

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

LITTLE ROCK, ARKANSAS, SEPTEMBER 10, 1942

NO. 37

The Preacher A Specialist In Religion

SOME people, and even some preachers, resent the fact that people seem to expect more, religiously, from a preacher than they do from members of his church. It is our feeling that this is the natural, normal reaction of people to the work of the ministry as a profession. It is our feeling that it is a reflection on any preacher, if his people do not expect more of him religiously than they do of the lay members of the church.

This is to be expected because the preacher is a specialist in religion—or should be. A specialist should be more efficient and proficient in his particular field than others, whether he be preacher, lawyer, doctor, teacher, athlete or whatnot.

We expect a character of service from some people, which we would ask of no one else, because of the position they hold. We drive up to a service station and ask the attendant to check our tires, clean the windshield, check the oil, fill the radiator, clean the headlights and check the batteries. Having received these free services, we may then say "no thank you, I guess I shall not need any gas or oil today" and drive on without feeling that we have unduly imposed on the owner of the station. We would not expect these free services from any one except the man who is in that business. He is a specialist in that field.

When we have made the ministry our profession, we assume the position of being a specialist in religion. Only that assumption justifies the place of leadership we expect to hold in the religious world. Only by staying ahead of the crowd can one be a leader in any field. When the church expects that the standards, the ideals, the conduct, the whole life of the minister be on a higher plane than that of his members, the church is simply according to the minister, in their own minds, the place of leadership, religiously, that he assumed when he chose the ministry as a profession. If a minister is not a specialist in religion, he will fall below the standard set for him by the people he serves.

Riding A Free Horse With Spurs

THE church would be at a great disadvantage, in giving publicity to its local church program but for the free publicity we receive from the commercial press. From the largest dailies in the state to the smallest weekly, the church is given space for its announcements of services and its reports of activities. Usually the church accepts this as a matter of fact; that is it does until something goes wrong. An announcement is omitted; a word appears out of place which gives a different meaning to the article than we had intended; a date or hour of the day is wrong. Then we become "righteously indignant." Much as if we owned the plant, or at least were paying a high price for the service rendered, we "get them told." Such conduct does not correct the mistake, or guarantee that there will be no more mistakes, neither does it enhance the standing of the church with those who have tried to accommodate us. We have everything to lose and nothing to gain by this attempt to "ride a free horse with spurs."

Origin Of Present Day Labor Problems

WHAT constitutes present day labor problems? It is the endless fight of the laboring man for higher wages, shorter hours, better working conditions, better living conditions and many other conditions which would make life more meaningful for those who labor.

These present day labor problems did not exist when Jesus came into the world. The problems of the laboring man of that day were of an entirely different nature. Labor, as such, had no standing in the world of that day. Much of the work of the world was done by slaves often under the lash of the slave-driver's whip and often in fear of mortal punishment, if they displeased their masters. To be forced to work with his hands, whether as a slave or as a free man branded one as inferior and precluded any place of leadership for the laborer.

The enemies of Jesus thought to utterly destroy Him, as a leader, by the question: "Is not this the carpenter's

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LABOR AND ARE HEAVY
LADEN, AND I WILL GIVE YOU
REST. Matt. 11: -28.

son?" One of the Gospel writers puts the question: "Is not this the carpenter?" That is to say that His enemies would brand Him and His father as men who worked with their hands. This fact, in the minds of His enemies, would not only discredit His leadership, but it would absolutely disqualify Him for leadership.

Into such a world Jesus came and, through His teachings, gave birth to the Christian church. One of the primary truths emphasized by Jesus from the beginning of His ministry to the end was the fact of the infinite value of human personality. Through His teachings, Jesus proclaimed the fact that the humblest man of earth had larger intrinsic value than the whole material universe about him. From that day until now the church, and the church alone, has proclaimed that truth. With the proclamation of this truth the common man began to believe in himself. He lifted his head to face the world as a man among men and began the upward march of the common laborer to the position of power, influence and respectability he holds today.

When the representatives of labor sit across the council tables from the representatives of capital and unafraid and undisturbed bargain for the "rights" of labor, whether they recognize it or not, they are indebted to the church for the power to do so. The church still proclaims the transcendent value of human personality.

Can The Church Dare To Refuse To Pray?

FROM the Associated Press in London we had the following report last week: We quote: "Britain's war industries were silenced for fifteen minutes today as workers and soldiers, clerks and statesmen joined in prayer for victory on the third anniversary of Britain's declaration of war. Services were held in churches and in chapels of the armed services. The BBC broadcast a prayer and sacred service."

Whether the omission was intentional or accidental one cannot but be impressed with the all-but-incidental place the reporter gives the church and its leadership in this national prayer meeting. Can it be true that the reporter was reflecting the feeling of the world about us as to the place the church has in the present world crisis? If so, God pity the church, when the war is done.

If the day comes, in England or America when the "workers and soldiers, clerks and statesmen" of these countries feel that they must by-pass the church in order to freely express in prayer the one big desire of their lives in regard to the world crisis that we now face, we should know that this group will feel that the church has failed them in this dark hour of world history.

The tendency of people, in Christian countries, to pray about this war is as basic as the natural, inherent law of self-preservation. They will instinctively, purposely, deliberately pray. Just how intelligent and religious those prayers will be, the church alone can determine. The Arkansas Democrat, last Saturday, carried an announcement regarding the World Day of Prayer on Labor Day. The opening paragraph read: "Indications are that hundreds of Christians in Greater Little Rock will co-operate in the observance of the World Day of Prayer, Monday, Labor Day, by praying individually in their homes or by meeting in groups for prayer." The article carried an announcement from only one church in greater Little Rock of a prayer service on this World Day of Prayer. Evidently the major portion of our people observed the day "by praying individually."

Individual praying unguided could develop into tirades of hate and cries for vengeance and revenge. The church has better join in this praying about war and guide people in the prayers they pray, else there will be many hurtful, meaningless prayers prayed and for those who are forced to pray without guidance the church will be meaningless when the war ends.

Educational Advance Rally

JUDGING from the history of the Christian church throughout the centuries past, there is no better time for the church to gird itself for an advance movement than when testing, trying times confront it. That being true, we are not surprised, in this dark hour, when the very existence of Christian civilization seems to be in the balance, that a large group of Protestant churches in America, have projected the United Christian Advance. In connection with our fall meetings of Cabinets and Boards, next week, we are to have an Educational Advance Rally at the First Methodist Church, in Little Rock Tuesday evening, Sept. 15. Bishop Charles C. Sealeman will speak. Every leader of Methodism in Arkansas should be present.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 1 and December 25

Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS

COMMISSIONERS

Little Rock Conference—James Thomas, J. D. Hammons, C. M. Reves, J. S. M. Cannon, Warren Johnston, J. L. Hoover, J. L. Longino.
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Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

CHURCH CALENDAR

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

This is a day of heroic service. The day has great inspirations. Poor indeed, the soul that shall miss them. Sadder far the minister and church that cannot see and feel these surging powers. The church alone can transform the brutal sufferings of war into refining graces. Humanity is being purged through these suffering sacrifices. O God, may thy grace be our all-sufficient supply as our dross is consumed and our gold is refined.

In this world wide war every man is expected to serve in his place. Every man cannot serve in battle. All others cannot serve in war preparations. In his own way every man and woman, and even our youth can share in the military spirit and in reinforcements. It is a time for every man to do his duty. In David's day there were some "that tarried by the stuff." When the fighting troops came home they were in a complaining mood. David insisted that "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." If all alike serve as our nation demands there will be awards and honors for all. The true man wherever he serves will permit no man to excel him in a sacrificial spirit.

The opening of our public schools and colleges must bring a serious thoughtfulness to parents and teachers. The six-year-old youth has only twelve years for training until he reaches the military age. No matter how soon or late the war may end America, now an armed camp, will maintain an extensive military force. Our young men now in foreign service number more than one million. They are in thirty-three different lands. War rapidly destroys manpower. Already in many recruiting stations the A-1 registrants have been exhausted. A prolonged war will demand these who are infants today. Our manhood is on the altar of sacrifice. No home is without participation. The safeguarding and training of our future generations is the first demand on the home and church and school.

ABOUT PEOPLE

REV. VAN W. HARRELL, pastor of First Church, Stuttgart, wishes to especially invite all former pastors to be present at the church dedication on September 13. Bishop Charles C. Selecman will be in charge of the dedication.

BISHOP CHARLES C. SELECMAN attended two meetings of the Board of Education at Cincinnati the past week, Objectives on September 3, and Public Relations on September 4. He preached at the assembly at Lake Junaluska, both morning and evening, on Sunday, Aug. 30.

MARRIED at the First Methodist Church in North Little Rock on Thursday evening, September 3, Miss Joe Elizabeth Goetz, daughter of Mr. and Mrs. Joe A. Goetz, and Rev. Alfred Eason, son of Mr. and Mrs. Dallas Eason. Mr. Eason will graduate in January from Southern Methodist University.

A RADIOGRAM from Harbel, Liberia, to the Board of Missions and Church Extension, announces the safe arrival there by airplane of Miss Mildred A. Black, missionary in Ganta, interior Liberia. Miss Black, a teacher and evangelist, had spent a year's furlough in the United States and has returned for another term of service at Ganta.

MRS. CHAS. L. FRY, wife of our pastor at Gravelly, died in a hospital at Russellville, Sunday, August 30. The funeral service was held in Russellville Methodist Church on Monday by Rev. J. M. Harrison of Waldron. Rev. Glenn F. Sanford of Conway assisted at the cemetery. Burial was in Russellville. Sympathy is extended to the family in their bereavement.

BISHOP IVAN LEE HOLT, of Dallas, Texas, was given a "Distinguished Service Medal" in the field of religion at the 1942 Commencement of the University of Chicago. Bishop Holt, who has supervision over the Dallas Area of The Methodist Church with the added responsibility of visitation in Latin America, is a former president of the Federal Council of the Churches of Christ in America.

A SHORT-WAVE broadcast from Chungking, West China, has brought word that Mrs. Douglas Sargent, daughter of Bishop and Mrs. Ralph W. Ward, has arrived in Chungking with her husband. They had been married in the Union of South Africa some weeks ago. The message also stated that Bishop Ward—serving in Japanese-occupied China—is reported as residing in the Y. M. C. A. Hotel in Shanghai.

DR. ROBERT W. GOODLOE, head of the Department of Church History, Southern Methodist University, Dallas, was the guest speaker throughout the session when the workers of the Central Annual Conference and the Frontier Annual Conference of Mexico met together for their Pastors' School which was held in June in the Aztecas Church in Mexico City. Bishop Eleazer Guerra, of the Methodist Church in Mexico, gave the keynote address.

REV. J. B. HUNTER, former pastor of the Pulaski Heights Christian Church, has been selected as manager of the community service division of the Japanese evacuees who are soon to be located in Rohwer, Desha County, Arkansas. Dr. Hunter lived for six years in Tokyo where he taught in a Bible College. He has worked on the interdenominational committee of the Federal Council of Churches which had the problem of evacuating the Japanese from the Pacific Coast to the interior.

THE Church of Australia and other churches organized into the National Missionary Council of Australia, according to Canon Needham, its chairman, has given its missionaries to the Paupan tribes in New Guinea and elsewhere throughout the islands north of the continent the right to choose to stay at their posts or return home during the war emergency. "Only one married woman with a child accepted the chance of evacuation," he reports, "all the rest

are determined to stay at their posts regardless of consequences. Their action is just what I expected."

THE five-hundred-volume library of the late Carl H. Fowler, a former president of the board of trustees of Christ Church, New York, has been given to the library of the Methodist Historical Society in New York city by his widow, Mrs. Henrietta B. Fowler. The collection, exclusively Methodist in its range of subjects, includes both books and pamphlets, many of which belonged to Mr. Fowler's father, the late Bishop Charles H. Fowler.

RUTH ANKENY, born in Bareilly, India, in July, is a "fourth generation Methodist missionary"—and believed to be the only one on the Methodist mission field. This remarkable baby is the granddaughter of Bishop John W. Robinson who recently celebrated the fiftieth anniversary of his arrival in India. Her grandparents, on her mother's side, are Bishop J. W. Pickett and Mrs. Pickett, the daughter of Bishop Robinson; on her father's side her grandparents are Dr. Henry V. Lacy and Jessie Ankeny Lacy, missionaries in Foochow, China. Her parents are the Rev. Henry Lacy and Elizabeth Pickett Lacy of India.

REV. FRED R. HARRISON, who has been named as representative from the Greater Little Rock Ministerial Alliance in the coming salvage campaign by J. J. Schmelzer, chairman of the Pulaski County Salvage Committee, makes the following announcement: "September 7-12 has been named Pulaski County Scrap Week. Please collect all scrap metal, rubber, rags, burlap and old ropes on Monday and Tuesday. Trucks will begin collecting the scrap on Wednesday, September 9 (MacArthur Day). Your air raid warden will call on you Monday or Tuesday to help you. Money from sale of the scrap will purchase air raid warning signals for Little Rock and North Little Rock. Search for scrap."

DR. ROBERT MCCLURE, Canadian medical missionary who has for years been directing medical work among West China's military and civilian wounded, has recently been engaged in stemming an outbreak of relapsing fever that first attacked a group of Chinese soldiers passing through the city of Kweiyang. "The fever went like wildfire among them" when they entered a region where there is usually a mild epidemic of the diseases, he says. With an ambulance supplied by the Friends Ambulance Unit, a team of trained Chinese workers, and with laboratory work and medicines supplied by the Health Training School, Dr. McClure stemmed the epidemic among the soldiers and in a nearby village within three days. Hundreds of people were vaccinated. "It took only 17 cents worth of drugs to 'clear up' each man," says Dr. McClure.

BISHOP SELECMAN'S SCHEDULE

- Sept. 3-4—Cincinnati, Ohio, Board of Education Committee Meeting.
- Sept. 5—Lake Junaluska, North Carolina.
- Sept. 13—Dedication, DeWitt, Stuttgart, Ark.
- Sept. 14—Little Rock Conference Cabinet, 11:00 a. m., First Church, Little Rock.
- Sept. 15—Little Rock Conference Town and Country Commission, 9:00 a. m., First Church, Little Rock.
- Sept. 15—Little Rock Conference Planning Committee, First Church, Little Rock, 2:00 p. m.
- Sept. 15—Educational Advance Rally, at First Church, Little Rock, 8:00 p. m.
- Sept. 16—North Arkansas Conference Cabinet, First Church, North Little Rock, 11:00 a. m.
- Sept. 17—West Oklahoma Conference Cabinet, First Church, Oklahoma City, 10:00 a. m.
- Sept. 18—East Oklahoma Conference Cabinet, St. Paul's Church, Muskogee, Okla., 10:30 a. m.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

PASTORING THE PEOPLE

Never within the memory of any person living have there been so many burdened, anxious, bewildered and hard-pressed people in the average community as now. Never so truly as at this moment has pastoral work been of such importance.

The preacher, in his sermon, has an exceptional opportunity to provide comfort, inspiration, counsel, and heartening for his hearers, but in the pastoral call he can be specific. Prayers inside the home, in behalf of the boy who is away at some Army camp or on the high seas, have a value that prayers from the pulpit can never have.

And this applies to many outside the church as well. Every pastor should have a list of those homes in his community which are not connected with any church, from which young men have gone away at the call of their country. Pastoral calls in such homes, which betray the spirit of Christian helpfulness and concern, will have an evangelistic value far beyond that of many sermons.

In the average community the work of pastoral visiting is so heavy that no single individual can possibly do it all, and do it well. Why not organize teams of consecrated laymen to assist the pastor? Why not assign to these lay workers the responsibility of visiting in the homes, holding brief prayer services and distributing heartening and encouraging religious literature? Charge lay leaders will find in this field an ample opportunity for the use of all their energies, and in doing so they will make a contribution of great importance to the Church.—The Christian Advocate.

AN INDIAN TRANSLATION OF TWENTY-THIRD PSALM

The Great Father above is a Shepherd Chief. I am his, and with him I want not. He throws out me a rope and the name of the rope is Love, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.

Some time, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between the mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterward he gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts his hands upon my head, and all the "tired" is gone. My cup he fills till it runs over.

What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Teepee" and sit down with the Shepherd Chief forever.—The Church Woman.

"The greatest work in the world is to touch a human life helpfully."

SOMETHING TO SHOW

"My day has all gone" . . . 'twas a woman who spoke,
As she turned her face to the sunset glow—
"And I have been busy the whole day long;
Yet for my work there is nothing to show."

No painting nor sculptor her hand had wrought;
No laurel of fame her labour had won.
What was she doing in all the long day,
With nothing to show at the set of sun?

Humbly and quietly all the long day
Had her sweet service for others been done;
Yet for the labours of heart and of hand
What could she show at the set of sun?

Ah, she forgot that our Father in heaven
Ever is watching the work that we do,
And records He keeps of all we forget,
He judges our work with judgment that's true;

For an angel writes down in a volume of gold
The beautiful deeds that all do below.
Though nothing she had at the set of sun,
The angel above had something to show.

—Anon.

The Importance Of Little Things

Above all others that which we need to watch in life are little things. Most of our blessings come through the little, good things, and on the other hand, most of our troubles come through the little, bad things.

This is true in the matter of little diseases. More people are killed by little diseases neglected than in any other way. The old saying is, the way to live a long life is to get a chronic disease and take care of yourself. It is equally true that the way to die soon is to get a little disease and neglect it. I held the funeral of a little boy who slightly cut his toe on a piece of glass. The trouble was so small it was neglected and it killed him. My mother grew up without the parental care of a father because he took a slight cold and neglected it.

It is equally true in the matter of little sins. People do not become notorious sinners overnight. They are too wise for the like of that. No ship ever left a harbor to wreck itself upon a reef. No train ever left a depot to go into the ditch along the way. No prodigal ever started out with the intention of landing in the hog pen. He got there by the route of little sins neglected until they grew big. Many an alcoholic has been made thus by the habitual taking of a glass of beer or a little toddy. Many a person has been made morally impure and finally tossed upon the rubbish heap of humanity by permitting familiarities that led to uncontrolled lust and passion. In the matter of saving, some one has said, "Take care of the nickels and the dollars will take care of themselves." In that of sin it is equally true that if we will refrain from little sins there will be no big ones to bother us.

It is a poor rule that doesn't work both ways, and if it be true that the little, bad things bring us most of our troubles, it is also a fact that most of our blessings come through the little, good things. The poet was right who said:

"Little drops of water;
Little grains of sand
Make the mighty ocean
And the pleasant land.

Little deeds of kindness,
Little words of love
Make the world we live in
Like to heaven above.

A great cathedral or palace is made up of little bricks stacked one upon the other. A great life is built with little deeds of kindness and little words of love.

Stop just here and raise the question with yourself, "What are the things that have meant most to me in life?" I think you will conclude that they are little courtesies extended by others. Thoughtfulness on the part of others for your conveniences and comforts. Words of cheer and encouragement that have been spoken along the way. Deeds and words which were not expensive but which revealed a loving spirit and a kind attitude of good-will.

A great person is not one who does a few big things, but rather one who does a lot of good little things. There are not many big things for us to do but there are hundreds of little things which may be done every day.

Some years ago a man invited another man to a Sunday school class. He said, "I think you'll like it. We have a good teacher and a friendly class." The man came. He liked it. He became a regular attendant. He began coming to church. In less than a year he joined the church. A few years ago he passed on to his great reward. A small thing to invite a person to a Sunday school class, wasn't it? But he will be enjoying the fruits of it millions of years hence. Sixteen years ago a man moved to a certain city. He wondered where he and his family should go to church. For a while he visited different churches. Finally a member of a certain church met him on the street. He got acquainted with him. He invited him to church. The man told him he was

looking for a friendly church. "We have that church," replied the member. The man and his family came. They joined the church. The writer had the privilege of receiving them. For many years they have been among the leaders of that church. It was a very small thing for a man to meet a stranger on the street and invite him to church. It was a very small thing for a church to be friendly and make strangers feel welcome, but look what came of it. I tell you, it's these little things in life that count.

Let me say to you and most of all to myself, go down through life doing the little deeds of kindness, speaking the little words of love and when life here is over a voice will speak across the chasm of eternity, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—H. O. B.

PRAYER FOR THE NATION

Eternal God, the Father of all mankind, and the sure defense of those who are sore beset, remember in mercy, we beseech Thee, our country now involved in war. Give wisdom to our counsellors; and courage and endurance to our soldiers, sailors and airmen, and all who guard our shores. Look in compassion on those immediately exposed to danger and hardship—all who are embattled and imprisoned; all who wander sad-hearted and alone; all whose homes have been left unto them desolate. Vouchsafe unto us all that courage that shall enable us to live through anxious days and troubled nights. And grant that, when the current conflict of the nations is over-passed, there may be in us a mind forgetful of past ill-will, a heart of love for all true spirits, and a disposition to find a way of living that shall last forever. Through Jesus Christ, our Lord. Amen.—Harold Benner Kerschner.

TESTED BY THE BIBLE

A Mohammedan trader in India once asked a European whether or not he could secure a Bible for him.

"Why do you wish it?" the European asked in surprise. "You would not be able to read it."

"True," replied the Mohammedan. "What I want is a European Bible."

When the European again asked why he wanted it, the man replied:

"Well, when a ship brings a trader who is unknown to me, but wishes to trade with me, I put the Bible into his way and watch him. If I see that he opens it and reads it, I know that I can trust him. But if he throws it aside, with a sneer or a curse, I will have nothing to do with him, because I know that I cannot trust him."—War Cry.

THE HOME BEAUTIFUL

Integrity must be the architect, and tidiness the upholsterer; it must be warmed by affection and lighted up with cheerfulness; industry must be the ventilator, renewing the atmosphere every day; while over all, as the protecting canopy and glory, nothing will suffice but the blessing of the Almighty.—D. A. Hayes.



Cooperation: Where Are We Now?



By J. QUINTER MILLER, Federal Council of Churches of Christ in America

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

ONCE upon a time, the Christian church was a united fellowship. Cooperation in thought, life, and service was within the church. The Acts of the Apostles and the letters of St. Paul indicate a sense of "togetherness" which pervaded the life of the early church.

Before long, however, the scene changed. Differences arose. When the spirit of love at the heart of the Christian Gospel was ignored or forgotten, argument and bitterness of spirit brought schism followed by division. As the rolling centuries unfold, branch after branch split off from a once united church until in this generation we find hundreds of denominations within Christendom.

The story of their life and witness during recent decades has a new motif. While still quiescent at times, there are mounting evidences that the "motif of cooperation" in Protestant Christianity is swelling into an ever-increasing harmony of fellowship through united action. The story of cooperation—the results achieved, perplexities confronted, tasks emerging and steps next ahead—is a vital phase of the church's Christian world mission.

Particular significance is given to this phase of the church's ministry when one recalls that Christian unity has little meaning until it affects the relationships of people who dwell together in the local community. For God never intended a fragment of a community to be organized as His church. His purpose is that all shall know and experience the saving power of Christian sacrificial love.

Where are we now, in inter-church cooperation? Let us consider this question in three areas: the state and local community, nationally, and internationally. In each area the church's cooperative service is thought of as an integral part of its corporate life. The error of a divided Christendom finds a corrective in the spirit of mutuality and togetherness which the years of interdenominational cooperation have helped produce.

The State and Local Community

The place where the benefits of cooperation and the tragedies of competition can be most clearly observed is the local community. Here, both quantitatively and qualitatively, cooperation is growing by leaps and bounds. The history of these cooperative efforts covers more than a hundred years. Current organization expressions of this cooperation are represented by a multitude of agencies. They include councils of churches, councils of religious education, Sunday school associations, councils of church women, home missions councils and ministerial associations.

Gradually many of the churches represented in these organizations came to feel that state or local areas should have only one cooperative agency to serve the needs which their varied ministry in the local community requires. This has resulted recently in a notable trend toward interdenominational merges. The first expression of this trend took place in large cities in 1923. Now nearly all the major organized cities have merged their separate councils of churches, councils of religious education, councils of church women, ministerial associations, missions councils, etc., into one inclusive interdenominational agency. This same trend is true of state interdenominational work since 1932. Today there are 251 local and state councils and federations of churches across the country through which individual churches are cooperating. There are also thousands of ministerial associations, county councils of religious education, councils of church women and world day of prayer groups which furnish additional manifestations of the cooperative service of the churches. The

annual rate of increase in the scope of this work and in the number of agencies involved has grown steadily during recent years, with thirty-five councils established during the last nine months.

These accomplishments do not justify a gloomy outlook. The churches of Christ are cooperating today as never before in their history. The strength of the united front increases steadily as church people come to realize the nature of the tasks ahead.

The one justification for impatience with the progress cooperation has made is in connection with the magnitude of the unfinished tasks before the church. Many of the central functions of churches, as they try to minister to the spiritual needs of persons caught in the meshes of the present world catastrophe, are corporate functions. Evangelism, Christian education, social amelioration and public worship—these



all belong to the church's united witness. They require a fuller and more strategic mobilization of the churches' resources than is possible within a competitive Protestantism.

Millions are flocking to industrial defense communities. Church placement on competitive denominational patterns cannot adequately meet this community need. The twin parasites of liquor and prostitution, which always prey upon the youth of a country caught in a great war upheaval, cannot be effectively regulated and controlled save by the concerted action of an intelligent, informed and united public opinion made vocal through the conscience of cooperating churches. The same applies to the areas of racial brotherhood, decent housing, health, and sanitation. These are emergency areas of need within community life wherein Christian habits, attitudes, knowledge, and ideals are required to restore the "togetherness" of the human family.

The urgency for fuller cooperation is indicated by (1) the fact that present programs of Christian teaching are reaching only about one-half our population, leaving the other half without essential Christian teaching as a basis for citizenship and democratic living; (2) the too-prevalent disposition of local churches to withdraw from community life rather than to actively identify themselves as ministering servants to the communities of which they are a part; (3) the extensive and rapid social changes in the community—both rural and urban—within which isolated churches will quickly come to occupy positions of marginal importance; (4) the church's ministry in equipping the community to receive millions of returning soldiers who have been exposed to relaxed discipline and war hatreds.

Confronted by such tasks, churches must discover a channel through which they can "think with a common mind, speak with a common voice, and act with a common will." Therefore, churches should establish in each state and local community a single cooperative council to act as their agent in all the areas of cooperative Christian service. This council must be newly

established in many centers. In others, existing councils need to be transformed so as to become truly responsible to the churches who create them. Local churches and state denominational bodies in turn should delegate to their councils those tasks and phases of their work which can best be accomplished cooperatively, and back up this assignment with such money and leadership as is necessary to fulfill their services.

National Cooperation

Where are we now in church cooperation nationally? Here the churches stand upon the threshold of a new era. They see that "in the crisis that confronts civilization today a divided Christian witness and a divided Christian ministry are not enough. The desperate need of the modern world calls for a new effort to order the churches' forces in the most effective way and for the reinforcing of each by the strength of all."

Sixty-seven separate communions are officially cooperating in one or more of the eight major national interdenominational agencies. These eight are the Council of Church Boards of Education, the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, the Home Missions Council of North America, the International Council of Religious Education, the Missionary Education Movement, and the United Stewardship Council. Created at different times and designed for separate purposes, the cooperative ministry of these agencies and the new ecumenical spirit in Christendom have brought them closer and closer together.

Many joint commissions now represent two or more of these councils. Their intimate collaboration has been intensified as America's churches seek to meet the new situation created by the war emergency. For example: the churches follow their men into the armed services through the "Chaplaincy"; they serve their people in camps and defense communities through "The Christian Commission for Camp and Defense Communities"; appropriate joint commissions have been created to guide the church's ministry to foreign relief, aliens and prisoners of war, and the conscientious objector; while "The Study of the Bases of a Just and Durable Peace" has increasingly enlisted the hearty backing of many churches.

Seven of these national councils have established an "Inter-Council Field Department" for the purpose of coordinating their plans for field administration and service. This Department will issue shortly a "Plan Book" for American Cooperative Christianity containing descriptive outlines of the cooperative work of the churches for 1943. This Department has also in preparation plans for "A United Approach in Field Service during 1943-1944," under the general theme "World Brotherhood through Christian Fellowship," with specific application to "Community Building in War Time."

International Cooperation

The clearest expression of church cooperation on a world scale is furnished by the World Council of Churches, provisionally established four years ago. To date seventy-six commissions in twenty-eight countries have signified their desire for membership in the body. While final organization of the World Council has been delayed by war, a provisional organization is actively at work from headquarters in Geneva, London and New York, keeping Christians of all countries in touch with one another even across war frontiers.

Church cooperation in England becomes ever stronger. The British Council of Churches, which brings Anglican and Free Church bodies together for fuller cooperation, has been created and will launch its program of service in September 1942. Dr. William Paton, of London, said recently, "Ecclesiastical machinery seldom works at such high speed."

The magnitude of the tragedy which the

(Continued on Page Ten)

RICHARD PERDUE
President Little Rock Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSBERGER, Editor

ALVIN MURRAY
President North Arkansas Conference
Co-Editor

"LIFT THE OFFERING, BROTHERS!"

By James W. Workman

(Carelessness in preparing for and in receiving of the offering at many of our youth services has made this element in worship a very degrading experience. There is a difference between "TAKING THE COLLECTION" and in "WORSHIPING THROUGH THE OFFERING." Rev. James W. Workman, a former Arkansas Minister and now associated with the General Board of Lay Activities, Chicago, has some excellent helps to offer youth at this point:

A portion of his article appearing in a recent issue of "The Pastor's Journal," follows:)

"Bishop, it has been our custom to lift an offering for the sexton at our annual conference. Our sexton has been faithful during this session and if it is in order, I would like to move to lift an offering in gratitude for his services."

The bishop responded, "You are in order, Brother Hughes, and will you lead the brethren and lift an offering for the sexton?"

The offering was lifted. Members of the conference came down to the front of the sanctuary during the singing of hymns and laid the offering on the altar table. It was a liturgy of joy and generosity in gifts of gratitude. Joy in giving the offering was reflected in the radiant faces of the contributing brothers. It is needless to say that the offering lifted the men through their appreciation for the many services of the self-effacing sexton. It is no wonder that the givers lifted the offering in gratitude.

I have seen many offerings taken, collected, presented, received, given, offered, and dedicated. But I have never witnessed an offering "lifted" in more genuine and mutual participation than this offering at Warren Church, Pittsburgh, in the Washington Conference, that day, when Brother Hughes lifted the offering for the sexton.

It was a glorious contrast to another offering which was attempted in another Methodist Church one night. At the close of a strenuous day of conference activities, committee meetings, and discussions, came the evening banquet. The closing worship service following found the sanctuary thronged with eager and expectant, though tired, worshippers. Every available space in the sanctuary was filled, charging the atmosphere for a high moment of worship. The hymns and special musical numbers were well selected and were rendered beautifully. Appropriate prayer was directed to God in behalf of his people.

Just before the evening messages of scripture and sermon were to be given the host pastor arose to mention one item to the worshippers. He announced, "Now, before the speaker of the evening begins, I wish all you bullies that I have warned would get your hats and come down front as I have told you to do. Pass down the aisles, send the hats through the pews and relieve everyone of these people of any metallic substance that adheres to his flesh and this collection will make up enough money to pay for the expenses of this get-together."



THE CHURCH SPEAKS

By REV. JOS. C. YEMM,
Minister Vincent Methodist Church,
Chicago

I am just an ordinary church of brick and stone in an average suburban community. I stand on a corner lot by a public school and in close moral and physical association with other institutions built to minister to definite needs in our community.

I was erected on this plot of ground, in this growing community, nearly forty years ago, by people who had at heart the welfare of others and a firm faith in the inestimable value of the kingdom of God; I am, therefore, not a stranger in your midst, but a product of your own activity, life, and thought.

During the time of my service among you my aisles have echoed to the joyous tread of thousands of worshippers and my walls have responded with their songs of praise. I have taken thousands of children and sheltered them from wind and sun, from storm and cold, while they listened to the story of a Saviour's love.

During the time of my service among you my aisles have echoed to the joyous tread of thousands of worshippers and my walls have responded with their songs of praise. I have taken thousands of children and sheltered them from wind and sun, from storm and cold, while they listened to the story of a Saviour's love.

At my altar many children have been dedicated to God, and a great multitude of those of more mature years have stood or knelt in repentance and consecration. I have known the solemn tread of those who have given up their loved ones in the sleep which we call death, and I have rejoiced in the gladness and romance of lovers coming within my friendly arms for Heaven's blessing upon their happy and serious venture in marriage.

I stand in the community as a house of friendliness; for moral and social betterment. I have not sought my own welfare but I have added to the value of property, to the safety of life, and to the general health, education, and development of all. I stand for light against darkness, for love against hate, for hope against doubt and fear, for faith against unbelief, for brotherhood against cruel divisions and inhumanities, for peace against strife, for good citizenship against lawlessness and dishonesty.

I am happy because some who helped in my establishment are yet with me and because the children and grandchildren of my founders, together with my friends, neighbors, and sons and daughters speak of me as "our church."

I have modestly recited these few of the many facts of my life among you, not for the purpose of boasting, but that my appeal for a new roof and other necessary repairs may receive a more hearty response, not from the standpoint of sentiment only but as a practical investment.

Thanking you for the great privilege of continued service, I am,

Sincerely,

"YOUR CHURCH."

PRAYER FOR A SENSE OF GOD'S PRESENCE

Almighty God, who fillest all things with Thy presence, we meekly beseech Thee, of Thy great love, to keep us near unto Thee this day, and every day; grant that in all our ways and doings we may remember that Thou seest us, and may always have grace to know and perceive what things Thou wouldst have us to do, and strength to fulfill the same, through Jesus Christ our Lord. Amen.—Ancient Collect, A. D. 494.

What the man's motive was in such a chilling, "off-color," preparation for the offering is still a mystery. The offering was collected. The gifts were never presented at the altar. The hats used for offering plates were of different colors and length of wear. There was no singing of hymns. The offering may have been "lifted" in that it was "taken up." It certainly was not elevated to the height of worship to which it was entitled in the setting of the service. The offering was certainly "let down" from its highest

possible spiritual meaning.

These two offering which have been taken up in two Methodist Churches carry their challenge and caution.

(It may not always be best to have the worshippers come to the altar to present their gifts, still it is wise and helpful to make the offering an experience of gratitude in our worship services. Simple preparation will aid greatly in lifting the offering out of its usual place and giving to it the spiritual emphasis it needs and deserves.)

"UNITED NATIONS CONCERT"

By MRS. A. F. KNOLL,
W. S. C. S. Social Relations Dept.
Stuttgart

The members of Youth Fellowship of First Methodist Church of Stuttgart, are rejoicing over the unusual success of their unique endeavor, a United Nations Concert. The program presented by the youth in an effort to raise funds with which to purchase an American flag and a Christian flag for the church and also to meet the annual youth mission pledge, netted \$61.00, more than enough for these purposes.

The concert itself was woven together with a story of "Johnny Doughboy's Explorations," written by Mrs. M. F. Elms, Counselor for the Youth Fellowship. Mrs. Jerry Young and Mrs. Ruby Barris assisted in planning the narrative and musical arrangements. The program opened with an organ prelude of patriotic airs by Miss Margaret Tedford. Miss Kitty Lon Fuess as narrator, began the story of Johnny Doughboy. She told of how he had enlisted in the Army Air Corps and how his friends on his last day at home listened to some of his favorite classics, one of which was the Concerto in A Minor. At this point Miss Shirley Noble played the Concerto. Taking up the narration again Miss Fuess told of the farewell party planned in his honor. Here members of the production cast sang praises to him and our wonderful country with its beautiful rivers. An artistic effect was gained during the rendering of the "Beautiful Ohio" by girls dressed in white flowing gowns who kept the rhythm of this well-loved song. Following this the colors were advanced by Boy Scout Roger Waggoner, who in turn led in the pledge of allegiance.

Lt. Scott McCusky, honored guest of the evening, was introduced by Mayor H. Stump. Lt. McCusky, dressed in handsome white suit with blue shoulder straps bearing two bars (Senior Lieutenant), spoke modestly, graciously and briefly. He said he was glad that we in America are safe and that the boys have only themselves to worry about. A beautifully engraved name plate of sterling silver was presented to him in the name of the Youth Fellowship. Following this Johnny Doughboy played by Jimmy Graves, was taken on his explorations through Mexico, Hawaii, Russia, China, England and Ireland. In each place he was treated with distinction, saw the natives in costumes and heard their music. (The wording and program suggestions may be obtained from Mrs. M. F. Elms, Stuttgart.)

After the concert refreshments were served in the educational rooms of the church which were decorated to represent seven nations. A serving table represented the center of each nation. Popular foods from each nation were served; roast beef sandwiches in England, potato chips in Ireland, pineapple salad in Hawaii, rice pudding with Chinese sweet sauce in China, and good old iced drinks in U. S. A. The Woman's Society of Christian Service donated the food and co-operated very graciously in the serving.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

BACK DOOR RECOMMENDATIONS

"Which boy will you have?" asked Mr. Ames.

He was going away for a week, and he wanted to invite one of the neighbor boys to stay with Mrs. Ames, and be ready to run errands. Of course, he meant to pay well the boy who was selected.

"I think I'll have Jimmie White," said Mrs. Ames.

Mr. Ames looked surprised. Jimmie was the poorest boy in neighborhood. There were others older and better looking and cleverer.

"You're wondering why," said Mrs. Ames. "I'll tell you. When Jimmie goes out in the back yard to cut wood for his mother, the cat comes and rubs against his legs, and the dog jumps all over him, the little neighbor girl comes to the fence to show her dolly, and Jimmie's own small brother comes running to help. Those are his recommendations. I know he has a kind heart, and I like that better than almost anything else. There was another boy I thought of, but I saw him kick his dog yesterday, and he torments the young children on the way to school. He slaps his little sister, and whines when his mother asks him to do an errand. He takes off his hat and speaks politely when I am calling on his mother, and, if he tried, he could be a splendid boy. But I've been looking up back-door recommendations, and he doesn't stand the test."

Mr. Ames then understood. "If boys and girls could only know that some one is often taking their measure when they are off guard."

Then he went over to ask Jimmie's mother if she could spare him for a week.

"Two dollars, mother, for just helping after school!" cried Jimmie. "I'd have thought it was pay enough to stay over there and take care of the pony, and get a chance to look at the books and pictures in the evening. I wonder how they came to choose me?"—Selected.

"BITE BIGGER, BILLY"

One day a gentleman saw two boys going along the street of a large city. They were barefooted. Their clothes were ragged and dirty and tied together by pieces of string. One of the boys was perfectly happy over a bunch of half-withered flowers, which he had picked up in the street, faded and bedraggled and almost gone.

"I say, Billy," said he to his companion, "wasn't somebody real good to drop these flowers just where I could find em? and they're so pretty and sweet. Look sharp, Billy; maybe you'll find something by and by."

Presently the gentleman heard his merry voice again, saying: "Oh, Billy, if there ain't half a pear, and it ain't much dirty, either! 'Cause you haven't found anything, you may take the first bite."

Billy was just going to take a very little taste of it, when his companion said: "Bite bigger, Billy; maybe we'll find another one 'fore very long."—Exchange.



A SECRET

*I've learned how to be happy
You say you'd like to know?
Just share good things with others
Your joy will grow and grow.*

*I have a little secret
I'd like to share with you,
I'm sure that if you'll try it
You'll feel the way I do.*

*A pleasure shared increases
And spreads and grows each day
You have my little secret
Will you try it right away?*

—A. E. W.

A LITTLE RIBBING

School Days

What they think when little Oswald starts to school for the first time:

His mother: "Just think, my little darling is almost grown up."

His father: "I hope he makes a fullback."

His older sister: "That means I've got to walk to school with him."

His teacher: "I hope he's smarter than he looks."

His neighbors: "Now we can have peace for a few hours a day."

His dog: "Yo-o-ow-l-l-l."—Ex.

THE PRESERVE CHILDREN

Take one large, grassy field, one-half dozen children, two or three small dogs, a pinch of brook and some pebbles. Mix the children and dogs well together and put them in the field, stirring constantly. Pour the brook over the pebbles. Sprinkle the field with flowers. Spread over all a deep, blue sky, and bake in the hot sun. When brown, remove and set away to cool in a bathtub.—Michigan Public Health Bulletin.

Alcohol never, under any condition, increases the vital energy of the body, but on the contrary, decreases it in a marked and uniform manner through its poisonous influence upon the living cells.

Alcohol is never a tonic or a stimulant. It is always a narcotic interfering with bodily functions and lessening the nerve tone and vital energy.

Alcohol does not aid digestion but actually hinders it.—Dr. J. H. Kellogg.

He who directs not youth controls not age.—French.

JUST FOR FUN

Mother: "You mustn't eat ice cream like that. I knew a boy who ate his ice cream so fast that he died before he had eaten half."

Little Willie: "What happened to the other half?"—St. John Telegraph Journal.

* * *

The class had received a lesson on the Eskimos and were asked to write an account of it. One bright youngster wrote, "The Eskimos are God's frozen people."

* * *

"You shouldn't speak like that to dumb animals."

To which the farmer replied: "You are just the man I want to see."

"And why?" asked the preacher.

"Tell me, how did Noah get these into the ark?"

* * *

Not: "How can you catch a rabbit?"

Wit: "Hide behind a tree and make a noise like a carrot."

* * *

A Kansas City woman had a caller who, while waiting for her hostess to come downstairs, talked with the three sons of the family.

"It is too bad," the visitor remarked, "that one of you boys could not have been a girl."

Indignant silence for a moment and then, backed by vigorous headshakings from the other two, the oldest expanded his manly seven-year-old chest and challenged explosively:

"Well, who'd bin 'er? Jack would not 'a bin 'er, and Bill wouldn't 'a bin 'er, and you can just bet your sweet life I wouldn't 'a bin 'er!"—Kansas City Star.

BOYS AND GIRLS OF OTHER LANDS

THE BAG OF WIND

"O mother, please tell us that old story that the Greek mothers tell their little children," said Betty one afternoon.

"Do you mean the story about the Bag of Winds?" asked her mother. "Yes, that's the story!" shouted three happy voices.

"All right," said mother, smiling.

"Long, long ago there was a man named Odysseus, who had been traveling on the sea for many years. One day he came to the land where Aelus the king of the winds lived. Now Aelus was a very powerful king, because he could make the winds obey him. He could send soft, gentle breezes over the water or wild, angry winds that cause storms.

"He was very kind to Odysseus and his sailors and they stayed on his island for many weeks. When they were ready to sail away, King Aelus filled their boats with food and gifts. One of these gifts was a large bag of wind made of skin and tied tightly with a cord of shining silver. When this was placed in the bottom of the boat, King Aelus took Odysseus aside, and said, 'I have put all the wild winds in this bag, so that no storm shall harm you on your way home. If, however, you should need a strong wind to carry you away from some enemy or some rocky coast, open the bag quickly and let out one of the winds but be sure to tie the bag up again.'"

Odysseus thanked King Aelus and set sail for home. For ten days the boat went safely over the sea. But on the tenth night, when Odysseus was asleep, the sailors began talking among themselves about the strange bag.

"'It must be full of gold,' said one.

"'Let us open it and see,' said another.

"So they untied the silver cord. Immediately there was a great roaring sound, and the storm winds rushed out. They lashed the waves against the boat and tossed it about as if it were a chip of wood. The captain could not even steer it. Odysseus awoke, but he could do nothing; so the boat was blown out to sea.

"The sailors were now very sorry that they had opened the bag which did not belong to them. After many many days of waiting and hunger, they saw land again, and they were indeed glad to pull their boat up on the shore and rest."—Lella Enders, in Christian Observer.

A small boy was asked to write an essay on hens, and this is how he did it: "Hens is curious animals. The outside of a hen is generally put into pillows and feather dusters. The inside of hens is sometimes filled with shirt-buttons and such like. A hen is a lot smaller than a good many other animals, but can scratch up more of a garden than anything that isn't a hen. Hens is very useful to lay eggs for plum puddings."—Toronto Globe.

The preaching that comes from the soul most works on the soul.—Fuller.

Paine Is Marching On

By SARAH ELIZABETH EVANS



A STORE in my home town used to feature an occasional demonstration that always baffled me. Under the spell of a hypnotist, a man rode around and around the window on a bicycle, for endless periods of time, without pausing for food or rest. I did not see how such a thing could happen, but it did.

Somehow my visit to Paine College in Augusta, Georgia, reminded me of that childhood experience. Ever since it was founded sixty years ago, Paine has defied head-shaking pessimists who said, "It can't be done." "Negroes can't learn." "Whites and Negroes won't work together." But they can and they do. Paine College has proved it.

Paine College has done the unbelievable, not by creating short-lived illusions of grandeur that vanish, leaving the dreamer bitterly aware that nothing has actually happened, but by inspiring hundreds of Negro youth with a glorious vision, born of respect for human personality, a faith and belief that the individual is capable of things greater than he has yet been able to achieve. It reaches its fullest expression in the Paine College ideal:

"To love truth and to seek it above material things; to ennoble and to be ennobled by common fellowship; to keep the energies of life at full tide; to cultivate an appreciation of the beautiful; to work well and to play with zest; to have an open, unprejudiced mind; to live simply practicing a reasonable economy; to find joy in work well done; to be an earnest disciple in the school of Him who brings the abundant life; to work diligently for a better understanding of the white and colored races; such is the spirit and ideal of Paine College. To all who share this spirit and are eager for the pursuit of high things, we offer a hearty welcome."

Paine College did offer "hearty welcome." Immediately I felt at home on its lovely campus among its genial faculty and among its fine-looking student body.

One of my most cherished memories at Paine was a too-brief chat with several student leaders—vigorous young people for whom college training has meant great personal sacrifice by themselves and their families but who count the effort well worthwhile.

"The college is small enough for faculty and students to know each other," said one senior who came all the way from Boston because she felt she could get the most for her money at Paine and because everyone is on a par there. She feels that the small school has definite advantages. She has worked every summer to finance her college education and, as many do, does part-time work during the school year. Faculty-student representation on the campus planning committee enables students to participate in program plans and to feel that they are a vital part of what is going on.

Participation of every student in the athletic program was cited as outstanding by one of the boys, editor of the college paper. Although Paine has no subsidy for its athletic program, its teams seem to "come up to the rest of those that we play," he believes.

Particular gratitude for books to read and a library in which to choose them was expressed by a quiet student, who has found many opportunities for self-improvement at Paine. Assisting in the library, she laps up every bit of available knowledge. Some day she hopes to write. Money for college education has been hard to get in her family of seven children, three of whom are now at Paine. The older girl who first came to Paine felt better able to support herself

than the second and so dropped out to work and save for a year in order that her sister might proceed. Both returned last year and brought with them a younger brother.

There is no need to agitate for better race relations on Paine campus. Among the faculty, one-half of whose members are Negro and the remainder white, and among the Negro students no friction exists. Yet all recognize the need for widening that radius of mutual understanding. One contribution, exerting untold influence, has been the annual socio-religious conference held at Paine for the past seven years. Delegates from white and Negro colleges in the South have attended and discussed common problems.

Much of the success of Paine's development is due to the wise and masterly leadership of its able president, Dr. Edmund C. Peters, its head since 1929. Soon after he assumed the presidency, Negroes in Augusta knew that he was their friend. Long an advocate of better housing Dr. Peters headed the newly completed FHA development for Negroes and has taken an active part in community adult education among the Negroes. The president's home, on the edge of the campus, is the center of much gracious hospitality. Mrs. Peters, or "Doctor Ethel," as she is lovingly called, for she is an M. D. in her own right, heads the college program of health education.

Another campus personality who knows Paine past and present as few people do is the dean of women, Miss Emma C. W. Gray. She came there as a youngster, attended its high school division, then graduated from college. As we sat in her office we shuttled back and forth from those earlier harder days to the present.

Miss Gray knew well the man whose name is synonymous with Paine—Dr. George Williams Walker, president from 1884 until 1911, and regarded in a very real sense as the founder of Paine. Elected as a teacher before the school opened, he did more than any one man to command the respect of the white people and at the same time overcome the suspicion of colored people in the new project. No one knows how much of his salary was actually paid in those early years, for frequently funds were not available. Miss Gray has often heard Dr. Walker say that he wanted to "lift these young people to his shoulders and then give them a shove and let them go."

"All of us felt more like his sons and daughters than students," says an illustrious alumnus, Bishop Randall A. Carter, of the Colored Methodist Episcopal Church. Other notable Negro leaders claim Paine as their alma mater—Dr. Channing H. Tobias, senior secretary for Colored Work, National Council of the Y. M. C. A.; Dr. John Wesley Gilbert, "picked off the streets by Dr. Walker, to try to let the influence of Christ, whom he so closely represented, have its course" and who became an outstanding scholar of Greek and the first Negro faculty member of Paine; Dr. John Hope, first Negro president of Morehouse College, Atlanta Ga. The majority of Paine alumni are teachers and ministers.

Whatever vocation they pursue, however, they are eagerly sought upon graduation, for all are trained in community responsibility and particularly during their undergraduate days. Under the leadership of Fred Lynn Steely, teacher of sociology and economics, thousands of Negro students have been taught to "relax"—youngsters who heretofore knew little of recreation and leisure. Not only have they learned to play themselves, but they have organized games, field meets, and other social activities, bringing new joy to a group that had never before known the meaning of planned recreation.

Some students, particularly the "extension students," are older than the average college student. One, a school teacher, owned and operated a store and a laundry, and wanted to further her education and drove twenty miles to extension classes at Paine, bringing others with

her in her stationwagon. Another, who finished college after she was married, is now supervisor of county schools and enjoys the privilege of "mothering" other Paine graduates as they are placed under her direction as teachers.

Bethlehem Community Center, one of several similar institutions operating in the South, offers a unique laboratory for invaluable practical training among Paine students of sociology, physical education, music, home economics, many of whom assist as volunteer leaders. Clubs, classes, instruction in sewing, cooking, woodwork, scouting and other subjects offer unusual opportunities for college students. At the same time, about 1,000 persons, participating in the activities, are engaged in wholesome leisure-time activities. The gymnasium, the only one available for Negro athletic events in the vicinity, is splendidly equipped.

Lively kindergarten, engrossed in learning a new song, held the spotlight at the time of our visit. Here the youngsters receive good care, proper nourishment and learn to play amiably with one another.

A growing devotion to books and widening horizons in various fields of reading is a most encouraging development among Paine students. Until they come to Paine many young people have never had access to a library, and most of them take every advantage of it. Facilities now are taxed and a campaign for a new library is underway, in which Augusta residents have pledged cooperation. Paine's library offered Negroes their first library in Augusta. Since that time another has been established by the WPA.

According to the librarian, Miss Ruth Bartholomew, the total number of books in the library exceeds 17,000. Some are juvenile books, a children's library operating as a "branch" of the regular library. In a five-year period increased circulation from 34.39 to 58.53 books per student suggested that students were taught to read, not fiction alone but books dealing with a variety of subjects. Circulation figures are an interesting commentary on the increased interests. Books on religion and philosophy increased from 805 the first year to 2,338 the fifth year; language books, 30 to 874; education and sociology, 1,657 to 2,387; natural sciences, 322 to 1,897; home economics and health, 473 to 820; literature, 885 to 1,255; history, 901 to 523.

On the campus, in Augusta, throughout Methodism and the nation, Paine continues to say it "can be done." Its fiftieth jubilee in 1933 attracted nationwide attention. The theme of the pageant given then is even more significant today, for Paine College is "Marching On."

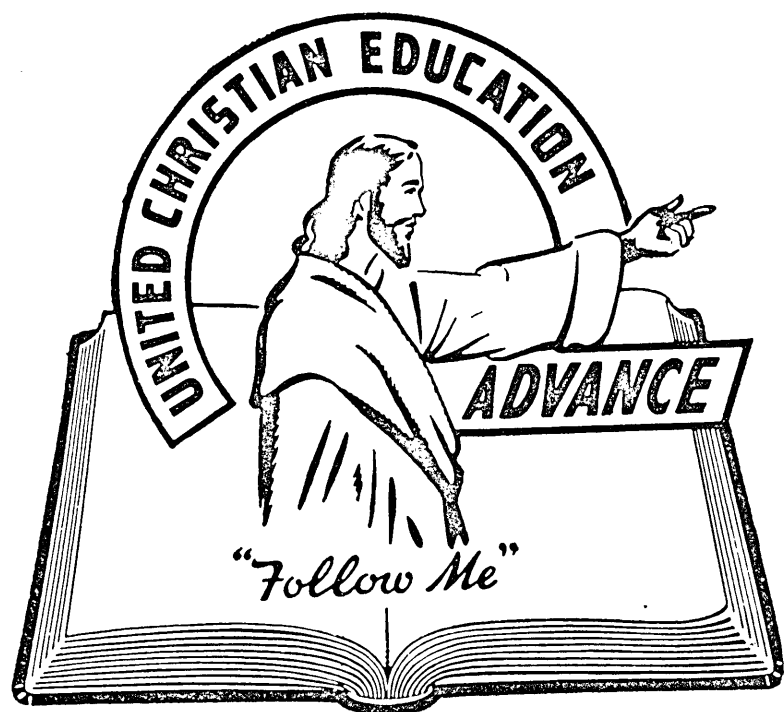
A PRAYER FOR THESE TIMES

By DR. ALBERT E. DAY

"Father of all mankind, the heart that has been touched by thy love is appalled at the hatred and cruelty and destruction and death now ravaging the world. In the presence of this unspeakable disaster, our hearts are bowed in penitence for everything we have done to make it inevitable. In earnest entreaty, we pray that divine light may illumine our souls, divine love purge our hearts, and divine power endue our wills that we may act in the spirit and something of the wisdom of Christ.

We dare not pray merely for victory in this war. We love America more than life. But with even greater devotion we cherish thy Kingdom. May thy Kingdom come, with its equal justice for every race, its liberation for every class, its emancipation of fettered minds, its cleansing of embittered hearts, its sanctification of all human relationships, its enrichment of all human life with gifts and tasks that are eternal, through Jesus Christ, our Lord. Amen.

I am to see that the world is better because of me and find my reward in the act.—Ralph Waldo Emerson.



Home and Church Working Together

Arkansas Methodist Educational

Bishop Selecman and

Home Church

The One Hundred Sixty-Five

ORGANIZING FOR THE ADVANCE

1. ORGANIZE BOARD OF EDUCATION—The Advance in the Local Church should be under the general direction of the Local Church Board of Education. Organize this Board at once.
2. THE WORKER'S CONFERENCE—As soon as the Board of Education has made its plans for the Campaign these plans should be laid before a Workers' Conference. In the interest of this Campaign it would be well to bring into this meeting representatives of all Local Church organizations.
3. ENLIST ALL ORGANIZATIONS—This is an all-out Church-wide Campaign to reach all the people for whom Methodism is responsible. Every organization of the Church should be urged to cooperate in the Campaign.
4. ORGANIZE THE PARENTS—Wherever possible the parents in the Local Church should organize to have their share in the Advance.
5. A DIRECTOR FOR THE CAMPAIGN—Definite provision should be made in each Church for directing the Advance Campaign. Some churches will use a Committee or a Special Director.
6. RALLY DAY, SEPTEMBER 27—Careful preparation should be made for launching the Campaign on Rally Day, September 27.
7. CHRISTIAN EDUCATION WEEK, SEPTEMBER 27-OCTOBER 4—This full week should be given over in the interest of the Education Advance. Careful preparation should be made now for its complete observance. For suggestions see leaflet entitled "Christian Education Week."
8. CHECK UP EACH SUNDAY—Definite plans should be made for checking up and reporting on how the Advance is progressing to the entire congregation each Sunday.
9. POSTERS—Be sure to write in the space provided on the poster the goal for your own Local Church and see that these posters are placed securely in a prominent place in your Church.

For Whom Arkansas Methodist

Calling

*ALL PASTORS, STEWARDS,
LAYMEN, MEMBERS OF W*

TO ORG

*FOR FIVE YEAR CAMPAIGN
OPENING*

Rally Day . . . S

Christian Education Week

Hear Bishop Selecman Open Campaign—First

Methodists Mobilize

THE . . .

al Advance

BY . . .

District Superintendents

UGH . . .

▪ Church School

EACH . . .

Thousand Unreached People!

Methodists Are Responsible

For

CHURCH SCHOOL WORKERS,
C. S., YOUNG PEOPLE

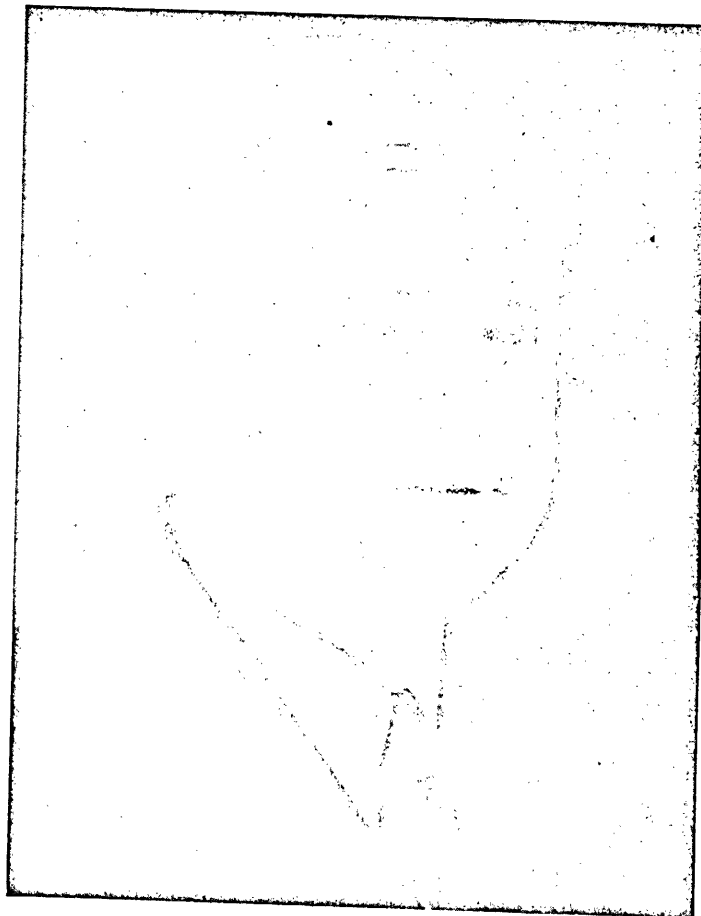
ANIZE

IN ALL LOCAL CHURCHES
WITH

September 27th

September 27-October 4

Church, Little Rock, 8 P. M., Monday, Sept. 14



Bishop Selecman Leads His Area

Ten Suggestions For Increasing Your Church School Enrollment

1. SURVEY—Make a survey to find those for whom you are responsible.
2. SHARE RESPONSIBILITY—Assign prospects to classes, departments, and other organizations of the Church and call for reports.
3. VISITATION CAMPAIGN—Organize Young People and Adults and send them out two by two to enroll prospects in Church School.
4. CRADLE ROLL—Organize a "Cradle Roll" or Home Nursery Department with a wide-awake Superintendent and go after all the babies.
5. ADULT HOME DEPARTMENT—Appoint Superintendents and go after all who cannot attend regular Sunday School classes.
6. YOUNG ADULT FELLOWSHIP—Organize Young Adult fellowship to reach young adults who formerly belonged to "The Epworth League."
7. METHODIST YOUTH FELLOWSHIP—See that one is organized in each church and encourage them to put on a special campaign to reach prospective young people.
8. EXTENSION CLASSES—Organize Week Day or Night Classes to meet at the Church or in homes. Cover your community with these.
8. NEW MISSION SCHOOLS—Wherever a group of people is found who cannot come to your regular school, organize a Mission School for them. Let's reach the people at whatever cost.
10. FOLLOW UP ABSENTEES—A definite plan whereby each absentee will be followed up the very first Sunday he is absent. It will save many thousands for the Church School.

Remember—"Total Enrollment" for the year includes all who have been enrolled in any class in the Church School during the Conference year, including Cradle Roll and Home Department and all those who have not already been counted who have been enrolled in youth meetings, young adult fellowship, Week Day Classes, Vacation Schools, and Mission Schools.

British Methodism "In The News"

AN INTERVIEW WITH DR. WALTER VAN KIRK
By RALPH STOODY

IF THE concept of an ecumenical church is ever to become a reality an imperative preliminary step must be a closer acquaintance across the Atlantic between the spiritual children of John Wesley."

This is the conclusion of a distinguished American church leader and Methodist minister, the Rev. Walter W. Van Kirk, who has just returned from a month's mission to church groups in England where, at the invitation of the Archbishop of Canterbury, he has shared in representing the American point of view on questions of the church and the post-war world. Dr. Van Kirk is a secretary of the Federal Council of Churches and the promoter of the historic Delaware Conference on the Study of the Bases of a Just and Durable Peace. His voice is known to millions who hear his "Religion in the News" each Saturday evening over NBC's nation-wide hook-up.

When we observed that Dr. Van Kirk's visit to England was to cover the days of the annual session of the British Methodist Conference, we felt certain that the English church leaders would put its meeting in Manchester on his itinerary. This was confirmed by Dr. Van Dyke in his answer to our first question after the greetings were over upon his return by clipper the other day. He had attended the Conference, spoken at a session over which Lord Rochester had presided and had enjoyed informal exchanges of views with the officials, ministers and some of the local preachers attending.

Mentioning the local preachers reminded Dr. Van Kirk of the deep impression that these devoted laymen of the British Methodism again made upon him. It was in this connection that he described what seems to have been the spiritual high-point of the month. Not in Canterbury Cathedral or St. Paul's or even in the Methodist Conference sessions did it occur. It was in the simple pastor's room of the Methodist church in Newcastle-on-Tyne. Here Dr. Van Kirk was the Sunday pulpit guest. Shortly before the service, two local preachers entered, introduced themselves, suggested that they would like to pray with the visiting preacher, and then, on their knees, offered moving and fervent petitions that God might speak through him in that hour. "I was deeply touched," said Dr. Van Kirk. "It is an inspiring custom."

That English Methodism is primarily a church of the laymen is soon evident to the visitor, Dr. Van Kirk observed. Their circuit system, with one or two ordained men on a many-point charge and a rotation of lay preachers to supplement their labors, is perfectly adapted, because of its flexibility to meet the current shortage of ministers occasioned by three hundred British Methodist ministers in the chaplaincy. Another advantage he noted in the use of laymen is the training in public speaking that they receive. This has equipped many local preachers for important responsibilities. Two, he found, were on the town council of Newcastle. Many hold places of leadership in the Trade Union movement gained by their facility in speech. In Parliament and otherwise prominent in the Government are many more, such as Sir Kingsley Wood, Mr. Isaac Foote, Mr. George Tomlinson, and Mr. Arthur Henderson. The local preachers in positions of public trust are quite out of proportion to their numbers.

While there are more rigid standards of training for Conference membership in England than have prevailed in the United States, the variation in ministerial salaries is much less than in this country, Dr. Van Kirk learned. Yearly allowances range between three hundred and fifty and four hundred pounds with a retirement pension after forty years of service of one hundred and fifty pounds a year.

"What about church attendance in the United Kingdom?" we asked Dr. Van Kirk. "I did not learn that the number worshipping show an appreciable increase" he replied. But he then hastened to point out that with the complete mobilization of the country, the seven-day work-week in the armament industries, the millions of men in the service and the multitudes of women and children who have been evacuated

thirty-one years has been the Methodist temperance and social welfare secretary, has given devoted service to those whose consciences have forbidden participation in war, this activity has been more personal than official and his sympathy with their point of view is not typical of the average British Methodist. Canteens in 750 churches have been established, and relief and other morale-building activities have been organized in hundreds of others. There has been some protest on the action of the recent Conference relaxing the standing order which banned certain amusements on "Methodist premises", but the majority seemed to regard the move as recognition of the special demands of a changed world. On the positive side, the Conference set up a "Youth Department," which has for its purpose the saving of "British youth from the tragedy which has overtaken the youth of Germany and Italy."

The Conference, Dr. Van Kirk reported, voted hearty approval of the now-forming British Council of Churches, but temporized with proposals looking toward organic union of the Free Churches. This rejection, he was assured, was not to be interpreted as opposition to the principle of further union, but was simply to postpone such consideration until more time had passed in which to consolidate the gains of the union of Methodist bodies effected in 1932.

Unlike American conferences, Dr. Van Kirk noticed that the climax of the English Methodists' session is not in the reading of the appointments. The conference comes in July, while the connexional year begins in September. The stationing committee in the meantime prepares the draft of appointments. During the war years the last-of-August move-around has been characterized by less than the usual number of changes, and these necessarily have been confined within as limited geographical areas as possible.

The new president of the Conference, who succeeded the Rev. Robert Bond is the former mission board secretary, the Rev. W. J. Noble. The first half of his ministry was spent in Ceylon. The lay vice president is a Yorkshire attorney, Mr. Herbert Ibberson. Because of travel difficulties and occupation with essential war work only about a quarter of the usual thousand delegates were able to attend the session. Unlike an American Methodist General Conference, only four ladies were voting members. Other women were there in ex officio relationships and including a number of lady missionaries. Increases over last year's missionary giving were reported. The Methodist women of the United Kingdom raised during last year one hundred thousand pounds.

In his contact not only with Methodists, but with British churchmen of all allegiances, Dr. Van Kirk described himself as being constantly disappointed not to find a more thorough understanding of the organization, life, work and outlook of American churches. In his address to the Methodist Conference he stressed the necessity of a closer fellowship based on better information concerning the programs and ideals of the respective Methodisms on each side of the Atlantic, and he has returned to the United States intent on developing more two-way traffic of information between the churches of the two sister nations.



DR. WALTER W. VANKIRK
Puts "Religion in the News"

from urban centers it would be surprising if the churches could keep to anything like normal levels. While the end of the war will bring back most of the absentees from the classes mentioned, Dr. Van Kirk noted one group which seems to have been more permanently estranged. Once the labor movement, he was informed, had found its leadership and in many cases its meeting places in Methodist churches. Opposition on the part of employers has had a tendency to push the trade unionists out of the fold and consequently to diminish the influence of religion among the workers. Whether this group with which Methodism was once so influential can be won back from its secular spirit seems to be a question.

Fifteen hundred Methodist churches have suffered from enemy action, Dr. Van Kirk was told. The war spirit is strong in the church, and no communion has come out quite as unqualifiedly as the Methodists in their statements in its support. Although Mr. Henry Carter, who for

COOPERATION: WHERE ARE WE NOW?

(Continued from Page Four)

world conflict has brought Christian missions is world-embracing. One hundred and sixty-eight missions have been cut off from their parent churches in Denmark, Norway, Holland, Belgium, Finland, France and Germany. These missions, with a staff totalling 2500 workers, are carrying on with reduced budgets. Contributions of \$1,645,588 have been sent by Christian

churches to assist "orphaned" missions to continue their work.

Church cooperation, with the hearty collaboration of the International Missionary Council and the Foreign Missions Conference of North America, grows apace in all parts of the world. Space permits only mention of "The National Christian Council of India, Burma and Ceylon"; "The National Christian Council of China," and "The National Missionary Council of Australia," to illustrate additional expressions of the co-

operative spirit within the world Christian community.

Certainly the completion of the organization of "The World Council of Churches" is a first priority in the strategy of church cooperation internationally, and should be consummated as quickly as world conditions permit. Every answer to where we are now in church cooperation indicates we cannot stop there. The churches must move forward to an ever-increasing co-operative unity.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

CORNERSTONE LAID FOR ARGENTINA SCHOOL

The cornerstone of the new building for the Facultad Evangelica de Teologia (Union Theological Seminary), Buenos Aires, Argentina, was laid with appropriate ceremony on June 21, according to word received from the president of the seminary, Dr. B. Foster Stockwell. Bishop Juan E. Gattinoni, of the Eastern South American Conference, presided at the program, described by Dr. Stockwell as "not very common in South America." The student choir led the congregational singing and presented the hymn, "Are Ye Able," as a special number.

One of the most interesting features of the program was the placement of objects of historical interest in a lead box which was placed in the cornerstone. Dr. Stockwell says, "A Bible was the first object to be placed in the box. Bishop Gattinoni put in the program of the day. I added the catalog of our school, with the minutes of the meeting when our present institution was definitely organized, while Miss Elizabeth M. Lee was here last September, and then representatives of the faculty and student body added lists of professors, students, the Board of Directors and its Committees, the principal contributions made for the constructions of the building, alumni of the seminary, alumnae of the Instituto Modelo, and a number of different Protestant church papers. A little booklet with Miss Carrie Carnahan's picture, the story of her life and work, and a statement about her relation to this special project were included."

Excerpts from the antiphonal reading adapted from the Methodist Ritual for the occasion, are quoted by Dr. Stockwell as follows: "For a faculty that shall be a renewing and cleansing power in the community, and shall work in Christian love with every other similar institution, we lay this cornerstone. . . . For a faculty which will offer a creative center for the study and interpretation of the Gospel, we lay this cornerstone. . . . For a faculty which shall broaden the horizons of its students, enrich their knowledge, deepen their spiritual life and nurture in them their devotion to the service of God and of mankind, we lay this cornerstone. . . . In loving memory of those who have gone from us, whose hearts and hands have served this faculty; with deep gratitude for all whose faith and consecrated gifts make this house possible; for all who share this spiritual adventure; and with high hopes for all who shall work here in years to come; we lay this cornerstone; in the name of Almighty God, Father, Son and Holy Spirit, world without end."

After the stone was rolled into place, Dr. Stockwell spoke on "Embajadores en nombre de Cristo" (Ambassadors on behalf of Christ), the words engraved on the cornerstone. Dr. S. U. Barbieri, president of the Board of Trustees and a Seminary professor, then spoke on behalf of the student endowment fund, whose purpose is to intensify the local campaign for the fund during the construction of the building. The goal during the period

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are.

1 John 3:1 (R. V.)

It Always Depends On The Threads You Use

By ALICE HANSCH MORTENSON

*Of what are you weaving your life today,
Of fast-fading pleasures or joys that stay?
Do you want it completed in lovely hues?
It will all depend on the threads you use!*

*Take only the best from the maze you find,
The threads that will strengthen your heart and mind;
Just threads you are sure of, beyond a doubt,
Durable threads that will not wear out.*

*You will want some colorful, gay and bright,
Beautiful too, but they must be right;
No snags, no knots, no colors that run,
To make you ashamed in the days to come.*

*Some of the threads should be sturdy and plain,
The better, we know, to withstand the strain
Of the noon-day sun and with scalding tears
That are sure to come with the passing years.*

*To all of your threads you must add some gold,
The wealth of God's Love—it will make them hold;
For, in weaving a life of beautiful hues,
It always depends on the threads you use!*

—Herald of Holiness.

THE GLORY IN THE OPPORTUNITY TO SERVE

Mrs. Albert E. Beebe, Chairman,
Dept. of Work in Foreign Field

Stepping into the Foreign Department office we find a group of missionaries just in from the war zone, and breathe a prayer of thanksgiving that now almost all are accounted for. Their furloughs were not due. There was no money in the appropriations for their travel. They had to leave everything behind and must buy ever necessary clothing.

On the desk, cables and letters from China say the buying power of a dollar is one quarter of what it was two years ago. We increase the salaries fifty percent. Even that will not buy enough food. Nothing is available for increases for our national workers.

These and other emergency items would more than absorb all the money we cannot send to occupied countries. Bombs, torpedoes, hunger and privation! Yet they glory in the opportunity to serve. We can do no less than glory in the opportunity to give.—The Methodist Women.

INDIAN CHRISTIANS ASK FOR NEGOTIATIONS

The All-India Christian Council has cabled to an India conciliation group in London saying that "the present situation demands a new approach from both London and Delhi. Immediate fresh negotiations

between 1940 and 1945 is \$60,000 (pesos) a sum whose income shall be sufficient to grant a full scholarship to five students yearly—one from each of the five countries served by the school.

are essential." The group to whom the council appealed includes William Paton, British secretary of the World Council of Churches; Maude Royden, noted preacher, and Carl Heath, prominent Quaker. Religious News Service declares that Rallia Ram, leader of the Y. M. C. A. in India, conveyed the message on behalf of the All-India Christian Council.—Christian Century.

NO HATRED HERE

A Canadian friend told of being present at the Chiang Kai-shek's family devotions one day. "I never expect to hear such a prayer again in my life," he says. "The Generalissimo began with a simple expression of thanks for personal safety; then he added thanks for courage of his nation under fire; then he prayed for strength for the men in the field and along the firing line, and he prayed for strength for himself. But the most amazing thing in his prayer was a plea that God would help him and help China not to hate the Japanese people. He prayed for the Japanese Christians and all the suffering multitudes of Japan. He prayed for the people who were bombed, and for forgiveness for those who dropped the bombs." This sense of world-wide brotherhood of Christians is needed by all of us today. The missionary enterprise is its life blood. There is no other way of creating this community than by preaching the gospel of God, the Lord of the nations and Father of all men.—Exchange.

The measure of a man's real character is what he would do if he knew he would not be found out.—Lord Macaulay.

BELLEVILLE W. S. C. S.

The Woman's Society of Christian Service of Martin Memorial Methodist Church, Belleville, Ark., gave a silver tea Wednesday afternoon, August 26, in the church basement, which was beautifully decorated with large baskets of lovely flowers of scarlet, gold and green, carrying out the Mexican color scheme. Mrs. W. W. Warrington, acting as hostess, arranged a long table of Mexican curios, which were very interesting as well as beautiful. Mrs. Warrington has many interesting tales of Old Mexico, where she spent a most wonderful vacation.

Mrs. Ada Bowden rendered a most effective and inspirational solo, "Consecrated Lord to Thee."

Rebecca Jean Dyer had charge of the silver tray, dressed in a fairy dress of white and silver. Elnora Mondy had a subscription table, with copies of the Methodist Woman, World Outlook and the Upper Room on display and was very successful in obtaining new subscribers. Nathalie Fryar had a poster calling for "Volunteers for Christian Service." Mrs. Stella Cloud, Mrs. Drewry Payne, Mrs. Opal Pledger, Mrs. J. L. Harrod, Mrs. W. H. Houser, Mrs. Pollie Dyer, Mrs. Bertha Carter, Mrs. J. L. Patterson, Mrs. Vera Bowden and Mrs. Bill Carpenter registered at her table, and we are glad to welcome these new members.

Simple but delicious refreshments were served by Bonnie Sue McKinney, Marie Steward, Nell Broderick, Nathalie Fryar, Bonnie Jean Williams and Ramah Ashmore.

About fifty ladies were present, among them a former minister's wife, who had been ill for years—Mrs. J. R. Ashmore—we were so glad to have with us after an absence of five years. She was given a "big hand."

Many of our elderly ladies were present and thoroughly enjoyed meeting once again. Everyone present declared they had spent a most enjoyable afternoon and hoped their hostess would plan more "Fellowship Teas."—Reporter.

We need to remember that happiness is not to be captured by the direct "pursuit" of it. That is a sure way to miss it. Happiness is the by-product of a well-ordered life. It is fruit from the tree of integrity. Cultivate the tree and fruit will appear, though many blossoms fail.—John D. Freeman.

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.

Nation Wide Program Launched

Acting in response to the uncertain and increasingly difficult conditions confronting higher education in a day of total war, a nation-wide cooperative program of public relations is being launched in behalf of Methodist educational institutions. The Board of Education, the Association of Schools and Colleges of the Methodist Church and the institutions themselves are joining in the program which is designed to acquaint Methodist people and the public at large with the distinctive services of Methodist schools, colleges and universities and to increase good-will and build student patronage for the institutions.

Avenues through which the general message that "Methodist institutions excel" will channel include the church and secular press, magazines and radio. In addition, special guidance will be provided to institutions in planning their own public relations programs and in integrating the entire educational cultivation of the church into a unified whole.

A joint committee representative of both the Board of Education and the Association of Schools and Col-

leges is giving general direction to the entire enterprise and the Department of Public Relations of the Board is the functioning agency in making the program effective.

Members of the Directing Committee are: Dr. Arlo A. Brown, President Drew University, Madison, N. J.; Dr. Umphrey Lee, President Southern Methodist University, Dallas, Texas; Dr. James L. Robb, President Tennessee Wesleyan College, Athens, Tenn.; Mr. Henry R. Dwire, Vice-President Duke University, Durham, N. C.; Dr. Herbert G. Smith, Dean DePauw University, Greencastle, Indiana; Rev. John C. Millian, 516 North Charles St., Baltimore, Md.; Bishop G. Bromley Oxnam, 581 Boylston St., Boston, Mass.; Bishop Charles C. Seecman, 1901 North Douglas, Oklahoma City, Okla.; Dr. M. Lafayette Harris, President Philander Smith College, Little Rock, Ark.; Dr. J. Earl Moreland, President Randolph-Macon College, Ashland, Va.; Mr. Clyde O. Law, 900 Hawley Building, Wheeling, West Virginia; Dr. H. J. Burgstahler, President Ohio Wesleyan University, Delaware, Ohio.

Asks For Place On Honor Roll

(Address of Rev. J. Sam Barcus, D.D., before North Texas Conference requesting reference of his name for Superannuate Relation.)

I come to ask a change in my Conference relationship. I do not make this request at the suggestion of the bishop, the district superintendent, or members of my family. I come of my own motion. I come after consulting the calendar. I joined the Conference forty-nine years ago. I began serving as a supply fifty-two years ago. I was licensed to preach fifty-five years ago.

I was a licensed preacher when Hubert Knickerbocker was a lad. I was O. P. Kiker's pastor when he was a "prep" in college. I was chairman of the Committee on Admission when Umphrey Lee's father joined the Conference. When a question was raised by the committee about his age he replied that even if he could not give more than twenty years of service his son, Umphrey, now fifteen years of age, would come with him and he would be worth something to the Church.

I graduated from Southwestern University before Hiram Boaz entered there. I was A. Frank Smith's pastor when he was a boy and his little brother, Angie, was too young to remember. (Editor's Note: When this address was delivered Dr. Angie Smith was presiding in the absence of the Bishop.) I was a college president when Ivan Lee Holt entered college. I have heard bishops preach that John M. Moore never saw.

My ministry falls into three periods. I have been pastor, college president, and presiding elder. As a pastor I never failed to have additions to the church on profession of faith, or to raise the Conference collections in full. As president of Southwestern University we had the largest graduating class either before or since. As a presiding elder I now have a fountain pen awarded to me for making the best report of any other presiding elder in the Conference.

In asking for a change in my Conference relation, I hardly know how

to frame my request. It would not be proper to ask for superannuation. In Methodist terminology a superannuate is one worn out in the service. The record I hold for fifty years of never missing an appointment on account of sickness has been maintained this year. I have filled all my regular appointments and have preached a number of times in the country school house. I have made quarterly visits to the members of the church. While I have always reported Conference collections in full, I had this year the largest percentage of increase over previous year I have ever had.

Retirement would not be the right term to use. I do not know how to retire. I can beat a charge but I do not know how to beat a retreat. Whatever may be my relation to the Conference, I will be somewhere working for my Lord.

The group that has been designated by one as "parasites" on the church will not fit my case. After the thousands of dollars I have personally contributed to the church, and the hundreds of thousands I have raised, and the many people I have led to Christ and into the church, I feel that any compensation I receive from the church will be for value received.

It will be impossible to place me in the class sometimes designated the "forgotten men." I have loved too many people and been loved by too many to ever be forgotten. One of my most prized letters, received during this year, was from a girl whom I received into the church about four years ago. She was acknowledging a little present sent on the occasion of her graduation from high school and wrote, "I shall keep this remembrance, but I need nothing to remember how wonderful you are."

I shall be remembered when passing through the gates. Jesus said the reapers are the angels. The angels came to bear Lazarus to Abraham's bosom.

"When death, the angel of our highest dreams,
Shall come, far ranging from the hills of light,

World Wide Communion Sunday

Message from Bishop William W. Peele

An impulse to do good is short-lived if it does not issue in some definite means of service. It soon withers and dies. There is also a rebound upon the person who allows such a condition to exist and the impulse to do good becomes more difficult and less frequent when it does not result in some tangible, active service. Hence, the necessity for immediate, definite action when seized by such a desire or impulse.

These are days of tremendous appeals. These appeals are deep and powerful. The Fellowship of Suffering and Service has joined two great causes: Overseas relief, through our Methodist Committee for Overseas Relief, and camp activities, through our Methodist Commission on Camp Activities and Chaplains. No one can fail to be stirred by the thought of millions of young men in prisoner-of-war camps with nothing to do but wait; by the picture of highways filled with women and children refugees, making their way as best they can, to escape the horrors of exploding bombs and burning buildings; by starving multitudes made lean and gaunt by no fault of their own—but by the fact of war and destruction; by the going of millions of the young men and women of our homes to the Army Camps and Naval Stations, soon to be in the fields of battle, in the meanwhile giving up professions, life-plans, comforts of home, financial security, and many other things to keep

for us and other peoples the ways of life which have been handed to us stained with the blood of others. These and other conditions rush into the thinking of all of us today to stir us awake and to action.

The one question that is of tremendous importance is, "What will be the practical results?" Will we allow these impulses to starve and die or will we follow them through to the end that something of real helpfulness to these needy people will be realized. All depends upon this one thing. In fact, the one way to show that we really care is to make possible some relief by some definite gift. This is of vital concern both to the one who has the sympathetic feeling and to those whose conditions call for help.

October 4th is World-Wide Communion Sunday. On that Sunday the people called Methodists will have an opportunity to express thanksgiving and also sympathy by placing upon the altar, when partaking of the Supper of our Lord, a real gift—a sacrificial gift—to be used in ministering to those whose needs are greater than are ours. This is written to ask earnestly that we follow through and give practical expression to our impulses and inner feelings. This day, October 4, should be one of thankful, sacrificial giving by Methodists everywhere.

Let us work, and pray and give to that end.

He shall not catch me unawares, for I shall be

*As now communing with the dawn.
And I shall follow him along the valley*

*And up the slopes to where
Life lets go and life at last is born.
Here I shall find the dreams that I
Have lost along the toilsome way
And they will guide me on beyond
The mist into the farthest height.
I shall not grieve, except to pity those*

Who cannot hear the songs that I shall hear."

*"Well the delightful day will come,
When my dear Lord will take me home*

*And I shall see His face.
Then with my brother, Saviour, friend,
A blest eternity I'll spend
Triumphant in his grace."*

Till then I ask for a place on the honor roll.

MY CHURCH

My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed. It should be the home of my soul, the altar of my devotion, the health of my faith, the center of my affection, and the inspiration of my daily life.

Having united with the church in solemn covenant, I will advance its interests by my faithful attendance at its services, by studying the Holy Scriptures, by observing its ordinances, by contributing to its support, by encouraging its members and its leaders and by joining with them in all good works. By thus honoring and serving God I shall share with many others the life of the kingdom of heaven.—Selected.

QUARTERLY CONFERENCES

PARAGOULD DISTRICT: 4TH ROUND

Sept. 13, Hoxie, 11 and 1:30, Walnut Ridge, 8:00 p. m.
Sept. 19, Corinth; Sept. 20, Hardy, 11 and 1:30, and Smithville, Sept. 21.
Sept. 27, Maynard, 11 and 1:30, Imboden, 8:00 p. m.
Sept. 28, 8:00 p. m., Biggers.
Oct. 4, Knobel, 11 and 1:30; Corinth, 8:00 p. m.
Oct. 5, Cache Lake, 11 and 1:30.
Oct. 11, Cummings Chapel, 11 and 1:30, Leonard, 8:00 p. m.
Oct. 12, Gravel Hill, 11 and 1:30.
Oct. 14, First Church, Paragould, 8:00 p. m.
Oct. 18, Fourth Street Rector, 11 and 1:30, First Church, 8:00 p. m.
Oct. 19, Pleasant Grove, 11 and 1:30.
Oct. 21, East Side, 8:00 p. m.
Oct. 25, Camp Ground, 11 and 1:30; Bird, 8:00 p. m.
Oct. 28, Marmaduke, 8:00 p. m.
Nov. 7, First Lorado, 11 and 1:30, Wood's Chapel, 8:00 p. m.
—H. Lynn Wade, D. S.

He is most powerful who has himself in his power.—Seneca.

It Used To Be Taboo For Girls To Discuss This Kind of Help

Many a girl has suffered from cramp-like pain and other distresses due only to periodic functional causes simply because that was a subject people didn't talk about.

Nowadays, thousands of women rely on the 2-way help of CARDUI. Started 3 days before the time and taken as directed, CARDUI should help relieve purely functional periodic pain. Used as a tonic, it often perks up appetite, increases the flow of gastric juices, thus aiding digestion and thereby helping to build up strength and resistance for the time it's most needed.

CARDUI may help you. A 62-year record says it's worth a trial.

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

SELF-DETERMINED DOOM

The liquor interests of Arkansas are making themselves so obnoxious by their unfair tactics and underhanded dealings to evade and thwart facing the normal expression of the will of the majority of the citizens of this state that sooner or later they must face the wrath of an awakened citizenry.

They may succeed this time, as they did once before, in keeping the question of control of the sale of alcoholic beverages from coming before the people of this state on the ballot. It is not beyond the bounds of possibility that they shall win the suit now filed before the Supreme Court of Arkansas to determine whether this matter shall be submitted to the vote of the people. But they can be forewarned, that such a victory, if they should win, will be a hollow and short-lived triumph. THE DAY OF RECKONING IS NOT FAR AWAY. The more they fight to repress a free expression of the will of the majority, the more certain it is that THE DAY WILL COME WHEN BOOZE WILL BE DRIVEN FROM THE FRONT STREETS TO THE BACK ALLEYS.

The present liquor law of Arkansas is the product of the mentality of the liquor crowd. Liquor has always been afraid of what might happen if the voice of decency was allowed to freely express itself. It showed that inherent fear in the drafting of our present liquor control measures. Liquor has never been willing to abide by any measure of regulation, not even those of its own making. It is a congenital outlaw. Even when legalized, it is backed by an outlaw mentality that is rebellious to the due processes of democracy freely expressed. Liquor is merely showing its hand—the same old dirty hand it has shown ever since the Whiskey Rebellion in George Washington's administration—when it objects to a vote on the proposed initiated act at the November election. Should the Supreme Court give the liquor crowd a favorable hearing on their suit—as they may—there is no room to become discouraged. No group can forever maintain itself in a place of advantage by crooked and unfair tactics. THE BOOZE CROWD HAS WRITTEN ITS OWN TICKET OF DOOM.

NEW PUBLICATIONS

The General Board of Lay Activities, 740 Rush Street, Chicago, Illinois, announces three new additions to its growing family of publications for the laity of the church. They are: THE LAYMAN IN THE CHURCH SERVICE, by Raymond M. Veh. Price: 50 cents a hundred copies; WHEN TEMPTATION COMES, by William C. Martin. Price: 2 cents each, any amounts; METHODIST MEN, a 36-page handbook on Mens Organization. Prepared for the use of Lay Leaders, Pastors and President's of Men's Organizations. Price 10 cents each, or 70 cents per dozen.

The booklet, WHEN TEMPTATION COMES, is especially written for the men in the service. It is small enough to be enclosed in a regular size envelope as a part of a letter from any friend or pastor. It would be a fine thing for each church to send copies of it to all

the men who have gone out from the church into the armed forces. Equally good for this same usage is another little booklet, THE JUDGMENT AND MERCY OF GOD, by Ernest Fremont Tittle. The price of this booklet is 3 cents, or \$2.50 per hundred.

Any of the above mentioned publications can be secured from the Board of Lay Activities. Check or money order should accompany the order.

PRAYER

Prayer is man's gateway to God. Someone has said, "This is the highest, holiest exercise in which man can be engaged. Have you realized that it is prayer that can move the hand that can move the world? What a privilege is ours 'to come boldly unto the throne of Grace.'"

Christ never argued about what prayer was or how it worked. He did not tell us whether prayer worked as a subjective influence through auto-suggestion, or whether it was an objective force for the realization of our highest desires. There was no quibbling over prayer so far as he was concerned. He prayed. He prayed often; and He prayed earnestly. He taught His Disciples to pray. JESUS BELIEVED IN PRAYER. Can we believe in Him and live prayerless lives?

In the mad bustle of crowded days, with our nerves on edge because of the pressure that is upon us, anxieties and fears stirring within our consciousness, prayer is the remedy Jesus would prescribe. Can't you hear Him saying: "Let us draw aside and pray." What picture is there of Christ more appropriate for our days than Hofmann's "Christ in Gethsemane." If He passed through His Gethsemane in prayer, is it not likely that as we are now in our Gethsemane, prayer is our greatest resource; the power that would give us strength to face the Calvary toward which we are marching? If we, like Him, could pray from our hearts, "Thy will be done," our Gethsemane, like His, would be our victory.

DO YOU SAY "THEY"?

"Why don't they do thus and so?" is a frequent introduction to some churchmember's complaints about what is, or is not, done at his or her church. "They did this or that," is too often the excuse that is offered the pastor for some church member's utter failure to live up to any of his or her church obligations.

It makes no difference what the congregation, if it be the congregation, may have done or decided to do, that does not excuse any member of the congregation from doing less than he has promised to do when he took the vows of church membership. No matter what "THEY" have done, what am I doing? If my ideas of church management and Christian living are superior, I owe it to my church and to my Lord to prove it by putting my ideas into practice, in as far as it is humanly possible to do so, even if opposed by the whole church. To hide behind "They," and forget my own responsibilities is worse than the mistakes "They" may be making, and there is always the faint possibility that "They" are right and I am wrong.

THE BUSINESS OF BEING A CHRISTIAN

Men who are successful merchants work at the job of being merchants. Men who succeed as attorneys at law work at the job of mastering the field of jurisprudence. Those who have succeeded as teachers have given their lives without stint to the mastering of the art of teaching. The successful musician has spent long and laborious hours mastering the instrument or the control of the voice. The farmer who makes a success of farming gives diligence to understand the soil, crop rotation methods, soil fertility, effects of weather conditions, proper methods of handling farm animals, etc. The point is—SUCCESS IN LIFE'S UNDERTAKINGS CAN ONLY COME THROUGH WORKING AT THE JOB. The late Thomas A. Edison always disclaimed credit for being a genius. He attributed his great discoveries and inventions, not to flashes of genius, but to long, patient plodding, through days and nights when he forgot to sleep or eat in his pursuit of that which would accomplish his purpose.

How much attention do we give, as Christians, to the matter of living a truly successful Christian life? Too often we become so absorbed in working out our aims in other fields that we forget to work at the job of being a Christian. Christ said: "Seek ye first the Kingdom of God and His righteousness." Of all the things that occupy our minds and our energies, the job of being a Christian should come first.

OUR NATIONAL MOTTO

From the lowly one-cent piece to the lordly golden "double eagle," every coin of the realm bears these words: "IN GOD WE TRUST." Many a person carries the coinage of the United States of America in his pocket or purse, handling it daily, with never a thought concerning that great sentence: IN GOD WE TRUST. Those words compose the motto of our nation. As we buy the necessities of life, we could reap great spiritual blessings by remembering the very coin we spend for those necessities declares our utter dependence upon God's keeping care. As we lay down the coins that purchase War Stamps and Bonds for the successful termination of this terrible struggle, let us not forget that victory rests in the will of God. IN GOD WE TRUST, not in bombers and tanks, navies or armies. Our national motto is not a mere pious platitude to repeat—it is a compass by which to march—to victory.

ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

Many of our brethren who call to see me are concerned about our Conference and the number of vacancies which we have. In order that you may know just how I feel, I will say here that I believe the Bishop and his cabinet will solve all of these matters in a most satisfactory way.

The last two vacancies in our Conference were made by Brother R. L. Long and Brother I. A. Love. Bro. Long has been elected to the

Professorship of Bible and Christian Education of McMurry College, Abilene, Texas. Brother Love, who has been serving Murfreesboro-Delight Charge, has gone with the Missouri-Pacific Railroad Company, as I understand it, for the duration. Both are fine gentlemen and I feel very much interested in their future. Put these two brethren in the list of those who have entered the Service as Chaplains and else and you can have some appreciation of just how lonely I feel in giving them up—all fine men and very close to me.

However, these changes occur and in spite of occasional jars, Methodism is made stronger and we do not have any trouble in securing men. We have a splendid group of District Superintendents whom we all follow and the writer never expresses an adverse criticism of the management of any of them. They are doing the best they can and, I am glad to say, seemingly well.

In the midst of these activities brought about by so many changes the Home for Children is not forgotten. Sometimes I wish I could read to the brethren the many letters I receive concerning our work in this line. The Home is doing well and the people are true and loyal to it and we will come out this year in good shape.

I pray God that the coming Annual Conferences may be helpful to us all. I feel interested in all that pertains to our work and I am always glad to see any of you in my office at any time.

With highest regards for all, I am, yours truly.—James Thomas, Executive Secretary.

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

Mrs. C. G. Adams, Redfield, Ark.	\$ 5.00
Miss Myrtle Thompson, Highland, Ark.	5.00
Mrs. B. F. Adams, Pine Bluff, Ark.	50.00
Woman's Society of Christian Service of Prosperity Church, Rowell Circuit	5.00
Benton Circuit, Henry T. Miller, Pastor	2.00
Susanna Wesley Bible Class, First Church, Texarkana	5.00

—James Thomas, Supt.

The best proof of love is the translation of it into good deeds.—Virginia Methodist Advocate.

Greatness lies not in being strong, but in the using of strength.—Beecher.

Ask yourself these Questions when you buy a laxative

Ques. What is the name of a laxative that has been a best-seller all over the South with four generations? Ans. Black-Draught. Ques. Is Black-Draught purely herbal? Ans. Yes, and you'll find it easy to take. Ques. Is Black-Draught gentle in action? Ans. Yes, it usually is, if you follow directions. That's why it's called "the friendly laxative."

Black-Draught comes in powdered or granulated form. Many say the granulated is even easier to take. 25 to 40 doses cost only 25c. Be sure to follow label directions. Get Black-Draught from your dealer today and have it handy next time a laxative is needed.

President Endorses Religious Education Week

PRESIDENT FRANKLIN D. ROOSEVELT has given official endorsement to the nation-wide observance of Religious Education Week, Sept. 27 to Oct. 4, in a letter received by Roy G. Ross, general secretary of the International Council of Religious Education, from the White House.

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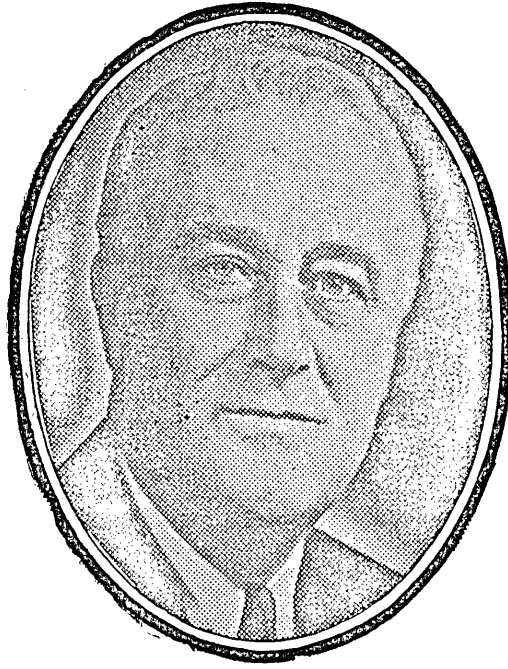
THE WHITE HOUSE
WASHINGTON

July 29, 1942

Dear Dr. Ross:

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but we sometimes forget that there can be education in evil as well as education in the good things of life. This is self-evident now: in the



great struggle in which we are engaged our enemies are not the deluded peoples of the earth, but the false and evil standards which have deluded and enslaved them.

We know that the spiritual liberties of mankind are in jeopardy. We know that the influences and institutions that make men good are in jeopardy. We know that brutal cynicism is

abroad in the world, that millions of men who were only recently boys and boys who will soon be men have been taught to hold the human race in contempt, to deny the truth of the dignifying words of Genesis: "God created man in his own image."

We are at war with the forces of evil abroad, but this does not relieve us of the responsibility of eternal vigilance at home. The young must be taught and they must be taught truly if the spring-waters of democracy are to be kept untainted. In this connection I like to remember the words of Thomas Henry Huxley, who called the Bible "the most democratic book in the world." The influence of the Scriptures in the early days of our Republic is plainly revealed in the writing and thinking of the men who made the nation possible. Quite apart from their professed allegiance to any particular form of religious doctrine, they found in the Scriptures that which shaped their course and determined their action. They believed in the Fatherhood of God and the Brotherhood of Man.

We have ahead of us difficult times and a long struggle. We shall need all our spiritual resources to sustain us in the days to come. There will be occasions when our way will seem shadowed and dark, when our course will be plagued by indecision and assailed by doubt. Providentially, there is always guidance if one knows where to look. Said the Psalmist: "Thy word is a lamp unto my feet, and a light unto my path."

Very sincerely yours,

FRANKLIN D. ROOSEVELT.

Rev. Dr. Roy G. Ross,
General Secretary,
The International Council of Religious Education,
Chicago, Illinois.

BONO-TRINITY

For the last two years there has been a gradual increase in the interest in the church, and everyone is working together in the church school and church.

At the second Quarterly Conference, Dr. E. W. Potter said it was the best Conference since he had been on the District for six years, the best report on everything on the charge in six years, and that not one word of criticism of the pastor from anyone in the two years.

We had a good meeting at Shady Grove, with Rev. A. W. Harris helping, with seven conversions and four additions. Bro. Harris is a good preacher.

We had a meeting at Trinty for two weeks with Rev. J. H. Hoggard. It nearly rained us out the entire two weeks, yet we had three conversions, and one addition on profession of faith.

We have built an addition to the parsonage and fired the church at Trinity, built a small garage, remodeled the barn and an annex to the Bono church, which when completed will have room for five school rooms and a kitchen.

The greatest thing on the charge so far is the revival meeting at Bono. The greatest meeting that has ever been in Bono has just closed with 46 conversions and reclamations; 29 on profession of faith, 11 by letter, making 40 additions. Four of the remaining six were already members. We just lacked two of the 46 and I hope to get them together with others.

Rev. Ira Brumley was the preacher and he did a wonderful job. This is his old home and it was a homecoming to him, and a blessing to all of us. He is a real gospel preacher,

and fearless in his denouncing of sin. The auditorium and other rooms were packed, never such crowds gathered in Bono. You will hear some say that it is impossible to have an old-time revival these days. Well, he had one. The young people did the remarkable thing in their prayer meeting services. They will hold services each Thursday night, besides their regular Sunday night devotions. They have started out with the "penny-a-day" plan. By this they intend to furnish the annex and help finish it, and also to put in a piano.

The people love Bro. Brumley and they will keep him and this great meeting in mind for years to come. We raised for all purposes \$169.00, with a special gift to the pastor of \$25.00. We paid out the balance on Benevolences and this point now lacks only \$107.10 being paid out in full and they think they will do that in the next few weeks. That will be another record-breaker to pay out a month or so before Conference.

These services closed with an all-day meeting and dinner in the new addition; Sunday school at ten a. m.; preaching at eleven a. m.; followed by the reception and baptizing. At 2 p. m., preaching; at 4, baptizing of those who wanted to be immersed; at 7 p. m., Bro. Brumley spoke to the young people and 8 p. m., preaching, followed by others coming in and being baptized and uniting with the church.—C. L. Franks, Pastor.

With The Churches

PERSONAL WORK DOES THE WORK

It is an interesting observation which others have previously made to which I wish to add the evidence derived from a series of three meetings held here on the Keiser Circuit. The observation is that personal work goes far toward getting the job done in revival meetings. Good preaching is essential, and that we had by all the assisting pastors—Rev. Loyd Peters, now pastor at Jasper, who assisted at Riverside; Rev. Irl Bridenthal, of Clarendon, who was with us at Keiser, and Rev. Donaghey Duran, of Luxora, who helped at Garden Point. There were twelve professions of faith and eleven transfers, of which twenty-one were additions to our churches. The interesting point is that with few exceptions all professions and transfers came as the result of personal work done outside the preaching services, in some cases by the pastors, and in others by members. I want to emphasize this fact because there are so many pastors and laymen who depend on the preaching to get the job done. Good preaching helps and better preaching needs to be the ever-present goal in the life of every preacher, but a little personal work goes a long way toward getting the work of saving souls done.

The pastor is delighted at this showing and the people seem to have been greatly helped and pleased.—H. D. Womack, Pastor.

BEING A CHRISTIAN

"Is your pastor a Christian?" This question was put to one woman by another after she had been shown a courtesy by the pastor of the first. The question startled and almost offended the one to whom it was directed.

What is it to be a Christian? The answers given are often far removed from one another. For some it means no more than not being a Jew or heathen. For some it is to have passed through a religious experience of a certain pattern. And again, for others it means adhering to their brand of doctrinal teaching and Biblical interpretation, as was true of the woman who was concerned about the pastor.

But to be a Christian goes beyond any of these concepts. The name "Christian" was first applied to the disciples at Antioch, and a disciple was one who had attached himself in loyalty to Jesus Christ and his way of life.

Being a Christian is a life-long process and a growing experience. Branch Rickey, of the St. Louis Cardinals, once said, "I want to live the ideals of Christ every day, in business and on the athletic field. I want to grow to make my response to certain situations as automatically Christian as my nervous responses are unconscious when I drive an automobile." Certainly, a Christian is one who seeks no less.—Evangelical Messenger.

Men show their character in nothing more clearly than by what they think laughable.—Gothie.

The man who can "Drink or let it alone" almost invariably drinks.—Religious Telescope.

The Sunday School Lesson

By DR. W. P. WHALEY



Joseph Sold Into Slavery

LESSON FOR SEPT. 13

LESSON TEXT: Genesis 37:23-36.

GOLDEN TEXT: "Love envieth not." I Cor. 13:4.

It is well to remember how Jacob came to have two wives (Gen. 29). Rachel and Leah were sisters. Jacob loved Rachel, and was willing to work and wait seven years for her. When at the end of that time he claimed Rachel, Leah was put off on him on the pretext that being older she should be married before Rachel. Leah was not attractive and Jacob did not care for her, but submitted to Laban and took her at the price of another seven years' work. Jacob thought seven years hard work was a small price for Rachel, but a high price for Leah.

It was a hard situation for the sisters, as well as for Jacob. The sisters being rivals for the affections of Jacob were naturally jealous of each other, and schemed against each other. Children were considered divine gifts to a married couple, and the failure of a wife to bear children was regarded as a mark of divine disfavor. If children did not come to a wife, she and her husband made it a matter of prayer. There was no trouble in Leah's case. She soon presented Jacob with six sons and one daughter, besides two by her handmaid. It was years before Rachel, Jacob's loved wife, gave birth to Joseph in Padanaram, and later to Benjamin after they came back into Canaan. At the time of the events of this lesson, Jacob had twelve sons and one daughter.

Joseph being the son of his old age and the first son of his loved wife, Jacob showed special interest in him. He made him a beautiful coat, took the lad into his confidence and entrusted him with important missions. Joseph took messages from the father to the other sons looking after the flocks and herds, and brought reports of conditions, which were not always favorable. To these older men, only half brothers to Joseph, it seemed the aged father was making Joseph the business manager of the large cattle business. The jealousy of Rachel and Leah passed down to their sons, and was intensified by Jacob's seeming partiality. Then Joseph's favored position put him to assuming superior airs and dreaming of lordship over his father's vast estate.

I. The Climax of Envy.

These half brothers loved Joseph little and envied him much. This envy grew into a hatred that was ready for murder. One day they saw Joseph coming to them through the pasture, "and they conspired against him to slay him." Their first plan was to kill him outright and cast him into a pit, and take the bloodied coat to the father with the story that a wild beast had killed him. Reuben, Leah's first-born, suggested that they not actually kill the lad, but lower him into a pit and leave him to die; but Reuben was secretly hoping to rescue him and restore him to his father. Reuben, being the eldest son, would

naturally have headed the estate at his father's death; but he was not willing to do any harm to the young Joseph who seemed headed that way by his father's partiality. Reuben showed the same spirit several times later. The final plan for disposing of Joseph was to sell him into slavery.

II. To the Egyptian Slave Market.

Until modern times, slavery was common all over the world. From their earliest history slavery was an accepted institution in Babylonia, Assyria, Egypt, Persia, Phoenicia, Greece, Rome, India, China, and Africa. There was little sentiment against it. All religions, including Hebrew and Christian, have justified it. The early Hebrew church had laws regulating it (Lev. 25). Doing away with slavery is an achievement of modern civilization. Slavery was introduced in the U. S. in 1619. Nearly all the European countries engaged in the slave traffic. In one year, England brought 192 shiploads of slaves to America—47,000. People were brought into slavery by war conquest, by man stealing, by debt, by purchase, or birth by slave parents. In some countries the slave population was seven to twenty times the free population. Slaves were usually regarded as property, like cattle, land, etc. They could be sold, punished, or killed by their owners. However, some were educated by their masters and put into the professions and into high government places. Joseph, Moses and Daniel are instances in Hebrew history.

Egypt was a good slave market at the time of this lesson. The Ishmaelites paid the other brothers twenty pieces of silver for Joseph, and carried him with their other merchandise down into Egypt, and sold him at a profit to Potiphar, an officer of Pharaoh. Joseph was the first Hebrew slave. A few years later, all his family moved into Egypt, and were kindly received and comfortably settled. For many years they lived as a free people; but, finally, by decree of Pharaoh, they were declared slaves, and lived in bitterest bondage a long, while, until their deliverance by Moses who was himself a slave.

III. Joseph a Suggestive Type of Christ.

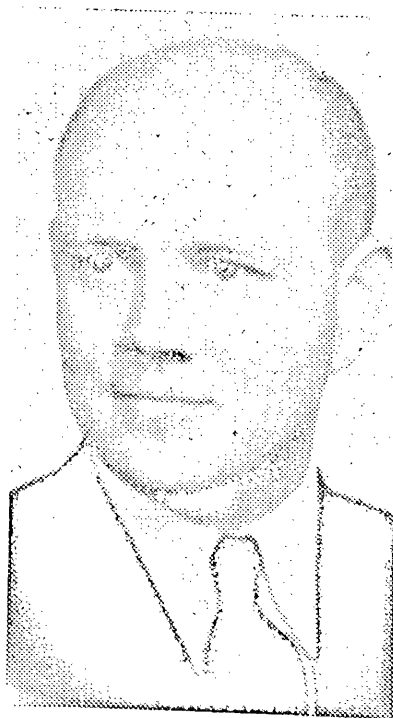
Some see in Joseph a type of Christ. (1) His father's favorite son. (2) Sent by his father with gifts to his other sons. (3) Hated by his brothers. (4) Sold for the price of a slave. (5) Rose to highest place in Egypt. (6) Became the saviour of his family.

The story of Joseph, as we have it in this lesson and the lessons that are to follow, is a most interesting story. Joseph is only one of thousands of Jews who have risen out of slavery, bondage, and oppression to the highest places in every country of the world. God is still keeping his covenant with Abraham. "If God be for us, who can be against us?"

REV. PAUL J. McKNIGHT ASSISTS FATHER IN REVIVAL

Rev. Paul J. McKnight, pastor of First Methodist Church of Forsyth, Georgia, assisted his father, the Rev. B. A. McKnight, of Evening Shade, in a series of revival services which ended August 20. Twenty persons were added to the church with four entire families and parts of two other families giving themselves for membership.

Mr. McKnight worked his way through college, having received his A.B. degree from Henderson-Brown in 1922, and his B.D. from Southern Methodist University in 1930. From S. M. U. he was appointed to the Chair of Psychology and



Teacher-Training at Paine College, Augusta, Georgia, where he taught six years. While teaching at Paine he spent his summer vacations studying at Peabody College, Nashville, Tenn., where he took the M.A. degree in 1933 and completed work for the Ph.D. in 1935. During the summer and fall of 1936 he was director of the Curriculum Laboratory and teacher at the University of Georgia. During his period of teaching at Paine he lectured extensively throughout the Eastern States advocating a more practical method of Teacher-Training and in connection with this work was employed by the Rockefeller Foundation to assist in writing the book, "Rural Education in The Southern States," which was published by that Foundation in 1934.

Mr. McKnight comes from a long line of preachers, being the grandson of the Rev. W. H. Sudduth of the Southern Missouri Conference, who gave 70 years to the ministry and the son of B. A. McKnight, who was licensed to preach in 1898 and has served continuously since. In keeping with this family tradition there being two other sons in the ministry also, Paul took an appointment in the North Georgia Conference in 1936 and was sent to Lawrenceville where he served four years. In 1940 he was sent to Forsyth, Georgia, where he is completing his second year. He serves as secretary of the Conference Board of Education and is contributor to the Wesleyan Advocate editorial page and to the Adult Student and other church publications.

In the fall of 1933 he married Miss Elizabeth Cate, member of a prominent Tennessee family, who

was at that time professor of Greek and Latin at Wesleyan College, Macon, Georgia, the oldest chartered college for women in the world. Three children have been born into this home: Elizabeth Mayo Cate, Paul James II and Wirt Cate.

Mr. McKnight returned to Georgia Thursday the 20th and will be engaged in Training School work in North Carolina and Georgia for the next several weeks.

MEDITATING UPON THE WORD

Andrew Bonar tells of a simple Christian in a farm house who had "meditated the Bible through three times." This is precisely what the psalmist had done; he "had shaken every tree in God's garden and gathered fruit therefrom." The idea of meditation is to "get into the middle of a thing." Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from what we read or hear; there must be that mental digestion known as meditation. If we would "buy the truth," we must pay the price which Paul intimated when he wrote to Timothy: "Meditate upon these things, give thyself wholly to them." David meditated upon God's Word because he loved it, and he loved it because he meditated upon it.—Moody Monthly.

HOW KEEP FAITH BRIGHT

A woman who was showing a massive piece of family silver apologized as she took it from the cupboard, "Dreadfully tarnished!" she said. "I can't keep it bright unless I use it." That is just as true of faith as it is of silver. Tucked away in the Sunday closet of the soul, and only brought out for show, it needs apology. You can't keep faith bright unless you use it.—From the Sunday School Chronicle.

Two necessities in doing a great and important work: a definite plan and a limited time.—Hubbard.

HEADACHE
When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 60c.

CAPUDINE

To Relieve
Misery of

COLDS
take 666

LIQUID, TABLETS, SALVE, NOSE DROPS

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

**Good For
Over 100 Years**
—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, pimples, cuts, bruises, etc. 35c.

GRAY'S OINTMENT

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Rev. Dr. Roy G. Ross,
General Secretary,
The International Council of Religious Education,
Chicago, Illinois.

BONO-TRINITY

For the last two years there has been a gradual increase in the interest in the church, and everyone is working together in the church school and church.

At the second Quarterly Conference, Dr. E. W. Potter said it was the best Conference since he had been on the District for six years, the best report on everything on the charge in six years, and that not one word of criticism of the pastor from anyone in the two years.

We had a good meeting at Shady Grove, with Rev. A. W. Harris helping, with seven conversions and four additions. Bro. Harris is a good preacher.

We had a meeting at Trinity for two weeks with Rev. J. H. Hoggard. It nearly rained us out the entire two weeks, yet we had three conversions, and one addition on profession of faith.

We have built an addition to the parsonage and fired the church at Trinity, built a small garage, remodeled the barn and an annex to the Bono church, which when completed will have room for five school rooms and a kitchen.

The greatest thing on the charge so far is the revival meeting at Bono. The greatest meeting that has ever been in Bono has just closed with 46 conversions and reclamations; 29 on profession of faith, 11 by letter, making 40 additions. Four of the remaining six were already members. We just lacked two of the 46 and I hope to get them together with others.

Rev. Ira Brumley was the preacher and he did a wonderful job. This is his old home and it was a homecoming to him, and a blessing to all of us. He is a real gospel preacher,

and fearless in his denouncing of sin. The auditorium and other rooms were packed, never such crowds gathered in Bono. You will hear some say that it is impossible to have an old-time revival these days. Well, he had one. The young people did the remarkable thing in their prayer meeting services. They will hold services each Thursday night, besides their regular Sunday night devotions. They have started out with the "penny-a-day" plan. By this they intend to furnish the annex and help finish it, and also to put in a piano.

The people love Bro. Brumley and they will keep him and this great meeting in mind for years to come. We raised for all purposes \$169.00, with a special gift to the pastor of \$25.00. We paid out the balance on Benevolences and this point now lacks only \$107.10 being paid out in full and they think they will do that in the next few weeks. That will be another record-breaker to pay out a month or so before Conference.

These services closed with an all-day meeting and dinner in the new addition; Sunday school at ten a. m.; preaching at eleven a. m.; followed by the reception and baptizing. At 2 p. m., preaching; at 4, baptizing of those who wanted to be immersed; at 7 p. m., Bro. Brumley spoke to the young people and 8 p. m., preaching, followed by others coming in and being baptized and uniting with the church.—C. L. Franks, Pastor.

With The Churches

PERSONAL WORK DOES THE WORK

It is an interesting observation which others have previously made to which I wish to add the evidence derived from a series of three meetings held here on the Keiser Circuit. The observation is that personal work goes far toward getting the job done in revival meetings. Good preaching is essential, and that we had by all the assisting pastors—Rev. Loyd Peters, now pastor at Jasper, who assisted at Riverside; Rev. Irl Bridenthal, of Clarendon, who was with us at Keiser, and Rev. Donaghey Duran, of Luxora, who helped at Garden Point. There were twelve professions of faith and eleven transfers, of which twenty-one were additions to our churches. The interesting point is that with few exceptions all professions and transfers came as the result of personal work done outside the preaching services, in some cases by the pastors, and in others by members. I want to emphasize this fact because there are so many pastors and laymen who depend on the preaching to get the job done. Good preaching helps and better preaching needs to be the ever-present goal in the life of every preacher, but a little personal work goes a long way toward getting the work of saving souls done.

The pastor is delighted at this showing and the people seem to have been greatly helped and pleased.—H. D. Womack, Pastor.

BEING A CHRISTIAN

"Is your pastor a Christian?" This question was put to one woman by another after she had been shown a courtesy by the pastor of the first. The question startled and almost offended the one to whom it was directed.

What is it to be a Christian? The answers given are often far removed from one another. For some it means no more than not being a Jew or heathen. For some it is to have passed through a religious experience of a certain pattern. And again, for others it means adhering to their brand of doctrinal teaching and Biblical interpretation, as was true of the woman who was concerned about the pastor.

But to be a Christian goes beyond any of these concepts. The name "Christian" was first applied to the disciples at Antioch, and a disciple was one who had attached himself in loyalty to Jesus Christ and his way of life.

Being a Christian is a life-long process and a growing experience. Branch Rickey, of the St. Louis Cardinals, once said, "I want to live the ideals of Christ every day, in business and on the athletic field. I want to grow to make my response to certain situations as automatically Christian as my nervous responses are unconscious when I drive an automobile." Certainly, a Christian is one who seeks no less.—Evangelical Messenger.

Men show their character in nothing more clearly than by what they think laughable.—Goethe.

The man who can "Drink or let it alone" almost invariably drinks.—Religious Telescope.

The Sunday School Lesson

By DR. W. P. WHALEY



Joseph Sold Into Slavery

LESSON FOR SEPT. 13

LESSON TEXT: Genesis 37:23-36.

GOLDEN TEXT: "Love envieth not." I Cor. 13:4.

It is well to remember how Jacob came to have two wives (Gen. 29). Rachel and Leah were sisters. Jacob loved Rachel, and was willing to work and wait seven years for her. When at the end of that time he claimed Rachel, Leah was put off on him on the pretext that being older she should be married before Rachel. Leah was not attractive and Jacob did not care for her, but submitted to Laban and took her at the price of another seven years' work. Jacob thought seven years hard work was a small price for Rachel, but a high price for Leah.

It was a hard situation for the sisters, as well as for Jacob. The sisters being rivals for the affections of Jacob were naturally jealous of each other, and schemed against each other. Children were considered divine gifts to a married couple, and the failure of a wife to bear children was regarded as a mark of divine disfavor. If children did not come to a wife, she and her husband made it a matter of prayer. There was no trouble in Leah's case. She soon presented Jacob with six sons and one daughter, besides two by her handmaid. It was years before Rachel, Jacob's loved wife, gave birth to Joseph in Padanaram, and later to Benjamin after they came back into Canaan. At the time of the events of this lesson, Jacob had twelve sons and one daughter.

Joseph being the son of his old age and the first son of his loved wife, Jacob showed special interest in him. He made him a beautiful coat, took the lad into his confidence and entrusted him with important missions. Joseph took messages from the father to the other sons looking after the flocks and herds, and brought reports of conditions, which were not always favorable. To these older men, only half brothers to Joseph, it seemed the aged father was making Joseph the business manager of the large cattle business. The jealousy of Rachel and Leah passed down to their sons, and was intensified by Jacob's seeming partiality. Then Joseph's favored position put him to assuming superior airs and dreaming of lordship over his father's vast estate.

I. The Climax of Envy.

These half brothers loved Joseph little and envied him much. This envy grew into a hatred that was ready for murder. One day they saw Joseph coming to them through the pasture, "and they conspired against him to slay him." Their first plan was to kill him outright and cast him into a pit, and take the bloodied coat to the father with the story that a wild beast had killed him. Reuben, Leah's first-born, suggested that they not actually kill the lad, but lower him into a pit and leave him to die; but Reuben was secretly hoping to rescue him and restore him to his father. Reuben, being the eldest son, would

naturally have headed the estate at his father's death; but he was not willing to do any harm to the young Joseph who seemed headed that way by his father's partiality. Reuben showed the same spirit several times later. The final plan for disposing of Joseph was to sell him into slavery.

II. To the Egyptian Slave Market.

Until modern times, slavery was common all over the world. From their earliest history slavery was an accepted institution in Babylonia, Assyria, Egypt, Persia, Phoenicia, Greece, Rome, India, China, and Africa. There was little sentiment against it. All religions, including Hebrew and Christian, have justified it. The early Hebrew church had laws regulating it (Lev. 25). Doing away with slavery is an achievement of modern civilization. Slavery was introduced in the U. S. in 1619. Nearly all the European countries engaged in the slave traffic. In one year, England brought 192 shiploads of slaves to America—47,000. People were brought into slavery by war conquest, by man stealing, by debt, by purchase, or birth by slave parents. In some countries the slave population was seven to twenty times the free population. Slaves were usually regarded as property, like cattle, land, etc. They could be sold, punished, or killed by their owners. However, some were educated by their masters and put into the professions and into high government places. Joseph, Moses and Daniel are instances in Hebrew history.

Egypt was a good slave market at the time of this lesson. The Ishmaelites paid the other brothers twenty pieces of silver for Joseph, and carried him with their other merchandise down into Egypt, and sold him at a profit to Potiphar, an officer of Pharaoh. Joseph was the first Hebrew slave. A few years later, all his family moved into Egypt, and were kindly received and comfortably settled. For many years they lived as a free people; but, finally, by decree of Pharaoh, they were declared slaves, and lived in bitterest bondage a long, while, until their deliverance by Moses who was himself a slave.

III. Joseph a Suggestive Type of Christ.

Some see in Joseph a type of Christ. (1) His father's favorite son. (2) Sent by his father with gifts to his other sons. (3) Hated by his brothers. (4) Sold for the price of a slave. (5) Rose to highest place in Egypt. (6) Became the saviour of his family.

The story of Joseph, as we have it in this lesson and the lessons that are to follow, is a most interesting story. Joseph is only one of thousands of Jews who have risen out of slavery, bondage, and oppression to the highest places in every country of the world. God is still keeping his covenant with Abraham. "If God be for us, who can be against us?"

REV. PAUL J. McKNIGHT ASSISTS FATHER IN REVIVAL

Rev. Paul J. McKnight, pastor of First Methodist Church of Forsyth, Georgia, assisted his father, the Rev. B. A. McKnight, of Evening Shade, in a series of revival services which ended August 20. Twenty persons were added to the church with four entire families and parts of two other families giving themselves for membership.

Mr. McKnight worked his way through college, having received his A.B. degree from Henderson-Brown in 1922, and his B.D. from Southern Methodist University in 1930. From S. M. U. he was appointed to the Chair of Psychology and



Teacher-Training at Paine College, Augusta, Georgia, where he taught six years. While teaching at Paine he spent his summer vacations studying at Peabody College, Nashville, Tenn., where he took the M.A. degree in 1933 and completed work for the Ph.D. in 1935. During the summer and fall of 1936 he was director of the Curriculum Laboratory and teacher at the University of Georgia. During his period of teaching at Paine he lectured extensively throughout the Eastern States advocating a more practical method of Teacher-Training and in connection with this work was employed by the Rockefeller Foundation to assist in writing the book, "Rural Education In The Southern States," which was published by that Foundation in 1934.

Mr. McKnight comes from a long line of preachers, being the grandson of the Rev. W. H. Sudduth of the Southern Missouri Conference, who gave 70 years to the ministry and the son of B. A. McKnight, who was licensed to preach in 1898 and has served continuously since. In keeping with this family tradition there being two other sons in the ministry also, Paul took an appointment in the North Georgia Conference in 1936 and was sent to Lawrenceville where he served four years. In 1940 he was sent to Forsyth, Georgia, where he is completing his second year. He serves as secretary of the Conference Board of Education and is contributor to the Wesleyan Advocate editorial page and to the Adult Student and other church publications.

In the fall of 1933 he married Miss Elizabeth Cate, member of a prominent Tennessee family, who

was at that time professor of Greek and Latin at Wesleyan College, Macon, Georgia, the oldest chartered college for women in the world. Three children have been born into this home: Elizabeth Mayo Cate, Paul James II and Wirt Cate.

Mr. McKnight returned to Georgia Thursday the 20th and will be engaged in Training School work in North Carolina and Georgia for the next several weeks.

MEDITATING UPON THE WORD

Andrew Bonar tells of a simple Christian in a farm house who had "meditated the Bible through three times." This is precisely what the psalmist had done; he "had shaken every tree in God's garden and gathered fruit therefrom." The idea of meditation is to "get into the middle of a thing." Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from what we read or hear; there must be that mental digestion known as meditation. If we would "buy the truth," we must pay the price which Paul intimated when he wrote to Timothy: "Meditate upon these things, give thyself wholly to them." David meditated upon God's Word because he loved it, and he loved it because he meditated upon it.—Moody Monthly.

HOW KEEP FAITH BRIGHT

A woman who was showing a massive piece of family silver apologized as she took it from the cupboard, "Dreadfully tarnished!" she said. "I can't keep it bright unless I use it." That is just as true of faith as it is of silver. Tucked away in the Sunday closet of the soul, and only brought out for show, it needs apology. You can't keep faith bright unless you use it.—From the Sunday School Chronicle.

Two necessities in doing a great and important work: a definite plan and a limited time.—Hubbard.

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When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 60c.

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➔ **GRAY'S OINTMENT**

WINFIELD MEMORIAL

NEW MEMBERS

Mrs. Jewel White, 2612 Kavanaugh.
Mrs. Vera Scott, 1314 Barber.
Miss Golden Wollard, 1810 Spring.

CONGRATULATIONS

To Mr. and Mrs. V. G. Wann upon the birth of a daughter at St. Vincent's, September 2.

To Mr. and Mrs. James R. Berry upon the birth of a daughter at St. Vincent's, September 2.

OUR KNOWN SICK

Dr. George V. Lewis, Missouri-Pacific Hospital.

Mrs. Kappy Waldenberger Neal, St. Vincent's.

SYMPATHY

The entire membership of Winfield Church wish to express their deepest and most sincere sympathy to Mr. and Mrs. Chesley A. King and family, 1814 Park, in the death of her father, Mr. Charles J. Ogburn, Tuesday, September 8.

WOMEN OF WINFIELD

The Spiritual Life Group will meet in the Buzbee Couple's class room at 10:00 a. m. Monday, September 14. It will be followed by a joint meeting of the Women of Winfield at 10:30. Mrs. Charles Carter of Circle No. 8, of which Mrs. L. M. Wilson is chairman, is leader of the program. Main speaker will be Miss Willie Lawson, Secretary of the State Department of Education, on "Youth Education." Mrs. Albert Traylor will give a review of "Education That the Methodist Church Is Doing For Youth."

An offering will be taken to take care of a deficit in the missionary fund. Luncheon will not be served.

CHOIR PRACTICE

Mrs. I. J. Steed, Minister of Music, announces the following schedules of choir practice:

Antiphonal Group—Ages 12 to 14 years, Sunday at 5 p. m. in Fellowship Hall.

Junior Group—Ages 8 to 11 years, Sunday at 4:00 p. m. in Fellowship Hall.

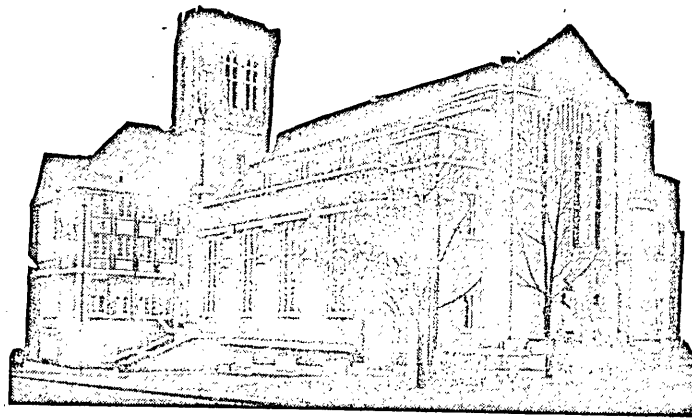
CIRCLE 9 FRIENDSHIP MEETING

Friday evening, September 11, Circle No. 9, of which Mrs. E. G. Kimm is chairman, will hold a Neighborhood Friendship meeting at the home of Mr. and Mrs. C. B. Wilson, 801 N. Jackson, for all friends of Winfield living in the following area: W. 7th to W. 13th—John to Elm—Oak Forrest—North of Markham, to Kavanaugh—West of Pine.

ADULT EVANGELISM COMMITTEES

The following representatives of their classes are urged to be present at the Church School Rally at First Church, September 14, at which Bishop Sealeman will speak:

Ashby—Mrs. Pearl Scull.
Bullington—Miss Christine Pharr.
Couples—Mr. Vernon Markham.
Friendship—Mr. Aubrey Kerr.
Fidelity—Miss Mary Kate Myers.
Hinton—Mrs. A. J. Graves.
Mae Jenkins—Mrs. J. P. Sibeck.
Marion Slack—Mrs. W. H. Powell.
Men's Class—Mr. J. D. Shearer.
Wedding Ring—Mrs. W. J. Albright.



Sixteenth and Louisiana, Little Rock

"Family, friendly Fellowship"

WILLIAM B. SLACK, Minister

REV. W. W. NELSON, Church Visitor

J. R. HENDERSON
Church School Supt.

MISS JOHNNIE V. GOLDEN
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Christian Education

METHODIST CHURCH

Christian Education

By Miss Olive Smith

CALENDAR FOR SEPTEMBER

Sept. 14—City-wide Church School Rally, 8 p. m., First Methodist Church; Bishop Sealeman.

Sept. 20—Adult Assembly at 10 a. m. in the Sanctuary.

Sept. 23—Board of Education.

Sept. 27—Promotion Day.

Sept. 27-Oct. 4—Christian Education Week.

YOUTH FELLOWSHIP

September 13—6:30 P. M.

YOUNG PEOPLE: Meet in Fellowship Hall for recreation, in charge of Frances Yust and Lottie Cobbs. The worship service will be in charge of Kathleen Sterling and the worship committee.

SENIOR HIGH: Meet in Young People's Parlor for recreation, in charge of Katie Frank Slack. Edna Grace Lore will lead the worship service on the subject, "Help on Questions of Right and Wrong."

JUNIOR HIGH: Meet in the Buzbee class room for recreation. Jean Johnson will be in charge of the discussion of "What Do I Have Time For?"

BISHOP SEALEMAN TO SPEAK

There will be a city-wide Church School Rally at First Methodist Church at 8 o'clock on Monday evening, September 14. At this time Bishop Sealeman will speak and officially launch the Christian Education Advance in this district. This is an unusual opportunity to get information and inspiration to begin the Advance. This is an important campaign in which we are engaged. All workers and members of the Church School are urged to attend. If you feel that you don't know anything about the Advance, come to this meeting and learn.

YOUNG PEOPLE'S DEPARTMENT RETREAT

Those desiring to take part in the YOUNG PEOPLE'S RETREAT to be held this week-end, call the office, 2-1990, or Mrs. Jack Goetz, 7566, for reservations.

The plan provides an overnight camp as guests in the cabin of Mr. and Mrs. Jim Dickinson at Lakeside, leaving here Saturday afternoon and returning Sunday morning in time for Church School.

Sylvia Glover is in charge of the food, and Warren Crouse, with the help of Mr. Henderson, will be in charge of the program.

There will be moments of fun—swimming, fishing, camp-fire, etc.—and inspiration, for this retreat is planned to give guidance and help to those youth who are our leaders today and our church tomorrow.

NEW IN CHURCH SCHOOL

Marvel Adair, 804½ West 19th, joined our Junior Department of the Church School Sunday morning. We are happy to have her in our fellowship.

Next Sunday At Winfield

10:00 a. m. Church School, Teaching hour.

10:55 a. m. The Worship hour; sermon by the Minister. This is to be the service in which the Adult Division of the Church School will present the FLAGS,—the American Flag and the Church Flag. We have engaged a soldier and a sailor for the presentation.

Dr. N. T. Hollis will make the 5-minute speech presenting the American Flag; Mrs. Dewey Price will make the 5-minute speech presenting the Church Flag.

The Minister will preach on the patriotic subject "RELIGION AND CIVILIZATION" The Text is "Righteousness exalteth the Nation"—Prov. 14:34.

6:30 p. m. Youth Fellowship,—Recreation, Refreshments, and Devotionals.

8:00 p. m. Preaching

by the Minister

"THE MOST UNPOPULAR DISCIPLE"

This is one of the evening sermons based on the general theme, "The Men Whom Jesus Made."

THE MINISTER'S MESSAGE

Let's play money football—

After next Sunday there will be just 8 Sundays until Conference. That means that we will be on the 20-yard line, with 4 "downs" (Sundays) to carry the ball to the 10-yard line.

IF we will pay all BENEVOLENCES in full for the year by OCTOBER 15TH we will be down to the 10-yard line. If we get to the 10-yard line by October 15th we will have 4 "downs" (Sundays) to make the goal line AND SCORE.

I like the "Try for extra point" idea—When a football team scores a touchdown it may try, by more than one means, to make an "extra point." Quite often this extra point has won the game.

TITHING FOR A MONTH FOR BENEVOLENCES

is the "extra point." When you have paid your pledge for the month, then pay the balance of your tithe for a month as an "extra point" for the benevolences.

"Blessed is the team that scores early."