

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LXI

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"The Day of March Has Come"

NEXT Sunday, September 27, is a day full of meaning to Methodists everywhere. It is the opening day of the United Christian Education Advance, which is a five-year campaign in which more than forty denominations are co-operating. In the Methodist Church it is also Rally Day, Promotion Day and the opening day in Christian Education Week, which closes with World Communion Sunday, October 4th.

Hence with next Sunday we can truly say "The Day of March Has Come." The United Christian Education Advance is a movement of great significance. There have been great inter-denominational meetings in the past and some great co-operative movements but there has been nothing similar to this five-year program in which the major denominations of America have united for a definite, specific program for this five-year period. In our own episcopal area, under the leadership of Bishop Charles C. Seelman, this movement has taken on a very concrete form. Quotas have been set up for the episcopal area, for each annual conference of the area, for each district in every annual conference, and for each church in the district. An attractive poster has been distributed so that each church in the area can have on its walls, where all can see, the specific number for which our area of Methodism is responsible from the episcopal district to the local church. By this method, we can see, for the next five years, our weak and strong points.

Rally Day is all that the name implies. Every Methodist should be in his or her proper place September 27th. Every power of our church should be mobilized on this day for the increased responsibility of the church in this fateful hour.

Christian Education Week is so filled with possibilities as that space would forbid any attempt to mention them. A pamphlet "Christian Education Week," which has been widely distributed, outlines briefly the major points of emphasis for this week. The results of this week will largely be determined by the faithfulness with which this outlined program is followed.

This challenging week closes with the third, annual, World-wide Communion Sunday. Weeks filled with such possibilities are rare. Leaders of Methodism should be "on the alert" with plans equal to the splendid possibilities the week holds.

The Blackout—Is It Temporary or Permanent?

THE blackout means more than a drill or a temporary inconvenience because of the absence of artificial lighting. It is a symbol of what has happened and is happening to life throughout the world. Happiness that comes to normal home life, the sense of political security, financial security, physical security, all of these have come under the shadow of the blackout. Is this temporary or permanent? For this generation and for generations to come the answer to this question lies in the final results of the war. If the United Nations write the peace treaty, we will begin then a new day in international relationships. The blackout will blend into the light of the dawn of a better day. If the Axis forces dictate the terms of peace the blackout will be permanent so far as this generation is concerned.

The Problems of War Yesterday and Today

THE problems of war, at the beginning of the Christian era, were quite different from the problems of war today. When Jesus came into the world, war, in the minds of the people of His day, was practically without moral content. The question of the right or wrong of war, morally, was seldom, if ever, discussed. The major problems of war, in that day, did not lie in the field of morals. Jesus, Himself, stated the big problem which confronted people of His day who contemplated waging war. Jesus was reflecting the mind of His day about war when he said, "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand." The matter of expediency and military superiority, determined whether or not one ruler was to make war against another.

As a result of the teachings of Jesus about the Fatherhood of God; the brotherhood of man; the infinite value of human life and the Golden Rule there has come, at least into the consciousness of the Christian world, the feeling that aggressive warfare is sin in its worst form because it includes sin in practically every form.

THEREFORE ALL THINGS
WHATSOEVER YE WOULD
THAT MEN DO TO YOU, DO
YE EVEN SO TO THEM. Matt.
7:12.

The war problems that have challenged the Christian world for the past generation, have been the problems of how to prevent war, and how to heal the scars of war of other years. The Nine Power Pact; the Kellogg treaty; The World Court; the League of Nations; the Disarmament Conferences and international conferences, religious and otherwise of various kinds all have been efforts to banish war and establish brotherhood and peace among men.

It is the Christian church which has given birth to the idea that aggressive war is morally wrong. It is the church that has denounced the theory that "might makes right," and that only "the fittest" have a right to survive. It is the Christian church that has taught that "might" is as much the subject of moral law as weakness, and that "the fittest" have a moral responsibility to care for the unfit.

The Christian church will hold that view through this war. It will oppose the "law of the jungle" wherever it is found, in the present world-conflict, and will deliver its full powers at the end of the war in the effort to write a peace treaty that will embody the ideals of Christendom.

Judgment Day Is Coming

AFTER delaying the public announcement of their purpose until the time for counter action is very short, the liquor gang, in their effort to stifle the expression of the will of the people through a ballot, have challenged the legality of the petition filed by prohibition forces. This petition merely asked for a vote of the people to determine their will as to whether or not they want a change in the laws that govern the sale of liquor.

Perhaps this short-sighted, over-confident crowd thinks that their action is smart strategy. It was this type of thing, however, that made it easier for the prohibition forces to write into the national constitution the eighteenth amendment. The desperate ends to which these saboteurs of humanity are willing to go to prevent a vote on this proposed law is plain evidence that they believe that a majority of people want the law and that the only way to prevent it is to block the election.

Absolutely indifferent to what they apparently believe to be the will of the people; indifferent to the dangers produced by crippling our war production by their nefarious business, since a drunk cannot work while drunk and often loses twenty-four hours sobering up; indifferent to the hurt their iniquitous business does to our armed forces in camp and out; indifferent to the fact that the present day liquor traffic has weakened the moral fiber of multiplied millions of our people at a time when every factor about us should be devoted to making America strong; indifferent to all of these major life interests and led by their greed for gain at any cost these saboteurs of democratic processes by their tactics are making certain, even hastening the judgment day for the liquor traffic.

It is to be hoped that the Supreme Court will not find even a technicality on which to sustain their challenge, and that the citizenship of Arkansas will at least have an opportunity to express, by ballot, its will in the matter.

Election or no election, it remains, nevertheless, that it will be impossible for the liquor interests to continue to succeed through such tactics as are now in evidence all about us. If they are not too blind, even they can see that the Judgment Day is Coming.

The Epic Of Russian Defense

WHATEVER one thinks of the philosophy, the government or the religion of the Russians, he cannot but have the highest admiration for the courage and daring, the heroism and patriotism which has enabled Russia to stand for fifteen months in the face of every force that the combined powers of Germany and all of her European allies could bring against her.

The quick victory of Germany over Poland; the surprisingly quick victory over the combined armies of Holland, Belgium, France and England; the ease with which German armies subdued Greece, after the debacle in which the armies of Mussolini found themselves in the attempt, all helped to establish the myth of an invincible, irresistible army made up of super men. Russia has destroyed this myth and demonstrated the fact that Germany can be beaten. Germany has given the last two sum-

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CHURCH CALENDAR

September 27-October 4, Religious Education Week.

September 27, Church School Promotion Day.

October 4, Church School Rally Day.

October 4, World-wide Communion Sunday.

November 4, North Arkansas Conference, First Church, Batesville.

November 11, Little Rock Conference, First Church, Hot Springs.



IN THE LIVES OF MEN

By
CHARLES O. RANSFORD

Washington said, "We must indulge with caution the suspicion that morality can be maintained without religion." It is of far more importance to know we cannot maintain religion without morality.

Opinions grow out of prejudices or convictions. Examine your opinions. If they are of self-service and self-interest they are prejudices. If they are based on moral principles and good will they are convictions.

All things are being shaken. If we have faith in God we shall have no fear. This world has undergone many revolutions and suffered the horrors of many wars, but God lives, our governments are maintained, and the church is still upheld by the word of divine power.

Liberty's first enemy is an indifferent people. When moral and civic standards are in abeyance evil men rule. Once in power the rule of evil men and grafters is hard to break. Governments and the people's liberties are maintained only by the exercise of vigilance and universal suffrage.

Preaching is the affirmation of the gospel or message of God. Paul said. The gospel of Jesus Christ was not yea and nay, but in Him was yea. "For all the promises of God in him are yea, and in him Amen unto the glory of God by us." The gospel of Christ is without deceit to intrigue men. There is no equivocation in the gospel. The true preacher does not seek to please men, but God who tries our hearts. Effective preaching is clear with a beautiful transparency that holds Christ in vision before men as the disciples saw him on the Mount of Transfiguration. Their hearts said, "It is good for us to be here." And sinners hearing such preaching say, "Here Lord, I give myself to Thee, 'tis all that I can do."

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. H. LYNN WADE, district superintendent of the Paragould District, announces that Dr. Burke Culpepper will begin a three weeks' meeting at First Church, Paragould, on Sunday, September 20. Rev. E. H. Hook is pastor.

REV. B. L. WILFORD, pastor at Brinkley, writes: "Everything goes well on the charge. Rev. E. M. Mathis of the Methodist Conference did the preaching in our meeting in July. We received six into the church and have received six since the meeting."

REV. B. E. ROBERTSON, pastor at Dover, writes: "We have had real revivals at every place with forty-two conversions and twenty-one received into the church. Everything will be in full by conference. We have bought a parsonage here at Dover and they have redecorated every room and furnished it with most things needed. We are happy in our new home."

BORN to Mr. and Mrs. James R. Berry of Conway on September 2, a daughter. Mr. Berry, who formerly lived in Little Rock, has contributed a number of illustrated articles to the Methodist. His hobby is photography and he illustrates his articles with photographs which he has made. His articles were under the head, "Meditations of an Amateur Photographer."

AS PART of the world-wide program of Religious Education Week the National Broadcasting Company will present an "international broadcast" on Sunday, September 27, the opening day. Well-known men will speak on the values of religious education from stations in Chicago, Washington, London, England; Rio de Janeiro, Brazil; Montreal, Canada; and San Francisco.

THE sympathy of many friends goes out to Rev. E. H. Hook, pastor of First Church, Paragould, in the death of his wife at the home in Paragould September 18. Besides her husband Mrs. Hook is survived by two daughters, Mrs. Ben Watkins, Fort Smith, and Mrs. Everett Stewart, Clarksville, and a brother, Dr. S. L. Cox, Water Valley, Miss. Funeral services were held at the First Methodist Church on Saturday with Rev. H. L. Wade and Rev. Aubrey G. Walton in charge, and burial was in Clarksville, where Rev. Guy Ames and Rev. C. N. Guice had charge.

MRS. RUTH MOUGEY WORRELL, of Columbus, Ohio, has been elected as the first executive secretary of the newly-formed United Council for Church Women—said to be the largest organization of women in the world. Mrs. Worrell will move to New York in September and open an office at 156 Fifth Avenue. For a number of years she has been in charge of the women's department of the Ohio Council of Churches, and has been well-known in church circles as a producer of large-scale pageants and plays at conventions; and as a leader in the former Woman's Home Missionary Society of the Methodist Church.

REV. ROBERT J. KENNEDY, evangelist, writes: "We had a delightful revival meeting at the Central Methodist Church, Batesville, August 24 to September 6, Rev. James T. Randle, pastor. This was my second revival to conduct for Brother Randle who is a wide-awake pastor. There were eighteen additions to the church and the finest crowds I have seen in ten years. It is a live church. I am now in my 16th revival of the year. I will be with Rev. H. H. Blevins in West Helena in a meeting September 27 to October 11. I have an open date, October 12 to October 25." Mr. Kennedy's address is P. O. Box 171, Dallas, Texas.

BISHOP W. Y. CHEN, noted Chinese Christian leader recently elected to the episcopacy by the Methodist Church in China, is in the process of organizing a National Christian Council for "free" or "unoccupied" China. This will include practically all Protestant churches and missions

in West China. Bishop Chen was formerly secretary of the National Christian Council of China with headquarters at Shanghai, but it has not been possible for that body to function in Japanese-controlled territory. Dr. Robert E. Brown, missionary in Chengtu, where he is organizing a medical center and hospital for research work by the four medical colleges of that city, is to be medical secretary for the new Council, welding into a unit the work carried on by 268 mission hospitals and 500 American doctors and nurses before the outbreak of the Sino-Japanese war.

RESUMING his weekly "Religion in the News" summaries on NBS Saturday, October 3, 5:30 p. m. Central War Time, Dr. Walter W. Van Kirk returns to the network for his eighth consecutive year. Presented in cooperation with the Federal Council of the Churches of Christ in America, Dr. Van Kirk's weekly 15-minute program is a digest of the important religious news of the week. Dr. Van Kirk recently returned from London, where he spent the summer as the guest of the Archbishop of Canterbury. He made his extended visit to the British Isles in a dual capacity, as Secretary of the Federal Council's Commission to Study the Bases of a Just and Durable Peace, and as Secretary of the Department of International Justice and Goodwill, also organized by the Federal Council. After conference with the highest government and religious leaders in England, Dr. Van Kirk returns to NBS with detailed information on religion and the war.

IMPORTANT EVENTS SCHEDULED

From the meetings with the Bishop, last week, of the Cabinets of the Little Rock and North Arkansas Conferences, we have announcements of the following dates, some of which are to be confirmed by the Annual Conferences:

Arkansas Methodist Week—January 10-17.
Hendrix College and Ministerial Training—February 7-14.

Dr. Guy Black's School of Evangelism—March 3-13.

The place of meeting of the North Arkansas Conference was changed from Helena to Batesville. The Conference will open with the Sacrament of the Lord's Supper at 2:30 p. m., Nov. 4.

The Little Rock Conference will meet at First Methodist Church, Hot Springs, on the evening of November 11.

THE EPIC OF RUSSIAN DEFENSE

(Continued from Page One)

mer campaigns almost entirely to war against Russia. These two summer-long campaigns against Russia have done three things: revealed the military strength of Russia, revealed the fact that German powers have their limitations and have given England and America two long years in which to prepare a force which, in cooperation with their allies, will ultimately overthrow Germany and her satellites. For this chance to prepare, England and America are indebted to Russia.

The following announcement comes from Rev. H. M. Lewis, pastor of First Church, Batesville, and Rev. J. T. Randle, pastor of Central Avenue: "The churches of Batesville have invited the Conference to meet with us for an unhurried session at the usual time, November 4-8. Batesville has not escaped the conditions that come to a city as a result of the presence of defense industries and camps. We will have ample room to care for the accredited delegates to the Conference, but because of the conditions under which we all labor in these times we cannot entertain others and any such requests will only embarrass all concerned."

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

THE NATURE OF FREEDOM

There is a conception of freedom that goes something like this: Of course, I believe in freedom, and I want it. I want to be free to do what I want to do—what suits my pleasure and serves my interest. And never mind about anyone else. That's freedom.

It is not. It is maliciousness masquerading behind the cloak of liberty and using freedom as a pretext for every vicious and anti-social activity that self-centered imagination can conceive.

Freedom never did mean the right to satisfy every hurtful and selfish desire that men can know at the expense of other members of society or to do what one is prompted to do by instinct, or self-interest, or the thirst to satisfy ambition. Instinctive behavior, after all, is only unrestrained and uncontrolled activity enabling the proud and powerful to do pretty much as they please. But since our self-interest always finally shows up as contrary to the public interest, we reap a harvest of social injustice and political corruption. At such times, some people become easy victims of demagogues who falsely promise to restore to them the justice of which they have been deprived by men who have used freedom as an excuse for the exercise of unrestrained selfishness.

There is only one answer to the problem of freedom and how to use it. The answer is in the Bible: "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (I Peter 2:16). The statement of Dr. William Temple on this subject is most appropriate here: "Not freedom to do what I choose or to fulfill my own purpose, but freedom to do what I ought, and to fulfill God's purpose for me."

They who use their freedom this way—in obedience to God—neither steal from their neighbors nor covet their goods. Freedom is safe in their hands, and free society is correspondingly safe, which is just another way of saying that Christians have a responsibility for the preservation of democracy, and that democracy cannot survive apart from religion.

The churches have what the people of this country desperately need. The churches know how personal and social sins can be overcome, how all the forces which assault and afflict the soul can be conquered, how freedom can be prevented from becoming license and destroying both itself and us. Let the churches speak, therefore, and let the people listen.—Christian Institute for American Democracy.

There is no power on earth so subduing as genuine goodness. Holiness is a flower which the world well knows it is capable of producing out of his own soul; and, when it sees it, it acknowledges that there must be another world to account for it. When all the arguments have failed, the doubting mind yields to the evidence of a saintly life.—Teaching by Illustration.

A Christian is a man who lives not as if he were a citizen of another world, but of two worlds.—Wesleyan Christian Advocate.

THE CHURCH STEWARD

By E. D. GALLOWAY

*You're placed on honor's highest perch
When named as STEWARD in God's Church,
And you should ever faithful be
To this great trust imposed in thee,
By being prayerful and sincere
That none have cause to taunt or jeer
The Church of God because you fail
To beat the right and Righteous Trail.*

*A good STEWARD is always glad
To be at all the meetings had.
Whether stated, or at some call,
He'll do his best to make them all,
And at each service be in place
To look into his pastor's face.
With prayerful soul and earnest heart
He'll go to church and do his part.*

*Upon such persons God depends
To help lost lives to make amends.
So you're to be of "good report"
That those who seek may find support,
As up Life's Hill they slowly plod
In eager want to find their God,
And be encouraged in their search
By you—as STEWARD in God's Church.*

A WORD OF EXPLANATION AND APPRECIATION

The above poem was written by Rev. E. D. Galloway, pastor of The Methodist Church at Warren, Arkansas. A copy of the poem, together with a very helpful letter, was mailed to each of the men who will serve on the board of stewards of that church next year. We are very happy to have the poem for the Devotional Page at this particular time when stewards for the new conference year are being elected all over the state. We trust it will inspire, not only the stewards of The Methodist Church at Warren, but throughout the state, to greater effort during the new year.—D. P. Editor.

FAITHFUL IN STEWARDSHIP

In I Corinthians 4:2 the great Apostle Paul goes on to say, "Moreover it is required in stewards that a man be found faithful." We realize that all Christians are stewards. One does not have to be elected to a board to become a steward. When one accepts Christ as his Saviour he immediately becomes a steward and both he himself and all that he has in the way of time, talents, money, etc., are placed upon the altar to be used of God in the building of His Kingdom.

So much to be fair to the text, now permit me to use it in the narrower sense as it applies to stewards in The Methodist Church. It is required of these men that they be faithful and if, as leaders of the church, they fail the church cannot advance. It will be a case of the blind leading the blind and all will eventually fall in the ditch.

To get right into the heart of the matter suppose we raise the question, "What are the duties of a steward in The Methodist Church?" I think I hear someone saying, "To raise money and to carry on the business activities of the church." Well, that is very important and if they don't do that no one else will, and it must be done. If that is the chief duty of a steward we had better pick men who know how to make money themselves and how to extract it out of others with the

least degree of friction and who know how to spend it wisely. This should be done regardless of their spiritual standing in the community and the church. But, on the other hand, if something else is the chief duty of a steward we had better go a little slow at this point. How did stewards come to be in The Methodist Church anyway? If my memory serves me right, class leaders added to their other duties that of collecting money from the members of their groups in the early days of Methodism. John Wesley, who was a genius for organization, grouped his converts into classes of about a dozen each and over each class he put the most spiritual member as leader. These classes met once a week. The chief duty of each leader was to look after the spiritual well-being of the members of his class. Mr. Wesley carried on a program of building chapels, printing books and tracts and helping the poor that required considerable money. He requested these class leaders to collect this money week by week from their classes. From this custom stewards in The Methodist Church had their origin.

I contend that the first duty of a steward is to be a good Christian. God help us as pastors to be able to find good business men to put on the board of stewards who are also good Christians, but if we can't,

PRAYER FOR THE TIMES

By Willsie Martin

O God, in utter weariness of mind and spirit I seek thee.

My world that seemed so fair and secure and so bright with hope has come crashing down. I stand bewildered amid the ruins. I have striven to build in a world in which there should be peace and good will; it seemed as if it would be a reality, but now war, hot from hell, sweeps across the world and my house of hope is a smoking ruin. Men fail, heroes have clay feet, movements prove abortive. In my own life there is a strange combination of gold and clay, of soaring ideals and sooty selfishness.

O God, must it always be so? Are hopes vain? Is a better world an illusory dream? Must right always be on the scaffold and wrong always on the throne? Must the jungle always prevail?

My dreams, my efforts, seem so futile, my strength is so little, and waneth! I need a power greater than my own. I need thee, O God! Be not indifferent, be not silent! Bewildered, discouraged, heartsick, I reach my hands to thee, O God, for thou art my last hope, thou art my light and my salvation. Let me not be afraid! Amen.

TELL YOUR CONGRESSMAN

The sale of beer in the Army camps, a questionable practice under any circumstances, is scrutinized with additional misgivings when one contemplates the enlistment of 18-year-olds. If the service is so bereft of man-power that it must use such young men, the parents of those youths have the right to request that the Government take the same thought for their moral and physical development as would have been taken in their own homes. Letters to Congressmen will help to establish a desire to give trainees the necessary environment for such development.—From Union Signal.

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—R. L. Stevenson.

More preachers have died of a broken heart than of a swelled head.—R. L. Russell.

we had better stick with the plan of Wesley and put forward as leaders of our churches those who are spiritual. Even the second duty of a steward is not to raise money, but to look after the spiritual interest of those on his list. This will not hinder in the matter of raising money. It will rather help. Any normal Christian will give more readily and more liberally to a steward who is a consecrated Christian and who is deeply interested in the spiritual well-being of the contributor as well as in getting money from him.

The greatest need of The Methodist Church is a revival of religion. It will have to begin with us preachers and the other leaders of the church. God grant that the words of the great Apostle may ring in our ears and burn in our hearts, "Moreover it is required in stewards that a man be found faithful."—H. O. B.

What Music Does To Us

By HENRY ALFRED PORTER



I HAVE in mind not musical skyrockets or vocal pyrotechnics, but music with a soul in it.

Some men pride themselves on their lack of appreciation of good music. As William Lyon Phelps once pointed out in a magazine article, it is mother and daughter who go to the symphony concert and grand opera; father and son, as a rule do not. Yet "music is essentially a manly art. There are more good women football players than there are great women composers." Almost any man can learn to enjoy good music, and if he fails to do so he misses one of life's richest sources of happiness.

It Comes From God

All true and soulful music is from God. Grand old Haydn, sick and broken, was carried into a great music hall to listen to his own oratorio, "The Creation." When that famous passage was reached, "Let there be light," the whole audience rose and cheered again and again. And the old musician, pointing heavenward, exclaimed, "It came from there! It came from there!"

The Bible is full of that kind of music. It tells us that in the beginning, when the worlds were created, the morning stars sang together and all the sons of God shouted for joy. The book of Psalms is really a hymn book, and all of the Psalms were meant to be chanted. The New Testament begins, like the Old, with music, with the caroling of angels over the star-lit hills of Bethlehem.

Our Lord Himself sang. On that last night on earth, after He had eaten the Last Supper and bidden His disciples farewell and prayed for them, He led them in a last song together. "And when they had sung an hymn they went out."

And the Bible closes, as it opens, with music. It closes with a hallelujah chorus and the song of redemption which only the redeemed can sing.

Christianity was born with a song on its lips, and the Christian church has come singing down the ages. It has sung its way along all the centuries and across all the continents. It is faith

that sings. Agnosticism and negation have no Te Deums and Hallelujah Choruses, nothing to be jubilant about, not enough music in them to make a cricket jealous.

It is sometimes said that "the devil has all the best music." Don't you believe it. The greatest works of the greatest composers have been in the realm of religious music. And I echo the words of the heroine in a modern novel: "I had rather be the author of one good hymn than of anything in the world—except sunshine."

In Tune With the Infinite

The right kind of music does something to us. For one thing it induces the spirit of worship. Music was defined by Sidney Lanier, our poet laureate of the South, as "love in search of a word." No happier definition has ever been given. There are deep things in the heart of man that cannot fully be expressed in speech, and when language fails music flies to our relief. This is especially true of worship. It is music that brings us into tune with the Infinite. It is music that gives wings to our souls and lifts us up into the presence of the Eternal.

A writer in the Hibbert Journal told the story of a cripple who frequented high-class concerts. "I go in," said the man, "a deformed, crooked hunchback, but after listening to one of Beethoven's symphonies I come out and walk down the street like a god."

Music of the right kind does something more to us. Indeed it seems to perform miracles. It has power to melt the hard hearts of men and bring them to repentance. "Music came from God and leads us back to God." It seems to hold the gates of divine grace open that our wandering feet may enter.

In Melba's "Melodies and Memories" there is a story about Marion Crawford, the well-known novelist. One afternoon, when she had sung to him, she noticed the tears were streaming down his face. She felt embarrassed, and in order to give him time to recover, she suggested lightly that perhaps he might care to write in her autobiography book. He looked at her strangely for a moment and then said, "I wonder if you would understand what I should like to write?"

"Let me see," she said. As she bent over his shoulder she saw he had written, "I believe in the resurrection of the dead." Melba declared that that was the greatest tribute she ever received. Men are not driven to faith by argument. They cannot be driven at all, they must be drawn. And how often drawn by music!

Many a man can say, "It was music that led me to believe in God, it was music that led me to believe in life and immortality and the resurrection of the dead."

All revivals of religion are accompanied by a revival of song. I doubt if there ever was a great religious awakening without a new outburst.

Binds Together Christian Hearts

I want to say this more, of what great music does to us. It binds together the hearts of Christian people everywhere. The greatest book in the world—next to the Bible—is the hymn book. We have what we call "The Baptist Hymnal." It is a misnomer. There never was a Baptist hymnal, nor a Methodist nor a Presbyterian hymnal. You can't denominationalize the hymn book. These songs were written by people of every denomination. And when we want to voice what Christ is to us we go to Charles Wesley the Methodist and sing, "Jesus, Lover of My Soul." And when we want to express our confidence in God we go to Toplady the Presbyterian and with him sing, "Rock of Ages, Cleft For Me." And when we would give utterance to our duty to non-Christian lands it is to Bishop Reginald Heber of the Episcopal Church that we go, and we sing with him, "From Greenland's Icy Mountains, From India's Coral Strands." And when we would voice our thought of the grace of God we go to Faber the Roman Catholic, and with him we sing, "There's a wideness in God's mercy like the wideness of the sea." And when we recall that time in our lives when all eternity was crowded into one shining moment we go to Doddridge the Baptist, and join with him in singing, "O happy day, that fixed my choice on thee my Saviour and my God." So the music of the Church makes us conscious of our unity in the deepest things of truth, and is preparing the way for the day when the prayer of Christ shall be answered in its fullness, and all His followers shall be one in Him.

Dr. Charles E. Jefferson, after thirty years of experience in New York City, says: "You cannot build a church by music. No church is saved by its choir. Only personality draws. Only sacrificial love draws." That is true. And yet is it not equally true that you cannot build a church into greatness without music?

Is it not then as necessary to have good music in our churches as good preaching? As a rule the churches which have the best music have the largest and most intelligent congregations.—In The Christian Index.

FOR A PRAYER FRONT

By William T. Ellis

Strangely enough, the Prayer Front in this war has not yet been organized. Of course, people are praying—perhaps more than ever before. But a planned, Church-wide, Nation-wide Prayer Front has still to go into action.

True, there have been named occasional national days of prayer; and some countries, like Australia and South Africa, have appointed daily prayer periods; but Christendom as a whole has not yet acted.

The world is in a praying mood. The desperation of the conflict has driven people to their knees, because, as Abraham Lincoln once said, they have nowhere else to go. A soldier in the Philippines said, "There are no atheists in the fox-holes of Bataan."

Most persons need help in formulating prayers; therein lies the great field of usefulness of the Church prayer books and of the many special books of prayer lately issued; and of the daily prayers in war-time published by many newspapers. All newspapers would do the same were readers so to request.

A Prayer Front calls for open churches on week-days; it would be a tragedy were prayer to be dissociated from worship in the house of God.

Daily prayer services, with petitions planned to assure coverage of all prominent interests, should be appointed for stated times. These should be held in churches, shops, hospitals, schools, offices and military and naval units. Noon is the most generally accepted hour, when all business and traffic should stop, and all people pause to pray.

For God waits to be entreated. He has promised to answer united prayer. In turning to Him, we turn to victory for those principles which are implicit in His nature.

ARCHBISHOP OF YORK TO BROADCAST

Confirmation has just been received from the British Broadcasting Company that the Archbishop of York will be England's representative on an international broadcast over the National Broadcasting Company's network on the opening day of Religious Education Week, September 27.

"Foundation of Freedom" will be the subject of talks by prominent people in four countries on the broadcast, which is scheduled for 4:30 to 5:30 Eastern War Time. Other speakers on the international broadcast include:

John D. Rockefeller, Jr., of New York; Jose

L. F. Braga, Jr., Methodist layman of Rio de Janeiro, Brazil; Russell G. Dingman, president of the Religious Education Association of Canada, Toronto, Ont.; Rufus B. von Kleinsmith, president of University of Southern California, Los Angeles, Cal.; Wallace E. Conkling, Episcopal Bishop of Chicago, and Roy G. Ross, general secretary of the International Council of Religious Education, Chicago.

Another nation-wide broadcast during Religious Week, September 27 to October 4, will be presented by Columbia Broadcasting System at 4:15 Eastern War Time, Thursday, October 1. The speakers will be announced in the newspapers.

Hundreds of local station broadcasts of special recordings and of announcements concerning Religious Education Week have been arranged through the 30 state and 69 city councils of churches and of religious education who are cooperating with the 40 Protestant denominations through the International Council of Religious Education in this twelfth annual observance.

As we go to press proclamations concerning Religious Education Week have been made by governors of 16 states and by mayors of 50 cities throughout the nation. Many more are expected. This year's celebration will be the most widely observed to date.

RICHARD PERDUE
President Little Rock Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSBERGER, Editor

ALVIN MURRAY
President North Arkansas Conference
Co-Editor

YOUTH FELLOWSHIP NEWS

Members of the Little Rock Conference Youth Council met in a banquet session at the Freiderica Hotel in Little Rock, Friday night, September 11. In the absence of Rev. C. Ray Hozendorf, Conference Director, the meeting was presided over by Conference President Richard Perdue. The following District and Associate District Directors were present: Miss Elizabeth Goodman and Miss Pauline Goodman, Arkadelphia; Otto Teague, Texarkana; C. B. Wyatt, Prescott; Fred Schwendimann, Monticello; George Myers, Little Rock. Other members of the council included James Christie, Miss Dorothy Bowers, Harold Eggensberger, Clem Baker and Mrs. C. B. Nelson. Guests of the evening were: Mrs. Clem Baker, Miss Dorothy Parsons and Corporal Alvin Bradford.

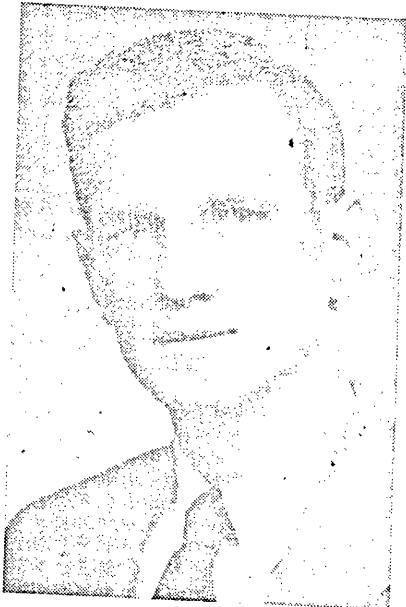
Great emphasis was given in the meeting to the importance of sub-district work as the first basis for unity beyond the local group. Plans were suggested for district meetings of the Youth Fellowship officers at the district conferences held each year. The president was asked to consult the curriculum committee of the Pastors' School to determine if it would be possible to devote one night during the school to the youth work throughout Arkansas. The purpose of The Christian Education Advance was presented in a fine way by Rev. Clem Baker. Each member was urged to stress this Advance in the local church.

Don Goss reports a Backward Party, opening with a recreation period, was the North Little Rock Youth Fellowship September meeting, held at First Methodist church on the night of the seventh. Meetings of the four Commissions followed and reports from these commissions opened the business meeting. Plans for the annual banquet to be held October 19 at Gardner were discussed. Ruth Stewart, who attended the Leadership School at Mt. Sequoyah, and Margaret Woodsmall, who attended the Leadership School and the National Convocation at Oxford, Ohio, spoke on their experiences at these meetings.

Reports from the different churches on "What the sub-district means to our church" were given. Refreshments were served to close the meeting.

Those responsible for the training of men for athletic contests find that alcohol lowers the efficiency of performance. If this is true in athletics, it is true in war, especially in modern mechanized war. The physical and psychological preparation of young men to carry out with precision the duties of repelling such a surprise attack as occurred at Pearl Harbor demanded complete abstinence.

Even a small amount of alcohol consumed in whiskey, wine, beer, or any other medium impairs efficiency, endangers health, and attacks the moral safeguards erected by intelligence, training and character. Broadly speaking, scientific opinion is unanimous in support of these statements.



ALVIN BRADFORD

DRAGON! DRAGON!

By ALVIN BRADFORD

"Drag on! Drag on!"

The little old man dragging the sack along the alley stopped in his tracks. At first he did not realize that the little boys were shouting at him. Suddenly this realization had broken upon him and he was disturbed.

"Drag on! Drag on!"

The boys continued to shout. Slowly the old man turned and resumed his slow progress up the alley dragging the sack along behind him. He was very perturbed as the shouting continued. "Drag on! Drag on!"

Early every morning this little old man would leave his little shack at the edge of the town and go from trash can to trash can along the alleys of town dragging his sack behind him.

After combing the alleys thoroughly he would shoulder his sack and trudge wearily through town until he reached the junk dealer down by the tracks. Here he sold the contents of the sack for a few cents and with it bought meagre provisions that hardly kept his soul and body together. He was a harmless old man and his social contacts were as meagre as his badly sustenance.

The next morning as he dragged his sack through the alley he heard the shouts again: "Drag on! Drag on!"

Looking up the little old man saw four small boys standing in his path.

"So I'm a dragon," he thought, "well, I'll show them."

Taking a deep breath he suddenly let out a roar which sent the boys scampering down the alley. That evening the little old man went to his humble shack and spent the evening learning how to become a bigger and better dragon.

The little old man had misinterpreted the words of the boys and he therefore gave his best imitation of a dragon's roar. There are numerous people in this world who have become bigger and better dragons as a result of the meaning they attribute to significant portions of their verbal environment. All around us people are talking and this talking forms a very definite type of environment—a significant part of our social environment. We also talk in the presence of other people and thereby contribute significantly to their environment. Even words on paper produce bigger and better dragons. A number of years ago a Chicago paper with flaming headlines named a mediocre gunman "Public Enemy No. 1," and this mediocre gunman rose to the occasion. The newspapers gave him a role to live and he did his best to master that role.

Every person fills a definite role in life. We decide that we want to follow a certain type of work and on first day at the job we are told, "This is the way it is done here." Oh, "No," you are told, "that is not the right way." Soon you develop a vocabulary that is applicable to the type of work or profession you are following. In the field of law certain words must fit into your pattern of activity that are not applicable to patterns of action in the field of mechanics. And so it goes throughout life. The way in which we handle our roles determines our success or failure. Like the little old man in our story many people people drag their treasury of words down alleyways, stopping before each trash can. Like the little old man, we can easily misinterpret the words which are spoken in our presence. And like this same little old man and the mediocre gunman, people, through the influence of words, become bigger and better dragons.

The adjustments we make in life and our relationships with the people around us are determined by our evaluations of the situations in which we find ourselves. What do we expect of life?—is a question we all answer in one way or another. These evaluations and expectations are word pictures or symbols of what we want to actually take place. We do our thinking with words and symbols. These words and symbols become patterns for future action. If these patterns are vague and uncertain our resulting activities will be vague and uncertain. Words can either ensnare us in tightening coils or free us within an expanding universe.

Observe the people you associate with and you will soon realize that a greater percent of what we call "personality" is wound up in the manner of their expression—the way they talk, their gestures—their means of communication. There is a very significant relationship between the words *communication*, *community* and *communion*. These three words represent the activity of sharing. In our experiences of sharing we are not dumb creatures. We have created for ourselves a world of words through which we can make the sharing of our experiences both significant and meaningful. As Stuart Chase will say—there exists a "tyranny of words" but there is also a "wonder of words."

NATION-WIDE BALLOT

To every pastor in Methodism has been sent a Nation-wide Ballot of The Methodist Youth Fellowship for the purpose of obtaining the choice of the Methodist Youth in regard to five significant items. The ballot contains suggested benedictions, mottos, colors, emblems and covenants.

Proper provision has been made to record each person's vote by having the pastor in his official (only one) ballot give the number voting for each item. e. g. four benedictions are listed. If 20 of the group want benediction number one, 40 desire number two, and none numbers three and four, then the pastor records 20 and 40 opposite the respective benedictions. In this way the national tabulation will show the number of votes cast for each suggested motto, emblem, covenant, set of colors, and benediction. In this manner the youth of the church will themselves decide upon these important matters related to The Methodist Youth Fellowship.

The ballot, prepared by staff members of the Board of Education, the Council of the National Conference of The Methodist Youth Fellowship, and numerous youth committees co-operating together, must be received at Nashville before October 15, 1942, if it is to be counted. Only persons 12-23 years old inclusive may vote and all who vote must be members of local youth groups though not necessarily members of the Methodist Church.

As soon as your group has voted, record the results on the ballot sent your pastor and have him send it to the Youth Department, Board of Education, 810 Broadway, Nashville, Tennessee.

DARING TO DO GOD'S WILL

*The heaven is dark above
The world's unrest;
The sea displays a stormy,
Turbulent breast.*

*Where is our God, who with
All-powerful hands
Might touch with healing now
These sorrowing lands?*

*God and His people still
No wrong can sever;
Deep in the heart of man
He lives forever.*

*It is the hand of man
That brings this pain;
And man himself must make
Him whole again.*

*We, who are young, may yet
Live to fulfill
God's promises for those daring
To do His will.*

—Dorothy Bowers,
Asbury Methodist Church,
Little Rock.

(This poem was written on the theme of the 23rd annual young people's assembly of the Little Rock conference held at Hendrix College.)

Force may subdue, but love gains;
and he who forgives first wins the laurel.—William Penn.

Failure to do good is failure indeed.—Ex.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE STORY ABOUT MARY'S LITTLE LAMB

Would you like to hear the true story about Mary and her lamb? Many think this only a poem. They do not know that there was a real Mary and a real little lamb. There was, and I'll tell you about them.

A hundred and thirty-six years ago, away back in 1806, a little girl named Mary Sawyer was born at a village called Sterling, 35 miles west of Boston.

When Mary was nine years old she and her father went out to the barn one bleak, cold March morning. Here they found two, little lambs that had been born during the night. But one of them was so cold that it had been left by its mother and was almost ready to die.

Mary at once took pity on the poor little lamb, and begged her father to let her take it to the house. He told her there was no use; that it could not live. But Mary was unwilling to let it die without doing what she could to save it. So she took it to the house and held it before the fire. Her mother gave her some warm clothes to wrap it in, and some catnip tea for it to drink.

After a while the little lamb seemed to be better and brighter. But Mary was still so afraid it might die that she sat up all night watching it and caring for it. Had it not been for her love and care, the lamb would have died, and we should never have heard of it. No wonder it learned to love her, for she had saved its life.

Soon it began to grow, and before long Mary had a healthy, happy, playful, loving little lamb. If it was out in the field it would come at her call. She had a little blanket for it. She combed the wool on its forehead, and tied bright ribbons around its neck. It was her own darling pet lamb!

At the suggestion of her brother Nat, Mary took the lamb to school one day. The lamb lay quietly at Mary's feet until she had to go to recite. Then up jumped the lamb and clatter, clatter, clatter, it followed her to class.

This was so funny that the children could not keep quiet. Even the teacher laughed outright. The lamb attracted so much attention that Mary had to put it out in the woodshed, and take it home at noontime.

As chance would have it, a young lad named John Roulstone happened to be visiting the school that day. He saw it all. The next day, as he was riding the field on horseback he handed Mary a little piece of paper on which he had written a short poem about her and her lamb. It was the first three stanzas of the world-famous poem, "Mary's Little Lamb." He was only twelve years old when he wrote this poem.

Mary had a little lamb,
Its fleece was white as snow;
And everywhere that Mary went,
The lamb was sure to go.
It followed her to school one day,
Which was against the rule;



PHOTO BY GLENN F. SANFORD.

The above picture shows two of the many children made happy because books have been made available to them during the summer. They are sitting on the steps of the Methodist Church at Briggsville on the Gravelly Circuit in the Conway District. (See story under the Church and Countryside, on Page Nine.)

It made the children laugh and play
To see the lamb at school.
And so the teacher turned it out;
But still it lingered near
And waited patiently about,
Till Mary did appear.

Some years later three more stanzas were added to the poem by Mrs. Sarah Joseph Hale, a New England poetess. She told why the lamb loved Mary so—because Mary loved the lamb.

And then it ran to her, and laid
Its head upon her arm,
As if to say, "I'm not afraid,
You'll keep me from all harm."
"What makes the lamb love Mary so?"
The eager children cry;
"Oh, Mary loves the lamb you know,"

The teacher did reply,
And you each gentle animal
In confidence may bind,
And make them follow at your will,
If you are only kind.

Mary's mother knit her two pairs of beautiful white stockings from the lamb's wool. These she kept until she was 74 years old. Then she allowed them to be unraveled, and the yarn to be cut into short lengths and tied to cards with her name written on them. They were sold for several hundred dollars, to help repair Old South Church in Boston. In this way the famous lamb became connected with this historic old church.

For a time after she grew up Mary taught school. For 51 years she gave her life to the unfortunate people in an institution. After her marriage her name was Tyler. The latter part of her life was spent in a beautiful home at Somerville, near Boston.

Mary died when she was nearly 84 years old. She was buried in Mt. Auburn cemetery, Boston. This was in 1889.

Some years ago I visited the humble little home in which Mary was born, and in which she nursed the

BOYS AND GIRLS OF OTHER LANDS

HOW THE CHILDREN WERE FED

Mrs. Van Loon was a widow. She had four little children. The oldest was Dirk, a boy of eight years.

One evening the poor mother had no bread, and her children were hungry. She folded her hands, and prayed to God; for she believed that He loved and would help her.

When she had finished her prayer, Dirk said to her, "Mother, doesn't the Bible say that God told the raven to take some bread to a good man when he was hungry?"

"Yes," answered the mother, "but that was long, long ago, my dear." "Well," said Dirk, "then the Lord may send ravens now. I'll go and open the door, and may be they'll fly in."

In a trice Dirk jumped to the door, which he left wide open, so that the light of the lamp fell on the pavement of the street.

Shortly after the Burgomaster passed by. The Burgomaster is the chief magistrate of a Dutch or German town or city. Seeing the door open, he stopped.

Looking into the room, he was pleased with its clean, tidy appearance, and with the nice little children who were grouped around their mother. He could not help stepping in; and, approaching Mrs. Van Loon, he said, "Eh, my good woman, why is your door open so late as this?"

Mrs. Van Loon was a little confused when she saw so well-dressed a gentleman in her poor room. She quickly rose and dropped a curtsy to him; then, taking Dirk's cap from his head, and smoothing his hair, she answered with a smile, "My little Dirk has done it, sir, that the ravens may fly in, to bring us bread."

Now the burgomaster was dressed in a black coat and black trousers, and he wore a black hat. He was quite black all over, except his collar and shirt front.

"Ah, indeed!" he exclaimed cheerfully, "Dirk is right. Here is a raven, you see, and a large one, too. Come along, Dirk, and I'll show you where the bread is."

The burgomaster took Dirk to his house, and ordered his servant to put two loaves and a pot of butter into a basket. This he gave to Dirk, who carried it home as quickly as he could. When the other little children saw the bread, they began to dance and clap their hands. The mother gave each of them a thick slice of bread and butter, which they ate with the greatest relish.

When they had finished their meal, little Dirk opened the door, and taking his cap from his head, looked up to the sky and said, "Many thanks, good Lord!" and shut the door.—John de Liefde in Doing Right.

Tommy (Football enthusiast): "Well, we won the game, nuthin' to nuthin'."

Young Brother: "Who made the first nuthin'?"

JUST FOR FUN

"A dime? What do you want a dime for?"

"Wot do I want a dime fur! Well, mister, I'll tell yer. I've got nine hundred an' ninety-nine thousan' nine hundred an' ninety-nine dollars an' ninety cents, an' I'd just love t' make it a million."—Life.

Grandfather was taking a nap and his little grandson was sent to call him to dinner.

"Was he asleep?" asked his mother when Tommie came back.

"All but his nose," was the reply.

George, who has charge of the chickens: "Uncle Harry, is a chicken big enough to eat when it is three weeks old?"

"I should say not," replied Uncle Harry.

"Well, how does it live then?" triumphantly inquired George.—Selected.

Bobby came home from school and remarked, "Mother, you know we have a boy in our room who always says feets instead of foots."—Ex.

A minister received a picture postcard from one of his children, bearing a communication as follows: "Dear Father: 'We are all well and happy. The baby has grown ever so much, and has a lot more sense than he used to have. Hoping the same of you, I remain, your affectionate son, James.'—Ex.

lamb. It was a great pleasure. I saw the schoolhouse also, to which Mary took the lamb. This building Mr. Henry Ford recently purchased, repaired, and moved to Wayside Inn, at Sudbury, Massachusetts. It is used again as a schoolhouse, and is visited by thousand of people every year.—In Our Young Friends.

Why Methodists Baptize Their Babies

By NEILL HART

WHY do the Methodist people baptize their babies? We are offering this subject, not to present something controversial, but because it is a question often asked in sincerity and one about which there is much misunderstanding.

There was a day when we could not discuss a question of this kind without considerable heat; but, thank God, that day is past. In this discussion we are not attempting to show that any one else is wrong who may hold a contrary view; but only to see why as a great church we Methodists do believe in infant baptism: that there are good grounds for this belief (1) in the Holy Scriptures, (2) in the history of the church, and (3) in the needs of the present day.

The speaker wrote his B.D. thesis on the subject, "The Doctrine and Practice of Infant Baptism in the Methodist Church." In so doing he had to read practically everything of importance that has been written on infant baptism in the past two thousand years—all sides of the question, all ideas. He did this, as any student would do, trying to really understand the problem and see all sides, not just one. And he wishes to say that there is much that could be said on both sides. Those who disagree with infant baptism have grounds for their belief and much could be said in their favor. But those who believe in infant baptism also have grounds for their belief and a firm foundation on which to stand. It is that foundation we are trying to understand. What is it?

I. Scriptural Basis

In the first place we believe that there is a firm scriptural basis for the practice of infant baptism.

Some one may disagree and say that infant baptism is not even mentioned in the New Testament and certainly not enjoined. It is true that the New Testament does not specifically command infant baptism. But as Dr. Schaff, the great church historian, points out neither does it forbid the baptism, as would be expected if it did not favor the practice; for baptism in Christianity took the place of circumcision in Judaism, and since circumcision was given even to infants, if Christian baptism was not to be given to infants, it would have been forbidden. But this is not the case. Nowhere in the New Testament is it forbidden or even mentioned.

Baptism for infants was simply taken for granted, as was the baptism of women. The New Testament nowhere specifically commands baptism for women; and if it were not for one isolated instance where the New Testament mentions specifically the baptism of one woman, Lydia (Acts 16:15), we would have no direct evidence that women were to receive Christian baptism. It was not commanded, because it was not thought necessary.

Even so infant baptism was not commanded simply because it was not thought necessary. In that day religion was a family affair. It was for all the family, men, women, and children. In Judaism the symbol of religion was circumcision of the male, and this rite was administered to all males, even the infants. In Christianity the symbol was baptism, and this rite was administered to all, even the infants.

Peter after his great sermon on the day of Pentecost said, "The promise is to you and your children"—that is, the whole family. Three thousand people were baptized. Doubtless, the reason there were so many was because the whole household was baptized, children, servants, and all.

And though we have the record of the baptism of only one woman in the New Testament, in four instances we have the record of the baptism of the whole household; as for instance the household of the Philippian jailer (Acts 16:33) or Lydia (Acts 16:15). Now, of course, the Bible does not say specifically there were small children in the family, but in a day when large families were the rule and earnestly desired, certainly the preponderance of evidence would

be that in some of these four homes there were small children, and thy, too, were baptized.

So we believe there is a firm scriptural basis for infant baptism in the New Testament.

II. History

In the second place, we have a firm basis in history. Space will not permit us to trace this in detail, but merely to outline it very briefly. In the first century there is no record either for or against the practice. In the second and third centuries we have direct quotations from Cyprian, Irenaeus, Origen and others favoring the practice. Augustine in the fourth century was a firm believer in infant baptism and from that day on it became an established custom in the church and was the almost universal practice. Throughout the long history of the church infant baptism has been practiced in large groups and at times has been the universal custom. It is very common in many denominations today. Thus it has been justified in experience. It has stood the test of time.

III. Nature of Child and His Needs

In the third place, and most important of all, the practice of infant baptism rests on the



REV. NEILL HART

District Superintendent of Pine Bluff District.

firm foundation of the nature of the child and his basic needs.

Let it be said once and for all, we Methodists do not baptize babies today because we believe that they are lost and by baptism must be redeemed. That may have been the reason once, but it is not today.

We, Methodist people, believe that the child is "born into the world in Christ the Redeemer, heir of life eternal and subject to the saving grace of the Holy Spirit." And certainly we are mindful of the words of our Saviour when He said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of God." Or again, "Unless ye turn and become as a little child ye shall not enter the kingdom of God." The child then is already in the kingdom of God until by willful choice he departs from it.

Our study of modern psychology and the nature of the child confirms this belief. The child is born into the world with tendencies and possibilities, both good and bad, and will develop according to his environment and training. Hence our great need of infant baptism today. We dedicate the child to God, and parents and church alike take a solemn vow to so teach the child and live before him that he will grow up "in the nurture and admonition of the Lord"—that the bad tendencies will be weeded out and the good ones cultivated. And so in confidence in the power of God at work in the life of the child, in faith we give the child the rite of holy baptism.

Some one may object, saying, "Perhaps the child will not respond to this training and may fail." True, but this is no reason for withholding from him the rite. A hardened sinner who repents and confesses Christ is given the sacred rite of baptism. He may later fail, but the baptism is not withheld from him.

However, in the case of the little child, dedicated to God by loving parents, taught and trained from infancy in the Christian way of life, there is far less danger of his ever failing. Dr. Charles Spurgeon, the great Baptist preacher, said that in his ministry he received several thousands members into the church. Of this number he later had to dismiss many of them for misconduct, but not one who had been received into the church as a child, and who had had the advantage of the gospel from infancy. "Train up the child in the way he shall go, and when he is old, he will not depart from it."

IV. Value

What then is the value of the service today? It is threefold as we see it.

In the first place it is of great value to the PARENTS. Filled with wonder and reverence in the great experience of sharing with God in creating life, and sobered by the thought that into their care has been given the responsibility of determining what that life will be like, the father and mother stand before the altar of God and take a solemn vow to live before the child a godly life, and by precept and example to lead him into the love of God and the service of our Lord and Saviour Jesus Christ. And each time thereafter that they see any child thus dedicated to God, down deep in their hearts they renew their own vows and quietly determine to be better parents and better Christians.

Likewise the service has value for the CHURCH and SOCIETY; for in this service, the church and all the officials also make a solemn promise to live before the child a life as becometh the gospel and to teach him in the Christian way of life. Thus it fits in with and emphasizes our program of Christian education in the church school, keeping ever before us the value and sacredness of childhood.

And even for the LITTLE CHILD there is value. Some one may object, saying, "I can see how it would be of value to the parents and to the church, but how is the child benefited? Baptism does not perform any magical rite in favor of the child, and certainly we must say that an infant is too young to understand the ceremony."

How little we understand childhood! True, no magical rite is performed and the infant may be too young to understand at this time; but as he grows older, and sees other children dedicated to God, and inquires of his parents the meaning of the ceremony and whether or not he has been baptized, the service will take on meaning for him. He will realize that his parents in confidence and love dedicated him to God, and covenanted with the Heavenly Father to train him in the Christian way of life. And the knowledge of what the parents expect of him will increasingly take on meaning for him.

A father passed away when his son was only a few months old, but ever since, that small boy has been hearing people talk about the kind of a man his father was, and he has known what the father would expect of him, and somehow very early in his boyish heart there was born a desire to be the kind of a man his father would want and be proud of. Death robbed the father of the companionship of his son, but it could not rob him of his influence over his boy. Even death can't take away from a godly parents his influence over his child.

Even so, is it not a rich heritage for a child to grow up knowing that his parents, in deep appreciation of the joy and privilege of parenthood, dedicated him to God; and through the years by precept and example have been teaching him the Christian way of life; and by faith that he would respond to that love and care

(Continued on Page Eight)

WITH THE CHURCHES

MANILA-ST. JOHN

We are closing out our second year on the Manila-St. John Charge. Upon our return from Conference we began our plans for the new year. First we bought four new oil stoves for the church. On December 31, we had a meeting for the purpose of getting new seats. On January 10 we signed a contract for new seats for the auditorium. These seats are of the best oak. On April first we began putting down a hardwood floor in the auditorium. On June 2 we began putting down our new seats. The W. S. C. S. bought new runners for the isles and pulpit and in front of the chancel. These improvement cost \$2,500 and were paid for when the job was finished. The old seats out of the Manila church were placed in the St. John church.

In November we had our revival in the St. John church, resulting in two additions on profession of faith.

On August 16 we began our revival at Manila. This meeting resulted in 54 conversions and reclamations. There were 31 who joined the church; 25 of these were on profession of faith. This brings the total received into the church to 42, 33 on profession of faith and nine by certificate. There were about 60 who pledged to become regular tithers. The church has been greatly helped. Manila will move to full time this coming year. St. John will become the head of a new mission work. This has been a good year in many respects.

We have a good church school at Manila. It is the fourth largest in the Jonesboro District.—O. M. Campbell, Pastor.

PUBLISH POEMS WRITTEN BY LOCAL MINISTER

A book of poems is being published this week in Gentry to climax six years of writing by Daniel B. Kaiper, minister of Gentry Methodist church. The book is published to raise the benevolences of the church for 1941-42. It is printed in brown on ivory tweed paper and bound in maroon. Copies will be available about September 12.

The book conveys the inmost feelings of its author who has re-written his poems many times in view of continual reflection, oral recitation and criticism from those who are his best friends. He has lived every poem and in sharing them, he gives something of himself with each book.

The poetry is divided into three sections, beginning with poems written in Arkansas where he married Nan Dixon. They served two years as missionaries in Alaska on a circuit and this sportsman's paradise, the influence of native ceremonies and the wildness of the country and animals inspired Mr. Kaiper to write of the things he saw. The third section was written in the Catskill mountains of New York where he was a minister before returning to Arkansas. He has degrees from the University of Cincinnati, University of Syracuse and Yale Divinity school.—From the Journal Advance.

Speed isn't everything; direction counts.—Ex.

WILL CELEBRATE GOLDEN WEDDING ANNIVERSARY



Rev. and Mrs. R. A. Robertson of Mountain View, Arkansas, will celebrate their fiftieth wedding anniversary on October 6. They were married at Mt. Olive, Arkansas, October 6, 1892.

Bro. Robertson farmed and taught school until he joined the White River Conference in November, 1900. He has served eighteen different charges, and has had about 1,000 accessions to the church on profession of faith. He was principal of schools for seven years in connection with his church work. While on the McCrory Circuit there were two churches built and dedicated the same year. Bishop John M. Moore dedicated them the same day.

Bro. Robertson has raised and sold forty bales of cotton since joining the conference.

They have had eleven children, nine of whom are living. They have eighteen grandchildren and eight great-grandchildren.

Mrs. Robertson has been a faithful wife and mother during these fifty years of happy married life. They will appreciate any friends who might wish to visit them on that date.

DERMOTT REVIVAL

One of the most satisfactory and successful revival meetings ever held at Dermott was concluded here September 6th. Dr. Burke Culpepper of Memphis, was the evangelist in charge. He was assisted by the pastor, who led the congregational singing, and a large chorus choir who rendered invaluable service throughout the two weeks' campaign. There were 27 additions to the church 16 of whom came on profession of faith and baptism. More than half of those added are strong men and women and will furnish material strength and leadership for the church. A total of 42 members have been added during this conference year. During the revival we also paid in full for the year our benevolences and world service acceptances, and checks for the same were mailed on Monday following the close of the revival. The people of Dermott think that Dr. Culpepper is one of our best and most timely preachers and are already requesting his return for another engagement. We are now raising the remaining \$5,000.00 debt on our Dermott church.—John L. Tucker, Pastor.

REVIVAL AT CHICKALAH CHURCH

Rev. W. W. Warrington with Mrs. Warrington, conducted a revival at the Chickalah church which closed Sunday, September 6. The whole community of every denomination came out to the services and our hearts were "strangely warmed" as we listened to this man who preached the old-time religion.

There were two conversions and two additions to our church. At the close of the meeting the ladies of Presbyterian, Baptist and Methodist churches surprised Mrs. Warrington with a miscellaneous shower which she appreciated very much. We all enjoyed it as much as she did for we have learned to love her very much, although her visit with us was of short duration. We sincerely hope we will have them back soon.—Mrs. Lessie Waid.

WHY METHODISTS BAPTIZE THEIR BABIES

(Continued from Page Seven)

did not withhold from him the rite of sacred baptism?

We Methodist people believe that the time-honored custom of infant baptism, held throughout the history of the Christian church, needs now to be joined with our present understanding and appreciation of the child and our modern movement of Christian education, so that hundreds of our boys and girls, dedicated to God in infancy and trained in the Christian way of life, may grow into manhood or womanhood able to say in the words of the great religious leader, Dr. H. R. MacIntosh:

"God anticipated me in His goodness, placing me from the outside in the bosom of the Christian people, who look to Jesus in faith. He met me at Life's threshold and by the pledge of this sacrament declared me to have an interest in that love of his which Jesus represents, announcing that for me there was a great heritage awaiting, which should be mine in proportion as I accepted it. He held forth to me, even then, the blessings that are in Christ, and this offer He confirmed and sealed by the appointed sign. I am able to look up and remember thankfully that I have never been a stranger to the love of God."

And that is why the Methodist people dedicate their children to God in holy baptism.

A THOUSAND SUCCESSFUL MEN

Some one has made a survey of a thousand successful men to learn how they got their start in life. These men are not mere money-makers, but have made the world better by their achievements in science, architecture, engineering, education, art, etc. It is interesting to note the beginnings of their life work.

Three hundred started as farmers' sons, two hundred started as messenger boys, two hundred were newsboys, one hundred were printers' apprentices, one hundred were manufacturers' apprentices, fifty began at the bottom of railroad work. Fifty—only fifty—had wealthy parents to give them a start. A lazy boy did not discover the telephone, learn to control steam nor invent the steam boiler, did not learn how to harness the falls of Niagara.

The men who have accomplished most in the world have been men who worked hard and long before they achieved success.—Boy's Friend.

We are always in the forge, or on the anvil; by trials God is shaping us for higher things.—Henry Ward Beecher.

Here's One TABOO a Girl Can Forget When She Wants Relief

You can thank your lucky stars that women are no longer squeamish about discussing their troubles. Otherwise you might never know of the 2-way help that CARDUI may bring when nervousness, headaches and cramp-like pain are due only to periodic functional causes.

Many women find that started three days before the time and taken as directed, CARDUI aids in relieving functional, periodic discomforts. Used as a tonic, CARDUI often wakes up sleepy appetites, aids digestion by increasing the flow of gastric juices, and thus helps to build up resistance against the days it's needed most. TRY IT!

ARKANSAS METHODIST

FINANCIAL STATEMENT FOR AUGUST

Balance August 1	\$2,734.03
Cash Receipts:	
Advertising	\$384.86
Subscriptions	221.72
Conference Claims: Little Rock Conference	100.42
Rents	188.00
Miscellaneous	1.25
Total Receipts	\$896.25
	\$3,630.28
Cash Expenditures:	
Salaries	\$388.50
Advertising Expense	16.79
Office Expense	50.74
Postage	90.00
Printing	1,092.47
Utilities	55.73
House Rent	40.00
Miscellaneous	9.95
Total Expenditures	\$1,744.18
Balance August 31:	
Balance in Bank	1,856.05
Cash on Hand	30.05
	\$1,886.10
Bills Payable none.	

E. T. WAYLAND, Business Manager.



The Church and the Countryside

By
Glenn F. Sanford

I have been in Fourche Valley several times this year and have seen some interesting work being done by Mrs. Viola N. Beadles, rural worker, Bluffton, Ark. I asked her to write me a brief statement of her work in distributing books and of the social and recreational work being done by the church. The following brief statements represent only a small part of the total work which she is promoting.

Miniature Traveling Library

Lack of books to read is a common complaint in rural sections. Fourche Valley is no exception. To meet this need the rural worker secured books from the State Library Commission and made a box for carrying them in the back of her car. Individuals and woman's societies, learning of this project, have also furnished books that they or their children no longer need. Together, their books make up a small traveling library which goes with the worker to all meetings: Church, Sunday School, Home Demonstration Club and Woman's Society meetings. At the close of each meeting books may be checked out by those who desire them. The children are the most avid summer readers. It is they who always ask the worker if she has any new books. Some of them have read all there are for their age group. One little boy, at the beginning of summer, said: "I like to be able to get books in the summer-time. They keep on coming you after school is out."

The little folks who haven't yet been to school are just as anxious as their older brothers and sisters to check out books. They enjoy "The Big Alphabet," and simple stories that big brother or big sister can read to them. High school students are eager to find something on their English "parallel" list—Dickens, Scott, Thackeray, Austen. But the women are not concerned so much about the author; they want a love story that "turns out right."

Titles in the little traveling library range from "Little Orphan Annie," and "Hickory Ridge Boy Scouts" to Dickens, Scott, Thackeray, and "All This and Heaven, Too."

Play

Work, play and worship are the things by which men live, according to Dr. Cabot. The Church through the years has been concerned that men work and worship, but today it is also concerned that men play. Perhaps this idea has come a little more slowly into rural churches. But it has come to the rural churches in Fourche Valley.

In one community the young people meet on the church lawn every Friday night and play folk games and sing old and new songs. Other communities have "community night" every two weeks, meeting at the church house. To these gatherings come old and young. A leader goes with the children outdoors for games, while some of the adults and young people play folk and other games and sing inside—in the back of the church. Others may be playing pick-up-sticks or dominoes off in a corner. But the important thing is that the whole family goes and plays in the group and that the church is providing recreation for all.

We cannot command veracity at will; the power of seeing and reporting truly is a form of health that has to be delicately guarded. The Penalty of untruth is untruth. —George Eliot.

Beautiful and pleasant speech is a mark of refinement. "A word fitly spoken is like apples of gold in pictures of silver."

Any regime that sets out to destroy religion will in the end itself be destroyed.—Neimoeller.

The youth of a nation are the trustees of posterity.—Disraeli.

The longer I live the more my mind dwells upon the beauty and the wonder of the world. I hardly know which feeling leads, wonderment or admiration.—John Burroughs.

OR THOSE PAINFUL SYMPTOMS OF RINGWORM

Athlete's Foot, Toe Itch, Golfer's Foot, Itching-Burning Skin or Ringworm, try BONDEASE today. If first bottle fails to please, your 50c will be refunded. Bondease is a colorless liquid; it does not contain mercury. Get a bottle today.

370 STOUT HEARTED MEN OF GOD

talk in type to our
SOLDIERS, SAILORS and MARINES

A BOOK OF DAILY DEVOTIONS THAT BRINGS RELIGION TO THE RANKS!

● THIS BOOK for youth—a book of living religion—brings God into the daily lives, thoughts, and actions of soldier, sailor and marine. It is a banquet of spiritual refreshment for their hungering hearts. It is fashioned with rare understanding of the innermost needs and thoughts of men in training and under fire.

STRENGTH FOR SERVICE TO GOD AND COUNTRY

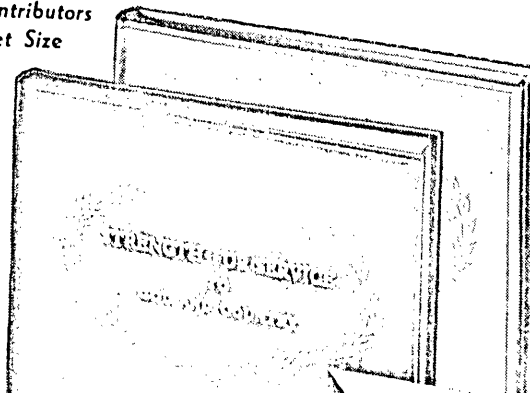
brings an inspiring page for each day in the year—with special pages for holidays. The daily unit (see reduced illustration) consists of a carefully chosen Bible selection for suggested reading, the topical theme for the day, the Scripture text, the meditation in some 300 reverent, unaffected words, and a simple, manly prayer. The name of the contributor and his position is indicated at the bottom of each page.

EVERY PAGE is prepared especially for the book, designed to meet the needs of NOW. Its mission is to inspire closer communion between our fighting men and God.

SEND THIS BOOK TO YOUR MEN IN THE SERVICE

YOU HAVE SOUGHT something—some practical way—to recognize and honor the men who have gone forth from your Church to join the armed forces. THIS BOOK is the perfect solution! Send each person a copy of STRENGTH FOR SERVICE—(1) as a gift from the entire church membership; or (2) as a gift from a class or fellowship; or (3) as a gift from the Official Board

370 Contributors
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for Sailors
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for Soldiers
and Marines

CHAPLAIN NYGAARD

the Chaplain who
conceived the book

and the 370 outstanding ministers, educators, and laymen who helped make it a reality have avoided the trite and the platitudinous. They have written living messages for living men.



AMONG THE CONTRIBUTORS

are many Methodists: Bishops Baker, Flint, Holt, John Keith Benton, C. A. Bowen, Dawson C. Bryan, Henry Hitt Crane, J. Marvin Culbreth, J. L. and Merrimon Cunningham, Albert Edward Day, L. L. Dunnington, John L. Ferguson, Costen J. Harrell, J. W. Hawley, B. G. Hodge, E. Stanley Jones, G. Ray Jordan, Willis Martin, Oscar Thomas Olson, Richard L. Ownbey, Paul Quillian, Chester Warren Quimby, Richard C. Raines, Merton S. Rice, J. Richard Spann, Ernest F. Tittle, Edgar F. Welch.

ABLE MEN of other denominations helped, including Roger Babson, A. W. Beaven, Bernard Iddings Bell, Raymond Calkins, Glenn Clark, Bernard C. Clausen, William H. Danforth, Charles R. Erdman, Frank Fitt, Bishop James E. Freeman, Bishop Oliver J. Hart, Oswald W. S. McCall, Boynton Merrill, Albert W. Palmer, Dan Poling, W. F. Powell, George Stewart, J. W. G. Ward.

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Little Rock Conference Treasurer's Report

BISHOP'S FUND

Arkadelphia District	
Couchwood Ct.	\$ 1.50
Holly Springs Ct.	2.00
Hot Springs Ct.	1.00
Previously reported	261.15
Total	\$265.65

Camden District	
Buckner Ct.	\$ 4.00
Camden Station	40.00
Ebenezer Ct.	2.50
Fairview Ct.	7.25
Hampton-Harrell	5.00
Huttig Charge	4.00
Junction City Charge	2.25
Kingsland Charge	3.91
Louann Ct.	1.25
McNeil Ct.	10.00
Jackson Street, Magnolia	10.00
Smackover	4.50
Previously reported	549.25
Total	\$643.91

Little Rock District	
Bryant Ct.	\$ 1.59
Carlisle Station	20.50
Keo-Tomberlin	5.50
Forest Park, Little Rock	13.44
Mabelvale	5.85
Previously reported	659.99
Total	\$706.87

Monticello District	
Crossett	\$ 5.42
Drew Circuit	1.97
Dumas	3.94
Eudora	1.25
Warren	16.00
Previously reported	323.78
Total	\$352.36

Pine Bluff District	
Bayou Meto Ct.	\$.70
Good Faith-Faith	5.42
Rowell Ct.	6.00
Sheridan Ct.	4.00
First Church, Stuttgart	54.00
Previously reported	433.03
Total	\$503.15

Prescott District	
Emmett-Bierne	\$.98
Forester	7.50
Glenwood	2.00
Nashville	9.00
Gurdon	4.70
Previously reported	287.88
Total	\$312.06

Texarkana District	
Dierks-Green's Chapel	\$ 7.34
Doddridge Ct.	1.87
Stamps Charge	12.00
Mena	4.00
College Hill, Texarkana	2.62
Previously reported	307.08
Total	\$334.91

Grand Total received to Sept. 1 \$3,118.91

CONFERENCE CLAIMANTS

Arkadelphia District	
Carthage-Tulip	\$ 4.50
Couchwood Charge	2.64
Holly Springs Ct.	8.00
Hot Springs Ct.	2.00
Malvern Station	20.62
Sparkman-Sardis	70.00
Traskwood Ct.	5.00
Previously reported	513.02
Total	\$625.78

Camden District	
Buckner Ct.	\$ 6.00
Camden Station	50.00
Ebenezer Ct.	5.30
Fairview Ct.	19.50
Hampton-Harrell	10.00
Huttig Charge	6.00
Junction City Ct.	3.80
Kingsland Ct.	7.57
Louann Ct.	4.25
McNeil Ct.	19.00
Jackson Street, Magnolia	5.00
Smackover	16.00
Previously reported	\$1,743.76
Total	\$1,896.18

Little Rock District	
Bryant Ct.	\$ 3.59
Carlisle Station	61.00
Keo-Tomberlin	10.00
Asbury, Little Rock	100.00
Forest Park, Little Rock	29.87
Mabelvale	15.60
Previously reported	1,755.01
Total	\$1,975.07

Monticello District	
Crossett	\$ 21.58
Drew Ct.	3.39
Dumas	14.00
Eudora	6.00
Previously reported	979.71
Total	\$1,024.68

Pine Bluff District	
Bayou Meto Ct.	\$ 1.50
Good Faith-Faith	10.84
Little Prairie Ct.	3.00
Carr Memorial, Pine Bluff	25.00
Rowell Ct.	10.00
Sheridan Ct.	6.00
Previously reported	1,204.05
Total	\$1,260.39

Prescott District

Emmett-Bierne	\$ 3.36
Forester	19.75
Glenwood	5.00
Gurdon	16.75
Nashville	28.00
Previously reported	837.35
Total	\$910.21

Texarkana District	
DeQueen	\$ 36.00
Dierks-Green's Chapel	16.29
Doddridge Ct.	5.75
Hatfield Ct.	1.19
Stamps-Sardis Charge	25.00
Mena	14.00
College Hill, Texarkana	7.00
Previously reported	906.29
Total	\$1,011.52

Grand Total received to Sept. 1 \$8,703.83

BENEVOLENCES

Arkadelphia District	
Arkadelphia Station	\$100.00
Benton Circuit	10.00
Couchwood Ct.	13.00
First Church, Hot Springs	75.00
Hot Springs Ct.	31.50
Keith Memorial, Malvern	5.00
Malvern Station	100.00
Previously reported	3,054.75
Total	\$3,389.25

Camden District	
Camden Ct.	\$ 3.00
Camden Station	75.00
Ebenezer Circuit	22.06
Junction City Ct.	7.00
Kingsland Ct.	9.50
Louann Ct.	28.35
Magnolia, Jackson Street	60.00
Smackover	20.00
Previously reported	5,428.19
Total	\$5,653.10

Little Rock District	
Bryant Ct.	\$ 59.00
Keo-Tomberlin	14.00
Mabelvale	20.00
Previously reported	9,642.67
Total	\$9,735.67

Monticello District	
Crossett	\$ 45.86
Dumas	9.50
Wilmar Ct.	12.44
Previously reported	1,912.00
Total	\$1,979.80

Pine Bluff District	
Pine Bluff Ct.	\$ 16.85
Rowell Ct.	20.00
Sheridan Ct.	2.00
Previously reported	3,847.40
Total	\$3,885.89

Prescott District	
Amity Ct.	\$ 11.91
Bingen Ct.	9.58
Emmett-Bierne	.96
Forester	12.50
Gurdon	25.00
Mineral Springs Ct.	15.00
Previously reported	1,982.29
Total	\$2,057.24

Texarkana District	
De Queen	\$ 39.00
Dierks-Green's Chapel	2.26
Doddridge Ct.	.37
Lewisville-Bradley	11.00
Mena	25.00
College Hill-Texarkana	8.33
First Church, Texarkana	166.66
Previously reported	2,547.86
Total	\$2,800.48

Grand Total received to Sept. 1 \$29,501.43

GENERAL ADMINISTRATION AND JURISDICTIONAL CONFERENCE EXPENSE

Arkadelphia District	
Benton Ct.	\$ 1.00
Carthage-Tulip	3.00
Doddridge Ct.	1.00
Previously reported	102.99
Total	\$107.99

Camden District	
Louann Ct.	\$ 1.00
Previously reported	112.23
Total	\$113.23

Little Rock District	
Bryant Ct.	\$ 3.50
Carlisle Station	7.50
Keo-Tomberlin-Humnoke	1.00
Previously reported	204.22
Total	\$216.22

Monticello District	
Dumas	\$ 1.25
Warren	12.50
Previously reported	99.02
Total	\$112.77

Pine Bluff District	
Sheridan Ct.	\$ 1.00
First Church, Stuttgart	15.00
Previously reported	78.00
Total	\$94.00

Prescott District	
Forester Charge	\$ 2.50
Gurdon	2.10
Previously reported	95.44
Total	\$100.04

Texarkana District

Dierks-Green's Chapel	\$ 1.00
College Hill, Texarkana	1.00
Previously reported	66.84
Total	\$68.84

Grand Total received to Sept. 1 \$813.09

WORLD SERVICE OFFERINGS FOURTH SUNDAY

Arkadelphia District	
Carthage-Tulip	\$ 2.00
Couchwood Ct.	1.00
Dalark Ct.	4.00
Friendship Ct.	2.30
Leola Ct.	1.42
Keith Memorial, Malvern	4.39
Malvern Station	17.37
Malvern Ct.	2.28
Princeton Ct.	2.00
Sparkman-Sardis	2.00
Traskwood Ct.	1.00
Previously reported	378.25
Total	\$418.01

Camden District	
Camden Ct.	\$ 2.00
Camden Station	25.00
Chidester Ct.	9.50
Vantrease Memorial, El Dorado	10.00
Emerson Ct.	1.23
Hampton-Harrell	12.19
Huttig	3.00
Kingsland Ct.	4.14
McNeil Ct.	.32
Smackover	5.00
Stephens-Mt. Prospect	28.66
Strong Ct.	6.20
Thornton Ct.	3.00
Union Ct.	3.00
Previously reported	567.19
Total	\$680.43

Little Rock District	
Austin Ct.	\$ 1.00
Bauxite-Sardis	1.00
Bryant Ct.	6.00
Carlisle Station	16.00
Hickory Plains Ct.	1.00
Keo-Tomberlin-Humnoke	4.00
Henderson, Little Rock	5.00
Hunter Memorial, Little Rock	10.00
Mabelvale	30.00
Roland Church	1.00
Previously reported	750.97
Total	\$825.97

Monticello District	
Crossett	\$ 12.00
Dumas	3.00
Hermitage Ct.	7.50
Lake Village	6.54
New Edinburg Ct.	1.00
Wilmar Ct.	5.04
Previously reported	219.83
Total	\$254.91

Pine Bluff District	
Bayou Meto Ct.	\$ 4.75
Good Faith-Faith	5.00
Grady-Gould	5.02
Carr Memorial, Pine Bluff	11.70
Lakeside, Pine Bluff	34.78
Pine Bluff Ct.	2.00
Roe Ct.	.98
Rowell Ct.	2.00
Sheridan Ct.	6.25
Sherrill-Tucker	8.50
Swan Lake	3.02
Whitehall-Glendale	5.00
Previously reported	824.95
Total	\$913.95

Prescott District	
Amity Ct.	\$ 5.00
Bingen Ct.	.50
Emmett-Bierne	1.00
Gurdon	2.50
Mineral Springs Ct.	3.96
Nashville	11.00
Previously reported	212.89
Total	\$226.85

Texarkana District	
Ashdown	\$ 2.00
Dierks-Green's Chapel	3.04
Doddridge Ct.	3.50
Lockesburg Ct.	1.00
Richmond Ct.	1.70
Stamps-Sardis	10.00
Previously reported	361.43
Total	\$382.67

Grand Total received to Sept. 1 \$3,712.79

MINISTERIAL SUSTENTATION FUND

Arkadelphia District	
Chidester Ct.	\$ 1.50
J. A. Newell Pastor, Chidester Ct.	3.25
Huttig Charge	2.00
Jackson Street, Magnolia	5.00
Previously reported	207.09
Total	\$218.84

Camden District	
Carlisle Station	\$ 9.00
Forest Park Church	6.50
J. B. Hefley, Pastor, Highland Cr.	5.00
W. B. Slack, Pastor, Winfield Memorial Church	25.00
Mabelvale Church	5.00
Gerry Dean, Pastor, Mabelvale	5.00
Previously reported	456.62
Total	\$512.12

Monticello District

Dumas Church	\$ 1.75
Warren	13.50
Previously reported	164.05
Total	\$179.30

Pine Bluff District

DeWitt, H. B. Vaught	\$ 12.50
R. B. Moore, Lakeside, Pine Bluff	16.50
Sherrill-Tucker	1.50
Previously reported	232.10
Total	\$262.60

Prescott District

Gurdon	\$ 2.10
R. L. Long, Gurdon	2.10
Previously reported	171.04
Total	\$175.24

Texarkana District

College Hill Church, Texarkana	\$ 1.17
Previously reported	239.36
Total	\$240.53

Grand Total Received to Sept. 1 \$1,684.38

GOLDEN CROSS

Previously reported	\$ 7.73
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RECAPITULATION

Bishop's Fund	\$ 3,118.91
Conference Claimants	8,703.83
Benevolences	29,501.43
General Adm. and Jur. Conf. Expense Fund	813.09
Fourth Sunday Offerings	3,712.79
Ministerial Sustentation Fund	1,684.38
Golden Cross	7.73
Total	\$47,542.16

QUARTERLY CONFERENCES LITTLE ROCK DISTRICT

Fourth Round	
Sept. 13, Scott Street at 11 a. m. (Q. C. at 7:30 p. m., Oct. 7); Mabelvale at 8:00 p. m.	
Sept. 20, Keo at 11 a. m.; Bryant at 7:30 p. m. (Q. C. for Bryant Ct., 3:00 p. m., Oct. 11.)	
Sept. 27, St. Mark's at 11 a. m.; Primrose at 8:00 p. m.	
Oct. 4, Hunter Memorial at 11 a. m.; (Q. C. at 7:30, Oct. 5); Henderson at 7:30 p. m.	
Oct. 11, Pulaski Heights at 11 a. m.; (Q. C. at 7:30 p. m., Oct. 28); (Bryant Ct., Bryant, 3:00 p. m.); Douglasville-Geyer Springs at Geyer Springs, 7:30 p. m.	
Oct. 12, Highland at 7:30 p. m.	
Oct. 14, Asbury at 7:30 p. m.	
Oct. 17, Carlisle Circuit at Carlisle, 2:00 p. m.	
Oct. 18, Austin Circuit at Mt. Zion, 11 a. m.; Lonoke and Earle at 7:30 p. m. at Lonoke.	
Oct. 21, 28th Street at 7:30 p. m.	
Oct. 25, Forest Park at 11 a. m. (Q. C. Oct. 27 at 7:30 p. m.); Keo-Humnoke-Tomberlin, at Keo, 3:00 p. m.; Eng-land at 7:30 p. m.	
Oct. 26, Capitol View at 7:30 p. m.	
Oct. 31, Hickory Plains Circuit at Hick-ory Plains, 11 a. m.	
Nov. 1, Des Ave at 11 a. m.; DeValls Bluff at 7:30 p. m.	
Nov. 2, First Methodist Church at 7:30 p. m.	
Nov. 3, Bauxite-Sardis at Bauxite, 7:30 p. m.	
Nov. 4, Winfield Memorial at 7:30 p. m.	
Nov. 8, Hazen at 11:00 a. m.; Carlisle at 7:30 p. m.—C. M. Reeves, Dist. Supt.	

PINE BLUFF DISTRICT

Fourth Round

Grand Avenue, Sept. 23, p. m.
Grady-Gould at Grady, Sept. 27, a. m.
Glendale, Sept. 27, 2:30 p. m.
Good Faith, Sept. 27, p. m.
Rowell Ct., at Union, Oct. 18, a. m.
Star City at Cornerville, Oct. 18, 2:30 p. m.
Sherrill-Tucker at Sherrill, Oct. 18, p. m.
First Church, Pine Bluff, Oct. 19, p. m.
Tuttgart, First Church, Oct. 21, p. m.
Almyra, Oct. 22, p. m.
Joe Ct., at Shiloh, Oct. 25, a. m.
Prairie Union-DeLuce at DeLuce, Oct. 25, p. m.
Millett, Oct. 26, p. m.
Little Prairie Ct., at Campshed, Oct. 27, p. m.
McWitt, Oct. 28, p. m.
t. Charles, Oct. 29, p. m.
Ethel, Nov. 1, a. m.
Heridan Ct., at Oak Grove, Nov. 1, 2:30 p. m.
Heridan Nov. 1, p. m.
White Hall, Nov. 2, p. m.
Humphrey, Nov. 3, p. m.
Lakeside, Nov. 4, p. m.
Avan Lake, Nov. 5, p. m.
Pine Bluff Ct., Sulphur Spgs., Nov. 8, p. m.
Jison, Nov. 8, p. m.—Neill Hart, D. S.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

RUSSELLVILLE HOST TO CONWAY DISTRICT SEMINAR

The North Arkansas Educational Seminar of the Conway District met Tuesday, September 8, with an attendance of 39. The meeting was called to order by Mrs. T. A. Hillis of Atkins.

Rev. E. B. Williams, pastor of the hostess church gave the devotional. His remarks were based on the line, "Being Loyal To a Worthwhile God." Rev. E. W. Faulkner, pastor of the Dardanelle church, gave the opening prayer. Mrs. Hillis then presented Mrs. Alfred Knox, Conference Secretary of Missionary Education, who was in charge of the meeting. Mrs. Knox gave a forceful talk stressing adult education.

Following this, Mrs. R. E. Connell, president of the North Arkansas Conference, gave a most interesting talk on "Christian Service."

At this time our honor guests, Miss Dina Rizzi and Miss Mary McSwain were presented. Miss Rizzi is a young woman from Brazil who has been a student in Scarritt College at Nashville. Miss McSwain is one of our missionaries to Brazil.

Miss Rizzi gave an interesting talk, using as her subject, "The Good Neighbor Policy."

Miss McSwain gave an inspiring message on "Paying Our Debt of Love to Latin America."

Mrs. Knox then conducted a "Quiz class." All present were at liberty to ask Miss Rizzi and Miss McSwain questions about Brazil.

The meeting was dismissed with prayer by Rev. E. W. Faulkner, and the group was served a splendid lunch by the ladies of the hostess church.

The afternoon session was called to order by Mrs. Knox, who gave excellent instruction and guidance in the presentation of the 1942-'43 themes of study. Then Mrs. John McClure, of Danville, Conference Officer of Children's Work, spoke briefly on some phases of her work.

Miss Ethel Millar, of Conway, presented the subject, "Study on Peace."

At this time Mrs. Hillis introduced Mrs. Doyle Baker, of Pottsville, as our new District Secretary of Conway District.

Mrs. O. E. Goddard, of Conway, Conference Chairman of Missionary Personnel, presented the Bible Study Book, "Will a Man Rob God?"

The group was dismissed with prayer by Mrs. R. E. Connell.—Mrs. J. E. Pitts.

WOULD COMMISSION MORE NEGROES AS MISSIONARIES

Replying to the plea that educated Negroes, including doctors, teachers and clergymen, be more generally commissioned by American missionary agencies and sent to Africa for Christian service, the recent Church Conference on Africa Affairs adopted recommendations to appoint more Negroes as missionaries. Prof. Rogers Guptill, of Gammon Theological Seminary, Atlanta, Georgia, says that many Negro students would like to go to Africa as missionaries.—World Outlook.

Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren.

1 John 3:16.



NINE MISSIONARIES FLY TO CUBA

Late in August nine missionaries of the Woman's Division of Christian Service of the Board of Missions and Church Extension flew from Miami to Havana, Cuba. Returning to Cuba from furlough were the Misses Dreta Sharpe, Frances Gaby, Elizabeth Earnest and Clara Chalmers. Miss Lucile Lewis, after being detained in this country for family reasons, has resumed her service in Cuba and has been appointed to social work in Pinar del Rio. Miss Sharpe becomes the director of social work in Entronque. Miss Beulah Jane Smith, born of missionary parents in Cuba, has returned as a newly-commissioned missionary. From China, the Misses Etha Nagler and Minta Stahl has accepted temporary transfers to teach in Colegio Buenavista, Havana. Miss Esther Hulbert, formerly of Korea, has gone to Cienfuegos to teach in Colegio Eliza Bowman.

DEVALLS BLUFF BIRTHDAY CELEBRATION

The second anniversary of the Woman's Society of Christian Service was observed on Wednesday, September 8, at the Methodist church in Devalls Bluff. Mrs. J. R. Henderson, district secretary of the W. S. C. S., was speaker for the occasion.

Musical features of the afternoon were two solos by Miss Virginia Beeler with Miss Electa Rowe at the piano.

Delicious refreshments were served at the conclusion of the business and worship program.—Mrs. Stanley Lanford.

BETHESDA OBSERVES ANNIVERSARY

The Bethesda Woman's Society of Christian Service of Batesville District celebrated its second birthday with a church social Friday night, September 11. The president, Mrs. Lester Calaway, had charge of a program which consisted of talks by Mrs. Columbus Fulbright and Mrs. Grover Sutherland. Group singing and games were directed by Mrs. Nick Calaway and Miss Ruth Sutherland.

An offering was taken for the Emergency Gift Fund which amounted to \$6.50.

JUST SO SHE STARTS SOON

A young girl said to her mother just after a white-haired visitor left their home: "If I could be such an old lady as that—so beautiful, serene, sweet and lovable—I should not mind growing old."

The discerning and keen-witted mother replied:

"Well, if you want to be that kind of an old lady, you'd better begin making her right now. She doesn't strike me as a piece of work that was done in a hurry. It has taken a long time to make her what she is. If you are going to paint that sort of portrait of yourself to leave the world, you'd better be mixing your colors now."—Upward.

WOMEN NAME WAR COMMUNITY WORKERS

Mrs. Mabel Garrett Wagner and Mrs. Charles Wade have been named by the Woman's Division of Christian Service as director of their work in war industry communities. Mrs. Wagner will work among women of the white churches and Mrs. Wade among women in Negro churches. Each will remain for a period of several months in one community in an effort to plan activities whereby church women may help to meet the problems occasioned in these communities by the influx of thousands of workers in war industries.

Mrs. Wade and Mrs. Wagner will attempt to discover the needs of individual communities and will work with agencies already organized to consider the problem—family societies, social agency councils, ministerial associations to call on families in trailer camps or new housing sections, organize Sunday schools, recreational facilities and help establish churches.

Mrs. Wagner reports one community in which she found that the mothers were locking their children in parked cars outside the factories where they were working because they had no place to leave them. Upon being asked why it is necessary to help these people, "who are making good money," Mrs. Wagner replied, "But you can't buy friends!" Part of Mrs. Wagner's and Mrs. Wade's task is to help the newcomers to make friends.

SCARRITT ASSOCIATE MEMBERSHIP

The following have made contributions to the Scarritt scholarship fund: \$2.00 from Rev. and Mrs. Coy E. Whitten of Hamburg, and \$1.00 from the Rison W. S. C. S., and \$1 from Mrs. J. D. Montgomery of Rison.

These contributions have been forwarded to the treasurer for this worthy cause.—Mrs. W. S. Anderson.

OSCEOLA HOST TO JONESBORO DIST. SEMINAR

The W. S. C. S. of Osceola was host to the Jonesboro District Educational Seminar on September 11. The Rev. James Upton began the morning session with a timely worship service. Mrs. S. B. Wilford, the District Secretary, spoke on several things of interest in the district at this particular time. The "Birthday Party" and "Emergency Gift" were especially emphasized. A few of the churches of the district were called upon and they told in a brief and definite way their plan for this event, which were indeed clever and interesting. She then introduced Mrs. Alfred Knox, the Conference Secretary of Missionary Education and Service, who talked on the value of informing ourselves on missionary subjects. She called on Mrs. D. G. Hindman, our Conference Secretary of Spiritual Life, who told of how her department correlated with subjects to be studied. Mrs. Knox presented Miss Mary McSwain, a missionary, and Miss Dina Rizzi, a native Brazilian, who in attractive manner introduced the study course, "On This Foundation." At the close of this dialogue a period for questions was held, which ended the morning session.

The ladies of the church served a delicious chicken pie luncheon at twelve thirty.

The afternoon session was opened with a dramatization by Mrs. James Upton, assisted by Mrs. Hartsill Banks and Mrs. Claud Lloyd, followed by a solo, "Wonderful Peace." This number acquainted us with the book, "Planning For Peace."

Mrs. D. G. Hindman brought the day's program to a climax by reviewing the book, "Will a Man Rob God?" ending with a re-dedication ceremony with the whole group participating. It was indeed a day of inspiration as well as a day of information. About ninety women were present, representing twenty societies.—Mrs. J. F. Fogleman.

CHICKALAH W. S. C. S.

The ladies of the Chickalah Methodist Church organized a Woman's Society of Christian Service, Thursday, September 10. The devotional was conducted by Mrs. W. W. Warrington of Belleville, who came to help us organize. After the opening hymn the scripture readings, Rom. 8:16-17, Hebrews 11:33-34, was given. The prayer of consecration was led by Lessie Waid. Mrs. Warrington urged church women to face their responsibility, her subject being "The End of the Road."

Rev. W. W. Warrington rendered a most effective and inspirational solo, "The Last Mile of the Road."

The pledge service was one never to be forgotten; all members knelt at the altar and dedicated their lives, service, prayers and gifts to the extension of God's Kingdom. Mrs. Warrington closed the prayer.

We planned two meetings a month, a missionary program and a fellowship hour. We are only a small group of women but with our motto, "Christ For the Family, the Family For Christ" we hope to do much for our church and community.

Benediction was pronounced by Brother Warrington.—Mrs. Lessie Waid.

CHRISTIAN EDUCATION

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

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

LITTLE ROCK CONFERENCE NOTES

By Clem Baker

Important Meetings Held Last Week

Last week was an important week for Arkansas Methodists. It began with the arrival of Bishop Charles C. Selecman from Oklahoma City at 7:30 Sunday morning, and closed with his taking the train for Oklahoma City at 11:00 o'clock Wednesday night. Although suffering with a severe cold and tonsillitis, our Bishop neglected no opportunity for serving Arkansas Methodism. During this time he dedicated our churches at DeWitt and Stuttgart, held long sessions with the cabinets of the two Conferences, delivered a great message at a state-wide rally in the interest of the Education Advance, presided over meetings of the Little Rock Conference Town and Country Commission and the Little Rock Conference Planning Committee and had numerous conferences with individual pastors and laymen. The general purpose back of all these meetings was to make plans for closing out the work of the Conference Year and to outline the program for next year. We understand that from the District Superintendents' reports to the Bishop, it is evident that both Conferences will close out the year with the best financial record we have had in twelve years and that we will doubtless have an encouraging increase over last year in our Church School enrollment and our Church membership.

The Conferences in Arkansas owe much to the fine leadership given by our Bishop who puts the work of the Church above any personal consideration, even his own health.

Training Schools This Week and Next

We are in the midst of Fall Training Schools. This week schools are being held at Hot Springs and Magnolia. Next week we will have our school at Camden and the following week our school at El Dorado. The school at Hot Springs is a cooperative school with the Presbyterian and Christian Churches. The Presbyterians are cooperating in the one at Magnolia and all three denominations are cooperating at Camden and El Dorado.

Brotherhood Meetings For Texarkana, Camden and Pine Bluff Districts

The executive secretary this week is participating in District-Wide Brotherhood meetings for the Texarkana, Camden and Pine Bluff Districts. Especial emphasis is being given in these meetings to the Educational Advance. This will conclude a series of district meetings covering the conference this month in the interest of the campaign to reach the unreached in our conference and from all indications our whole conference is wholeheartedly behind this program.

Time to Elect Officers For Youth Organizations

The time to elect officers for the Methodist Youth Fellowship in local churches is during September. This is advisable so that the offi-

THE SUPERINTENDENT'S CORNER

By CLEM BAKER

"WOMEN SUPERINTENDENTS"

For a number of years we have had a few women Church School Superintendents and they have always been among our best. We still believe that wherever a good man can be found he should be put in as General Superintendent of the Church School. This is not because men make better superintendents but because we have so many demands upon the good women of our Church that our men should assume responsibility wherever they can serve and thus relieve our women for other important work. It is apparent, however, that with so many men called away into the armed service of our country that more women than ever will be called upon to act as General Superintendents this year. We are confident that no good Church woman will refuse this responsibility when called upon. Our women are so nobly assuming the responsibilities of service men in other community relationships that we are sure they will not fail their church.

To all women who are elected General Superintendents this fall, we extend our congratulations and prophesy that their schools will go forward with increased emphasis.

cers for the Youth Division of the Church may be installed along with other officers of the Church School for the new year the last Sunday in September.

The Fourth Sunday World Service Program

Next Sunday, September 27, is time for the observance of the Fourth Sunday World Service Program in all Church Schools. The offering should be taken and sent in immediately to Mr. C. E. Hayes, our Conference Treasurer. Remember that this offering is credited to "Conference Claims" Acceptances of all churches sending it in. Our conference has a goal of all churches sharing in this offering. Churches that have not sent in an offering during the year should do this at once. Let's make it 100 per cent for this cause.

HENDRIX COLLEGE NEWS

J. Ralph Hillis of Atkins, Ark., graduate from Hendrix in 1939 with high honors, has been appointed associate pastor of the Conway Methodist Church with headquarters at Hendrix.

Due to the difficulty encountered by one minister in serving all Methodist young people of college age in the city or colleges of Conway, Mr. Hillis has been appointed for the purpose of ministering to the spiritual needs of the students and to correlate the program of activities in the local church to enlarge existing activities. Mr. Hillis and his wife, the former Miss Era Lee Pierce, also of Atkins, will reside at Martin Hall on the Hendrix campus.

The project is being sponsored by the Methodist Church, Hendrix College and the Board of Education of the Methodist Church. After a series of conferences, these agencies chose Mr. Hillis because of his past experiences in dealing with the problems of college students, for which he is well qualified. He graduated from the School of Theology of Southern Methodist University in June, 1942, with the Bachelor of Divinity degree, and for the past

five years he has been actively engaged in student religious activities. He was chosen chairman of the Inter-Faith Round Table on the campus of S. M. U. and he served in that capacity for two years.

In seeking to relate the religious life of the student with the church, plans are being completed to include every Methodist student in Conway in the church's program of religious activities. All resources will be used in trying to discover the student's religious needs, said Mr. Hillis, and every effort will be made to meet them.

Offices in the church and the colleges will be used for student conferences and for counseling with students who desire to discuss their problems with the minister.

"Only those students who earnestly 'mean business' have any right to be in college during these trying times," Dr. J. H. Reynolds, president, declared last Friday morning at the opening address of the fall term. At the same time he welcomed students to a world which, even through the evil influences of war, is being made a better place in which to live.

"Hendrix will definitely not be 'as usual' this year," he said. "The federal government, in the grip of the world war, expects us to have a different college and a different social life."

"Just as in this war 'business as usual' is out the window," said the president, "the college campus will witness a changed order. The college can't be as usual. When we remember that your brothers, relatives, sweethearts and friends are in the army and some of them have died on the battlefields of the world, and that thousands of others, including men of this student body, will go, would we not be ungrateful and unappreciative of the situation if we make college life as usual?"—Reporter.

It is always hard to correct a child for a habit that his father taught him.—Virginia Methodist Advocate.

COMMISSIONED IN ARMY AIR CORPS



PERCY GOYNE

Percy Goyne, assistant to the president at Hendrix College, has been commissioned a second lieutenant in the Army Air Corps and ordered to proceed October 1 to the officers training school at Miami Beach, Florida, it was announced at the college last week.

Mr. Goyne made application a short time ago for assignment to the combat intelligence division. He is scheduled to remain about six weeks at Miami Beach, according to the notification received last week, and then proceed to Harrisburg, Pa.

Mr. Goyne was made executive secretary of the Hendrix Alumni Association upon his graduation from the college in 1932 and retained that position until he became assistant to the president last spring. During his leadership the Hendrix Alumni Association has made many advances. He is a member of the national board of directors of the American Alumni council and chairman of the council's fourth district.

Mr. Goyne is a member of Rotary International, member of the board of stewards of the Conway Methodist Church, superintendent of the Sunday School and chairman of the board of control of the Arkansas Boys' Industrial School.

Dr. J. H. Reynolds, president of Hendrix, made the following statement today: "Percy Goyne's going is in response to a high sense of patriotic duty. His contributions to Hendrix College and to young people have been inestimable, showing large qualities of personality and leadership. While Hendrix regrets the necessity of losing temporarily such a valuable officer, he goes with the hearty good will of the college and its friends."

Mrs. Goyne and their children, Laura Louise and Bob, will remain in Conway, Mr. Goyne said.

If I were to hazard a guess as to what people should do to avoid temptation, it would be to get a job and work at it so hard that temptation would not exist for them.—Thomas A. Edison.

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

METHODISM AND THE CHAPLAINCY

Having met with the Methodist Commission on Chaplains in Washington, D. C., Friday, September 11, it was astounding to learn how great the demands are that are being made upon our Methodism for Chaplains for our armed forces. The Commission, the official organization of our Church to deal with the military authorities, has been requested to furnish 1,600 more Chaplains than had been previously requested. Since we were already about 500 behind with our quota, this means that The Methodist Church is faced with the task of furnishing approximately 2,000 Chaplains for our expanding armed forces.

To visualize this great demand we only need remember that there are less than 500 traveling elders in the entire State of Arkansas on the effective list of the ministry. That means that it would take more Methodist preachers than four states the size of Arkansas could muster to furnish the demand for Methodist Chaplains. That is lots of Methodist preachers. The church at home cannot give that many men up without it making a marked difference in ministerial supply for the churches.

When the demand for numbers is placed over against the other qualifications demanded, the situation can be seen in its true perspective. The military authorities are asking that all men for the chaplaincy be 45 years of age or younger, that they have four years of college work, three years of seminary work and a minimum of three years of pastoral experience. These requirements, plus the ability to pass the most stringent physical examination eliminate thousands of men in the ranks of the Methodist ministry from possibility of being used as Chaplains. It will be difficult for the Methodist Church to meet the demand.

Like all other organizations and business enterprises in America the church must face this emergency with a sacrificial spirit, adjusting itself to a different way of filling its pulpits, if it is to meet the obligation imposed upon it at this time. The time may be very near when the Bishops will have to pick out our most promising men and ask them to apply for the Chaplaincy. Certainly Methodism cannot afford to fail those of her sons who have been called to the defense of our country.

THE TEACHER'S OPPORTUNITY

The first Sunday in October begins a new Church School year. That Sunday we shall see across this land thousands of teachers and church school officials beginning a new term of official duties. Many of them will be new at their jobs. The great majority of them will be serving at old posts.

It would be a glorious thing if every old teacher (old in experience) could be filled with

enthusiasm for the teaching task. If every teacher, new and old, could feel a surge of zeal and fervor for the task to which they have been called, needless to say, a great forward movement would result.

The teacher's task is foundational to the stability and progress of all civilization. The church has entrusted to no small degree its future into the hand of its teachers. What the church is and what it is to be depends upon the skills, knowledge, insights and capacities of its teachers. Human minds and characters are being modeled as clay in a potter's hands by the teaching efforts of those who give instruction in our schools of religion, (let the home be included in this category). So teachers, exalt your position and carry on, not grudgingly or of necessity, but as one inspired by the spirit and example of Him who wore with honor the title, "Teacher."

WAR-TIME REPLACEMENTS

Someone has started a movement to enlist the indifferent members of the Church for regular attendance during the war on the basis of taking the place of those who have been taken from the congregation by the armed forces or by war industries. It is worked like this—a committee is set up in the Church which has as its responsibility getting a person to begin regularly to attend the services of the Church in the place of each one taken for service. They are supplied with a list of inactive members and are expected to work primarily on them to enlist them for active service for the duration—at least. The time limit is not stressed, but faithfulness in attendance is stressed. By

this means it is expected that the size of the congregation will not be diminished by the calling of members into the service of the country. In most Churches there are large numbers of people with their names on the Church roll who never, or seldom, attend the services. These are the ones to whom the enlistment for service committee go. With an appeal for replacement of a loyal member who is being taken from the church, if such people can be renewed in loyalty at all, they should be reached. The scheme has much to commend it. It at least has the merit of trying to reach for service those who have united with the Church, but have failed to take their Church obligations seriously.

THE PRICE OF VICTORY

Victories worth the winning are not easily won. It may be true that sometimes a victory is not worth the cost. In some realms that is true. There are times when a good commander knows that he cannot afford to pay the price that a victory over his foes would cost. Military leaders are always faced with the question of what they can afford to lose in gaining an advantage.

Our recent experiences in the Philippines is a good illustration of how a force may be completely expended to gain opportunity for further action. The United States forces and the Philippine Scouts were spent to purchase, not victory, but time in which to prepare for the drive that we expect to eventually bring victory. The road to military victory still lies out before us—untraveled. General Ben Lear tells us that we need not hope to reach our goal of victory short of the ex-

penditure of anywhere from two to three million lives of our soldiers and sailors. That is his estimate of the cost of victory—in human life. **VICTORY IS DEARLY BOUGHT.**

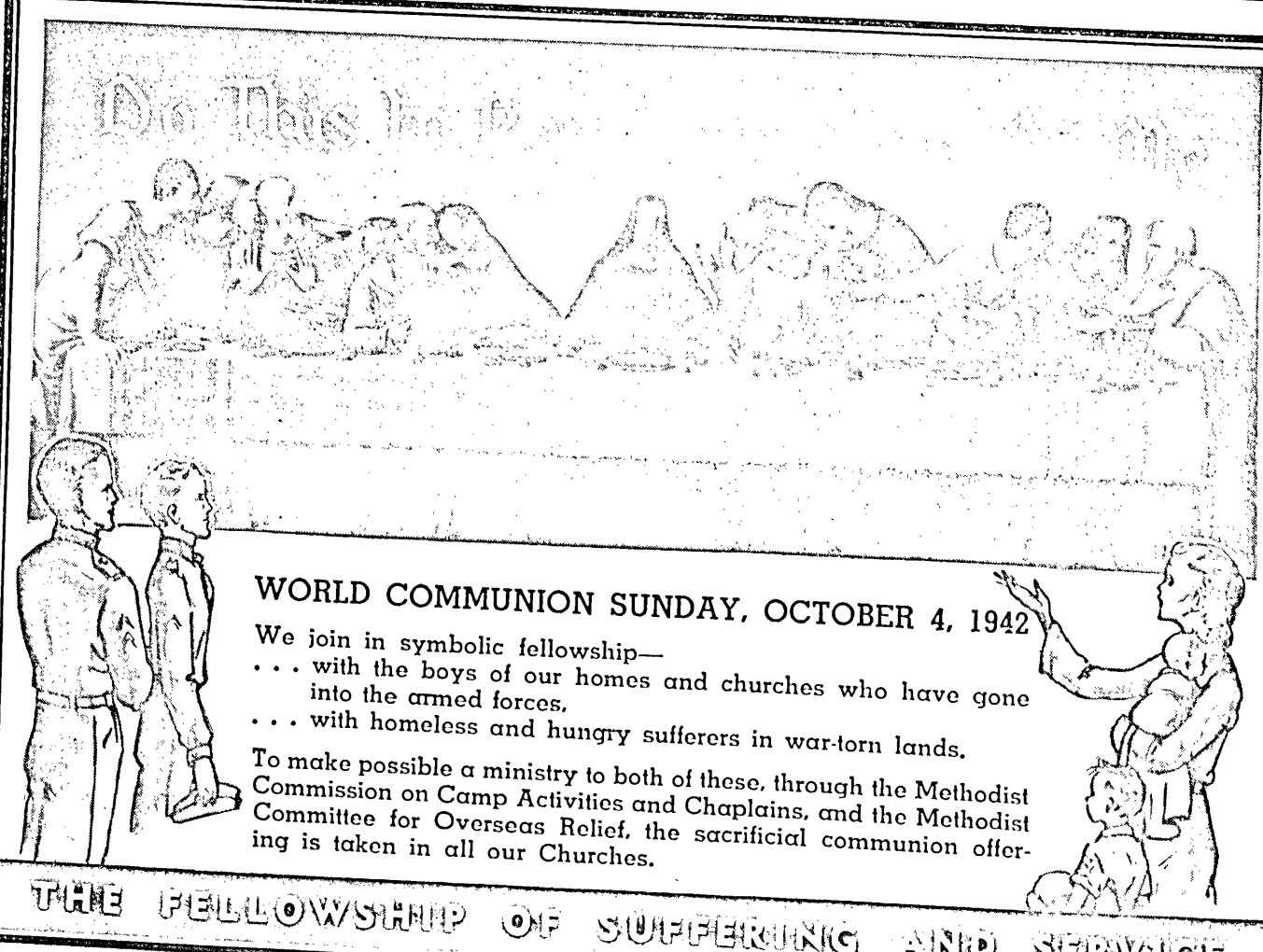
"This is the victory that overcometh the world, even our faith." But what gives substance to our Christian faith? Calvary! And Calvary is where the forces of righteousness and the forces of darkness met in that mortal combat that decided the issue of eternity. Calvary saw the forces of evil do their worst and then go down in defeat. Calvary is the price of Christian triumph. "Remember Calvary."

Every beautiful, finite thing is a window by which the soul may catch a kindling, inspiring glimpse of the eternal.—Rufus H. Jones.

Answer these three Questions and make a good laxative choice

Ques. Can any laxative be of help when you feel listless, logy, or have a coated tongue? Ans. Yes, if those conditions are the result of constipation. Ques. Why has Black-Draught been such a favorite laxative with four generations of users in the South? Ans. Because it is purely herbal, and usually gentle, thorough, prompt when directions are followed. Ques. What's another reason for Black-Draught's great popularity? Ans. It costs only 25c for 25 to 40 doses.

Don't wait! Get Black-Draught in the familiar yellow box today. Many prefer the new granulated form. Follow label directions.



WORLD COMMUNION SUNDAY, OCTOBER 4, 1942

We join in symbolic fellowship—
 ... with the boys of our homes and churches who have gone into the armed forces,
 ... with homeless and hungry sufferers in war-torn lands.

To make possible a ministry to both of these, through the Methodist Commission on Camp Activities and Chaplains, and the Methodist Committee for Overseas Relief, the sacrificial communion offering is taken in all our Churches.

THE FELLOWSHIP OF SUFFERING AND SERVICE

"Let not your
heart be troubled—"

IN MEMORIAM

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

CURTIS.—John Wesley Curtis, a life-long Methodist, was born in Mississippi in 1861, December 20, and passed away in the parsonage home of his daughter, Mrs. C. D. Meux, at Dierks. He was in his eighty-first year. He came to Arkansas in 1906 where he remained until his death. He was converted in early childhood and joined the Methodist Church. He was a member of Grand Avenue and of old Third Street, its predecessor. During his active life he was interested and participated in all the work of the church. For the past six years he had been unable to do either any work for the church or for his loved ones.

His family religion was made real and he has handed down to his children that deep, abiding faith that had been given him by his parents. Thus will his good life go on down through the years. In addition to Mrs. Meux, he is survived by two sons in Hot Springs, J. B. and S. B.; also a nephew, Rev. Roy Farr, and 11 grandchildren and seven great-grandchildren. Funeral services were held in the Gross Chapel, Hot Springs, with interment in Greenwood beside his wife and near a loved daughter who passed away a little over a year ago.—R. E. Simpson, Pastor.

REED.—Joseph R. Reed, for many years a member of Sardis Methodist Church near Nashville, Prescott District, passed quietly to his eternal home August 3, and was laid to rest in his own church cemetery with as large a gathering of friends as I have seen in a long time. Brother Joe had been a leader in his church in various capacities for many years. He was a man of high ideals and firm convictions, was a constant friend to his pastors; wanted to see things move on. He was never married but lived with his sister, Mrs. Lelia Castleman, who with two other sisters and one brother, W. A. Reed, survive.—Geo. L. Cagle, Pastor.

HOLCOMBE.—Dr. Jeff Thompson Holcombe who had practiced medicine in Howard County fifty-five years was born in the adjoining county, Hempstead, in 1865. Dr. Holcombe was as widely and favorably known as perhaps any other man in this section of the state. He passed away submitting to an operation, which he doubted that he would be able to undergo, July 31. He was a member of the Methodist Church at Mineral Springs in which the funeral was held by the pastor, assisted by Rev. C. R. Barker, pastor of the Baptist Church of Nashville, Ark.

He is survived by his widow and five children, two sons and three daughters. He served God by faithfully serving humanity.—Geo. L. Cagle, Pastor.

WHITEWORTH.—Mrs. Maggie Keves Whitworth was born in Alexander County, N. C., about 1859 and moved to this state with her parents when she was about 11 years old. They settled near where Wolf Bayou now stands. She was married to T. L. Clark about 1880 and to this union three children were born, two of whom are now living, O. T. and Nora Chatman. Her husband died in 1888. In 1910

she was married to D. M. Whitworth who passed away three years ago.

She professed faith in Christ in early life and joined the Methodist Church and lived a Christian life all the way. She was 83 years old and about seventy years was given to the Lord. She lived a widow many years and reared a fine family, now our best citizens and church workers. Her son is Sunday School superintendent at the Oak Grove Church on the Pleasant Plains Circuit.

After a long useful life she passed away on August 18. Her funeral was preached by her former pastor, Rev. Hoy M. Lewis and she was laid to rest in the Mt. Zion cemetery near Banner, Ark.—One Who Loved Her, Ted Bowman.

JAMES.—I wish to write a few words concerning my brother, Rev. R. P. James, who was snatched from us so suddenly. We enjoyed the sports of childhood and teen age together. As a playfellow and big brother, his sister looked upon him as the leader. While working, playing and often singing together, I have spent many happy hours with him. He guided me in the straight and narrow way always, often quoting, "For to be carnally minded is death, but to be spiritually minded is life and peace." Especially one evening do I remember walking with him along a country road to a little church going to evening service. He made the deep woods ring, singing, "There Is a Fountain Filled With Blood." When a young man in his twenties he served several circuits in North Arkansas, also teaching and preaching in South Arkansas.

Once he had a tall sorrell mustang pony he drove to a buggy over Caddo Circuit. Prince, the mustang, loved his master and followed him about when loose in the pasture. When Prince heard singing about the place he raised his head and went in search of it.

No one can take Reuel's place in our hearts. That aching void cannot be filled until that great and glorious day "When the dead in Christ shall rise."—His Sister, Helen James Hawkins.

GRIMES.—Esther Cleo Grimes was born February 8, 1912, and departed this life September 10, 1942. She is survived by her parents, Mr. and Mrs. J. T. Grimes of Prescott; two sisters, Mrs. Carice Woodson of Grass Valley, California, and Mrs. Margaret Back of Washington, D. C.; and four brothers. In 1914 Miss Cleo received baptism at the hands of Rev. J. D. Dunn and was received into the church in 1922 under the pastorate of Rev. Jesse Galloway. In 1937 she moved to Levy, Ark., and had her church membership transferred there. In early life she united with the New Hope Methodist Church, thence to Ebenezer church, then Sweet Home church, the successor to the former church named. Her parents belong to Sweet Home church. Wherever she lived she identified herself actively with the work of the church, particularly that of a church school teacher. Her church school work was almost a passion with her. She was true to the teachings of her Christian parents. Her parents said of her, "Cleo

was a joy to the family, a pleasure to her relatives and friends, noble in life, patient in sickness and sweet in death."

Funeral services were conducted by her pastor, Rev. J. L. Pruitt, assisted by Rev. J. R. Martin, pastor of the Prescott Circuit and Rev. L. C. Gatlin, pastor of Huttig Church at the Sweet Home Church, northwest of Prescott and burial was in old Ebenezer cemetery.—L. O. Lee.

BASHAM.—A certain amount of respect is due anyone whom the Lord lets live past the four score mark—and especially if they try to live the Christian way of life as Judge Hugh Basham did.

Some stewards may criticize their pastor while he is in office or maybe where he is gone, but Judge Basham was never heard to criticize my predecessor or my successor, and I was his pastor four years and his Presiding Elder four years more. He was one of the most loyal and faithful stewards I ever knew. He never allowed a deficit to be reported on pastor's salary in his long career as steward and president of the Board.

He had a wonderful sense of humor which he used in a most kindly way with his friends. Once when I told him my son had decided to be a lawyer, he remarked that the boy should make a good lawyer for he had his mother's good qualities and his daddy's "gall."

James Hugh Wilson Basham was born in the Lone Pine settlement in Johnson County, Arkansas, in 1855. He attended the district school and the famous Clark Academy at Berryville. He was converted at the age of 18 and joined the Cumberland Presbyterian Church. When he came to Clarksville to study law he attended the Methodist Church and joined it in 1891. His wife,

whom he married in 1883, survives him. She was Miss Emily Moffett. Only one of the six children, Miss Martha, remains to mourn his going.

He was elected County Judge for four terms in Johnson County, and Circuit Judge of his district for two terms. He was a good lawyer and an upright man. He loved and honored his profession. He was honored by his church in the offices of Steward, Trustee and Sunday School teacher for years. He never missed a Quarterly, District or Annual Conference during his active years in the church. He was a delegate to the General Conference that met in Birmingham.

His church came first with him among public duties. He lived and labored in the same county during his long and useful life, holding the admiration and respect of all who knew him. On the eve of their 59th wedding anniversary, January 16, 1942, the Lord said: "Come up higher."

Rev. A. D. Stewart, a former pastor, was called to assist the pastor, Rev. Guy Ames, in his funeral, at which time the church and community expressed their appreciation of him in a beautiful way. He was the material out of which God is able to build His great churches—clean, intelligent, orthodox and enthusiastic. May the Lord comfort his bereaved relatives and prosper the church which he loved and served so faithfully.—H. Lynn Wade.

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"WE CARE"

The Sunday School Lesson

By DR. W. P. WHALEY



Joseph: Example of Forgiveness

LESSON FOR SEPT. 27, 1942

LESSON TEXT: Genesis 45:1-15 and 47:11-12.

GOLDEN TEXT: "Be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you." Eph. 4:32.

Refresh your mind upon the events recorded in several chapters of Genesis leading up to the thrilling episode of the present lesson text. If necessary, review the two preceding Sunday School lessons. Get in position to thoroughly appreciate the drama of today's lesson.

Joseph was the favorite son of Jacob, and lived on a cattle ranch in the Hebron country about twenty miles south of Jerusalem. When he was a mere lad of seventeen, his older brothers in a fit of jealousy, sold him into slavery and he was carried down into Egypt. In thirteen years this Hebrew lad had gone through the trying experiences of banishment from home, being bound and sold into slavery, being two years in an Egyptian prison, interpreting the dreams of two fellow-prisoners, and telling Pharaoh the meaning of two dreams; and found that this dark and rough road led to the high government position of Food Administrator in Egypt in a time of great crisis. He was thirty-two years old at the time of this lesson. In all the fifteen years since he had been driven from home, he had not heard from his folks and they had not heard from him. The brothers kept their dark secret of his sale into slavery, and the aged father mourned him as dead.

I. The Eleven Brothers Before Him.

He had not sent for his brothers. His brothers were not looking for him. Though this was their second visit, his brothers had not recognized him, and only regarded him as a high Egyptian official. He could have given them their corn and let them go home, making them feel free to come and buy again as often as necessary. He could have concealed his identity, accepted their homage to an Egyptian ruler, and left his brothers unembarrassed, as they were when he revealed himself.

But his high office had not gone to his head, but to his heart. He accepted it not for the glory, but for the opportunity to serve a great nation. Unforeseen to him, his high position would enable him to help his family by returning to them good for the evil they had done him. In his youth back home, he had dreamed of mastery over his brothers. At the age of seventeen, he was already becoming manager of his father's business; and it was easy to see himself lording it over his brothers and his brothers doing obeisance to him. Now, in his high Egyptian position, he had the opportunity to lord it over his brothers and make them bow down to him. But after Judah's moving appeal for the return of Benjamin to the ageing father, Joseph broke down crying, and said, "I am Joseph your brother."

II. Brother Is a Greater Office Than Lord or Master.

Without a brother, man lives in a

cold isolation that no other relation can quite relieve. His heart is an aching void that even a world cannot fill. Nothing is so warming to us as a brother's blood.

"The crest and crowning of all good,
Life's final star, is Brotherhood."

Epictetus said to a man in something like Joseph's position: "O slavish man! Will you not bear with your own brother, who has God for his Father, as being a son from the same stock, and of the same high descent? But if you chance to be placed in some superior station, will you presently set yourself up for a tyrant?" Joseph did not act the tyrant. He rose to the full stature of a true brother. Like Moses four hundred years later, he identified himself with his own people.

III. "All Things Work Together For Good to Them That Love God."

Telling them he was Joseph, he called his brothers close up to him for reunion, understanding, and rejoicing. "Doth my father yet live?" was the first thing he wanted to know. His brothers were so surprised and afraid they could not talk. Joseph had to do the talking for awhile and nearly all the lesson text is Joseph's talk to his brothers before they could recover from their amazement and fears sufficiently to say a word. After he'd talked to them and gone around and kissed each one, "his brethren talked with him." Joseph tried to relieve the grief of his brothers by telling them, "It was not you that sent me hither, but God." He showed them that all the misunderstanding and suffering he and they had endured for fifteen years was working out for the good of all. How true that was! Joseph, who had been so confused and hurt for years, found himself divinely placed where he could rescue his father and all his kindred from their famine-stricken country. Pharaoh himself entered heartily into Joseph's plan to bring his people into Egypt.

Jacob was a hundred and thirty years old when he and his family moved into Egypt. He brought with him seventy descendants, besides the wives of his sons and grandsons, and his herdsmen and servants. In all, this was a considerable caravan of emigrants; and Pharaoh had to furnish much of the transportation.

This was the beginning of the four hundred years the Hebrews spent in Egypt. In that period they multiplied alarmingly and the Egyptian government by edict enslaved them and oppressed them in an effort to keep down the increase in this foreign people.

The sufficiency of my merit is to know that my merit is not sufficient.—Augustine.

It is easy finding reasons why other folks should be patient.—Geo. Eliot.

A TRIBUTE OF RESPECT

A committee was appointed to draft resolutions expressive of the feeling of the Woman's Society of Christian Service of Carr Memorial Methodist Church, on account of the death of our most worthy and highly esteemed sister, Leona Clark, who departed this life on the 25th day of July, 1942. The committee reported as follows:

Since our kind Father in His infinite wisdom has seen fit to call her from our midst, it is our feeling that as Christians it is our duty to bow in humble submission to this dispensation of an all-wise Providence, for while she will be missed in her place in our society, yet we know God doeth all things well.

Since God in His wisdom took you away, We miss your wise counsel each passing day.

You've fulfilled your mission here below Gone from us, we regret, that it is so. You have kept the faith, fought a good fight,

Condemning wrong, approving right; The road of life thou hast valiantly trod, Serving faithfully both man and God. You have sown your grain, garnered your wheat,

Ascend to a nobler, higher seat, Leaving life's adversities all behind, Sit now in the Courts of the Great Divine.

It's the feeling of this Society that in the death of our sister, we have lost one of its most worthy, most faithful, loyal, true and noble members. A woman who was always willing to undertake any duty assigned her in a cheerful manner and many a kindly deed have we known her to do, never thinking in this way to gain words of praise.

We feel also that the community at large has lost an upright, charitable and honorable friend, neighbor and citizen, the family a most kind, loving and loyal mother, for she was most truly a wonderful mother. None ever called upon her for help in time of need and called in vain. The record of her kindly deeds is as a vine around her memory which is covered with a foliage of fragrant roses.

We will ever cherish the memory of our departed sister's virtues and we will love and honor her memory as we did her useful life.

As a society we tender to her bereaved children our sincere sympathy, and assure them that this expression of our love and esteem will become a permanent part of the records of our society.—Mrs. M. C. Johnson, Mrs. W. M. Eighme, Mrs. J. D. McDonald, Committee.

LOVE AS BRETHERN

One of the most familiar words in the early church was "brethren." Critics sometimes complain that the Bible makes no direct attack on slavery or industrial oppression. But it does better: it calls all believers to be brothers, and that is the sure end of all such evils. It is easy for us to drop the first "r" out of "brother"; see what results. Is this the way I feel about other people? Are they brothers or "bothers" to me? When a servant was sent to meet Keith Falconer at the train and said he would not know him when he saw him, his mother said, "Just watch for a tall man, helping somebody. And that is what he found—Keith Falconer helping an old lady off the train with her bundles.—Origin Unknown.

Most of the disasters that visit human society are due to the union of high intelligence and low desire.—Macauley.

ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

The week just ending has been an interesting one in that our colleges and junior colleges, together with the public schools have opened and we can have some little idea of the attendance as compared to previous years.

I am so glad that the churches are taking such a prominent place in the education of the young and no church, as I see it, has made more substantial gains than the Methodist Church. The present generation of the young people will owe a great deal to the colleges of Methodism.

The different institutions that the Methodist Church projects cover most every phase of educational life. From the Cradle Roll to the great universities, the Methodist Church shines in its work but nothing educates the thinkers and followers of the Lord Jesus Christ more than the things we are doing for the unfortunate children.

The Home for Children, legally known as the Arkansas Methodist Orphanage, has done a wonderful work. Just last week, we received into the Home two beautiful little characters from the North Arkansas Conference. It pleases us so to know that we can do them good.

Come to see us when you can and think of us all you can. Yours truly,
—James Thomas, Executive Sec'y.

It goes a great way toward making a man faithful to let him know that you think him so.—Seneca.

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GRAY'S OINTMENT

WINFIELD MEMORIAL METHODIST CHURCH

NEW MEMBERS

Mr. Taylor Pruitt, 2820 Marshall.
Mrs. Taylor Pruitt, 2820 Marshall.
Mrs. Katherine Waldenberger
Neal, 1316 Cumberland.
Miss Carolyn Frances Olsen, 2217
Bragg.

FLOWERS IN SANCTUARY

The beautiful flowers in the sanctuary last Sunday were placed there by Mrs. Katherine Waldenberger Neal in honor of her mother's birthday and in memory of her grandmother.

OUR KNOWN SICK

Mrs. L. S. Tull, St. Vincent's.

SYMPATHY

Our deepest sympathy is extended Miss Frances E. DeBruyn in the recent loss of her mother.

CONGRATULATIONS

To Mr. and Mrs. R. D. Etter on the birth of a daughter, Georganne, at St. Vincent's September 10.

To Mr. and Mrs. Gilbert Tapp on the birth of a son, Perry Schaefer, at St. Vincent's September 13.

To Mr. and Mrs. H. D. Aycock on the birth of a daughter, Betty Jean, at St. Vincent's September 14.

To Mr. and Mrs. Harvill Dean on the birth of a daughter, Carole Ann, at St. Vincent's September 15.

To Mr. and Mrs. Woodrow S. Bohler on the birth of a daughter, Jewelle Predetta at Baptist Hospital, September 17.

To Mr. and Mrs. Tom Ramsey on the birth of a son, Thomas Thornburgh, Jr., at St. Vincent's Sept. 20.

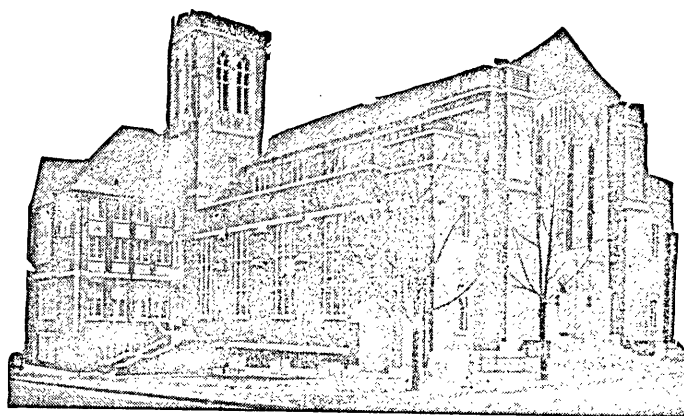
DO YOU KNOW—

That Winfield has approximately (at the present time) one hundred and six men in the service, fighting that we might still retain the privilege of attending church? These men did have a pledge for this year. We cannot expect all of them, in fact the great majority, to keep these pledges paid up. All of these men are your friends, some dearer of course than others, and would you not like to help them keep their pledge paid up? If you would like to help them, at the same time be helping the church, please call the office and tell us that you would like to take over the pledge of some one of these men in service. If the pledge is continued, your friend will find it out, and you will not have to make it known (we will take that part of the pleasure). Maybe the pledge was too large for you to handle; then why not get a friend or friends to help you and make it possible for more to enjoy this act of unselfish assistance to your friend and to God's Kingdom.

There is only a short time remaining until conference year and much needs to be done. You can do your part by attending church and paying your pledge in full. Help us pay our benevolences in full by Oct. 15, and our budget in full by Nov. 15.—W. P. Ivy, Chairman of Finance Committee.

ASHBY BOOK REVIEW

Ashby Bible Class presents Miss Lila Ashby in a review of "Full Flood" by Percy Marks at Winfield Church at 8 p. m., September 28. Admission is 25c.



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REV. W. W. NELSON, Church Visitor

J. R. HENDERSON
Church School Supt.

MISS JOHNIE V. GOLDEN
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Christian Education

Next Sunday in Winfield

10:00 a. m. The Church School,—The Teaching Hour.

10:55 a. m. The Worship Hour,
Sermon, "MONEY TALKS BACK"
by the Minister.

This is the second of the series on Stewardship and Tithing.

Text, "This night thy soul shall be required of thee."
Luke 12:20.

6:30 p. m. Youth Fellowships
(See next column for schedule.)

8:00 p. m. (until October 4th)

"JESUS IS ATTRACTIVE TO STRONG MEN"
by the Minister

Text, "And he surnamed them Boanerges, which is the sons of thunder." Mark 3:17.

This is one of the series that is attracting attention, series on "Men whom Jesus made, and remade."

The Minister's Message

This is Promotion Day in the Church School. Many there are who will be advanced a grade in the Church School, along with the advance in age, and advance in public school. This advance means they have, in many cases, derived the full benefit of attendance, teaching and development for a year. For all these, then, the Church has a fuller and richer meaning for their lives and the Bible a larger place in all their activities.

Promotion means advance. What about those of you who stay in the same class? Have you advanced? Have you grown a little broader in your interests and sympathies centering in the teaching of Christ and the work of the Church?

Have you grown a little taller in your aspirations, grown a little closer to God? God is the One who causes us to aspire. What a shame when we aspire, have ambitions, and do not reach out toward Him the Cause!

Have you grown a little deeper in your convictions, taken a little firmer root in the convictions of Christ? Are you believing a little more than the greatest need of all mankind is Christ?

Let us all determine to advance this year.

Christian Education

By Miss Olive Smith

CHRISTIAN EDUCATION WEEK

As outlined by the committee in charge of this week, the schedule for Winfield Church will be as follows:

Sept. 27—Promotion and Rally Day, each group striving to have 100% attendance on this Sunday.

Sept. 28—Youth Night.

Sept. 30—Fellowship Night. Supper served at 6:30. Parents are urged to be present. Representation will be counted by departments.

Oct. 2—Annual Workers Conference where every teacher and officer of the Church School will be guests of the Board of Education.

FELLOWSHIP MEETINGS

6:30 P. M.—September 27

YOUNG PEOPLE: Meet in Fellowship Hall for recreation. The worship service in the chapel will be in charge of Elizabeth Ann Allen.

SENIOR HIGH: Meet in Young People's Parlor for fellowship. The program will be in the Friendship Classroom.

JUNIOR HIGH: Meet in Couple's Classroom for recreation. The Worship service will be in the Junior High Department in charge of Woodrow Smith.

All youth groups will honor the new members who come to them on Promotion Day and will be meeting with them in the evening service for the first time.

BIBLE COURSE OPEN TO ALL ADULTS

Beginning with the new church school year, October 4, Miss Lila Ashby will teach a course entitled "Prophets and Crises." This course is open to any adult who is now in our church school and to any who have not attended and would like to have this opportunity to have a course in Bible. Those who are in other classes and wish to enroll may do so and still retain their membership in their present class.

YOU CAN HELP WITH THIS

Beginning with October 4, the Nursery Department will be divided into two groups in order to give more room for the activities of the three-year-olds and to give the younger children the environment they need in the Church School.

The Young Matron's Circle of the Woman's Society of Christian Service is sponsoring the furnishing of a room for the younger group. They solicit the co-operation of parents in securing articles needed for this project.

Washable rugs and toy house-keeping equipment are some of the things you may donate.

We are grateful to this circle for the help they are giving this project.

NEW IN CHURCH SCHOOL

The following joined our Church School Sunday morning: Mrs. C. S. Woods and Retha, 1609 Cumberland; Mrs. D. W. Cutler, Carolyn and John Elmer, who live at 1115 Ringo; Marilyn Simmons, 1916 Cumberland; Lavella Wilburn, 205 East 22nd; "Mike" Holliman, 103 East 21st, and Charles Carter, Jr., 124 S. Woodrow.