilling corporations in the United States, by a man of such humanitarian fame as Herbert Bayard Swope, is a matter of rather startling significance to the American people.

When Gene Tunney, clean-cut, square-shooter champion puglist was chosen chairman of the Board of the American Distilling Company, the whiskey trade manifestly wanted to offset their unsavory reputation with the name of a man who was an idol of athletic young Americans. When, following this selection, his name was proposed and he was actually elected as a member of the Board of Directors of the Greater New York organization of the Boy Scouts, such a protest went up throughout the country that the National officials of that organization made haste to explain that they did not approve.

But the public connections of Herbert Bayard Swope are far more extensive than those of Gene Tunney.

Mr. Swope is a member of the Executive Committee of the Columbia Broadcasting Company.

Among other connections Mr. Swope is a member of the Committee on Control of Crime in New

York City; he is a member of the Council of National Civil Service Reform; Trustee of the Graduate Faculty of Political and Social Science of the new School of Social Research; a Director of the Humane Society; and the Child Welfare Society.

Almost simultaneously with the announcement of Mr. Swope's acceptance of the Schenley Corporation relationship, comes the news that Jack Glasser, public relations director of Winchester Whiskey Corporation, and according to press reports, Chairman of the Committee on Alcoholic Beverage Law of the Federal Bar Association, was organizing a nationwide wet protest to the Columbia Broadcasting System, demanding that radio addresses such as that given by Mrs. Ida B. Wise Smith of the National W. C. T. U. on August 24, last, be hereafter barred from the air, or equal time given for wet rejoinders.

These are ways in which the liquor interests are seeking to control channels of public information through the aid of men who, whatever their previous favorable reputation, have accepted retainers for the official defense and safeguarding of the liquor business from the steadily rising tide of public resentment.

A BASKET OF PERSIMMONS AND PEANUTS

By Arthur Rugh

Mr. Lee had been a scholar and a writer in a town ten miles south of Peking. War brought hard times, but he and his son peddled fruit and were getting along. One day while they were out peddling, a bomb demolished their home, killing all the other members of the family. They sold what was left of their house, to pay funeral expenses and then came to the city to find work.

Miss Tsai, our social worker, discovered them in a beggar's camp, and gave them fifty cents to buy cotton padded garments, (they were still wearing summer clothes, though it was mid-winter) and asked them to report on the following Friday for further plans. The father bought two garments for his son but none for himself, saying, "Never mind. I'm not cold."

We talked with Mr. Lee and decided to give him thirty cents more to buy a warm garment for himself. Then he said that if he had a basket of persimmons and peanuts as stock in trade, that would be all they would need. They could sell enough each day to support themselves and replenish their stock. But that would cost all of thirty cents including the basket and he was sorry to ask for so much. We gave him the thirty cents and he was happy beyond words.

In about an hour he came back, wearing a long padded garment over his summer clothes and carrying a large basket full of persimmons and peanuts. I offered him my old overcoat, but he bowed low and said, "No, no. I have everything I need. You must help someone else. We can get along very well now." He evidently did get along for he never asked us for more help. For the cost of a necktie he was re-established in business and given new courage and hope.

Gifts for work of this nature

NEW SECRETARY IN LOUISVILLE OFFICE

The Rev. B. P. Murphy, Ph. D., of Louisville, Ky., who recently became Assistant Secretary to Dr. T. D. Ellis, one of the Executive Secretaries of the Division of Home Missions and Church Extension. Be-



fore coming to the Louisville office, Dr. Murphy was pastor of the West University Place Methodist Church, Houston, Texas. Dr. Murphy took his college work at Southern Methodist University, his graduate degrees, B. D. and Ph. D., at the Yale University. He is a member of the Texas Conference.

should be sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York City, N. Y.

Temptation in the line of duty God has provided for; but for temptation sought and coveted, God has no provision.—G. E. Rees.

There is a darker tragedy even than being unloved; that is to cease to love.—Ex.

STUDY LEADERS AT DERMOTT

(Continued from Page Eleven) Service, and Mrs. C. A. Evans, Conference Chairman of Spiritual Life. Mrs. V. O. Buck, District President, and Mrs. Erward Haskew, delegate to Mt. Sequoyah, were also present and assisted in outlining the work. The four studies for the year were reviewed in a very fine way by the above officers. Luncheon was served by the Dermott ladies.—Mrs. Ben Rice, Chairman of Publicity.

WINFIELD'S ANNIVERSARY

(Continued from Page Eleven) was served by Circle No. 4, Mrs. W. J. Pennington, Chairman. Guests and officers were seated at a special table centered with a birthday cake and bowls of lavender and white chrysanthemums. Mrs. J. L. Verhoeff gave a toast to the future of the Winfield Woman's Society of Christian Service.

BATESVILLE HOSTESS TO STUDY LEADERS

A conference for study leaders of the Woman's Society of Christian Service in the Batesville District was held in First Methodist Church in Batesville Wednesday, Sept. 17.

The district secretary, Miss Lavinia Jelks of Batesville, presided; Mrs. Alfred Knox of McCrory, conference secretary of missionary education, was in charge of the program and presented graphically the general plan of study. Since the program covers the fields of Bible study and of Christian service as well as that of general missionary education, Mrs. R. E. Connell of Searcy, conference secretary of Christian Social Relations, and Mrs. D. G. Hindman of Hardy, chairman of the committee on Spiritual Life, were also present and presented the phases of study in their respective fields.

Emphasis was placed throughout on the close cooperation that is imperative among the several departments of study and activity—infor-

mation, devotion and expenditure of energy in service—all interdependent and each necessary to the effective functioning of the group in the mastery of its local problems and the building of Christian life, individual and social.

"Christians and World Order" was reviewed in a paper by Mrs. L. O. Umsted of Newport, read by Mrs. O. L. Cole; "Christianity and Democracy," by Mrs. I. N. Barnett, Jr. of Batesville; "The Christian Family," by Mrs. Connell. A dialogue, "A New Slant On Missions," was given by Mrs. Harold Riggs and Mrs. Jack Tulliville of Central Avenue Church, Batesville.

Rev. Ira Brumley discussed the missionary education of children and young people as it is related to the W. S. C. S.

The opening and closing worship service were conducted respectively by Mrs. Alice Graham of Tuckerman and Mrs. Craig of Weldon.

The hostess society and the pastor were most gracious in their generous hospitality. It was a good day.—Mrs. L. C. Craig.

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→ GRAY'S OINTMENT

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

THE LAYMAN

The following poem clipped from the Alabama Christian Advocate is worth keeping around where you will see it often:

Leave it to the ministers,
And soon the Church will die;
Leave it to the women folk,
The Young will pass it by;
For the Church is all that lifts us
From the coarse and selfish mob.
And the Church that is to prosper
Needs the Layman on the job.

Now the layman has his business
And a layman has his joys,
But he also has the training
Of his little girls and boys;
And I wonder how he'd like it
If there were no Churches here
And he had to raise his children
In a Godless atmosphere?

It's the Church's special function
To uphold the finer things,
To teach the way of living
From which all that's noble springs.
But the ministers can't do it
Single-handed and alone,
For the Laymen of the country
Are the Church's cornerstone.

When you see a Church that's empty,
Though its doors are open wide,
It's not the Church that's dying,
It's the Laymen who have died;
For it's not by song or sermon
That's the Church's work is done;
It's the laymen of the country
Who for God must carry on.

—Edgar A. Guest.

TO STIMULATE CHRISTIAN GENEROSITY

It is a well known fact both within and without the membership of the Methodist Church that the average Methodist cannot be, even by the wildest strength of the imagination, considered generous in his giving to the support of the Kingdom of God as represented by the interests of the Church.

The little booklet entitled, "The Minimum Standard of Giving," published by the General Board of Lay Activities of the Methodist Church is one of the finest bits of literature this writer has ever written on the tithing question. No board of Stewards could do better in the matter of the cultivation of the Christian grace of liberality among the membership of the Church than to in some way get the people to read this little booklet. It may be secured from the Publication House at the rate of 50 cents per dozen, or \$3.00 per hundred. Knowing the lethargy of those in responsible positions in the Church, and fearing lest many of those who read the Methodist might not otherwise have opportunity to become acquainted with this splendid treatise on tithing, I have taken the liberty to quote from it, some of its most pointed paragraphs.

Should All Tithe?

"Should all men tithe? There are two men who have the same income. One has no children and the other has six. Their necessary expenses are certainly not equal. Should the man with six children tithe? The man with no children should, perhaps, give much more. But I ask you, what is your observation in this matter? Does not the man with the family more often tithe?"

"One of the most hurtful habits in Christian giving is to measure one's giving by the giving of another. The principle that the tithe should be the minimum standard of giving for all men will save us from pulling

down our ideals of generosity to the level of the average. What other people give is not the primary question. In the strictest sense it has nothing to do with what we should give. Every man has his individual responsibility to God and human needs."

Should the Very Poor Tithe?

"Here is the test question. How you answer it determines whether or not you believe in tithing. Millions of people have a very difficult time in making buckle and tongue meet. Our economic system is such that a few have most of the luxuries of life and many have not the necessities. If I should answer the question unaided by Jesus and human experience, I would certainly answer in the negative. But we have Jesus' attitude toward the widow who cast her mite into the treasury. He might have said, 'This is all you have. You certainly should keep it for tomorrow's bread.' But He did not. And we have human experience."

"Each summer for years I have spent some time in a country town in a Western state where my parents live. In this town a widow, two daughters and a son earn a livelihood by doing laundry, their home being used for this purpose. Once it was necessary for me to go for my laundry.

"The widow readily recognized me as the minister who preached each summer in the local church of which she was a member. She introduced herself and told me she had heard me preach. She looked hot and tired, for the temperature was 100 in the shade and her home was 15 degrees warmer because of the steam presses."

"I asked, 'How is business?'"

She said, "Business is not good. Plenty of work but competition has driven the prices down. Utilities are high, and it is difficult to make anything."

She then pointed to a motto which hung in the room where we stood, the one room in the house without machinery, and said, "We have found these words true." The motto read, "All Things Work Together For Good."

"We have managed to live and pay the church," she said.

I was interested, and unconsciously repeated the words, "pay the church?"

"Oh, yes," she said, "we tithe."

As I left her home, I said to myself, "She should not do it." I then wondered if she did not tithe her gross income. I am still wondering! Later I asked her pastor how much she and her three children gave to the church, and he assured me that they gave more than the average business man in his town. He said also, "Her daughters are two of the finest young women in the community, honored and respected by everyone. The son is one of the finest boys I ever knew."

After all, I ask you, does tithing have the approval of experience in this case?"

The Case of the Old Lumberman

"One winter day I was hunting, and late in the afternoon, walking across the field to my car, I saw an old man coming toward me, should-

ers stooped, dragging his feet. I recognized him by his carriage. I waited for him and we walked some distance together.

He said, "I am going over here to see if I can get a bill of lumber to saw." He ran a sawmill.

Continuing his conversation, he said: "I hope I can get this bill, for my pastor goes to Conference next week and we are behind with our missionary money and wish to pay it out." He was a member of a little church in the section of the town in which he lived. "I have already given my tithe, but I shall give all the money to the church, if I get this work."

I thought of the man's family, three children I knew—two sons and a daughter in the high school of the town. And I knew he had several younger children at home. I never saw his sons without feeling sorry for them. They never dressed like the other young men. The daughter's clothes were actually noticeable in contrast with the clothing of other girls in the school.

Thinking of these things, I said, "Mr. George, if I were you and got the work, I would not give the money to the church, but I would use it for the needs of my family. You have already given your tithe."

The old man looked at me as if I had been a young skeptic and said, "I pay the tithe, and give offerings." That ended the conversation. As we parted I thought he was a peculiar, fanatical old man.

At the first opportunity I talked with the principal of the high school about his two sons and the daughter. He told me that they were very unusual young people, greatly honored by the students. The girl was elected president of the Y. W. C. A. The two sons in succession were honor graduate of their classes. I knew men in the town worth hundreds of thousands of dollars who were not doing as well with the greatest trust God ever gave to man as was old man George, who lived in his rented house not worth \$1,000 on an unpaved street of that little city."

Shall the very poor tithe? You answer the question for yourself.

"I believe in the tithe as THE MINIMUM STANDARD OF GIVING FOR ALL CHRISTIAN PEOPLE. I believe it has the approval of Jesus. I believe anything less has His disapproval. I believe it has

the approval of human experience. I believe those who practice it are its joyful advocates. I believe it is the gateway into a larger sense of stewardship. I believe that its practice will prove a means of grace, just as prayer, Bible reading, and church attendance. I further believe that any church (the Methodist Church is such a one) which neglects to emphasize the benefits of tithing both to the individual and the Kingdom of human needs, has failed to do its duty."—Earl A. Hamlett.

THE NEW METHODIST LITERATURE

Not having had time to examine its contents very much, I am unable to say anything about that part of it; but the New Methodist Church School literature is by all means the most outwardly attractive in its form and arrangement of any literature I have even seen. For many years there has been a constant improvement in this respect. We have been getting farther and farther away from the day when Sunday School literature was marked by its drab outward appearance. Alongside of anything coming from the press today, Methodist literature will be outstanding for its attractiveness to the eye.

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SCHOOL BOYS EVANGELIZE AN INDIAN VILLAGE

By J. C. PACE, Principal
Ingraham Training Institute
Chaziabad, India

The boys who came to Ingraham Training Institute from the Christian homes in poverty-stricken out-caste and low-caste village sections do considerable "extra-curricular" service among their fellow villagers.

They prepare themselves in our school for this service: they study the Bible in our classes; they learn Christian songs set to Indian tunes so they can use them during their vacations to tell the story of Christ; they learn kathas about the life and work of Jesus—a katha is a mixture of song and story and very much liked in India; they are interested in Sunday school and Christian Endeavor; and groups of them go out each Sunday to villages to hold or help hold meetings. Recently the 16 boys in eighth class, with one of their teachers, did something more.

About ten miles from Ghaziabad, the seat of the Institute, there is a village where twenty-six Christian families live. They belong to the leather-workers caste and so are counted among the millions of out-castes in India—or were until they became Christians. Of all these Christians, four men can read and write! So the eighth boys class saw a chance to help. The people, many of them, are eager to learn to read, but they are very poor and must work each day. Their pastor lives five miles away across the fields and cannot come to teach them at night—the only time they can get together regularly to learn. Last week the thirteen Christians and three Hindu boys in the eighth class camped in a mango grove at the edge of the village and held night school for the people there. During the day they had their own lessons, and, after the people came in from the field in the fields, conducted the night school.

Each morning the boys had prayer together before they began their classes. I wish you could have been with them the morning that Sita Ram, one of the Hindus, asked to lead these prayers, and read the scripture lesson before he prayed. I wish, too, that you could have seen him help to choose the hymns for use with the pictures of the life of Christ in the Sunday night service that brought the camp to a close. These three Hindu boys have been in Ingraham Institute for four years now; seeing them during this week has made me realize how much their life here has meant to them.

Others besides Christians were welcome to the night school and both Hindus and Mohammedans did come. We were very glad for these are the people for whom the Christians must work, and it was fine for us to be able to do something for them. Often, when the leatherworkers became Christians, there is persecution from the landlords in the village, and in this very village there is often trouble between the two groups. Just a few weeks ago some of the Mohammedan landlords had told the Christians who work for them that during the next two months they must make, without pay, 50,000 mud bricks for them. The poor people were terribly distressed until the pastor and I went to the government official here in Ghaziabad and protested. Now the landlords have been ordered to pay for the work done! So it was that we were especially glad to have

Constitutional History Of American Methodism

By BISHOP CHARLES C. SELECMAN

On page 315 of Bishop John J. Tigert's volume on Constitutional History is found this statement: "Since 1744 the two constant factors of Methodist polity, (1) a superintending and appointing power, and (2) a consulting body called the Conference, have been continuously operative.

"These two factors are constitutional or elemental in the government of Methodism. The system itself changes as either of these elements changes or is variously combined with the other: the disappearance of either is the destruction of the system. Something better might take its place, but it would be also something different. The peculiar economy of Methodism would cease to exist." Those thoughtful laymen and ministers of our Methodism would do well to ponder this great statement by Bishop Tigert as we approach the season for our Annual Conferences in Arkansas.

Occasionally one seems to sense a tendency that would overthrow our great American Methodist itineracy. When we do so, in the language of Bishop Tigert, we will have "something different."

some of the Mohammedans come to us to learn to read.

The night school began each evening with a worship service—the first night over 100 people attended this service and throughout the week 42 stayed regularly to learn. While most of the boys taught people to read and write others taught some who are expecting to be taken into Church membership. When you cannot read, it is not easy to learn the Lord's Prayer, the story of the life of Christ, the Apostles' Creed and the Ten Commandments—and be able to explain the meaning, too! So some were helped in this preparation, thus making lighter the work of the pastor who has fifteen such villages to reach.

Sunday was the last day the boys spent in the village. That night we had a big meeting with stereopticon pictures to show the life of Christ, with songs and talks to make the meaning clear. The large crowd listened attentively and appreciatively, and after the service, stayed to thank us and the boys for all they had done.

We shall follow up the work begun so well, and make the most of the enthusiasm that has been aroused. Each month I go to this village for a Sunday service, and each Sunday till school closes, a group of boys will go to them to teach any who can learn on that day. After harvest is finished next month, we hope to send a teacher to them for two months to carry on the teaching, and all of us will encourage the four men who can already read to continue teaching their friends.

(Continued from Page Five)

symbol of ultimate and complete bestiality, whetmore that bestiality was embodied in a Nero, a Domitian or Kaiser "Bill" or the Hitler of our day. Or it may be a symbol of our best. In you or in me, if we allow it in us to dominate and destroy our lives and souls.

But there is consolation also in the number six. It never attains to seven. It can never attain ultimate and complete victory. Though it may seem to be achieving it at times, it always fails. Sin and evil, though it may seem a conquering force for a while, is always crushed when it marches athwart the purposes of God.

Truth, crushed to earth, will rise again. The eternal years of God are hers; But error, wounded, writhes in pain, And dies amid its worshippers.

en listed the specific purposes of the trip as follows:

1. To secure information on the effect of the war on all churches.

2. To discover what developments are taking place in Great Britain in respect to cooperation among citizens of different religious faith—including members of the Anglican, Roman Catholic, and Evangelical churches, and the Synagogues.

3. To learn what English and Irish leaders think of the peace principles advanced by the Vatican, the Malvern Conference of England leaders, and other groups.

4. To bring back to Americans helpful knowledge as to what the "man in the street" in Britain is thinking about the post-war world and a reconstructed social order.

Statements of the three American religious leaders, written prior to their departure, were released by Dr. MacCracken in connection with the announcement of their arrival in London. They are as follows:

Father Vincent C. Donovan, O.P.: "Civilization, in our opinion, rests on religious foundations. It is important for the defense of human freedom that we find out how widely this is being realized in Europe. I hope, as a Catholic, to discover in particular the extent of agreement on the Papal points for peace. It is with the view of uniting the energies of all men of goodwill in securing human rights by an honest re-establishment of human life on the Divine foundations, that we go."

Dr. Everett R. Clinchy, president of the American Conference of Christian Churches: "This mission is for observation and study. Human beings in England, Scotland and Ireland are living under unprecedented conditions. Americans can learn things from them since we are living in the same unprecedented world. Religious groups in America have demonstrated continuously their concern for the welfare of peoples in other lands. Perhaps it is important that an American priest, rabbi and minister are flying together to meet with Protestant, Catholic and Jewish neighbors on the British Isles at a time of trouble."

Rabbi Morris S. Lazaron: "We go believing that the roots from which the heroic qualities that dignify life arise, are basically religious. As a Jew I believe that the western world will be little better off after the present war unless the principles of the Judaeo-Christian tradition are put into more realistic practice. On our return, we hope to bring messages from abroad which will deepen the spiritual tone of our nation."

THREE AMERICAN RELIGIOUS LEADERS FLY TO BRITAIN TO STUDY RELIGIOUS AND SOCIAL TREND

In the first such flight, a Protestant minister, a Roman Catholic priest, and a Jewish rabbi have crossed the Atlantic by plane and arrived in London to study firsthand the religious and social trends among the people in organized religious groups in England and Ireland, it was made known here today.

Scheduled to remain in England until the end of September, the three American religious leaders are: Dr. Everett R. Clinchy, Presbyterian minister and president of the National Conference of Christians and Jews; Father Vincent C. Donovan, a Dominican Order priest and head of the Catholic Thought Association; and Rabbi Morris S. Lazaron, of Baltimore, trustee of the Jewish Joint Distribution Committee.

The mission is sponsored by the co-chairmen of the National Conference of Christians and Jews: Dr. Arthur Holly Compton, of the University of Chicago; Professor Carlton J. H. Hayes of Columbia University; and Roger W. Straus of New York. Announcement of the arrival of the three leaders in London was made by Dr. Henry Noble MacCracken, president of Vassar College and chairman of the educational policies committee of the National Conference. Dr. MacCrack-

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INTERNATIONAL SUNDAY SCHOOL LESSON

Lesson for October 5

GOD OUR HEAVENLY FATHER

LESSON TEXT—Genesis 1:26-28; Matthew 6:24-33.

GOLDEN TEXT—Our Father which art in heaven, Hallowed be thy name.—Matthew 6:9.

Without God man has no hope in this world. This is the teaching of Scripture, which is confirmed by experience and admitted by the philosophies of men. "Having no hope and without God in the world," says Paul (Eph. 2:12), and every godless philosophy points the same dark picture. Says one, "It cannot be doubted that the theistic belief is a comfort to those that hold it and that the loss of it is a very painful loss. We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead" (Clifford).

That desolate and despairing conclusion need not be the lot of any man, for we have in God's own Word a clear revelation of Himself as our Creator and our loving Father. Why not accept it?

I. God Our Creator (Gen. 1:26-28).

Both of our Scripture passages tell us much about man, but in doing so they reveal God.

1. How He Made Man (vv. 26, 27). "God created man in His own image" (v. 27). This does not refer to any physical likeness, although it is abundantly evident that man's body is far above the animal level and perfectly adapted to be the dwelling place of the souls and the instrument of its activity in a physical world. Even the Son of God took upon Himself the body of a man and, in its glorified state, still bears that body in heaven. This means that man's body is worthy of honor and considerate care and use.

The real image of God in man is a moral and spiritual likeness. Man is a moral being, knowing the difference between right and wrong. He has all the characteristics of personality, self-consciousness, intelligence, feeling and will. That image has been marred and defaced by sin, but it is still there. Even in the lowest man or woman it is capable of being reached and transformed by the grace of God.

2. How He Blessed Man (v. 28). He gave man "a help meet for him" (Gen. 2:18); that is, a completely suitable companion and helper. He gave him dominion over the entire earth, and his restless, pioneering spirit still presses toward the complete realization of that promise. He provided for every need of man, not only physical and social, but also spiritual, for we read that He walked with him "in the cool of the day" (Gen. 3:8), until man by his own sin broke that fellowship. God's love toward His creation is shown by His provision for man's complete joy and full usefulness.

II. God Our Heavenly Father (Matt. 6:24-33).

Two things harass the mind and heart of man—anxiety for today and fear for tomorrow. He must have what he and his family needs for today, and it is a constant struggle for most men to meet that need. Then, as though that were not enough, there is always the mor-

row's new and possibly greater needs. Even those who have all they need today live in dread (and well they may if they do not trust God) that tomorrow or next week or next year they too may be in need. Our text meets both problems, for it tells us

1. Why We Need Not Be Anxious Today (vv. 24-31). The answer is simple—look at the birds. They cannot work, they are not even able to pray, yet God feeds them. Consider the glory of the flowers. Even a king cannot dress in such beauty—God provided it for them. "Are ye not much better than they?" (v. 26). No bird ever worried because it did not have a meal laid by for tomorrow, and no flower has fretted itself lest its blossom failed to come forth in its accustomed beauty. Why should we be anxious?

Intelligent forethought is good and proper, but anxiety about our daily needs is always dishonoring to God. He is ready and able to meet our daily need.

2. Why We Need Not Fear Tomorrow (vv. 32, 33). "Your heavenly Father knoweth that ye have need" (v. 32). Does not that settle the whole future? It is in God's hands, and even if it were in our hands, what could we do about it? Tomorrow with its joys and sorrows is not yet here, and when it does come God will be here as a loving Father to graciously provide for every moment of it.

What then shall we do? Verse 33 tells us, "Seek ye first the kingdom of God and his righteousness." Give God first place in your life and He will see that all "these things" are added. Simple, isn't it? and blessedly true. Let's trust Him!

ARKANSAS METHODIST ORPHANAGE

We are looking forward to the annual meeting of the Board of Directors of the Methodist Orphanage. Mrs. Lane, our matron, has it in her mind, and I agree with her, to have the Board to select an "open house day" in the near future and invite everyone who loves God and unfortunate children to pay the Orphanage a visit. Looking over the Home and making a little visit to Little Rock, I think, would be helpful to everyone and especially to those who love the work that our Church is engaged in in this Home for Children. We now have forty children in the Home and everything is pleasant and happy.

Yesterday one of our Matrons said to me that she never saw as happy a group together as our forty children.

Our helpers, the Matron and her assistants together with the yardman, Mr. Hosey, are on the job enthusiastically and doing well. They are grateful for the interest that the people of Arkansas take in us and especially to those who are praying for us and helping us.

The brethren are talking much about the coming Conferences and looking forward to the occasion with more than ordinary pleasure. We have a great body of leaders in Arkansas and none greater than our preachers. Pray for us and come to see us. Yours truly—James Thomas, Executive Secretary.

If you would reform the world from its errors and vices, begin by enlisting the mothers.—C. Simmons.

Two things are bad: "too much" and "too little."—Proverb.

SAVE A LIFE IN CHINA

Three cents a day will save a life in China,
One stick of gum a full-sized meal will pay,
One all-day sucker gives a man his dinner,
One ice cream feeds four children for a day.

One movie ticket means two weeks of living,
One cigarette is one meal gone in smoke,
One ginger ale could go to feed a dozen,
Three days of life in China costs a "coke."

Only a dollar! It's a month to live in!
Only a dime! For three days' life to pay!
Only a penny! Yet it serves a dinner!
And we've a guest—a Chinese guest—today!
—Watchman-Examiner.

WHEN GRACE OPENS THE DOOR

A little girl, wishing to speak to her father one day when he was in his study, came up the stairs, and finding the door closed, put her small hand on the door knob. The child's hand was too tiny to grasp the handle firmly enough to turn it. To her delight however, the handle turned, the door opened, and she ran into the study, exclaiming: "Oh, Daddy, I have opened the door all by myself!"

She was all unaware that her father, hearing her attempt to open the door, had quietly gotten up from his chair and turned the handle from the inside.

Thus God makes the impossible possible. "I can do all things through Christ which strengthened me."—Christian Herald.

Religion is more than a tune to whistle when passing a graveyard at night—Religious Telescope.

It takes courage not to bend to popular prejudice.

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us tell you what to do when emergency arrives. Consult Boyce A. Drummond or Bernie Hoff for friendly advice any time.



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Ass't Supt. Mr. E. Q. Brinners
General Sec. Mr. Dewey Thompson
Class. Sec. Mr. Charles Hegarty
Ass't Sec. Miss Carrie Peaslee
Supt. of Adult Division
Mr. Jesse P. Burton

Teachers, Adult Division

Ashby Class Miss Lila Ashby
Bullington Class Mr. T. M. Stinnett
Couples Class Mr. T. S. Buzbee
Fidelity Class Mrs. Gaston Foote
Friendship Class Dr. W. R. Alstadt
Carrie Hinton Class

Mrs. J. H. Caldwell
Mae Jenkins Class

Mrs. E. W. Jenkins
Men's Bible Class Judge J. H. Carmichael, Mr. Gerland P. Patten
Wedding Ring Class

Dr. N. T. Hollis
Young Men's Class

Dr. Harvey Shipp
Supt. Young People's Division

Mr. L. H. Caldwell
Counselors Young People's Dept.

Mr. and Mrs. L. L. Witten
Teachers Y. P. Dept.

Dr. A. C. Shipp, Mrs. J. R. Henderson

Senior High Department

Counselors, Mr. and Mrs. Louis Stewart; Teachers, Mr. R. R. Nielsen, Miss Elza Pratt, Miss Margaret Easley.

Junior High Department

Counselor, Mrs. E. F. Dixon; Teachers, Mr. W. A. Weidemeyer, Mr. Robert McNeely, Mrs. W. M. Fuller, Mrs. L. H. Caldwell, Mrs. W. P. Ivy, Miss Helen Dillahunty, Mr. W. Joe Albright; Pianist, Mrs. E. E. McIntyre; Attendance Chairman, Mr. Fred Moreland.

Supt. Children's Division, Mrs. R. M. McKinney.

Home Nursery Dept. Supt., Mrs. Dewey Price; Workers, Mrs. Bruce Huddleston and Mrs. Arthur Martin.

Nursery Department

Supt., Mrs. C. C. Arnold; Teachers and Workers, Mrs. Harold Stice, Mrs. Lem Kirkpatrick, Mrs. Mary Alice Hood, Miss Frances DeBruyn.

Beginners Department

Supt., Miss Fay McRae; Teachers and Workers, Mrs. W. H. Freemyer, Mrs. J. O. Turner, Mrs. J. A. Adams, Miss Martha Lynn McClerkin, Miss Mary Frances Winburne, Mrs. W. R. Alstadt, Mrs. Allen Mulkey.

Primary Department

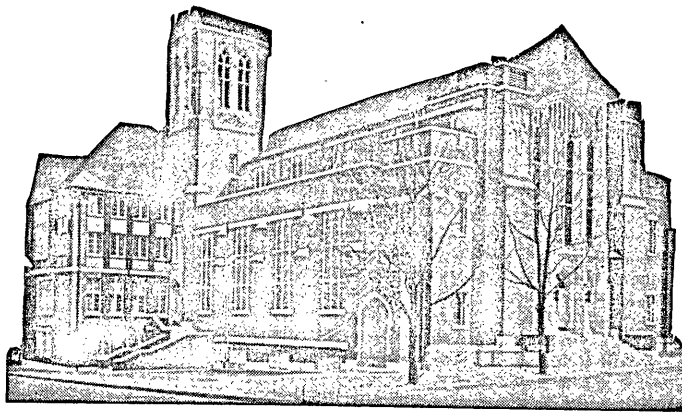
Supt., Miss Lillian Peaslee; Sec., Miss Beatrice Banzhof; Teachers and Workers, Miss Sula McMahan, Miss Vada Outlaw, Miss Joyce Broadnax, Mrs. G. H. McCasland, Mrs. T. B. Wilson, Mrs. Paul Welker, Miss Annie Winburne, Mrs. W. D. Simmons, Mrs. Carl Freels.

Junior Department

Supt., Mrs. A. S. Ross; Supervisor Teaching Personnel, Miss Olive Smith; Teachers and Workers, Mrs. Dennis Williams, Mrs. C. C. Cope, Miss Evelyn Heard, Miss Virginia Price, Mrs. Lorena Adamson, Miss Grace Ballard, Miss Nora Wall, Mrs. V. L. Rommel, Mrs. H. T. Steele, Miss Cleo Wicker, Mrs. Beulah Shewmake, Mrs. C. B. Wilson, Miss Kathleen Bracken, Mrs. C. E. McCreight.

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Church Secretary

NEXT SUNDAY AT WINFIELD

(October is Loyalty Month)

10:00 A. M. CHURCH SCHOOL—750 attendance goal—
Show your loyalty

11:00 A. M. "FIRST PERSON PLURAL"—Sermon by Pastor

6:00 P. M. Junior High, Senior, Young People's Leagues and the
Young Adult Fellowship

7:30 P. M. "FICTION, FADS AND FACTS"—Sermon by Pastor
Show your loyalty here!

THE PASTOR'S MESSAGE

By GASTON FOOTE

WE BEGIN LOYALTY MONTH

The four Sundays in October have been designated as loyalty Sundays at Winfield. Begin the very first Sunday, next Sunday, by attending a Sunday School Class and by worshipping at the morning and evening services. If you have been "out of the habit" won't you begin the good habit next Sunday. YOU may make October Loyalty Month by showing YOUR loyalty to the services. In such a time as this we need the spiritual strength that worship alone can give.

INSTALLATION OF OFFICERS AND TEACHERS OF CHURCH SCHOOL

All officers and teachers of the Church School are to be in the Sanctuary BEFORE 11 A. M. next Sunday, sit on the first three rows, and will be installed in office in a beautiful and appropriate service. Let every officer and teacher be present in this service to begin the new Church School Year.

WORLD-WIDE COMMUNION SUNDAY

Christian churches throughout the entire world will observe World-Wide Communion Sunday October 5th. Winfield Church will, for the first time, initiate the Self-Service Communion which will not only make for less confusion but for what we believe to be one of the great days in the Church calendar. Don't fail to be present.

METHODIST CHURCH

Christian Education

By HAL H. PINNELL

Church School Attendance
Last Sunday 705
A Year Ago 653

Department Reports

	Pres.	On Time	Cont.	Stay
Jr. Hi	75	70	44	63
Sr. Hi	53	33	31	37
Y. P.	36	30	12	24

Adult Report

Men's Class	53
Hinton Class	51
Jenkins Class	43
Wedding Ring Class	35
Couples Class	34
Fidelity Class	30
Ashby Class	25
Friendship Class	19
Bullington Memorial Class	18
Young Men's Class	5
Adult Officers	8

Total 321

NO ONE HAS YOUR NUMBER!

This week you will receive from your Finance Committee a numbered card together with a letter telling you what they would like for you to do with it.

There is no duplicate in your card.

If you lose it, you lose your chance to indicate on the chart that you are supporting your committee in their effort to reach the goal that was set up at the beginning of the year.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

The October meeting of the Woman's Society of Christian Service will be held at the church next Monday morning, October 6, at 10:30. Circle No. 9, Mrs. E. H. Kimm, Chairman, will present a program on the subject, "The Power That Brings Harvest Home." Mrs. Russell McKinney, will give the devotional on "Who Giveth All." The following will take part in a panel discussion on "The Rural Work of the Woman's Division": Mesdames R. R. Nielsen, Crawford Greene, E. H. Kimm, C. B. Wilson, H. P. Hadfield, G. H. McCasland, Dennis Williams, F. R. Layman, Harold Stice, E. Q. Brothers, Raymond Thomas and J. R. Henderson.

Lunch will be served at 12 o'clock in Fellowship Hall by Circle No. 3, Mrs. Ray Scott, chairman.

Spiritual Life Group

The Spiritual Life Group will meet at 10:00 in the Young People's Parlor with Mrs. Hal Pinnell as leader.

CHRISTIAN EDUCATION WEEK October 5-12

Monday, Oct. 6—Board of Stewards meeting. The chairman, Mr. J. H. Bowen, will give time to the consideration of "Stewards In Christian Education," as emphasis of week.

Wednesday, October 8—Learning-For-Life School.

Friday, Oct. 10—Workers Recognition Night. All workers in the Christian education program of the church and Church School will be guest of the Board of Education.