

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LXI

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NO. 36

The Office Boasts A Poet

ALMOST by accident the editor learned that the illustrated poems appearing weekly on the Children's Page are being composed by Miss Annie Winburne, who is editor of the Children's Page, and who has for some years been the efficient assistant on the staff of the Arkansas Methodist.

These original poems have been appearing now for some weeks. We believe that they have real worth. If you have not been reading them you have missed a real treat. They carry an Edgar Guest style of rhyme, rhythm and manner of expression that is refreshing. To our readers who enjoy poetry these poems will be all the more meaningful when they know that the letters A. E. W. following each poem, are the initials of Annie Elizabeth Winburne.

Entering the Home Stretch

WITH the coming of September, we enter the last two months of the Conference year. It is a time of rallying our forces from the vacation period and pointing our energies toward the work of "rounding out" the work of the year. That expression "rounding out" is good Methodist verbiage. It means to bring all points of our church program up to a common level. It is often true, in the course of the year, that the pastor has allowed some features of his program to lag behind. At this time of the year the church often realizes that some items in its program are behind schedule. These are months of meetings galore, and catch-up, pay-up and pay-out programs for which the Methodist church is famous. Any Methodist who has not been in the middle of the whirl of a "round-up, close-out" campaign at the close of a Conference year does not know the whole of Methodist history. Fortunately, more of our churches each year are carrying a well-balanced program throughout the year and thereby making the "annual tug" unnecessary.

A Clear Cut Indictment

A LITTLE booklet "Super Saboteur-Beverage Alcohol" has just come off the press at the Methodist Publishing House, which is a clear-cut, pointed, forceful indictment of the liquor traffic as the "Super Saboteur" in our American life.

This booklet was written by Dr. John Q. Schisler, executive secretary of the Division of the Local Church. It is written in a clear, non-technical language and style which makes it especially helpful for class study or home reading for anyone of teen-age or older. Despite its unusual value, this is a non-profit booklet written by Dr. Schisler as a contribution to the nation-wide fight against this deadly peril our nation confronts.

Unless America does awaken to the paralyzing effects of the liquor traffic on our war effort, within the army and without, and do something to check its fatal effect on our American life, we are not only in danger of losing the war but we are in danger of becoming unworthy to win and unfit to rebuild the world if we were to win.

"Super Saboteur" is a booklet of thirty-one pages. Order from the Methodist Publishing House; 10 cents per copy; 95 cents per dozen.

The Origin of Present Day Problems

IN THIS column we are to discuss, for a while, "The Origin of Present-Day Problems." Jesus made two statements, in His ministry, which taken literally can be easily misinterpreted. Jesus said, in Matthew 10:34, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." In Luke 12:51, Jesus says, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." It is our feeling that Jesus, in these statements, had no thought of war, physical violence or petty divisions and wilful strife.

Jesus is here proclaiming the dynamic, revolutionary character of His teachings. Let it be said here that the most revolutionary, life-disturbing factor in world history is the teachings of Jesus. In these statements, Jesus was recognizing that the ideals and way of life, which he was proclaiming, would bring about a cleavage in the world's life such as it had not known before.

When Jesus came into the world there was not much difference in people so far as basic, moral principles of life were concerned. Life was then too much alike. Standards and motives, which determine character, were too much the same. The moral level of life was altogether too low. The teachings of Jesus pictured a way of life that was in such direct contrast to the life of His day as that it did not require divine wisdom to foresee that any attempt to follow His teachings would bring cleavage and conflict wherever tried in the world, even in the sacred circle of family life.

Because the way of life He proclaimed was worth any sacrifice necessary to attain it, Jesus challenged His followers to face the world with courage, character and purposefulness, let cleavage and division come where it must. Were the world, as a whole, to forget the teachings of Jesus, we would then face problems that would utterly destroy us. However the major problems which confront the world today, the problems which the better part of the world is trying so hard to solve, these problems, at least in their present form, are the results of the effort of the Christian church to attain the ideals of Jesus. The major problems of the world today, in their present form, would largely disappear if we were willing to sink to the low level of life prevalent when Jesus came. Life accepted on that low level, however, would be worthless and meaningless.

Please remember that we are saying that major problems IN THEIR PRESENT FORM would disappear. We would find counterparts of these same problems back there, but in a different form and on a low, sordid level. We battle with these same problems today but, thanks to the church, on a more idealistic, hopeful level.

Report Your Revivals

IN LOOKING over a recent issue of the publication of one of our sister denominations in the state we noticed reports of eleven revival meetings on four of its eight pages. This publication represents a small branch of its denomination. This particular group has a small membership in Arkansas as compared to our own. We likely have ten revivals to their one, while they carry reports of revivals in almost the reverse order of ten to one.

Our preachers should report their revivals. We are altogether too modest in our publicity. We noticed a statement recently, in one of our papers of another denomination in the state, that the Methodist church had just about abandoned the practice of baptizing infants. The writer of the statement seemed to be happy that we have at last seen the light. His statement was based on a recent report in the Arkansas Methodist, from a small point on one of our circuits, that a baby had been baptized in the church at that place—the first baby to be baptized there in thirteen years.

Because of the modesty of our preachers; because they do not like to "blow their own horn", or possibly because they just do not care to take the trouble to write, our brother who states that Methodism is abandoning the practice of baptizing babies, unfortunately, does not know that the Methodist Church in the United States baptized one hundred and eighteen thousand, five hundred and thirty-nine babies last year, and one hundred and thirty-three thousand eight hundred and thirty-six adults. He would not know that last year one thousand eleven hundred and seventy-six of these babies were baptized in Arkansas. How could he know, since we say so little about it, unless he went to the General Minutes or Conference Minutes of our church where the results of our work, that can be tabulated, are recorded.

At the office we hear indirectly of revivals being held in our churches throughout the state. In the absence of details, there is little or nothing that we can say about it that would have meaning. The Arkansas Methodist should increasingly become the medium through which our churches in the state can feel the strength of each other in the work we are doing.

Making It Easier For Hitler

WE HEAR much talk about our "All-out" war effort; about becoming the "Arsenal of Democracy"; about our possibilities for almost unlimited production. In the face of all of this talk, we hear also that we are behind schedule and that production in some fields is disappointing. If we may judge by the reports of the War Labor Board, one reason for this break in schedule is quite evident.

The number of strikes have gradually increased each month this year. In January there were twenty-seven strikes. The number increased each month until in June there were one hundred and ninety-two. The number of men involved has increased each month since January, when eleven thousand six hundred and five were involved to eighty-four thousand seven hundred and seventy-five in June. The man hours lost have increased from three hundred and sixty-nine thousand, five hundred and seventy-six in January to two millions thirty-seven thousand two hundred and twenty-four in June. Without the information necessary to fixing the

(Continued on Page Two)

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CHURCH CALENDAR

September 14, Fall Cabinet Meeting, Little Rock Conference, First Methodist Church, Little Rock.

September 16, Fall Cabinet Meeting, North Arkansas Conference First Methodist Church, North Little Rock.

September 27-October 4, Religious Education Week.

September 27, Church School Promotion Day.
October 4, Church School Rally Day.



IN THE LIVES OF MEN

By
CHARLES O. RANSFORD

Only a just God can be merciful.

* * *

The best life is always a good life.

* * *

God is always near the man who prays.

* * *

Sin is self-will, hence the importance of the prayer, "Thy will be done."

* * *

In spite of the poet's words, "E'en law cannot exist save by the side of evil," evil has no place in God's economy.

* * *

Whatever helps my fellowman is usually right. If the help is permanent it is always right. The enduring good always is built on the eternal principles of well being.

* * *

Living peaceably with one's fellowmen is of more importance than that I or any other person should have his own way. Nobody, no matter what his position, can always have his own way in the world today. A gracious condensation can always make adjustments.

* * *

Most sermons are generalizations. They are easier to preach. One need not know much to deal in general propositions. They are easier to preach, because it is easier to say than to practice. The average church-goer is honest, he really would like to be religious. He would like to know how to live a good life. He would like to be helpful in this world of wrong and suffering and need. Sermons have value as they show the way of a good life and reveal the graces and powers that aid in Christian living and service.

ABOUT PEOPLE

REV. ROBERT J. KENNEDY of Dallas, Texas, is assisting Rev. J. T. Randle in a meeting at Central Avenue Church, Batesville. The meeting began on Aug. 23 and will continue through September 6.

FIRST METHODIST CHURCH, Little Rock, announces that Miss Julia Murrell has succeeded Mrs. J. L. Snapp as executive secretary. Mrs. Snapp is moving to Clinton where her husband will be associated with her father in the lumber business.

ACCORDING to figures released by the War Department, there is one chaplain for every 1,200 men now in service; and more than 600 chapels have been constructed at permanent posts, army cantonments, etc. The cost of the chapels is more than \$13,000,000.

SLOAN R. WAYLAND, son of Rev. and Mrs. E. T. Wayland, who has been first assistant in Government owned migrant camps at Wilmington, N. C., and Timberville, Va., has been inducted into the Army and is visiting home-folks before receiving his assignment. He will report for duty on September 11.

MRS. J. H. SORRELLS, age 76, mother of Rev. R. F. Sorrells, our pastor at Dumas, died at the family home in Beaumont, Texas, Wednesday afternoon, August 19. Funeral service and burial were in Beaumont on Thursday afternoon, Aug. 20. She is also survived by another son, Jim Sorrells of Corpus Christi and a daughter, Miss Ida Sorrells of Dallas. The sympathy of many friends goes out to the family.

REV. VAN W. HARRELL, pastor of First Church at Stuttgart, announces that Bishop Charles C. Seelman will dedicate the church on the evening of September 13. The indebtedness on the church, amounting to approximately \$5,000 has been paid this year and extensive improvements and repairs have been made on the church plant. The membership has responded in a fine way to the total program and work of the church.

REV. W. C. SMITH, pastor at Valley Springs, writes: "We have just closed a very profitable revival at the Valley Springs Church. We know the church has received much inspiration from the excellent messages brought from time to time by Rev. W. W. Albright, pastor at Heber Springs. We had two accessions to the church by vows. Brother Albright has a great mind and we trust that he can come this way again."

REV. L. GRAY WILSON, pastor of Glendale-Whitchell Charge, writes: "We are happy to report that the entire indebtedness on the Glendale Church is paid in full. Rev. W. Neill Hart, our district superintendent, will dedicate the church Sunday afternoon, September 27, at 2:30. All former pastors and pastors of the Pine Bluff District, are extended a special invitation. The people of Glendale deserve much credit for their support and splendid cooperation."

DR. FRANCIS CARR STIFLER of the American Bible Society says: "Every period of mobilization in our nation's life has been a time of wide and effective scripture distribution to enlisted men. During the Civil War the Society distributed hundreds of thousands of Bibles and testaments to the armies on both sides of the conflict. Over two million New Testaments were distributed during the first World War. Today the chaplains of the Army, Navy, and Air Forces are sending in their requests and reorders so fast that the presses are working overtime and the books are being shipped the day they are bound—the rate of output being nearly 40,000 a week."

PLANS for publication of the second edition of TESTAMENT OF FAITH, annual anthology of religious poetry, have been announced by Harbinger House, New York publishing firm. The volume will be issued in the early winter, and the editors are now at work on its compilation.

Poetry, either previously published or unpublished, is sought, and both established and beginning writers are invited to submit work. Poets may submit as many poems as they wish, but no single poem should exceed 50 lines in length. Manuscripts should be typewritten or legibly handwritten, on one side of the paper only, and should be addressed to the Editors, Testament of Faith, Harbinger House, 381 Fourth Avenue, New York, N. Y. All manuscripts should be sent by October 15, 1942, and must be accompanied by return postage.

REV. T. D. SPRUCE, pastor of Parker's Chapel and Fredonia Charge, writes: "We are in our first year on this wonderful charge. Some of the finest people I have ever met are members of this charge. We are having a fine year and are now in the midst of general repairs and building in our Parker's Chapel Church. We are located just across the highway from the big airport and we expect to have one of the finest and best equipped rural churches in the conference. This is one of the best two-point charges in the conference. We have just installed gas and the parsonage is modern and one of the loveliest homes in or near El Dorado. I make this request: Wanted a good church bell. Write or call Rev. T. D. Spruce, Rt. 1, Box 32, El Dorado, Ark., phone 2714-W-2.

REV. A. J. CHRISTIE, district superintendent of the Texarkana District, writes: "Rev. D. Mouzon Mann, who has recently graduated from the School of Theology at Southern Methodist University, has been appointed to Foreman to serve the remainder of this year. He is succeeding Rev. Edward Dunlap who is leaving for his senior year at S. M. U. on September 1. The people at Foreman regret the departure of Bro. and Mrs. Dunlap, but they are looking forward to the coming of Brother Mann. Rev. Owen Beck has been relieved of all pastoral responsibilities at Foreman, but we are looking forward to Conference when he hopes to resume his labors in the pastorate. Rev. Joe Roe, who has been serving Lockesburg since June 14, will continue in that pastorate until Annual Conference when he expects to enter Garrett Seminary."

DR. REGINALD L. McALL of 2286 Sedgwick Ave., New York City, executive secretary of the Hymn Society of America, announces that the following have been appointed as judges in the contest which the Society is conducting for three new Christian hymns to be used in the churches: Miss Caroline B. Parker of D. Appleton-Century Co., Dr. Howard Chandler Robbins of General Theological Seminary, Dr. Henry Wilder Foote, of Boston, former president of the Hymn Society of America, Dean Earl B. Marlatt of Boston University School of Theology, Dr. Carl F. Price, of New York, hymn book editor, and Rev. Philip S. Watters of White Plains, N. Y. The Society is offering \$50 each for the best new hymn text submitted in each of the following groups: a hymn of Christian faith in a time of stress, a hymn re-affirming the worldwide mission of Christianity; a hymn of personal Christian dedication. All hymns must be in the hands of the Hymn Contest Committee, Hymn Society of America, 297 Fourth Ave., New York, by October 1.

MAKING IT EASIER FOR HITLER

(Continued from Page One)

blame for these strikes on either capital or labor, let it be said that, if this situation continues to develop in its present trend, the baffling question of "Who will win the war?" will have been answered. While we jockey for financial gain, our enemies are concentrating on winning the war. If they are successful in winning the war, we not only lose the little financial gain which may accrue to some through the disputes between capital and labor, but we lose even the right to dispute. We may have gone "all-out" for war but as yet we have evidently not gone "all in" for the war. Unfortunately our enemies have.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

I AM THE REFUGE

Seeking to prove the high morale of the English people in spite of the bombing of their cities, one writer cites much revelry by the great crowds in the night clubs. A commentator who does not seem himself to be religious has written that the situation would be more encouraging if England would pray rather than revel in her time of danger.

Now an editorial comment in *The State* (Columbia) reads:

"The State has no quarrel with those who wish to play cards, but it has a very definite quarrel with the Office of Civilian Defense which, in its latest instructions for guidance of the people in case of air raids, suggests, among other things, that a deck of cards be taken into the family refuge room, and makes no reference at all to the Bible. The State suggests that the Office of Civilian Defense realize early in the war that there are many who do not depend on a deck of cards for their comfort and strength in time of distress."

We are glad that some men outside the religious press know that not more godlessness but more of God is the need in the hour of danger. We want not the stoicism of the hardened sinner but the confidence of men and women of faith.

"GOOD TIME" CRAZY

A San Augustine, Texas, newspaper editor recently wrote that "there is not so much wrong with the country as with the people in it." He went on to describe what he called folks who had gone "good time" crazy:

"No longer the moon alone can hold in spell the Romeos and Juliets. It must be a dinner, a show, after that some dancing, and then some 60-cent chicken sandwiches, to say nothing of fines for speeding, and wrecks—of car, or character, or both. How the average man, in average circumstances 'good time' crazy himself, and with a 'good time' wife and children, makes both ends meet is a mystery to all of us. The answer is that he is not making both ends meet, not even one end."

"It would be a dull life if we could not occasionally reach for a sweet. But the good books, the sunsets, the forests, the birds, and the flowers that Emerson, Lowell, Longfellow, and the hosts of other great men have sung about seem to have lost some of their appeal. The family prayers or simple invocations at the dinner table are something we tell our children about that happened in the long ago."

This seems like a terrific indictment of our civilization today. May the day speedily return when the family prayers or simple invocations at the dinner table become the rule, and not the exception.

Folks who go about trying to get a "kick" out of life, usually end up by finding that they have had the life kicked out of them. Burning both ends of the candle can't be done long.

"We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures." Titus 3:3.—Evangelical Messenger.

THE WORLD HYMN

*Arouse, arouse, ye fields of right,
Be bold for freedom's cause!
See that our common liberty
Pervades all nation's laws.
See that the banner of the free
O'er all the earth shall wave;
And in the strength of God above
Go forth the world to save.*

*Be brave, be brave, ye sons of men!
Lift freedom's banner high!
As many bled and died of old
To raise it to the sky.
Let every tyrant be o'erthrown,
And right, not might, hold sway;
That for all nations of the earth
May dawn a brighter day.*

*Ye people of all lands, arise,
And banish war and crime;
Let man to man be fair and just
In every land and clime.
Let people for the people rule,
Democracy be king;
Maintain the rights of all mankind
And every living thing.*

*Let martial drums now muffled be,
And battleflags be furled;
The parliament of man now meet
To federate the world;
One language to mankind be given,
One hope, one aim, one cause,
With equal measures, weights and coins,
And just and righteous laws.*

—J. Gilchrist Lawson.

TENTING TOWARD SODOM

"Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."—Gen. 13:12.

There are some good lessons in the Genesis account of Abraham (at first called Abram) and his nephew, Lot. There were many qualities of their lives which were similar but there was at least one important point where they greatly differed.

They were alike in the fact that both of them were religious men. I am sure if they lived in our day they would both be members of the church. Even Lot would be a leader in the church. I am not a pessimist, but speak the sober truth when I say that for every member in the modern church that is like Abraham there are at least ten like Lot.

These men were alike in the fact that both worshiped the true God. Not only so, but they worshiped Him at a time when the majority of the human family were worshiping false gods.

They were alike in that both of them were good moral men. Lot did some side-stepping later but when they first came on the scene both of them were good men.

They differed in the fact that Abraham made religion the chief end and aim of life while Lot made it a side-issue. He gave religion a place in his life but not the first place. These were nomadic people. They lived in tents and were constantly moving from place to place. According to the record the first thing Abraham did when he went to a new place was to build an altar and call upon the name of the Lord.

We have no statement that Lot ever did a thing like that. He put other things ahead of God. Though Abraham lived hundreds of years before Christ admonished, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" he was carrying out this great injunction to the letter. Abraham was strong where so many religious people of our day are weak. He put God first while many today put things first in life.

The time came when these men became so rich in herds and flocks that no longer could they live together. Abraham, through his great generous spirit, gave Lot first choice as to the place he would occupy. He looked upon the plains and saw that they were covered with grass and well watered; a stock raiser's paradise. It is true that some very wicked cities were in these plains; places where Lot's children would be led astray, but he was thinking of cash rather than character, of gold rather than God so he chose the plains.

Lot's next step was to pitch his tent toward Sodom. It is interesting to note here that he didn't go all the way to Sodom his first move. No one ever does. Sin doesn't work that way. If you had met Lot that day and warned him that he was headed for Sodom you might have offended him. He would never do a thing like that. He had some children and it wouldn't do for them to be reared in such a notoriously wicked place. He would be honest in his contention for no one ever lands in Sodom the first move. People simply move in the direction of Sodom and even

that greatly hurts their sensitive conscience, but they live there a while and become accustomed to it and then they are ready to take their next move. They finally land in Sodom as Lot did. Take the drunkards for example; some of whom are confirmed alcoholics. They are living in Sodom, but they didn't reach there all in one move. They never meant to go to Sodom. They started in tampering with liquor in a very mild way at first but now they are ruined both in body and soul. The same is true with the sexually impure. Adultery has become so prevalent here in our nation that it is enough to blush Satan. People who commit such sins are Sodomites, but they didn't reach that state all in one move. The same is true with gambling and other more serious crimes.

The sad thing about the whole picture is that the Sodomites never can win. The cards of the universe are stacked against them. They reap what they sow. Like all the rest of that tribe Lot lost. He lost the very wealth he went down there to make. He didn't get out of Sodom with the wrappings of his finger. The saddest thing was he lost his family. His wife was left behind. It is true two daughters escaped with him, but if you will read of the revolting sin they committed with their own father you will conclude it would have been better if they had died with their mother in Sodom.

In what direction are you pitching your tent; projecting your life today? Are you heading for Sodom? Don't deceive yourself in thinking you will never land there. The chances are against you. The thousands of Sodomites who are on the wreck-heap of humanity were once like you, merely on the road. The wise, the safe thing to do is to shun the very appearance of evil.—H. O. B.

GIVE PRAYER A CHANCE

Prayer has become the target of the cynic, the scoffer, the smart sophisticated who would sooner stand upon his head in a crowded street than kneel, in solitude, before the altar of his God. That is but another symptom of our moral lethargy. Those who do pray know what miracles it can accomplish. By prayer I mean no canting lip service, but a simple raising of the mind and heart to God, a dedication of ourselves to the ultimate reality of all. Even if we are without faith, let us be logical. If we fight to preserve the Christian ethic, the least we can do is to give it a chance in our own lives.—A. J. Cronin in Redbook.

Above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart is full of God's Spirit is worth ten thousand words spoken in unbelief and sin. Remember that God, and not man, must have the glory. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the earnest prayers of God's children.—Robert Murray McChesney.

Defeat is not bitter if you do not swallow it.—Christian Advocate.

International Morality

By LUMAN J. SHAFER, Reformed Church In America

(This is one of a series of articles written by authorities in preparation for the Christian World Mission Convocation, Cleveland, Ohio, December 6-10, 1942.)

A POINT which is often overlooked is that the same ethical principles which are accepted in an ordinary national community have very little, if any, weight in the relations between different nations. This is true in times of peace as well as in times of war.

There are two common ideas which need to be re-examined. People say, first, that if individuals within a nation can be made to live as Christians, international life will also, as a result, become subject to Christian considerations. It is also commonly assumed, second, that Christian rulers guarantee just international conduct. Consequently a nation that is measurably Christian in its own internal life will be Christian in its conduct internationally; particularly if those in authority in a country are in themselves Christians. While there is, of course, a measure of truth in all this, the fact remains that different rules of conduct are in effect in relations between countries from those which are normally accepted in community life within nations. Until this fact is more clearly recognized, it will be difficult to bring any great changes in international life.

We all recognize pretty clearly that the main purpose for which a nation exists is to look after the interests of its own citizens. We speak of promoting the common welfare, but what we mean when we say that is not the common welfare of humanity but the common welfare of the people within the boundaries of the United States. It can be said that the primary purpose of any national government is the preservation of the country which it serves. It is never right for a state—if that word can be used without begging the question—to do anything which would jeopardize its own existence. It has been held by various writers on international law that "every state has a legal right to self-preservation which overrides any obligation to other states." When this is contrasted with the attitude of an individual in his relations with other individuals, it becomes perfectly clear how different the standards are.

While self-preservation is a natural desire of every individual, it is recognized quite commonly, even apart from Christian ethics, that the individual must be prepared to sacrifice himself in the interests of his family, or his group, or his nation. He cannot insist that his entire conduct must be governed by the sole necessity of self-preservation. If we think it through carefully we recognize that most people believe that states ought to act morally, but they do not expect the state to act in an altruistic manner if such behavior is likely to be to its own disadvantage. It is frankly recognized that any political group, with a distinct government charged with the responsibility of taking care of its own people, is more limited by self-interest than is the case of an individual in his conduct toward other individuals in society.

States Do Not "Sacrifice"

For the individual to sacrifice his own interests is praiseworthy, but the nation is not generally expected to indulge in altruism at the cost of any serious sacrifices of its own interests. Furthermore, the ordinary man expects from the nation certain kinds of behavior which he would definitely regard as immoral in the individual. Pugnacity and self-assertion, depreciated in individuals, become positive virtues in nations and are rejoiced in by the people. To kill is universally condemned in ordinary society, but it becomes a duty in interstate action. For an individual to consider his own good as of first importance is not ethically justified, but no one questions that the good of one's own country becomes a first consideration. Consequently, the state has come to be regarded as having a right of self-preservation which overrides all

moral obligations that would seem to run counter to it.

The individual governor or representative of the people, in acting for his country, must act as an agent of the country and not in his individual capacity. Consequently, it does not make so much difference what his individual ethical ideals may be. He is duty bound, by the nature of the situation in which he finds himself, to act for the state on the terms on which the state is set up. That is to say, if in a given situation his individual ideals would be inclined to make him act altruistically and unselfishly, it would be, however, "immoral" for him to do so because he has been chosen for the position which he holds on the understanding that he will conduct the affairs of the state with a view to the purpose for which the state was set up: namely, to promote the common welfare of the people within that country, to preserve the existence of the state, and these other considerations which



rule out any possibility of acting unselfishly or altruistically in the interest of any group or groups outside the state.

This has been recognized by statesmen for a long time. Mr. Gladstone said, in effect, "I may do, as a private man, acts which motives of generosity and liberality suggest; and yet not be entitled to do similar acts as a prime minister at the expense of the nation."

Cavour said, "If we were to do for ourselves what we are doing for Italy, we should be great rogues."

A Christian writer in a recent book has this to say about the state: "The state at its best is concerned with earthly ends which must be attained by earthly means. It has to insure its own security and assert its might. It must aim at enriching itself if need be at the expense of others."

International Ethics Possible

Unless we are to assume that the state in the nature of the case must always remain outside the pale of Christian ethics, we face the task of bringing international life under the control of the same ethical ideals as have been developed through long years of painful struggle for individual relations. If we are to look upon the system of nation-states as of the same kind of thing as any other of the various types of human organization, then we must not abandon the hope of modification to bring it into harmony with sound ethics. Indeed, the hammer blows of our present disaster, which have issued from the attempt to organize society on unethical principles, may help to bring these gigantic manifestations of international life under the sway of the moral order.

Some progress has been made. The fact of the matter is that even in present-day practice, nations are judged to be capable of actions which are morally praiseworthy or culpable. The English people, for example, went to the defense of Belgium in the last war because national honor was at stake. Similarly the British people felt a sense of shame at the Munich settlement; not for themselves as individual Englishmen, nor even for Mr. Chamberlain who was considered only to have been mistaken in

his judgment, but for John Bull, who was definitely thought of as a person subject to moral judgment on his conduct. In other words, nations have come to be looked upon as persons who may or may not act in a moral manner. If we can raise the standards of moral judgment and the ordinary ethical consideration can be brought to apply to the conduct of nations, we need not abandon hope of modifying radically the actions of states or of bringing them more nearly into conformity with individual ethical practice.

Duties of Nations

The first step in raising the standard of international conduct would seem to be to stimulate the belief that nations, as personifications, have moral duties to one another. Up to the present the understanding of the rights of nations has been well developed. It now becomes necessary to enhance the sense of corresponding duties. We must come to the point where ordinary Englishmen, Germans, and Americans believe that England, Germany and America have moral duties toward one another and a reputation to be either enhanced or defamed, depending upon the performance of these duties.

A further necessity is to develop the sense of a community or society, of nations. Such a community already exists for the reason that people talk about it. There is a world community because, as Senor de Madariaga puts it, "We have smuggled that truth into our store of spiritual thinking without preliminary discussion." But this fact of a society of nations is still but feebly understood. We have not yet gotten to the point where countries can act in the light of what is for the best good of the world community, rather than in the light of what is good for one's own country. The latter still takes precedence.

It is at this point that Christianity has an important contribution to make. For it, a world community under God is a cardinal element of faith. The fact of the world church is a concrete expression of faith. There are two basic principles which flow from this Christian faith—principles not at present vitally effective in the society of nations: (1) the principle of equality between members of the community, and (2) the principle that the good of the whole takes precedence over the good of the part. Both of these principles are regarded by Christians as inherent in the nature of things and the idea of a society of nations needs to be undergirded by these great truths.

World Organization Needed

But something more than the development of ideas such as those indicated above is required if international relations are to be brought under the sway of ethics. It will be necessary to furnish the world community with a political framework that is commensurate with the fact of community, so that it will be no longer necessary for a state to make self-preservation its highest law. Christian ethics are reasonably possible as between individuals in a national community because the political organization of that community guarantees certain rights to the individual and give him a reasonable expectation of securing justice for himself. Absolute national sovereignty and the sub-ethical international conduct that accomplishes its exercise will need to be continued until some suitable political organization, operative in the no-man's land now existing between the states, makes it possible for the individual nation to obtain some measure of security for itself. In other words, some kind of political organization will need to take the place of the present system of nation-states if interstate relations are to be brought more fully under the sway of ethics.

It is a good rule to sojourn in every place you visit, as though you meant to spend your life there, never omitting an opportunity of doing a kindness.—Ruskin.

RICHARD PERDUE
President Little Rock Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSERGER, Editor

ALVIN MURRAY
President North Arkansas Conference
Co-Editor

YOUTH FELLOWSHIP NEWS

The Elberta sub-district Methodist Youth Fellowship met at Murfreesboro Thursday night, August 20. Nashville, Bingen, and Murfreesboro were represented. After the devotional, Miss Amy Thompson of Bingen gave a very interesting account of her work as a member of a Youth Caravan which worked in northern Mississippi during the summer. Officers for the year were elected as follows: President, Barbara Hyatt; Vice-President, Zane Williams; Secretary, Betty Jo Thompson; Treasurer, Luella Brock. Refreshments were served at the conclusion of the business session. The next meeting will be at Nashville October 15.—Betty Joe Thompson, Secretary.

The Young People of Martin Memorial Methodist Church, Belleville, honored their pastor, Rev. W. W. Warrington, with a surprise party in honor of his birthday. Brother Warrington was invited to the basement of the Church and upon his arrival was surrounded with boys and girls who sang, "Happy Birthday To You." James Boyce Madden presented to him a large package, beautifully wrapped, from the League. Bonnie Sue McKinney and Frances Nell Harrod were the hostesses, Bonnie Jean Williams, Ouida Kirkwood, Nathalie Fryar and others served delicious refreshments, after which, games were enjoyed by all. Bro. Warrington thanked all for a most pleasant evening and every one wished for him many more years of effective Christian service.—Pete Fair, Secretary.

The Greater Little Rock Methodist Youth Fellowship met at Mabelvale Methodist Church the 17th of August. Miss Carie Meyers, Missionary to Cuba and associated with Buena Vista College spoke on the customs of Cuba. Her speech was supplemented by excellent color films. Miss Loyce Jean Raymond sang two Irish Airs. Miss Emogene Schaer presented a most descriptive and interesting report of the Mt. Sequoyah Leadership Training School. Bob Price was in charge of the business session at which time Dr. Reeves presented the program of the Christian Advocate. After the business session watermelon was enjoyed on the Church ground.—Jimmy Ricks.

IN TROUBLE

"I will be with him in trouble." And how sweet trouble is when God comes! How it makes him real to us! You never know ecstasy till God sends agony as a foil to bring out the sweetness. It makes you say something like Pascal, the great French saint, as he wrote in his diary one dark hour, "Tears upon tears; joy upon joy." As some of you can understand that—tears upon tears and background, and joy upon joy in the heart. "I will be with him in trouble." You have to learn that. You have to triumph in trouble. God cannot take it away until you do triumph, then he says: "I will deliver him. I will take him out of the trouble as soon as he has learned his lesson and gained his victory."—A. B. Simpson.

The "Stakes" In Gambling

By MISS CLAUDELLE GARRISON
Counsellor Senior Youth Fellowship, Warren

When we think of gambling and the evils thereof, doubtless, many thoughts run through our minds. One of the first thoughts that come to my mind is that passage of scripture that reads, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" There are so many evils and sins that are the fruits of this great habit that we probably could never enumerate them, but there are a few I think we should stress.

I have been told by those who have had more personal contacts with real gambling than I have that once a person gets started in such a habit, it gets into his blood, so to speak, making it more difficult to give up as times goes on and making the temptation greater each time that he yields. In other words, one of the first things we must realize in fighting the temptation of gambling is that WE MUST BE STRONG. Gambling takes so much of our time that should go to our loved ones, our work and our church, consequently depriving us of adequate rest to carry on our duties and to give of our best self to the world about us.

Gambling brings man's morals to the lowest degree, causing him to lose all self respect; and in most cases, it leads to the drinking of intoxicating liquors. We must never lose sight of the fact that we are someone's hero and that someone is watching our every step. Certainly the ideal example to set for another is not a life ruled by such a weakness as gambling. In many ways, we are responsible for the conduct of our fellow man. We must not let gambling sap our personality and take away our opportunities to work for the building of God's Kingdom.

A gambler often loses monies that could be devoted to some worthy project, but one of the greatest evils of it is that it causes one to lose faith in God and in fellow man. Even though the "winnings" may be coming our way in the game, let us remember that we are losing our own soul and that Jesus has said, "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

"Extra" At Extra

By ELIZABETH KNIGHT, Hamburg, Arkansas

We read in the Bible that "there is no new thing under the sun," but something different, at least, has happened at Extra. Rev. William Johnson, a young preacher from McGehee, was with us during the second week of August in special services for the young people. The mornings were spent in worship, study (including the four commissions of the Church) and play. Worship services were also held in the evenings.

The young people were very enthusiastic about the entire program. Many who were apparently indifferent to the work of the Church are now active. A special worship program was presented by the young people at the closing service. Each boy and girl was given an opportunity to take part. More such programs are already being planned for the future.

A band of workers organized a month in advance of this series of services is composed largely of young people, though all ages were invited to participate. Much good has already been accomplished by this band, such as inviting others to attend services, to read more good literature, sending cards to the sick in the hospitals, and to the soldier boys from the Church and Community. We have found that the joy of doing things together is most enriching. Our present plans call for a study together of "In His Steps."

Our pastor has visions of forming a type of the once vigorous "Holy Club" on this circuit. Who knows but what the nucleus for such a club may be found right here at Extra?

For The First Time

The National Convocation meeting at Miami University, Oxford, Ohio, this week, September 1-5, marks the largest nation-wide gathering of Methodist Youth since unification. The eyes of the Church will be focused upon this group as they think and plan together with outstanding religious leaders. In these war days Methodist Youth must strengthen their fellowship by counselling one with another and with God. Problems created by the present world situation will be considered and an attempt will be made to discover the contribution youth can make toward creating God's kingdom of love and justice out of the confusion and chaos of the present moment.

Delegates from Arkansas attending the Convocation include Rev. C. Ray Hozendorf, Little Rock Conference Youth Director, Richard Perdue, Little Rock Conference Youth President, and Margaret Woodsmall, representative from the North Arkansas Conference. It will be the privilege of these delegates and hundreds of others to share the deep religious experiences of key Methodist leaders such as Dr. E. Stanley Jones, Bishop Paul B. Kern, Dr. James S. Chubb, and others.

SPIRITUAL TREASURES FOR THE "BOYS"

A book of Daily Devotions entitled "Strength For Service To God and Country" that brings religion to the ranks has just been published. It is a book that brings God into the daily lives, thoughts, and actions of soldiers, sailors, and marines.

"This book is a banquet of spiritual vitamins for the hungering heart. It is fashioned with rare understanding of the innermost needs and thoughts of men in training and under fire. Every page is prepared especially for this book, and designed to meet the needs of NOW. Its mission is to inspire closer communion between our fighting men and God."

Personally I do not think any other book except the Bible can quite meet the DAILY need for spiritual food that this book meets. The book is beautifully bound in blue for Navy and Marine and khaki for Army. The cost is only 75 cents. If you want to do something for the "Boys", send each of them one of these "Treasures." Below follows an excerpt from one of the pages.

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years He was an itinerant preacher. He never owned a home. He never had a family of His own. He never went to college. He never traveled two hundred miles from the place where He was born. He never did a single one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except through the naked power of His divine manhood.

"While still a young man, the tide of public opinion turned against Him. His friends ran away. One of them betrayed Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying, and that was His coat. When He was dead, He was taken down and laid in a borrowed tomb through the pity of a friend.

"I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that One Solitary Life."—H. O. E.

LIVING PEACEABLY

To live peaceably with people is the very finest of arts. It involves the active grace of consideration for the rights and feelings of others, true kindness and courtesy—one of the most beautiful flowers that the soil of the human heart can grow. It involves sympathy, the real kind that takes time and trouble to understand. It involves a whole group of virtues. Often we say we can not live peaceably with folk, what we ought to say is that we have never tried.—Exchange.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE DISCONTENTED LITTLE SPRUCE TREE

(A Danish Legend)

Once a discontented little spruce tree lived in a wood. The reason the little spruce tree was discontented was that it was covered from top to bottom with short, stiff little needles, though all the other trees in the wood were covered with leaves that fluttered in the wind and were never stiff and straight.

"All the other trees in the wood have pretty leaves. I have only prickles. Nobody touches me. I wish I might have leaves like the others, only much prettier. I wish I might have leaves of shining gold."

When the spruce tree awoke in the morning, it was covered with leaves of gold that shone in the sunlight and brightened all the wood.

The little tree was so proud all that day that it wouldn't look at the trees with common green leaves. "No other trees have leaves like mine, and I am now the most important tree in the forest," it said in its heart. But that evening an old miser came with a huge empty sack and stole every gold leaf. Then he went away with his huge sack full of leaves and left the poor little tree naked and shivering in the moonlight.

"O," it said, "I wish I might have leaves of glass!"

The next morning when the little tree awoke it was covered with sparkling leaves of glass that shone like diamonds in the sun; and when the gentle winds came singing through the wood the glass leaves made tinkling music. The little tree was then prouder than ever until a wind storm came and broke the leaves into tiny bits that soon covered the ground below.

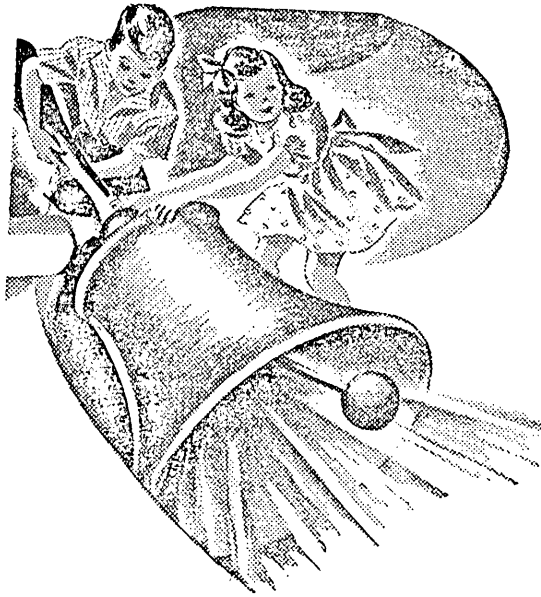
The poor little naked tree wailed with grief. "Ah me," it said, "now I wish I had asked for common green leaves!"

When the little tree awoke the next morning, it was covered with the prettiest, softest green leaves that had ever been seen in the wood; but an old goat came along and ate every one of them, and the little tree was left bare again.

"O!" cried the little tree. "Why did I ask for gold or glass or green leaves? If only I had my old prickles back again, I should be so happy."

The next morning when the little tree awoke it was glad to find that the prickles had come back. All the dear little old straight prickles once more covered it from top to bottom. It had not realized before how comfortable the little prickles could be or how pretty they looked. But ever after that the little tree was contented with its prickles, no matter how straight and stiff they were. From that day to this no little spruce tree has ever been known to ask to have its leaves changed.—Frances Margaret Fox, in Youth's Companion.

Democracy is not by legislation, but by intelligent, personal good will.



BACK TO SCHOOL

School time

Vacation days are past and ended
Work and play will now be blended
In a happy, busy way.

Old friends true will meet together,
New friends brave all kinds of weather
To be present every day.

There is happiness in learning,
There is joy and pride in earning
Commendation for work done.

So today we all go trooping
Back to school, see we are grouping
In a happy way together, Oh, what fun!
—A. E. W.

QUESTIONS ABOUT ROSES

1. What rose is never seen on a rolling stone? Moss.
2. What rose blooms on a girl's cheek? Blush.
3. What is the wandering rose? Rambler.
4. What rose can you drink? Tea.
5. What kind of a rose would you be likely to mention if you burnt your finger? Yellow (yell oh!)
6. What rose is the principal feature at a wedding? Bridal.
7. What rose is a vegetable? Cabbage.
8. What rose bears the name of a country? La France.
9. What two roses are famed in English history? White and red.
10. What rose should Americans honor? American Beauty.
11. What rose bears the name of a spice? Cinnamon.
12. What rose is a beautiful linen? Damask.
13. What is a fierce rose? Wild.—Western Recorder.

RIDDLES

Where was King Alfred the Great crowned? On his head.

If you can buy eight eggs for twenty-six cents, how many eggs can you buy for a cent and a quarter? Eight.

Lucy had it first, Paul had it last, every girl has it once, boys never have it; Mrs. Sullivan had it twice, but when she married Pat Murray she never had it again. What is it? The letter L.

What is the longest sentence in this world? Going to prison for life.

BOYS AND GIRLS OF OTHER LANDS

A SWEET LITTLE SINGER

Brushing and sweeping and dusting, a little Sweedish girl was cleaning a big school room in Stockholm. She warbled and sang as she worked, like a bird in springtime. A lady riding past in her carriage heard the song, and stopped to listen to the sweet voice; then entered the building and hunted about until she found the little singer. The child was shy and not at all pretty; but her manner was so courteous that the lady was charmed.

"I must take your daughter to Craelius, the famous music master," she said to the mother, who was the janitress of the school building. "She has a voice that will make her fortune."

So the lady took the little girl away with her to see the music master. The great man was delighted with her voice. "I must take her to Count Puche," he said. "He is a great judge of music."

But Count Puche looked coldly at the young singer, and gruffly asked the music master what he expected to do with such a child.

"Only hear her sing," said Craelius.

This the count consented to do, and when she had finished he cried out in delight: "She shall have the advantage of the Stockholm Academy."

At the academy the child sang and studied, and studied and sang. She was not yet twelve, and with the praise and attention showered upon her, she was almost in danger of being spoiled.

One evening at an entertainment she was to sing a higher part than she had ever tried before. The house was filled, and everybody was looking for the little favorite. She took her place before the audience, but when she tried to sing there was no sound. She tried again, but all her silvery notes were gone. The master was very angry. Her friends were surprised and grieved, and the poor little singer drooped with sorrow.

Her voice did not come back the next day, nor the next. Slowly the beautiful dream of fame and fortune faded away; yet she bore her disappointment bravely, and said, "I will study."

Four years passed, and the people had quite forgotten the little singer, till one day some one was wanted for an unimportant part in a chorus which none of the regular singers was willing to take, and the master thought again of his poor little pupil. Would she take it? Pleased to be useful and oblige her kind master, she consented to sing.

While practicing her part, to the surprise and joy of both pupil and teacher, the long lost voice suddenly returned with all its beauty and richness. All who remembered the little nightingale received her back with a hearty welcome, and she afterwards became one of the most wonderful singers in the world.

Have you guessed the Swedish girl's name? It was Jenny Lind.—Mrs. W. L. Hutton in Deaconess Advocate.

JUST FOR FUN

"Johnnie," said a teacher in physiology class, "can you give a familiar example of the human body as it adapts itself to changed conditions?"

"Yes-sum," said Johnnie, "my aunt gained fifty pounds in a year, and her skin never cracked."—The Watchman-Examiner.

* * *

A fly and a flea in a flue were imprisoned.

Now what would they do?

"Let us flee!" said the fly.

"Let us fly!" said the flea.

So they flew through a flaw in the flue.

* * *

The front door-bell was out of repair. Mother instructed John to put up some sort of notice to that effect. John is better at athletic games than punctuation. He finally evolved this sign, which a startled neighbor presently brought in to the mother:

"Please Knock the Door Bell Out of Order."—Selected.

What's the distance between February and April? A march of thirty-one days.

Why does a chicken always cross a road in front of an approaching auto? To get on the other side.

What is the best way of making your trousers last? By making your coat and vest first.—Sunshine.

"Lo, I Am With You Always"

By H. D. TUCKER, Associate Minister, Missouri Methodist Church, Columbia, Mo.

Text: John 11:21. "Lord, if thou hadst been here, my brother had not died."

A WOMAN came to her minister to talk to him about their family troubles. Her home was about to go on the rocks, and it seemed there was nothing that could hold it together longer. During the conversation with her minister, she made this very significant remark: "I can date all of our troubles from the time when we stopped going to church and left Christ out of our lives." No doubt this statement from this woman is the experience of many people. We never get along quite so well when Christ is not with us.

The text is lifted out of an experience that has many human touches. Once when Jesus was away from Bethany and the home He so often visited while there, Laazarus was critically ill and finally died. Immediately his sisters, Mary and Martha, sent word to Jesus of this sorrow that had come to them; and, as Jesus always does, He came to them in their sorrow. When Jesus was approaching their home, Martha went out to meet Him, and when she met Him she said, "Lord, if thou hadst been here, my brother had not died."

With this text as a background, I would like to say three things. First, Christ comes to us in our human experiences if we will permit Him to do so. Life is made of a series of experiences. There is suffering, sorrow, poverty, and many other things that come to us in life. There has been a school of thought pervading much of modern teaching that man no longer needs a religious faith, that the world has outgrown religion, and that the present civilization has progressed beyond such primitive concepts. But as someone has said, just as such teachers began to believe that they were putting the idea over, the world plunged into its present period of chaos and suffering, carrying millions into such an era of poverty and anguish as has seldom been known to the human race. You will find that most of these materialistic teachers have now gone into hiding and have deserted man in this hour of need. But God still stands by, and the words spoken through His son 2,000 years ago are as pointed and appropriate to the present scene as the headlines of the daily papers are today. No wonder the Gospel was called the Good News, and today it is the best news that one can hear.

Everywhere today people are feeling that something has been left out. There is something the world can not supply. People are not happy when they do not have Jesus. Mary and Martha were lonely without Him, and they felt the need of His presence. Recently one said to me at a funeral, "If it were not for the presence of God, I could not stand this." The world can not supply such a solace as this. When Jesus talked to the disciples about going away, they were sad. No doubt they began to think, "What shall we do now when a storm beats upon our boat? What shall we do now as we come into contact with sin and evil? What shall we do when our people die?" And when Jesus saw they were sad,

He said unto them, "Let not your heart be troubled. If ye believe in God, believe also in me. I will not leave you comfortless. I will come unto you." And He did and has been coming ever since to help people in their experiences in life. He will come unto you if you will open your heart to receive Him.

Second, Christ comes to us when we exercise faith in Him and trust Him. Jesus always honored reckless faith. The woman with the issue said, "If I could only touch the hem of His garment I know I would be made whole." And Jesus healed her. Blind Bartimaeus had a reckless faith, and Jesus healed him. It has always been interesting to note what a reckless faith Jesus himself had. Under the very shadow of



the temple of Diana and other heathen temples of worship with just a few humble fishermen for workers, Jesus had such a faith in his kingdom that He declared upon the confession of one faltering, stumbling disciple that He would build His church and promised that it would never die. What a faith! And looking out over all these obstacles that were against Him, He said, "I have overcome the world." And He has. It might not look like it today, but He has overcome the world. Everywhere there are small groups gathering from place to place, many of them with just such fear as the early disciples had when they hid out from those in authority, and in these small groups hope and faith and courage are being kindled in loyal hearts; and we must remember that war is something that is temporary, but religion is something that is permanent. In the midst of the conflicts that has this old world rocking and reeling and on fire with hatred and strife, it is the duty of Christian people to constantly uphold the principles of the Prince of Peace and to have a steady faith that one day out of it all shall come

a lasting peace that will bind the nations together in a world of brotherhood for which Jesus died. When we have such a faith as this, Jesus will be with us to help us. Robert Louis Stevenson tells the story of a storm in which a vessel was striving to make its way through the storm. One passenger finally dared to go out upon the deck, and when he came back, he said, "I have seen the face of the pilot and he smiled, and I know that all is well."

This is God's world, and He is still at the helm of the Ship of Zion, and when the would-be dictators of today are gone and forgotten and the empires they have tried to build have crumbled into dust and gone upon the heap of the wrecks of the nations of the world, the Kingdom of God will still be going forward. If you have a faith like this, Jesus will come to you to strengthen such a faith.

Finally, Jesus will come to help us in our efforts to build His kingdom. If you are interested in building the kingdom of our Lord, you are not alone in such a task. Christ must be at the center of our activity if we are to succeed as kingdom builders, for He is the one great need of the world. A Christian character has one real test, and that is loyalty in action. A lot of us confuse Christianity with professionalism. It is not what we profess, but what we live, that counts in kingdom building. Love is not tested by honeyed words but by the highest devotion to the object of one's love. Patriotism is not tested by thrilling songs, the waving of flags, or the making of speeches, but rather by the price we are willing to pay to be free. The test of our love for humanity is not expressed in some high-sounding phrase, but in a good Samaritan act. The real test of kingdom building is not in the creed we recite on Sunday nor in the doctrines we profess to uphold, but in how we respond to the calls of the church to serve humanity and to lift men to a higher plane of living. In this task we are not alone. The followers of Christ have never been alone. He comes to help us. After the Crucifixion of Christ, the disciples were bewildered and disheartened and were going home to pick up the broken threads of life and to begin all over again. Two of these were walking on the lonely road to Emmaus. They thought they were abandoned and forsaken, but they were wrong. They were not alone, and suddenly there was not two, but three, on this lonely road, and with the coming of the Third Person the road was no longer lonely, but it was aflame with hope. Christ was still with them. He had not forgotten. The outlook was not so black as they thought. His presence gave them hope and assurance. He left the task with the first century Christians and promised them that "Lo, I am with you always, even unto the end." It's our task today, and He is still with us. We may have to climb a Calvary, we may have to bear a cross, but we do not have to climb this hill and bear this cross alone, for He is with us all the way. May our service in His name be such that will gain a crown that will outshine the crown of thorns upon His brow, and may we have the everlasting joy and peace that comes in consecrated service in His name.

EVANGELISM GOES ON IN HARASSED FUKIEN

"It has been necessary to increase Chinese pastors' salaries to four times what they were three years ago, yet our men actually have less purchasing power today than they did then," writes the Rev. Loren Humphrey, Methodist missionary at Mintsing, Fukien Province, China.

"With the complete blockade of China's Coast," he adds, "many staple items of food—such as rice, eggs, potatoes, flour, and meat—have increased anywhere from ten to thirty times the cost of two and a half years ago. To meet the minimum needs of the three phases of our work—evangelistic, medical, and educational—it was necessary to increase our total

Mintsing budget for 1942 by nearly one thousand U. S. dollars over last year.

"In spite of the war the spirit of helping the other fellow has not been crushed among our Chinese Christians. In our Mintsing churches recently a special offering was taken for the relief of brother preachers in the neighboring province of Kiangsi, which is to the west of Fukien. One elderly woman, mother of one of our pastors, had no money to send but she gave six pounds of her rice.

"As a part of our program for this year we hope to conduct a week of evangelistic meetings in at least one church in every circuit over the district. In a few days, I leave with the district superintendent for a week of meetings in our church in Fourteenth Township. The response

to the meetings thus far had been encouraging.

"In our church in Second Township we are experimenting with a new type of school. Under the leadership of an energetic pastor, Uong Ding Ching, we are conducting an industrial school. Young women of the community are enrolled for a period of four months. Those who cannot do so already are taught to read and write. They are to be taught to sew, weave, embroider and to make native bamboo hats (dau-lik) which are commonly worn by the country folk.

"In addition to helping them to learn a few simple handicrafts by which they can supplement their meagre family incomes, these young women are given courses in Bible study, and every effort is made to help them become earnest Christians."

WITH THE CHURCHES

CONFERENCE EVANGELIST REPORTS

In the winter of 1941 Rev. F. M. Sweet went to Weona, where there was no church of any kind. By summer he had finished and paid for, a three-room building. I was asked to hold a meeting there and help set up a church organization. I began that meeting in July of 1941 without one member. We left an organization 65 strong. In March of 1942 I was asked to go to Harrisburg Corner, where Bro. Sweet had finished and paid for another nice three-room building. We had no organization or membership there. We left an organized church of 40 members at that place.

During this month, I conducted a meeting for Bro. Sweet at Boat Run, south of Marked Tree. During my meeting there, 35 came into the church. Bro. Sweet had already received ten members at this place and had set up a church organization.

These three churches will make a fine Circuit for the future, rich land, fine people with unlimited field for a great work yet to be done. Bro. Sweet is a past master at this great work in this fine new country where the wilderness has so recently given way to the finest farm land, dotted with nice, new, and many of them modern homes. The thing Brother Sweet has done in this new country can be repeated in many places if we can have leadership like our superintendent, Dr. Eugene Potter, who saw the crying need and did something about it. This is a great work and Dr. Potter and Bro. Sweet certainly have done an outstanding job. — Norris Greer, Conference Evangelist.

UNION SERVICES AT GOULD

Dr. Burke Culpepper, of Memphis, will long be remembered by the people of Gould. August 9-18 he conducted a Union revival of the Methodist and Christian Churches. His sermons are terrible on sin, yet permeated with God's love for the sinner; he uproots sin and plants righteousness. He is very congenial and completely unselfish; wholeheartedly interested in the forward movement of the Church and God's Kingdom. He led us in a revival that revives. Any Church will be richly blessed and inspired by the presence and labors of this good man. The work of Rev. C. A. E. McKim, pastor of the First Christian Church of Pine Bluff, as music and song director, was highly appreciated.—Earle Lewis, P. C.

CHICKEN BARBECUE AT MONTROSE

Promoted by the efficient Church School Superintendent, E. J. Austin, a chicken barbecue was held on the church lawn of the Methodist church at Montrose.

Out-of-town guests were members of Church School of Snyder, Rev. Arthur Terry, the District Superintendent; Rev. and Mrs. A. W. Hamilton of Portland, Rev. and Mrs. R. H. Cannon of Lake Village, Rev. C. E. Whitten and Sheriff Robert Baird of Hamburg, and Mr. and Mrs. Haskew of Eudora.—Mrs. M. O. Barnett.

KINGDOM BUILDING IN NEGLECTED AREAS

Feeling that they were definitely responsible, religiously, for some neglected areas in their city, the Methodist churches of North Little Rock and Levy met early in the conference year and organized a City Board of Missions.

The following officers were elected: Chairman, Mrs. W. F. Bates; First Vice-Chairman, J. F. Warden; Second Vice-Chairman, Rev. A. D. Stewart; Recording Secretary, Mrs. Pitt Riggins; Corresponding Secretary, Mrs. A. C. Murray; Treasurer, Mrs. M. J. Barlow; Historian, Mrs. C. E. Brown.

Committees were elected as follows:

Board of Missions, at this meeting, voted to project a Mission Church in the sea wall area. Valuable assistance in the plans for the project, were received from Rev. R. S. Hayden, district superintendent of the Conway District and Dr. O. E. Goddard of Conway.

J. F. Warden bought a lot, centrally located for the building, for \$750.00. He is to allow the cooperating churches ten years in which to pay for the lot. The churches then raised \$300.00 for the material for the building. Work was begun on July 11, superintended by Rollo Miller and H. M. Priest. The build-



NEWLY BUILT CHURCH AND COMMUNITY CENTER

Finance Committee, J. F. Warden, Joe A. Goetz, B. M. Huddleston, Mrs. H. M. Lubker; Location Committee, Mrs. A. W. Webster, R. J. Rice, T. H. Evans, Joe A. Goetz.

The Chairman of the Board, Mrs. W. F. Bates, called a meeting of the City Board of Missions at the First Methodist Church early in January. The Chairman reviewed the work of River View Mission in Little Rock, which she helped to develop. She also called attention to the fact that fifty-six underprivileged families are living along the sea-wall in North Little Rock, who have little or no church privileges. Mrs. C. D. Nix and Mrs. Lola Rush, representing the Community Welfare Bureau, were present and pledged full cooperation in any mission project for this area. Others present reported crowded living conditions among some of the families living in that territory, one family of eight members was reported to be living in a house boat. The City

ing was erected with voluntary labor from the churches without cost to the City Board of Missions. The building was completed August 1.

The first service was held in this neighborhood on July 16, with forty or more people present. The people of the community are looking forward to the time when a full-time program can be started. They have indicated a willingness to help in every way possible.

The First Methodist Church, Rev. A. D. Stewart, pastor; Gardner Memorial, Rev. C. L. Cole, pastor; Levy Methodist Church, J. L. Pruitt, pastor, and Washington Avenue, Rev. E. J. Holifield, pastor, and members of these various churches are cooperating in a splendid way in building the Kingdom in North Little Rock and Levy. We have caught a vision of the great service that it is possible to render in this field and have entered joyously into the work.—E. J. Holifield, Pastor Washington Avenue.

REVIVAL AT NORFORK

Rev. L. C. Gatlin, pastor of Huttig Charge, and Mrs. Gatlin have been with us at Norfolk for the past two weeks, with Bro. Gatlin doing the preaching in our revival. Our singing services were conducted by Rev. Clarence Wilcox, our pastor. We have had a great revival here at Norfolk. Many souls were blessed. This meeting closed Sunday, Aug. 23rd, with a beautiful communion service. We had fourteen new members added to our Church. There has been a great spiritual awakening among our good people here at Norfolk. The Lord blessed us in this meeting.—L. Sibert, L. P.

REVIVAL AT MAGNOLIA HEIGHTS CHURCH

We have just closed our revival meeting at Magnolia Heights with Rev. W. R. Burks, pastor at Vantrease Memorial, El Dorado, doing the preaching. We had good congregations which continued to increase from day to day. We feel that Brother Burks led in one of the greatest revivals in the history of the church. His sermons were inspiring, uplifting, spiritual and helpful. There were twenty-two additions to the church and every member felt that a revival had truly come to our church.—P. D. Alston, Pastor.

WESLEY FOUNDATION AND CENTRAL CHURCH WELCOME STUDENTS

In a short time many young people of the state will be gathering on the campus of the University of Arkansas. Life is always different for any student away from home. They will be making new contacts and adjustments; among them all none will be more helpful than finding a church home and a place to worship. As pastor of Central Methodist Church of Fayetteville, and as president of the Wesley Foundation we welcome you to our church and our Christian fellowship.

The Wesley Foundation is the Methodist Student organization on the campus. All of its activities are held in Wesley Hall which is the Educational Building of the church. It is the purpose of the young people of this organization to help all Methodist students of the University and others to find happy Christian relationships. Through worship, recreation and personal contacts we try to make spiritual growth and development an integral part of college life.

If all the pastors of the state and elsewhere who have young people attending the University of Arkansas will notify us of their coming,

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giving their address and time of arrival, it will enable us to contact them and insure a hearty welcome to our Foundation. Address all communications to the pastor of Central Methodist Church, Fayetteville, Arkansas.—Lycurgus M. Starkey, Pastor; Robert Spitze, President Wesley Foundation.

WILMAR CIRCUIT REVIVALS

We have recently had two successful revivals. One of these was at Rock Springs where Rev. Brasha Savage helped and did effective preaching. In addition to the morning and evening preaching services we had afternoon group prayer meetings in the different sections of the community, led by the leaders of the church. The church was revived and six new members were added, five on profession of faith and one from another denomination.

Then we had a good revival at Andrews Chapel where Rev. J. Fletcher Walker, Route 2, Carthage, Ark., did good preaching and led the services. Six new members were added, five on direct profession of faith and one from another denomination. This church has two-thirds of its benevolences paid and sent in.

The Wilmar Charge will be paid in full on everything by annual conference.

Your prayers are requested.—C. V. Mashburn, P. C.

CAMPMEETING AT DAVIDSON CAMPGROUND

The camp meeting at the Davidson camp ground near Arkadelphia, closed on August 23 with the best meeting we have had for ten or twelve years. Rev. Thornton Fowler of Smithville, Tenn., did the preaching. Mr. Bud Morris of Gurdon directed the music, with Mrs. Fowler at the piano. We think this is the best team the camp ground has ever had. Brother Fowler is an old-time gospel preacher. He is a young man and is filled with the spirit and fights sin in every phase. This was his third time to hold this camp meeting and each year is better. He will return for the 1943 meeting.

Brother Morris sang old gospel songs that stirred our hearts and his singing and the good preaching of Bro. Fowler caused a revival among the Christians. Sinners came to the old-time altar bench and repented. People really got on their knees and prayed through to victory. There was a great spiritual awakening and a great meeting.—Reporter.

HOME-COMING AT BETHEL

Bethel church, eleven miles from Sheridan, was the scene of a great gathering on July 26. The church observed their annual home-coming, one long to be remembered by each one present.

Rev. M. O. Barnett delivered the sermon and his subject, "The Final Home-coming," was a great inspiration.

At noon a bountiful lunch was spread on long tables prepared for that purpose under the large shade trees nearby.

To Brother Barnett it was a happy day, for it was in this community that he lived during his young manhood, where he taught school and where he was licensed to preach. Many of his friends of those days were there whom he had not seen for forty years and as they talked together of the past I was made to realize that ties of friendship and love are never broken.

As I looked upon the scene, for I was a complete stranger to them and perhaps the only one, I was greatly impressed with the Christian spirit of these who had helped to build this splendid community and I thought "No wonder it has sent forth preachers and doctors to bless the world."

A beautiful new church, erected since last year's observance, gave further evidence of the devotion of this people.

I came away with a clearer insight into the depth of the Christian Religion and I thanked God that I had been given the opportunity of attending such a great service.—Mrs. M. O. Barnett.

ANNUAL REVIVAL AT MENA

The annual revival meeting of the Methodist Church of Mena was held August 10 to 19 with Rev. Paul V. Galloway, pastor of the Methodist Church, Forrest City, doing the preaching. The evening services were held out-of-doors. Large congregations attended every service. The morning services were held in the stores downtown. These services were highly appreciated by the town and especially by the store owners. Services were held in two sawmills when the whole mill was closed for the service. There were from 15 to 60 people present for these services. Twelve were received into the Church.—Reporter.

REVIVALS ON HORATIO CIRCUIT

We have had three real revivals on this charge. At Horatio, Brother Sadler did the preaching, and his messages were deeply spiritual, forceful and in keeping with the times. Much and lasting good was done. The writer did the preaching at Walnut Springs, and also Gillham. The interest at both places was great. At Gillham we had one young man to dedicate his life to the ministry and on August 18, the committee met and licensed him to preach.

Many have been called from our section into the war, but we are carrying on still and expect to have a live church in each community when this is over. At this time every organization of the church throughout the charge is moving along at its best. All finances are well in hand and will be paid in full before Conference. Brother Christie, our district superintendent, is doing a fine piece of work in leading the district.—W. C. Lewis, Pastor.

ARKANSAS METHODIST ORPHANAGE

"I am resolved what to do." Luke 16:4.

First, to think rightly; second, to feel deeply; third, I will achieve. These points are all suggested to me by the scripture above quoted.

I have never felt more interested in an appointment than in my present one. I have always tried to do the work committed to me, but no work has brought me the joy that this work brings me—looking after unfortunate and homeless children. I thank God I belong to a church with a ministry and laity that believes in this Christ-like work.

Pray for us; help us; come to see us, and do all you can because times are strenuous.

With best wishes for all, I am, your brother.—Jas. Thomas, Executive Secretary.

CIRCULATION STATEMENT

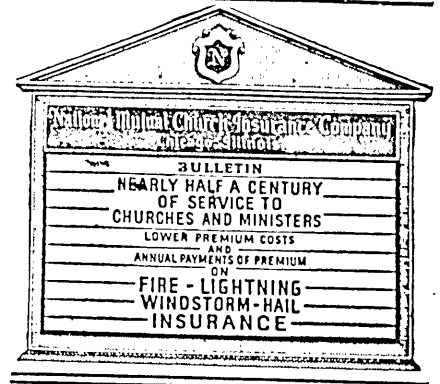
Since last report the following subscriptions have been received from pastors:

9—Pottsville, C. H. Harvison.
3—J. M. Barnett, Ozark.
1—Hartman-Spadra, J. C. Cofer; Bigelow Ct., Arthur Wall; Cabot, J. F. Glover; DeQueen, Harold D. Sadler; Carr Memorial, Pine Bluff, D. T. Rowe; McNeil Ct., J. W. Nethercutt; Paragould East Side, R. F. Franks; Stamps, J. A. Wade; Capitol View, Little Rock, H. O. Bolin; Magazine Ct., Chas. Wages; Clinton, Lester Weaver; Lakeside, Pine Bluff, R. B. Moore; Quitman Ct., J. M. Talkington; Amity Ct., Noel Cross; Helena, W. Henry Goodloe; Holly Springs Ct., W. E. West; Harrison, W. J. Spicer; Blytheville First Church, S. B. Wilford; Couchwood Ct., Albert Burroughs; Ashbury, Little Rock, Fred Roebuck; Hermitage, Roy W. Bevan; Sheridan Ct., M. K. Rogers; Dalark, O. L. Thompson; Bradford-Bald Knob, J. L. Shelby.

If you prepare a dish of food carelessly, you do not expect Providence to make it palatable; neither if, though years of folly, you misguide your own life; need you expect divine interference to bring round everything at last as if you had done right.—John Ruskin.

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.

No man can be a good Christian and a bad citizen.—Virginia Methodist Advocate.



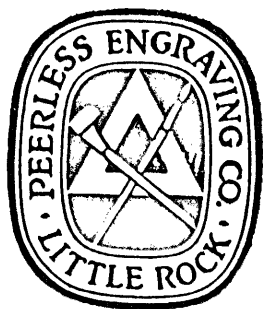
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Little Rock, Arkansas

Labor Sunday Message, 1942

(Approved by the Executive Committee of The Federal Council of Churches of Christ in America and issued through its Department of the Church and Social Service.)

The Christian Order

CHRISTIANITY judges economic practices by ethical standards. The economic order is not an end in itself. Materials and machines are means to be used by man for the production of that which is necessary, useful or beautiful to the end that human personality may be enriched. Men and not things are the goal of social living. All men are of worth and belong to one family. Progress is dependent upon cooperation, and true social unity is achieved by the goodwill that emerges from love.

Christianity demands a society wherein the universal obligation to work is recognized, and all engage in some socially necessary service. It sees work in terms of its spiritual significance as making fullness of life possible for all men. It challenges the assumption that self-interest is the only sufficient motive to drive men to real achievement and repudiate the pagan axiom that moral right must bow to economic necessity. In the Christian view, divisions of class, race, and nation are concepts too small to unite men for efficient community life. A class can be temporarily united by hate or fear to fight another class but such a house is built upon sand. Mankind cannot be permanently united to build a better world upon the basis of class consciousness. The Christian ideal of the solidarity of the human family is essential to a better ordering of society.

Labor and Society

The general recognition of the right of collective bargaining, long advocated by the churches, has now placed labor in a position to defend itself from many former practices of exploitation. Labor has achieved a power which matches the power of management and ownership. The churches cannot be satisfied, however, with a situation in which two massive powers approximately balance each other if their relationship is one of tension and frequent hostility, each merely defending its own rights or privileges. If a stable and sound democratic life is to be achieved, consonant with Christian principles and promoting the general welfare, the interests of all groups must be brought into more effective harmony. The democracy for which American soldiers are dying is the same democracy for which other American citizens should be living.

Our churches must have both sympathetic and critical relationships with all economic groups and an understanding of their purposes and problems. In their relationships with labor especially, our churches are handicapped by two limitations: first, the ranks of labor are not adequately represented in the membership and leadership of our churches; and second, church people generally are uninformed concerning the purposes and problems of the labor movement.

The New Task of the Church

It is incumbent upon our churches, therefore, to seek more energetically to bring the laboring people into the churches and to give them positions of leadership along with others on the basis of Christian stature and spiritual achievement. Church groups should also obtain the counsel and participation of representatives of labor in the educational and social action programs of adult classes, missionary societies, young people's groups, and other organizations. Labor, on the other hand, should be reminded that, although the achieving of a reasonable standard of living may be a factor contributing to the good life, the truly good life cannot be found apart from the spiritual and moral resources of character. Labor needs the church.

The church belongs to no group, race or nation. It has a concern for every group and is committed to the achievement of a society of justice and goodwill for all. It should, therefore, have such a relationship with both labor and employers as to be able to assist them both in the task of eliminating those practices which impair their integrity and their service to the community, such as the resort to violence, racketeering, autocratic methods, monopolistic practices, internal dissensions and disregard of democratic controls.

There is real hope for the future in the present general collaboration for production on the part of labor

and management, their voluntary agreement to eliminate strikes and lockouts in war industries, and their cooperation in many industries through joint production committees. This increased cooperation during the war crisis should be continued in normal times.

Broader Cooperation

The development of stronger and more responsible producers' associations, farmers' organizations, labor organizations, professional groups, and consumers' cooperatives is to be encouraged. From both employers' and labor groups there have come suggestions that such organizations be integrated into some form of voluntary national economic council for planning, in cooperation with government, for maximum production and consumption, the abolition of unemployment, and for devising methods of cooperation in post-war economic reconstruction. The churches can support such suggestions in principle as furthering the kind of democratic collaboration which is in harmony with Christian principles. Such councils alone, however, will avail little if the right spirit is lacking. The great contribution of the churches is to assist all groups to attain more of the spirit of Christ and so to achieve a new tolerance, understanding, friendliness, goodwill and cooperation for the common good.—Requested to be read in the churches on Labor Sunday, Sept. 6, 1942, or, if preferred, on Sept. 13, 1942.



The Church and the Countryside

By
Glenn F. Sanford

go along in the same old way today and succeed any more than the government can win this war without shifting its methods and directing its energy.

In the second place the pastor and the members of a local congregation must think of its work not merely in terms of serving themselves as a local group but in terms of reaching all the people with a full gospel in the natural area of

which they are a part. Do you work with, pray for and glory in the success of the other Methodist church which may be nearby?

We must come again to a spirit of cooperation with all the other ministers and churches—men, women and youth—in a natural area for the one great purpose of reaching and serving this area of which you are a part. It is your task and it can be done only by working together

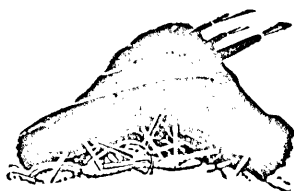
for one common purpose. That is "Group Ministry."

Each and every station church should feel keenly their responsibility for the small churches and rural communities around their town.

The urgent need of today is not the re-discovery of historical Christianity, but the discovery of how to create present-day Christianity.—Dr. Raymond C. Brooks.

The small church is the one to suffer first during a shortage of ministers. We are in danger of having a shortage of ministers just at this time. The many young ministers who have already gone to the army as chaplains and the others who are sure to go in the near future will affect this supply to a considerable degree. The millions of young men who are already in the armed forces of the nation and the millions that may be called upon to go in the near future will also affect this supply of ministers. The many and varied economic demands now open to youth will also keep some from answering this call to full-time service. In this temporary shortage of ministers the small church is in grave danger.

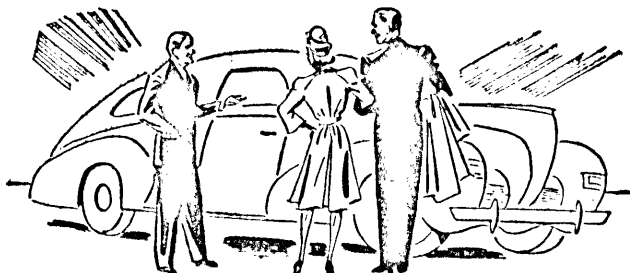
Let us think seriously how we are to meet this grave and serious problem which is ours today—tomorrow will be too late. One real forward step would be for the ministers and the members of the church to realize that we are in an emergency and that the same methods and the same energy necessary to do the work in the past will not meet the needs of today. The church cannot



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

RURAL LEADERSHIP AND POST-WAR PROBLEMS

By Sarah McCracken

Urban leaders as well as rural leaders recognize the importance of the rural life. The magnitude of the rural population is apparent, when we remember that one-fourth of our nation is rural.

The projects and work of the great Town and County Bureau of the Woman's Division of Christian Service are not separate and apart from the total church and community program, but are vital units of a great whole.

A rural worker sees her plans and programs grow in response to need. Its patterns differ as widely as do its areas of work. Nationalist backgrounds, climate, geography, transportation and marketing facilities, distances from large centers, standards of living, types of farming, social organization—all of these have resulted in the weaving of different patterns of the present Christian social program in rural areas.

There are a number of distinct types and fields of rural work. These include: Conference rural industrial work, community work in mining districts, community work in the oil fields of Texas and Arkansas, migrant work, interracial work among Indians, Latin Americans, Negroes and other groups, rural community centers, and rural training.

And what of the future? The problems of these communities, both large and small, rural and industrial, are so tangled with the problems of the nation and the world that every town and country worker in performing her tasks today and planning for her work in the future, knows that she is in a position to be a key leader in the building for a just and durable peace.

The post-war situation is destined to bring an awareness of the importance of rural people and rural work on which leaders in these areas should capitalize. Destruction of war materials during the war is putting the entire world closer to the origin of raw materials, with an increasing realization of their importance to civilization.

The disillusionment of youth after the war will call for a great increase in the number of workers to be in reserve for work at home, to help give the young people a chance to become again active, growing Christian citizens in the community.

The rural worker today has a glorious opportunity to help prepare the people now at home for this post-war adjustment, and to be ready to give those returning home the chance to live and work in the community.

TEXARKANA SOCIETY

All August meetings of the WSCS of First Methodist church, were held in a combined session Monday in the church parlors. Mrs. Has Owen, president, was in charge of the business session when Mrs. Watson Jopling read the record of the July meeting.

Mrs. H. W. Newbold led the missionary program entitled "How Lovely Is Thy Dwelling."

The devotional included the

It is a good thing to give thanks unto the Lord and to sing praises unto thy name, O Most High. To show forth thy loving kindness in the morning and thy faithfulness every night.
Psalm 92:1, 2.

LIFE'S TAPESTRY

By BLANCHE MAULT

*Each day I weave a few more strands
Upon the loom of life.
Each hour sees the pattern grow
Of kindness or of strife.
Sometimes I use the brighter skeins
And make the outline fair,
More often still at night I find
Some places torn and bare;
It matters not what threads I use—
Now narrow and now wide—
For God himself the pattern draws
Upon the other side.—Exchange.*

Education Seminars To Be Held In Fall

Purpose of Meeting:

1. To instruct and inspire secretaries of missionary education and service so that they will realize the opportunities of their office for promoting the building of the Kingdom of God.

2. To present the 1942-'43 themes of study in such a way that those present will feel the need of including each of them in the study program of their local societies.

N. B. This conference is a means of making effective the educational policies of the Woman's Division of Christian Service. It is NOT a district meeting for the conduct of general district business, nor is it an officer's training institute. The Conference Secretary of Missionary Education is responsible for the program and should be in charge of the meeting, unless she delegates the duty of presiding over the program to a district assistant.

Presidents and secretaries of missionary education of local societies are expected to attend and it is desirable that secretaries of Christian social relations and local church activities and chairmen of spiritual life committees also be present. A conference attended by these four officers from each local society in a zone or district should produce excellent results.

MRS. PETER KITTEL,

Jurisdictional Sec'y Missionary Education and Service.

The Schedule For Misses Rizzi and McSwain For The Little Rock Conference

Information has come concerning the schedule for the Little Rock Conference for Miss Dina Rizzi and Miss Mary McSwain. They will both attend meetings at the following places: The Birthday Celebration of the Woman's Society of Christian Service in Mineral Springs; Hot Springs, and Magnolia. Miss Rizzi has been invited to attend a similar meeting in Texarkana.

Scripture reading from Luke, a song, special prayer and litany by Mrs. Newbold.

A brief outline of the coming year's work was given. It was stated that the mission study, "Latin America," which will be given in the fall, will be led by Mrs. Harvey Watson.

Mrs. A. R. McKinney, conference president, brought the message from Mt. Sequoyah by calling attention to the work carried on there and by reviewing briefly the great inspirational messages brought by many of the speakers and by mentioning especially the message given by the Rev. Laupmanis from Latvia.

Miss Halbe Ruiz gave the closing prayer.

SCEDULES FOR CONFERENCE SEMINARS

The following is the schedule for the Seminars of the New Fall Study on Latin America.

Little Rock Educational Seminars

Arkadelphia District, Sept. 15, at Arkadelphia.

Prescott District, Sept. 16, at Prescott.

Texarkana District, Sept. 17, at Ashdown.

Camden District, Sept. 18, at Magnolia, First Church.

Monticello District, Sept. 23, at Dermott.

Pine Bluff District, Sept. 24, at Pine Bluff.

Little Rock District, Sept. 25, at Winfield.

North Arkansas Educational Seminars

Thursday, Sept. 3, Fayetteville District, at Rogers.

Friday, Sept. 4, Fort Smith District, Midland Heights.

Tuesday, Sept. 8, Conway District, at Russellville.

Wednesday, Sept. 9, Searcy District, at Beebe.

Thursday, Sept. 10, Helena District, at Forrest City.

Friday, Sept. 11, Jonesboro District, at Osceola.

Tuesday, Sept. 15, Batesville, First Church, Batesville.

Wednesday, Sept. 16, Paragould District, Paragould First Church.

The following officers are especially urged to be present at these Seminars. Presidents, Secretaries of Missionary Education and Service, Literature and Publications, Christian Social Relation and Spiritual Life Chairman.

We think this is a good way to make money for a small society.

We now have more than \$100.00 in our society treasury that we are trying to save to get a piano for our church.

We feel with the leadership of our good president and co-operation of our pastor, Bro. H. R. Holland, that we will reach our goals.—Miss Hanna Wylie.

You will never lead souls heavenward unless climbing yourself. You need not be very far up, but you must be climbing.—Williams Walsham How.

PRAYER SUGGESTIONS FOR SEPTEMBER

Foreign—The General Conference of The Methodist Church of Mexico as it meets in September.

Home—Wesley House, Oklahoma City.

Home and Foreign—Pray for The success of the Emergency Gift Fund.

Pray for a deepened sense of unity and fellowship among Christians throughout the world as together we come to our Lord's Table on World Communion Sunday, Oct. 4th.—The Methodist Woman.

THE CARTHAGE SOCIETY

The W. S. C. S. met at the church August 24th with Mrs. R. H. Banks leading in the Devotional and Mrs. John Crowder giving the Missionary lesson from the third chapter of "On This Foundation."

We feel that our Society is doing real good work under the leadership of our president, Mrs. Paul Wylie. We have had fairly good attendance, and we feel that our Society is growing in a spiritual way.

Since the last week of February, our society has been donating their Sunday eggs to our work. We feel we have been very successful in this project. Up to this date we have collected \$57.63. Those who did not have the eggs made a cash donation.

CHRISTIAN EDUCATION

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

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

LITTLE ROCK CONFERENCE NOTES

By Clem Baker

Salem Camp Meeting

The annual camp meeting was held at the Salem camp ground on the Bryant Circuit, August 21-30. Rev. Kenneth L. Spore, our pastor at Hope, was the camp meeting preacher. Final results of the meeting are not yet available but all were agreed that Brother Spore did some of the best preaching ever done at this camp ground. One of the most impressive features was the annual Memorial Service held the last afternoon under the direction of Mr. C. K. Wilkerson, treasurer of our Board of Education.

Training Class At Camp Meeting

The Executive Secretary of the Board of Education taught a regular Training Class on "The Methodist Church" during the week days of the Salem camp meeting. We had a good attendance with fifteen of the leading officials of the Bryant Circuit doing credit work. This was a new experiment that proved to be successful. Rev. Richard Perry, the pastor of the Bryant Circuit and director of the camp meeting, is doing a magnificent work on this good charge and is in high favor with his people. He is the type of pastor who looks after all interests of the church. The Training School was the third school in which his people have participated this year.

Secretary Hears Good Preaching

The Executive Secretary of the Little Rock Conference heard some mighty good preaching last week. It began on Sunday morning with Dr. Connor Morehead who is preaching to magnificent congregations each Sunday at First Church, Little Rock. During the week he heard a different preacher at the Salem camp ground each afternoon at 3 o'clock. These preachers were: Rev. Robert Beasley, Monday; Dr. C. M. Reves, Tuesday; Rev. H. H. McGuyre, Wednesday; Rev. Frank Walker, Thursday, and Rev. J. M. Hamilton, Friday. At the eleven o'clock hour on Thursday we heard Brother Spore deliver his impressive message on "Methodist Doctrines." We closed the week by hearing Rev. A. J. Shirey on Sunday morning at Hunter and preaching for Rev. W. D. Golden at Forest Park Sunday night. Having heard eight different preachers within a week, we were impressed that the Little Rock Conference is getting outstanding preaching this summer from her own preachers. It would be hard to say which one of these preachers delivered the greatest message. All were good and at the close of each one we had the feeling that we had heard the best of the series.

Frescott District Preachers' Meeting

The Frescott District preachers' meeting was held at Nashville, Arkansas, last Saturday, August 29, with Rev. J. D. Baker, the district superintendent, presiding and all the preachers in attendance save one, who was in a revival meeting. The reports were encouraging. This district has put its usual emphasis

THE SUPERINTENDENT'S CORNER

By CLEM BAKER

Our one message to our Superintendents this week is to turn to page 719 in the September issue of the Church School Magazine and read Dr. J. Q. Schisler's message entitled "How to Use These Pages."

Eight or ten pages of the Church School Magazine are devoted each month to helping our Church School Superintendent and other officers and teachers in doing their work. No other publication can be so helpful to Superintendents as these pages in this Magazine. In Dr. Schisler's article he gives valuable suggestions about how to use these pages. Brother Superintendent, please read Dr. Schisler's article and then follow his suggestions.

upon revival meetings. To date 284 have been received on profession of faith and 181 by letter, making 465 additions reported with a number of meetings now in progress and several others to be held. The districts expects to reach its goal of 400 on profession of faith before Conference. Brother J. D. Baker is closing out his sixth year on the Prescott District. He is the first man in the Conference to serve six consecutive years on one district. Rev. J. W. Mann completed six consecutive years last Conference but one of the these years had been served in one district and five in another. Brother Baker is closing a remarkable ministry on the Prescott District.

Nation-Wide Ballot On Youth Fellowship

We call all pastors' attention to the fact that they are being sent from our headquarters office a ballot upon which they are to have their young people vote on five important things. These are: First, the Official Benediction of the Methodist Youth Fellowship to take the place of the old "League benediction"; Second, our young people are to vote on a new motto for our Youth Fellowship; Third, they are to vote on colors for Methodist Youth Fellowship; Fourth, they are to vote on an emblem and fifth, they are to vote on "A Covenant for our Youth." The form of ballot gives suggestions for each of these five points. The ballot is being sent only to pastors. May we earnestly urge that all our pastors present this ballot to all their young people and have them, after due consideration, cast their vote.

JESUS WITH US

Are you a disciple of the Lord Jesus? If so, He says to you, "I am with you always." That overflows all the regrets of the past and all the possibilities of the future, and most certainly, includes the present. Therefore, at this very moment, as surely as your eyes rest on this page, so surely is the Lord Jesus with you. "I am" is neither "I was" nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid, perpetual "now."—Frances Havergal.

One may have a low purpose in desiring a high place.—Virginia Methodist Advocate.

A WAYSIDE INCIDENT

The little Indian girl stood on the station platform, and a group of restless travelers, glad of whatever broke the monotony, had gathered in a circle about her, examining her wares. On every hand the desert stretched away, meeting the bare, black mountains, their sides scarred by gorges and barren of vegetation. Against their somber background the bright clothing of the Indian maid showed to good advantage.

"You pay two prices for what you buy here," said the man with his hat on one side, who had the air of knowing it all. "But the tourist is robbed everywhere. You might as well make up your mind to be cheated in the first place."

"This is not cheat," the Indian girl protested. "I make the baskets myself and they take many days."

"Oh, of course, they all declare they are selling cheap," said the man with his hat on one side. "And why shouldn't they cheat if they can? I'd do the same in their places." He looked at the man on the other side of the crowd and winked unpleasantly.

The next remark of the Indian girl was unexpected. "For what shall it profit a man," she said in slow English, "if he shall gain the whole world, and lose his own soul? That is what they taught us at the mission school, and I will not lie that I may sell my baskets, even though I go hungry."

It was a silent company that climbed aboard the Pullman at the conductor's signal. "It was not long for a sermon," said the man with his hat on one side, "but, it's the kind of one you can't forget in a hurry."—Anon.

THE ONLY SAVIOUR

A Calcutta paper relates that recently a young Brahman came to the house of a missionary for an interview. In the course of the conversation he said: "Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has and Hinduism has not." "What is that?" the missionary asked. His reply was striking, "A Savior."—Selected.

If a thing ought to be done, it can be done, and somebody will find a way to do it.—Wesleyan Christian Advocate.

VACATION CHURCH SCHOOL AT FIRST CHURCH, EL DORADO

The adult leaders of First Church, El Dorado concentrated their attention for two weeks during June on work with primary and junior girls and boys. This included not only the teachers, but the pastor, the minister of music and the church secretary.

The primary children studied "The Tents of the Shepherds." A large tent was set up and dramatizing shepherd life in Bible times became a chief interest. Another activity was making an encampment composed of small tents, with camels, sheep and cattle made of clay. An attractive book was made to summarize "Things We Have Learned." Another feature of this group was a trip through the church plant, personally conducted by the pastor, culminating in the sanctuary with a short organ recital given by Mr. R. R. Clark, the choir director and organist.

The study of the Juniors was "Jesus and His Followers," taking in succession the Twelve Helpers, the Early Church and the Church Today. They made a comparative study of the Baptist, the Episcopal, the Methodist and the Presbyterian churches as to buildings, methods of communion, baptism, etc. The other churches gave perfect cooperation, the pastors taking time for full explanation of details to the group. Findings were recorded in booklets illustrated with pictures, bulletins and programs of work of each church.

Handcraft classes and recreation had their share of interest, but the most unanimously enjoyed feature of each session was the singing of hymns from the Methodist Hymnal under the leadership of the First Church Choir Director, Mr. Clark. 117 boys and girls enrolled in the school.—Mrs. S. H. Thompson.

ROGER BABSON ON TITHING

Mr. Babson, of Boston, the great statistician, has the following to say on "Tithing":

"The tithing system, if adopted by the churches, would give astounding figures. A compilation shows that there is coming each year to the church people of this country an income of forty billion dollars a year. These figures seem very extraordinary, but in checking them up no flaws can be found. But the fact is that the church people of the country are giving less than one per cent of their income to the church and missionary work. If this were increased ten per cent, the church would become the most powerful organization in the world, and wonderful results would eventually come to pass. Then the church would come into its own in a big way, that heretofore it has been able only to talk about."—Religious Telescope.

It is a good rule to sojourn in every place you visit, as though you meant to spend your life there, never omitting an opportunity of doing a kindness.—Ruskin.

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

THE UPPER ROOM IN THE SERVICE

THE UPPER ROOM, that superb daily devotional magazine published by The Methodist Church, has found a place with the men in our armed forces. Reports published in a news letter being circulated by THE UPPER ROOM give stories from many places of the appreciation the men in our armed service have for this devotional guide.

Camp Robinson, Arkansas, Reports

"The Chaplain at the Reception Center at Camp Robinson, Arkansas (Chaplain Gray), makes splendid use of the 500 copies of THE UPPER ROOM that go to him each quarter, 450 copies coming through the Chaplains' Fund and 50 copies from the Methodist Commission on Camp Activities. To this center come hundreds of men, straight from their homes (in Arkansas), who have been drafted for military service, and from this center they go out to their various camps and stations. As they leave the center, starting on their journey for other camps, the Chaplain distributes among them any literature that he has received, as far as it will go. He gives out his 500 copies of THE UPPER ROOM most carefully, giving them only to the men who actually want to read them, but, alas! even with the greatest care the number runs short in about ten days, and for the remaining eighty days of the quarter he is hard put to find literature for the other men who pass in a never-ending stream through the center."

"Do the soldiers read these books?" the chaplain was asked. "I can answer that question by telling what one man did," he replied. "When he came through some time ago I gave him a copy of THE UPPER ROOM, and he went on to another camp not far away. Soon after the April issue of THE UPPER ROOM came out, this man walked all the way back from his camp to my chapel to ask for the new issue. 'I have read every word in the copy you gave me,' he reported, 'and I like it so well that I have come back for the next one.' So I gave him a new one. I could use many more copies if I had them."

A contribution to the Chaplain's Fund, whether large or small, will carry additional copies to Camp Robinson, if so specified, or to other camps and stations, where they will be distributed among our boys in the service who are asking for them.

You May Share With Them

It seems unbelievable that we Methodists would not be willing to do whatever might be necessary to help the young men in our armed forces have this splendid piece of devotional literature which they appreciate so much. Next to the Bible, it is hard to think of anything they might read with greater benefit to their souls. We cannot afford to half-heartedly support the distribution of this great magazine among the men.

Here is the report from the office of THE UPPER ROOM: "We are supplying the chaplains among our armed forces with approximately 50,000 copies of THE UPPER ROOM each quarter—200,000 copies annually. The demand is constantly increasing.

This service is made possible

through gifts from churches and individuals. Every man, woman and child may have a share in this effort to give spiritual aid to our men in the Army, Navy, Marine Corps and Air Force.

Each dollar contributed will enable us to send twenty copies of THE UPPER ROOM to our boys. We need your help in this great work. Chaplains need THE UPPER ROOM. Send a personal contribution or an offering from your church."

The following form is suggested for such contributions:

THE UPPER ROOM,
166 Eighth Avenue, North,
Nashville, Tennessee.

Enclosed is my contribution for \$..... to the Chaplains' Gift Fund for providing THE UPPER ROOM for our boys in the armed forces of our country.

Name
Address

ACCEPTING A PLACE OF SERVICE

We are nearing that time in the church year of Methodism when the official family of the church for the ensuing year is elected. It is a healthy thing in the life of the local church that its officials are elected from year to year. We, in Methodism, as in most other denominations, have made the mistake of perpetuating men and women in certain offices without much regard for their efficiency or fitness. We have followed the line of least resistance of merely re-electing all the old officials, too frequently. This has led to some poor handling of the affairs of the church in many instances.

Under the present law of the Methodist Church it is easier for a layman who has the interest of the church at heart to do something to change a bad situation in his church than it once was. The power of nominating the official family of a church is no longer the exclusive prerogative of the pastor. The layman has a responsibility now for the kind of laymen who serve on the official board of his church.

As a member of the church, you should feel it is your responsibility to serve in any capacity to which you might be called. There have been too many "I can't's" from those asked to assume responsibilities for the on-going of the church. It is an honor to be asked to take a place of service in the church, however humble the place may be. Any service is great when it is done for the glory of Christ.

It is poor business in seeking people to fill places on the official boards of the church to tell them, "Oh, there isn't much to this job; you can do it easily; there is nothing much to it." If that is true, then why have the office. But whether the office be great or small, in accepting it, one should thereby feel honor bound and duty led to fill it to the very best of his or her ability.

There are clear-cut cases in which persons should refuse certain offices. Certainly no one should be superintendent of the Church School who is not capable of forming plans for the work and who is so lacking

in leadership as not to be able to secure a reasonable amount of co-operation. The person who does not have a deep and lively interest in the life and work of the church is not fit material for the Board of Stewards. A person who has too little interest in the work of the board to attend its meetings, where there is no reasonable excuse for non-attendance, and knows that he or she has no intention of attending the meetings, should by all means have courage enough to admit the lack of interest that non-attendance of the meetings indicates, and ask to be left off the official family.

Preachers and nominating committees should be on the job to discover talent that may have been overlooked in previous years. If you have felt yourself overlooked, don't refuse a place of service when it is offered, just because you feel slighted at not having been noticed sooner. And above all, do not think you have to have some place on the list of officials in your church to have a place of service in the church. No church has ever been over-supplied with people who have an eye to notice visitors in the congregation and a warm hand of welcome to greet them when they are present. You, by being free from official duties, can have the time necessary to use your talent and time to the greatest advantage in building the church in your community, according to your own ideas of what needs to be done.

WE DON'T KNOW WHAT WAR IS

General Sherman said "War is hell." But what did Sherman know about modern war? Nothing. All he saw of warfare was that of armies opposing each other in the field, fighting according to rules of warfare accepted as fair and sportsman-like. It is true, his army burned private dwellings and pillaged the country from Atlanta to the sea, but even this had the touch of compassion that spared the lives of innocent women and children. Sherman never saw the terrors of modern warfare which takes the lives of men, women and children far from the actual field of battle, and leaves behind it a terrible harvest of maimed and broken bodies and minds of innocent children. Had he seen that, what would he have said? There are no words to de-

scribe the awfulness of modern war.

Nothing better witnesses to the fact of the beastliness and ghastliness of the strife now devastating the world than the following "In Memoriam" notice from the Glasgow Evening Times of March 14, 1942:

"ROCKS—In loving memory of my dear mother, Annie Rocks, aged 54; also my brothers, James Rocks, aged 32; Patrick Rocks, aged 28; Francis Rocks, aged 21; John Rocks, aged 19; Joseph, aged 17; Thomas, aged 13, and my sister, Theresa, aged 25; also my grannie, Mary Boyle, aged 84; my sister-in-law, Bessie Carruth, aged 28; and her five children, Patrick, aged 5; James, aged 4; Margaret, aged 3; Ann, aged 2; Thomas, 5 months, all killed through enemy action (bombing), 14th March, 1941."

Sherman never saw anything like that, neither have we. God grant that we may never see it. But it is well for us to remember that that is the kind of thing our allies, the British, have withstood for over two years. We might do well to even remember that that is the kind of thing we are preparing to "dish out" in ever-increasing measure to the people of Germany. When our bombers roar over Tokio and the other great cities of Japan blasting them to bits, as surely the time will come when they shall, that is the kind of thing we shall be doing. We cannot contemplate such indiscriminate slaughter and believe that war is glamorous.

Once in a mad maelstrom of blood and destruction, such as now envelope us, there is little left to do but "beat the enemy to it"—whatever that may mean. But let us not forget that we as Christians, here in America did little to prevent this holocaust. As the casualty list of our own loved ones grows longer, may there come to us a new incentive to pray with the earnestness of a passionate longing—"THY KINGDOM COME, THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN." That is the only cure for war.

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REV. ROBERT L. LONG

Rev. Robert L. Long, who, as has been announced, has been elected professor of Bible and Religious Education at McMurry College, and Mrs. Long left September 1 for Abilene, Texas. School opens on September 14. Bro. Long entered the Little Rock Conference in November, 1921, and was assigned to the Carlisle Circuit. He stayed there two years and then entered Hendrix College and received his A.B. degree in 1927. He served Henderson church in Little Rock one year and then entered Emory University where he received the B.D. degree. He returned to the conference and was sent to Bauxite where he served two years. He then entered Chicago University and received the M. A. degree and completed his resident work and thesis for the Ph.D. He came back to the conference and has served Douglasville, Foreman, Stuttgart and Gurdon. He plans to transfer to the Northwest Texas Conference this fall.

Bro. Long writes: "I would like to express my appreciation and love for the brethren of the conference. They have all been very gracious to me during my work in their ranks. I will never cease to pray for the advancement of God's kingdom in the Little Rock Conference."

QUARTERLY CONFERENCES HELENA DISTRICT

Fourth Round

Elaine, at Elaine, Sept. 6, 11 a. m.
West Helena, Sept. 6, 7:30 p. m.
Haynes, at LaGrange, Sept. 13, 11 a. m.
Aubrey, at Rondo, Sept. 13, 7:30 p. m.
Vandale, at Cherry Valley, Sept. 20, 11 a. m.
Weiner, at Hickory R., Sept. 20, 7:30 p. m.
Colt, at Colt, Sept. 27, 11 a. m.
Widener, Sept. 27, 7:30 p. m.
Wheatley, at Wheatley, Oct. 4, 11 a. m.
Brinkley, Oct. 4, 7:30 p. m.
Holly Grove, at H. G., Oct. 11, 11 a. m.
Clarendon, Oct. 11, 7:30 p. m.
Earle, Oct. 18, 11 a. m.
Hulbert-Black Fish, at B. F., Oct. 18, 7:30 p. m.
West Memphis, Oct. 19, p. m.
Crawfordsville, Oct. 20, p. m.
Wynne, Oct. 21, p. m.
Harrisburg, Oct. 22, p. m.
Forrest City, Oct. 26, p. m.
Marianna, Oct. 27, p. m.
Helena, Oct. 28, p. m.
Hughes, Oct. 29, p. m.
Parkin, Oct. 30, p. m.

TEXARKANA DISTRICT

Fourth Round

Mena, Sept. 6, 11 a. m. and 8 p. m.
Foreman, Sept. 13, 11 a. m.
College Hill, Sept. 13, 8 p. m.
Hatfield Ct., at Hatfield, Sept. 20, 1 a. m.
DeQueen, Sept. 20, 8 p. m.
Texarkana Ct., at Rondo, Sept. 28, 11 a. m.
Fairview, Sept. 28, 8 p. m.
Horatio, Oct. 4, 11 a. m.
Foreman Ct., at Arkinda, Oct. 4, 3 p. m.
Ashdown, Oct. 4, 8 p. m.

Richmond Ct., at Richmond, Oct. 11, 11 a. m.
Winthrop Ct., at Winthrop, Oct. 11, 3 p. m. and 8 p. m.
College Hill, Oct. 14, 8 p. m. (Business session.)
Umpire Ct., at Umpire, Oct. 17, 11 a. m.
Lockesburg, Oct. 18, 11 a. m.
Dierks, Oct. 17, 8 p. m.
Lewisville-Bradley, at Lewisville, Oct. 25, 11 a. m.

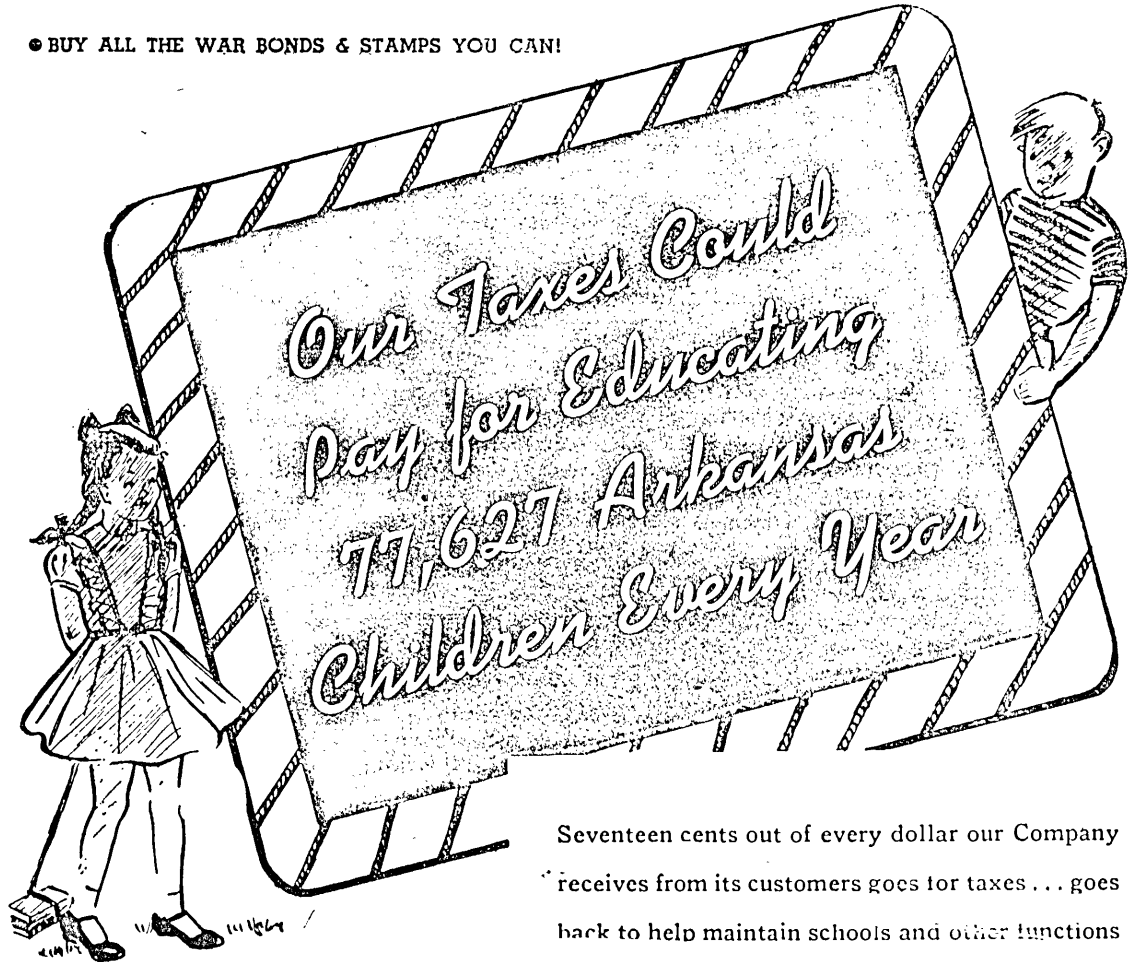
Stamps, Oct. 25, 8 p. m.
Mena, Oct. 29, 8 p. m. (Business session).
Cherry Hill Ct., at Cherry Hill, Oct. 31, 11 a. m.
Doddridge Ct., at Doddridge, Nov. 1, 11 a. m.
First Church, Texarkana, Nov. 1, 8 p. m.
Foreman, Nov. 4, 8 p. m. (Business session).
Fouke Ct (Place to be named) Nov. 8, 11 a. m.—Andrew J. Christie, D. S.

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The Arkansas Power & Light Company is glad to be able to do its full share in contributing to the education and welfare of all Arkansas boys and girls, and men and women, too. The war effort, police, fire and health protection, highway improvement and other direct functions of government that aid every citizen of Arkansas—all of them are benefited by our Company's taxes.

And in spite of the fact that our taxes have been mounting rapidly, we have been able to reduce your electric service rates. Today residential electric service costs less than half what it did in 1929. Electricity is helping build Arkansas!

OUR NO. 1 JOB...

HELP WIN THE WAR

ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. W. P. WHALEY

The Alcohol Problem: Past and Present

LESSON FOR SEPTEMBER 6

GOLDEN TEXT: "The way of the wicked shall perish."
Psalm 1:6.

LESSON TEXT: Gen. 13:13; Gen. 19:23-25; Deut. 32:31-33; Amos 6:1-7.



The scripture texts tell us the liquor problem of ancient times. No doubt liquor caused this description of Sodom: "But the men of Sodom were wicked and sinners before the Lord exceedingly." Lot got out of the burning city, not because he and his family were righteous, but simply because Lot was the nephew of Abraham. Liquor made the dirtiest picture of a family group ever painted: the picture of Lot and his daughters living in a mountain cave (Gen. 19:30-38). Liquor was rotting families and destroying cities and governments as far back as we can trace its work. After Noah's divine deliverance from the flood, he planted a vineyard, and got drunk, and made a shameful spectacle of himself (Gen. 9:20-26). Belshazzar's kingdom was wrecked while he and a thousand of his national leaders were drunk (Dan. 5). It was a proverb in ancient times that "The drunkard and the glutton shall come to poverty." Another proverb was: "Woe to him that buildeth a town with blood and establisheth a city by iniquity."

I. Liquor Still Working the Same Old Way.

In ancient times good people saw the evil of liquor, and taught and preached against it; but politicians and militarists drank it, and winked at the business; so, the evil is still with us. It can show in every community its human wrecks and broken homes. It can show all down the millenniums a procession of nations, led by drinking men, stumbling into one disaster after another and finally into utter ruin.

Mr. Winston Churchill boasts: "I am also 68. But I do smoke, I do drink, never take care of myself. And I am 200 percent fit." That is one example of the self-confidence drinking men have. They think they can carry it. They think they can do business. They think they can make laws and govern. The blunders and defeats the British have suffered in this war, and all the criticisms of parliament, have not convinced Mr. Churchill.

In the former war, Mr. Lloyd George said: "We are fighting Germany, Austria and drink, and as far as I can see, the greatest of these three deadly foes is drink."

In 1925, a prominent French editor, Mr. Payot, said: "Alcoholism, under the indifferent eye of the authorities, is indeed destroying the nation." The recent downfall of France is attributed to alcohol. Marshal Petain said: "Our soldiers were drunk and could not fight. Since the victory of the World War the spirit of pleasure, of riotous living and drinking has prevailed over the spirit of sacrifice."

The worst naval defeat in the history of our country we suffered last December 7 at Pearl Harbor. After we had lost 3,000 men, a large number of planes, and some of our best battleships and cruisers, and had been put at a military disad-

vantage we have not yet overcome, the authorities decided to close the drinking joints for seventy-seven days. If drinking had anything to do with that disaster, why were the drinking places opened again? Why is drinking allowed and encouraged among our fighting men anywhere?

It is said that Singapore "maintains a set of barrooms, the splendor of which is famous all over the Orient." The English boasted that Singapore could not be taken; but "great was the fall of it."

In this war food is very important; yet we are turning into the breweries and distilleries 38,076,535 bushels of grain and vast quantities of molasses and sugar. We are shipping grain to Europe, and it is returned to us in the form of liquor. Sugar is essential in the manufacture of alcohol to be used in munitions; so housewives are limited to the limit in the amount of sugar to go on our tables; but there has been no rationing of sugar to breweries and distilleries. They get all they can use until next year, when there is a threatened cut of ninety percent. That, in spite of the fact that at the beginning of this year there were 511,000,000 gallons of whiskey stocked in warehouses of the country. This alcohol could have been used by the munitions factories and our pantry shelves spared. "Beer and whiskey trucks have tire priority, the milk delivery trucks have not. Babies in the home can be deprived of milk and sugar, but the distillers go blithely on their way, the favored children of Washington." They are exempt from the provisions of the Federal Food, Drug and Cosmetic Act.

It is reported that the District of Columbia is the wettest spot in the nation, having a per capita consumption of alcohol of 4.26 gallons for every man, woman and child. Of course there are many thousands up there who do not drink at all; and the regular drinkers take an average of twelve or fifteen gallons. If some of these drinkers are lawmakers, or have important responsibilities in the prosecution of the war, they are a menace to the nation. If Arkansas has any drinking representatives in Washington we should bring them home. Congress should be a body of statesmen, and not a cocktail party. Alcohol is the irrigation for all manner of vice, and where it flows freely the worst of evils flourish.

President George Barton Cutten of Colgate University says:

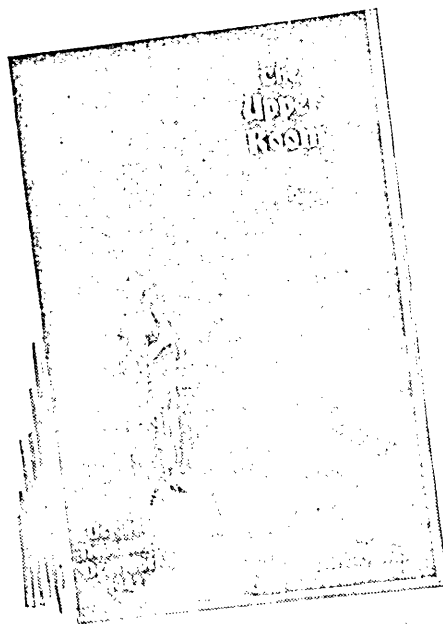
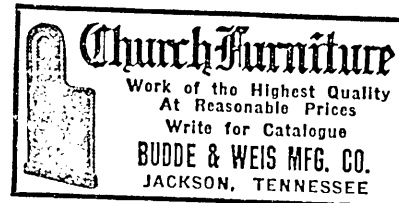
"The American people pay to the liquor dealers over \$4,000,000,000 a year for legal alcoholic beverages. Some authorities estimate that nearly as much is paid for illegal liquor. Let us be conservative and place the total at \$5,000,000,000. H. H. Pollock, mental hygiene statistician for the New York State department of health, estimates that the economic loss to the nation of those who have

indulged in alcohol sufficiently to be arrested for intoxication is over \$5,000,000,000 annually. In addition to this one group and this one item, are the economic loss of the larger group who drink and are not arrested, the extra cost for the police, the jails, the prisons, the courts, the insane asylums, the hospitals, the accidents, the alcohol induced diseases, the alcohol induced crimes, further reckoned at an additional \$5,000,000,000 annually. These three items, all conservatively estimated, total \$15,000,000,000 a year of the nation's wealth. This estimate is nearly half the cost of the last war to us, and is about a quarter as much as we are spending yearly

for this war. This to collect \$1,000,000,000 in taxes!"

Let us study and stand by the initiated act to be on the ballot in the fall election.

Peace can only come when we have room for it in our noisy and crowded lives.—Exchange.



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Note: Special envelopes for remailing The Upper Room to boys in the Army and Navy furnished at \$1.00 per 100.

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WINFIELD MEMORIAL

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Robert L. Kerr, Baptist Hospital.
Mrs. J. M. Brasher, 1504 Hanger.
Mrs. T. M. Mehaffy, 2102 Louisiana.

CONGRATULATIONS

To Mr. and Mrs. C. R. Lommasson on the birth of a daughter, Helen Marie, at Baptist Hospital, August 30, 1942.

CORRECTION

Sgt. I. T. Lindquist and Miss Dorothy Lee Newman were united in marriage August 15, instead of Miss Helen Newman, as was printed in last week's issue of the Methodist.

SYMPATHY

Deepest sympathy is extended the relatives of the late Mrs. Fannie Ware, 1101 Welch, who passed away August 28.

WEDDING BELLS

Arthur William Dobrott and Miss Annie Gladys Stringer, August 29, 1942.

FRIENDSHIP MEETING

Circle No. 6, of which Mrs. W. P. Ivy is chairman, is sponsoring the next Neighborhood Friendship meeting at the home of Misses Fannie May and Lillie Howland, 1701 Dennison, Monday evening, September 7.

The zone included in this circle is: Markham to W. 7th, Pulaski to Schiller; north of W. Capitol, Rice to Schiller; south of 12th, Park to Johnson; 12th to 16th; Wolfe to Park; Capitol to 12th; High to Rice; W. 16th to W. 25th; Battery to Park.

COUNCIL MEETING SEPT. 14

The joint council meeting of the Women of Winfield will be held September 14 instead of September 7, as Labor Day falls on the latter date.

WESLEYAN GUILD SUPPER

The Wesleyan Service Guild of Winfield Church will meet in Friendship Hall, September 8 for a regular meeting and supper, which will be served at 6:30.

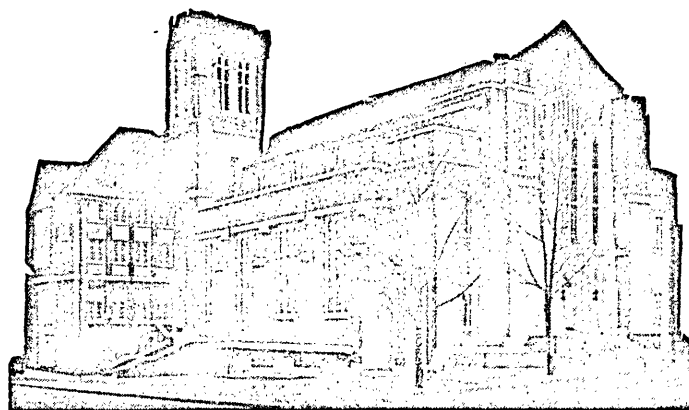
All business women of the church are urged to attend. Reservations should be called in to the office.

NEW IN CHURCH SCHOOL

Enrolled as new members of our church school last Sunday were Mrs. Little, Mr. and Mrs. Jack Jones and their son, Jackie, 1403 Izard, Mr. and Mrs. J. C. White, 5101 "G" street, and Betty Anne Key, 215 Midland. We welcome these to our fellowship.

STATEMENTS BEING SENT OUT

As August closed the third quarter of the conference year, the office is sending out statements to each member who has pledged, showing how he stands at the end of the third quarter of the year. Paid-up members and those who lack very small amounts will not receive the cards. Members are reminded that there remains only one more quarter in which to complete the pledges.



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REV. W. W. NELSON, Church Visitor

MISS OLIVE SMITH, Director of Christian Education

EUGENE HAUN
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Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

J. R. HENDERSON, Church School Superintendent

METHODIST CHURCH

Christian Education

By Miss Olive Smith

YOUTH FELLOWSHIPS

6:30 P. M.—September 6
Refreshment at 7 P. M.

YOUNG PEOPLE: Meet in parlor for fellowship under the leadership of Dick Neal and Bobby Caldwell. The worship service in the chapel at 7:15 will be on the theme, "China Needs Us," stressing the China Relief Fund.

SENIOR HIGH: Meet in Fellowship Hall for recreation to be followed by a program in charge of the Worship Committee in the Friendship classroom.

JUNIOR HIGH: Meet in the Buzbee classroom for fellowship in charge of Juanita Ingram. The program on "How May I Know God" will be in charge of Virginia Bradshaw.

SEPTEMBER WORKERS MEETING

In order to prepare for the new church school year which begins the first of October, we are scheduling meetings of each division of the church school. Those workers in each division should be present on the date set for your group. Before coming to the meeting, check over in your own mind the needs of those with whom you work, so that the meeting will help solve the problems facing us.

The council of the ADULT DIVISION, of which Dr. N. T. Hollis is the newly-elected superintendent, will meet at 7 p. m. on FRIDAY, SEPTEMBER 4th in the Buzbee classroom. Each class is expected to have representation at this meeting.

The counsellors and teachers of the YOUTH DIVISION, which includes Junior High, Senior High, and Young People's Departments, will meet at 7 p. m. on MONDAY, SEPTEMBER 7, with Mr. L. H. Caldwell, Superintendent of the Division, in charge.

The CHILDREN'S DIVISION will have its meeting at 7 p. m. on WEDNESDAY, SEPTEMBER 9. Departmental meetings will follow the general meeting, which will be in charge of Mrs. R. M. McKinney, Superintendent of the Division.

RELIGIOUS EDUCATION WEEK

September 27-October 4

Religious Education week is one of the nation-wide observances of the United Christian Education Advance. The three areas of the Advance center attention on the home, the church and the community.

The President of the United States endorses the observance of this week. He says, "We have ahead of us difficult times and a long struggle. We shall need all our spiritual resources to sustain us in days to come."

Winfield's observance will be planned by a committee appointed at the September meeting of the Board of Education. Mrs. Dew Price is chairman of the committee. She will be assisted by Miss Margaret Faynter, Mrs. R. M. McKinney, and Mr. Jerome Bowen. Watch this column for announcement of plans for the week.

Next Sunday At Winfield

10:00 a. m. Church School. This is the TEACHING hour. Let it be filled with teaching. Teach the Bible, teach the Truth of God, teach the rich wholesome experiences men have had with God. Teach.

10:55 a. m. THIS is the WORSHIP hour. This Sunday we shall worship God in a Memorial Service, THE SACRAMENT OF THE LORD'S SUPPER, made sacred when Jesus made the Supreme Sacrifice for what He believed and because of the Divine Love to redeem man, which Love motivated all His life and being. Come, let us WORSHIP God.

Evening Service, 8:00 o'clock

Hear

"THE MEN WHOM JESUS MADE"

will be the general theme for these services,
"The Men of Most Changes"

THE MINISTER'S MESSAGE

DO NOT TRY TO MAKE TITHING A PROBLEM TITHING is a religious system whereby the whole work of the Church is adequately supported. Too often people get mixed up in the system, the method, the machinery, and lose sight of the religion, the spirit, the urge for which they set up a system.

Too often people lose sight of the significant and far-reaching work of the Church, which work they desire to be carried on effectively. The work of the Church is carried on by two arms, the one working at home, in the local church, the local community, and the other arm reaching out into new fields, new communities, new countries to do a work that will on many occasions bear a fruit to be returned to the home Church, home country. Witness the fruit of the Missionary work done long ago in China! Lo, what grand returns are coming to us today and will come to the Far East in the next century as a result of Christ in China.

Tithing is not like paying your income tax. Tithing is not asking for all kinds of exemptions and allowances and deductions. Tithing is a gracious willingness and anxiousness to give one's self and one's possessions to a great and noble Cause.