

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world and preach the Gospel to every creature" — Mark 16:15

VOL. LXII

LITTLE ROCK, ARKANSAS, MARCH 4

NO. 9

Better Help Russia Win The War

ALL doubt as to the strength of the Russian campaign against Hitler's invasions forces has passed. Hitler, better than anyone else, now recognizes the power behind that drive. Practically all of his 1942 gains have been lost and several strongholds the Nazi's have held since 1941 have been recaptured. Just where this drive will end even Hitler would like to know.

Periodically Stalin announces that Russia is carrying the real weight of the war against Germany. Only last week he bypassed the African invasion, which we have publicized as a second front, and bluntly announced again that "Due to the absence of a second front in Europe, the Red army alone is bearing the whole weight of the war."

Why does Stalin repeat these announcements with a methodical regularity? The reason commonly accepted is that he wants England and the United States to open a second front on the continent. Farseeing diplomat and international statesman that he is, there is the possibility and probability that the desire for a second front is not the only reason and likely not the principal reason for these repeated announcements. If you catch the overtones and undertones of these announcements you will likely come through with the general impression that Russia, all but alone, is defeating Hitler and winning the war.

In view of the fact that the peace table—we hope—is just around the corner, this impression that Russia did it, is just the feeling that Stalin would like to have fixed in the thinking of the world. Our embarrassment just now is that, under the present circumstances, it is not a difficult matter to propagate such an idea.

Difficult as the task may be, England and the United States had better mobilize their forces in such a way as to have a decisive part in the final victories that bring about the defeat of Hitler, or Stalin will come to the peace table with a prestige and power that could easily thwart the kind of peace we would like to see.

World-Wide Vision For Church And Nation

AT THE close of the first World War the doctrine of isolationism prevailed in Congress and America tried to side-step its world responsibility. The results of that blind, selfish policy can now be seen.

In contrast to our national policy, the church, at the close of the war caught its largest vision of world-wide service and followed that vision to the ends of the world. The Centenary Campaign in our church and similar movements in all of our larger denominations in America, made the church more world-conscious than it has ever been before. Only the eternities can reveal what might have been accomplished if the nation and church had moved together.

In this crucial hour in the world's history the church must hold to its vision for world-wide service and must hold that vision before the leaders of our nation and insist that our nation, politically, has a world-wide responsibility that it, with the church, must meet if the wounds of the world are to be healed. The church and the nation can be of inestimable value to each other in the days of reconstruction, if both have a world vision.

Our School Of Evangelism

OUR School of Evangelism will open next Monday, March 8th, with a luncheon served at Asbury Methodist Church in Little Rock. The work will continue through Friday of that week. Bishop Charles C. Selecman will be present and will preside at all general meetings of the group. Dr. Guy Black, a national leader in visitation Evangelism will be present as instructor.

In the opening meeting at Asbury next Monday noon, it is expected that every District Superintendent of both Annual Conferences in Arkansas and the District Superintendent of the Oklahoma City District will be present. There will be present also six carefully chosen pastors from each of these sixteen districts. These men gather in Little Rock, under the leadership of Bishop Selecman and Dr. Black for special training for leadership in a state-wide evangelistic campaign.

The program calls for a meeting of the group each morning of the week, through Friday, at The First Methodist

HE THAT WINNETH SOULS IS WISE. Prov. 11:30. AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER. Dan. 12:13.

Church from 9:00 to 11:00 o'clock. In these morning meetings Dr. Black will give special instructions in Visitation Evangelism. This larger group will be sub-divided and a small group assigned to each participating church in the Greater Little Rock area campaign. After an early evening meeting in the various churches to which they are assigned, these groups will go out in the area served by their church and visit the unchurched and unsaved and have actual experience in doing the things they have learned in the morning.

The Evangelistic Campaign next week will not only cover Greater Little Rock, but will cover an area of about forty miles all around Little Rock. After the week of training and experience here, the groups will return to their respective districts and there, under the leadership of their District Superintendent, put on a simultaneous evangelistic campaign which will cover every district in Arkansas and the Oklahoma City District in Oklahoma.

Nothing so comprehensive, in the field of evangelism, has ever been attempted in this area before. It is our conviction that the immediate results of the work will be far-reaching, and that lasting, permanent good will come to the church through those who receive this special training.

Subterfuge And Sabotage

WHEN Japanese soldiers overran the Dutch East Indies, Americans recognized that we would soon face a rubber shortage. It came sooner than some of us expected. We were told abruptly by government officials that we must conserve our rubber stock or lose the war. Only the dangerous reality of an acute rubber shortage would have led the party in power to adopt the unpopular course of rationing rubber and gasoline and limiting their use to essential needs. This action touched American life at its most tender spot.

However, revolutionary as the rubber and gas program has been, the great mass of Americans have accepted it without question. For some it meant business bankruptcy since rubber and gas were essential to the promotion of their business. These have quietly liquidated their business and turned to other fields. For others, with other forms of business, it has brought complicated handicaps that have doubled the load of work and worry. For all who have conscientiously tried to cooperate with the rubber-gas program, it has brought restrictions and limitations undreamed of five years ago.

While this rubber-gas program, born of governmental necessity, has been accepted by the overwhelming majority of American citizens in good faith, even though it has meant embarrassing inconveniences for millions, all but unbearable business difficulties for multitudes and financial bankruptcy for many, there is a pin-headed minority that seems to have assumed that the whole thing is a joke and that everybody should laugh with them if by hook or crook they can beat the regulations.

We were repeatedly assured that the races in our neighboring city were in nowise related to our war effort. Now, however, that the races are being run, we are expected to laugh at the jokes being told about people who by selfish trickery and disgusting subterfuge are able to beat the rubber-gas program and attend the races without inconvenience. It is a smart joke to drive a car long distances and park it at the home of a friend and hire a taxi to carry you to the races; especially smart if you know some business firm near the park entrance and are able to drive in a taxi to the park gate. It is almost as smart to park your car in an overcrowded garage down town, after a long drive, and hire transportation to the park. Tell these jokes to the men forced into unavoidable bankruptcy by the rubber-gas program. They need something to cheer them up. Such "jokes" represent cheap, selfish subterfuges and a form of dangerous sabotage and are anything but funny to a patriotic citizenship.

Where Maturity And Experience Count

RECENTLY a soldier said of his Chaplain, "He is a splendid man and very earnest, but he is about my age and seems almost as badly confused as I am. What I need is the advice of some man who has lived long enough to know the answers."

Age does not always guarantee mental maturity; neither does it guarantee that one knows the answers. Nevertheless, this young soldier facing life stripped of its glamour; facing life in all of its stark realism sensed the values that maturity may bring to a spiritual advisor. Some

(Continued on Page Four)

The Red Cross At Work In A World At War

WHEN an American soldier or sailor gets a few days' respite from military life he wants to have a good time. This fact brought on one of the early problems that came up when our troops first began going overseas: how to provide for them when on leave from camp.

The American Red Cross found the solution by establishing servicemen's clubs in leave areas designated by the authorities. Starting modestly in Iceland, Red Cross servicemen's clubs today number about 75 and are to be found not only in Iceland and throughout the British Isles, but in North Africa, the Middle East, India, China, Australia and a number of islands in the South and Southwest Pacific.

Although facilities vary somewhat according to local limitations and circumstances, these clubs have rapidly proved themselves the most popular sports in town insofar as America's armed forces are concerned. Operated largely on the principle of private clubs, with a few extra features thrown in for good measure, these establishments are centers of activity for Yanks on leave.

They are a bit of homeland transplanted to foreign soil. Substantial American food is served. Comfortable beds with clean sheets and pillowcases, and hot and cold showers are provided. Lounges with plenty of easy chairs are available. Game rooms and reading and writing rooms are popular at all times.

Servicemen's clubs are supplemented by recreation centers, generally established in the vicinity of camps, and so-called rest homes. The latter are exactly what their name implies. Located in rural areas, they provide comfortable quarters, lots of lounge space, good food, and plenty of quiet. Including clubs, recreation centers and rest homes, the number of these Red Cross establishments totals about 150.

When American troops landed in North Africa last November Red Cross representatives landed with them. They went to work immediately to set up shop. At Oran in no time at all the Red Cross had obtained the use of a large automobile showroom in the central part of town and established a dayroom for United States troops.

Although at its opening this room boasted no equipment whatsoever, it almost immediately became a general meeting place for American soldiers. Later in the day, as a result of hard work and much canvassing, tables and chairs were installed, and shortly after that a piano, in excellent condition, and a combination radio-victrola made their appearance. The second day a nearby restaurant loaned 70 chairs, and carpenters got busy constructing 15 tables.

Providing for the able-bodied was but half the Red Cross job. In hospitals, specially trained social workers and recreational staff women wearing the chic Red Cross overseas uniform followed the troops and went to work among those who had been hospitalized. Despite limited facilities personal problems were taken care of and recreation and diversion were provided, and patients were assisted in writing letters and in other ways occupying their time to while away their hours of confinement.

To satisfy the physical wants of the men in hospital, the Red Cross shortly obtained razors, shaving cream, toothbrushes and paste, a quantity of candy, writing paper, matches, some 1,200 to 1,500 books, and an assortment of American magazines, the latter two items also being made available in the men's day lounge.

The armed forces of this country are composed of millions of men, the vast majority of whom have been drawn for civilian careers and pursuits. Though these men have entered Army life and shed their civilian clothing, they have not rid themselves of civilian worries and family and personal problems. With millions of men in uniform, such problems are bound to be numerous. The soldier weighted down with worry is a poor soldier. He cannot do justice to his ability, win the advancement which might otherwise be his, and in many cases he may not be able to withstand the rigors of military life.

In the words of Major General Louis B. Hershey, national director of Selective Service, "Nothing disrupts an army so quickly as no news, bad news, or worry."

To take care of just such situations the Red Cross has assigned field directors and other personnel to military and naval stations. Their job is to keep the individual serviceman as free from care as possible, and insofar as this type of service allows, at the peak of efficiency. Carefully selected for their personal qualifications and experience, they accompany the troops into all conditions of war. They act as confidant and advisor in those everyday problems that lie beyond the sphere of the military.

These Red Cross field directors stationed with our troops abroad and at home, and the more than 3,700 Red Cross chapters and their 6,000 branches reaching into every nook and cranny of our country provide a system of communication between the folks back home and their boys in service that is not duplicated. This system is available to the men in uniform and their families in every emergency. Its messages speed on the wings of time. They take precedence over all other Red Cross matters. They make possible important family decisions by members who may be thousands of miles apart.



Without a doubt, this system has raised the hopes and stilled the heartaches of thousands.

Fate plays strange tricks, frequently with happy endings. Not so long ago when large contingents of Uncle Sam's troops were on maneuvers down south, a Red Cross field director received word from the hometown chapter of one of the men in his outfit that the latter's mother was gravely ill and for him to come home at once. As the message came from the Red Cross, the field director was able to vouch for its authenticity to the soldier's commanding officer, and was able to obtain an emergency furlough despite the fact the outfit was on maneuvers.

While a courier hastened to the front lines to bring the man back, the field director made all the arrangements for the necessary transportation. Thus the lad was sped on his homeward journey, and he arrived in time—not to see his mother die, but to save her life by means of a blood transfusion.

At Army base hospitals throughout the United States the War Department has constructed special recreation buildings, and at the request of the Department these are staffed, equipped and operated by the Red Cross. In the spacious lounge, which has a raised stage at one end, latest Hollywood productions are shown on an average of two or three times a week. All sorts of games, reading and writing materials are available. Recreation programs are carefully planned and patients are allowed little time to dwell upon their disabilities.

Today volunteers in many areas are preparing those personal comfort kits such as were distributed to the survivors of the ships sunk during the initial stages of the battle at Guadalcanal. These kits contain toilet articles, writing materials, a popular edition of some readable novel, a sewing kit, and other needs, and are being supplied to all men sent overseas.

Other volunteer workers in several thousand

chapter areas are making surgical dressings. To some, this business of the Red Cross making surgical dressings may seem trifling and unimportant, but those dressings are being used in military hospitals in North Africa, in the South Seas, and in our own country. Thousands upon thousands are being produced each day from materials furnished by the government, and as they are completed they are forwarded to medical depots for distribution to hospital units throughout the world.

From the medical standpoint, however, the most important Red Cross activity today is the Blood Donor Service. Through this service every American who lives in the vicinity of one of the 24 blood donor centers or who has had occasion to visit such an area, is provided an opportunity of donating a portion of his blood with the almost certain knowledge that it will help save the life of a boy on some far-off battle field. These donations are processed into dry blood plasma, and today, in the words of Surgeon General James C. Magee, "there is a supply of blood plasma on all our fighting fronts ready to be used when the need arises."

The use of blood plasma under war conditions to save human lives received its first real test after the attack on Pearl Harbor December 7, 1941. Great numbers of men wounded at that time are alive today, many of them returned to duty, because blood plasma was available and used freely.

Although the Red Cross considers its primary obligation is to the men in uniform and their families, its services are equally available to those who in past wars have served their country faithfully. Red Cross chapter personnel assist the veteran and his family in the preparation and presentation of claims for pensions, payment of government insurance, hospitalization, and other benefits provided by law. Claims experts at national headquarters advise chapters on individual problems, and technically qualified field directors of the Red Cross are stationed in regional offices of the Veterans Administration.

A patient in a veterans hospital, in despair over a family situation, was resisting treatment and actually contemplating suicide. Through the hospital social worker a Red Cross Home Service worker was sent to investigate the patient's home conditions. She found the man's wife bedridden, their 12-year-old daughter staying home from school to care for her mother, and younger children hungry and poorly clothed playing in the street. The oldest son was in the armed forces.

To meet the emergency the home service worker provided, first of all, food and clothing. She next called upon a local community agency and secured the services of a visiting nurse. From the local WPA she secured a visiting housekeeper. Thus the family was provided with proper care, and the 12-year-old daughter was able to return to school.

In the meantime, the son in the armed forces was communicated with through his Red Cross field director and a family allotment of pay arranged. The veteran, kept informed of the various steps and the progressive improvement in his family situation, within a short time lost his anxiety and submitted willingly to the necessary hospital treatment.

The fact that Red Cross activity with the armed forces has expanded tremendously during the past year while there has been no curtailment of its normal activities at home, has caused President Roosevelt to designate March, 1943, as Red Cross Month. During that period the American Red Cross and all its chapters will conduct a campaign to raise the organization's 1943 War Fund of \$125,000,000. This fund must be raised so that the Red Cross may continue its services to the armed forces, to veterans and to civilians on a scale commensurate with needs.

The Red Cross represents the collective will of the American people. It is a responsible and experienced organization. Because of these facts, all of us may safely delegate to it those things which if granted the opportunity, we would do ourselves. The full and whole-hearted support of the Red Cross War Fund will enable the organization to continue its work with the troops at home and abroad, as well as on the civilian home front.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

LIFE AND RELIGION

By J. B. Stewart

The one big business of life is living. Success in living is not to be confused with the popular conception of "Success in life," or "Making a success in life." Christ was the great expert in the art of living, and the Christian way is the only satisfying way. Material success may bring a temporary thrill. Worldly ambition may reach its goal with a sense of satisfaction for the time being. Wealth, honor, social position may stimulate and bolster up hope for the present only, for like bubbles and shadows they are soon gone.

But the life which the Christian religion imparts is truly a "well of water springing up into everlasting life." Life, life—Jesus had so much to say about life, the life here and now. Before He came, religion was a cold formal something. Life was drab and dull. He said: "I am come that they might have life and that they might have it more abundantly"—life to begin here and now, and not in the "Sweet By and by." And yet there are multitudes who think that He meant the life to come, and that religion is something to be taken in the way of a life insurance policy, coming in profitably only in a funeral. Their's is only an anticipated joy. The abundant life which religion imparts is not altogether a post mortem life. The Christian religion ties itself up in a very vital way to every day living—with our task in the office, the field, the shop and the store; with the welfare of home and family life; with our leisure time, whether we fish or hunt, whether we play ball or golf, or go off on a vacation.

In the strange complex entanglement of life, in the midst of all that God has given us to enjoy, we are not really living. We labor and make money and eat and drink and exist, but are not really living. The question of every sincere heart is: "Tell me how to live, here and now, in a way that will bring me satisfaction and peace, and give me a sense of real worth." This may be the question Jesus came to answer, since all experience is judged by the usefulness of its contribution in the development of Christian character, and bringing real joy to the heart. What Jesus saw and taught in the Sermon on the Mount was, that people could not live the happy life without the secret which He came to impart. Some of them took Him at His word and put themselves in his hands to learn that secret, and found that His way was the master key to any situation in life. One of his disciples declared that "In Him was life and the life was the light of men."

How slow we are to learn the truthfulness of His declaration that, life does not consist in the possession of things! We will have gone a long way towards solving the problem of real happy living when we have learned that material standards are not a sufficient test to be applied. Multitudes of people have found real joy in living, who had very little of what the world calls the real prizes of life. Success—

IS LIFE WORTH LIVING?

*Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight;
Long as there lingers gloom to chase,
Or streaming tear to dry,
One kindred woe, one sorrowing face,
That smiles as we draw nigh;
Long as a tale of anguish swells
The heart and lids grow wet,
And at the sound of Christmas bells
We pardon and forget;
So long as Faith and Freedom reigns
And loyal Hope survives,
And gracious Charity remains
To leaven lowly lives;
While there is one untrodden tract
For Intellect or Will,
And men are free to think and act,
Life is worth living still.*—ALFRED AUSTIN.

CONVERTING THE SINNER

For the past few weeks we have been thinking together about soul-winning. We have noted the fellowship in this task. The gist of the Great Commission given by Jesus is, "Go out to win others, and I will be with you alway, even to the end of the world." We can only claim His presence when we go. That is why so many modern church members are never conscious of the witness of the Spirit. We noted further the importance of soul-winning; the simplicity of it and the reward of it. May we continue this line of thought by calling attention to other important points?

In the last two verses of the letter of James we read these words, "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Can you think of anything bigger than that? "Save a soul from death." In their effort to console the bereaved, I have often heard

ful living may be measured by the happiness that comes to us through a sense of work well done, and from an appreciation of whatever experiences have contributed to the growth of our religious personality, however unpleasant some of these experiences may have been.

A workable philosophy of life is one that faces defeat and disappointment with a courage to start over again; a faith, that in joy or sorrow, feels that all things work together for good, and that sings:

LIFE AND RELIGION

"I know not what the future hath,
Of marvel or surprise,
I only know that life and death,
His mercy under lies.

And if my heart and flesh be weak,
To bear the untried pain,
A bruised reed He will not break,
But will strengthen and sustain."

In the glad consciousness of doing God's will, we can go cheerfully to our daily task with a sunny outlook on life and on the future. This is religion, this is life—life now and life to come.

people say that death is a friend in disguise. That may be true concerning the death of the body, but it is the greatest tragedy when applied to the soul. As physical death means the separation of the soul from the body, spiritual death means the separation of the soul from God. That is a terrible tragedy whether on this side of the grave or the other side. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "The soul that sinneth, it shall die." At the death of the body pallbearers lovingly carry the mortal remains to the silent city of the dead there to await the resurrection day. But when a soul dies; is eternally separated from God, the angels are the pallbearers, Christ is the chief mourner and crape is hung on the door-knob of Heaven.

The wonderful thing about the matter is that we human beings can have a part in helping to prevent this terrible tragedy. "Let him know, that he who converteth a sinner from the error of his way shall save a soul from death." This does not mean that one human being can save another from his sins. God only can forgive sins. It does mean, however, that one person can bring another into contact with Christ who does save. It is a great truth that Christ alone can save the world, but it is equally true that He cannot save the world alone. He needs our help in persuading people to accept Him. Many will be lost who might have been saved if we as professed followers of the Lord had more faithfully carried out our part of this great task.

What shall we further say to encourage all of us to discharge our duty faithfully along this line? Shall we speak of the joy of it? There is no greater joy that can come to the human heart. David prayed, "Restore unto me the joy of thy salvation." Paul said "Rejoice in the Lord alway, and again I say rejoice." Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Again he said, "Joy shall be in heaven over one sinner that repenteth." If such

is the case in heaven, can you wonder that a person is overjoyed who succeeds in leading another to Christ?

Many church members complain in these days over the fact that they have lost their joy. Others, who are extremists, work themselves up into a frenzy of self-generated joy through the process of auto suggestion. They keep reminding themselves that they ought to be happy; that all Christians ought to be so, until they work themselves up into a frenzy. Such joy is wildfire. It doesn't come from God. I like to see people shout, but first I want them to do something to shout about. True Christian joy comes as a result of the doing of duty and the fellowship one has with Christ in such effort. It may be in prayer in devotional duty, in meditation, in self-surrender, in service to the needy, or in seeking the lost.

A man once complained to his pastor over the fact that he was not a happy Christian. He was a groceryman. The pastor replied, "The widow Jones lives yonder on that hill. For several weeks she has been sick. She has a number of little children. The family is badly in need of your help. You go to your store and get some groceries. Don't send them by the delivery boy. Take them yourself. When you have delivered them, read the twenty-third Psalm and have prayer with Mrs. Jones." The groceryman was made very happy. He came away saying, "I know where God lives. He is yonder in the home of Mrs. Jones." Christ said "You go and I'll go with you."

Another man became so badly disturbed over his lack of joy that he asked his pastor to take his name from the church roll. The pastor hated to lose him. He was very faithful in attending the services and he supported the church liberally. He told the brother that he would take his name from the roll on but one condition and that was that he try that week to win some one to Christ. He promised to do so. The very next day he won his first soul. Before the week was over he had reached half-a-dozen. All were present the next Sunday to unite with the church. He heard them take the vows. He saw his pastor baptize them. His heart simply overflowed with joy. He told the pastor, "You need not take my name off the book. I have found the joy for which my heart has hungered down through the years."

Let me insist in closing that the overflowing joy which comes to the soul-winner is one of the big reasons why we should greatly exercise ourselves in this all-important task.—H. O. B.

Rev. Gypsy Smith said he had crossed the Atlantic 69 times, and preached in the past 65 years on five continents, and he had seen more drinking in America on his recent trip than ever before.—Cumberland Presbyterian.

We are not poor but richer because we have, through many ages, rested from labor one day in seven.—Lord Macaulay.

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CALENDAR

March 7, Dedication Day Offering.
March 7-13, School of Evangelism, Little Rock.
March 16-18, W. S. C. S. Annual Meeting, North Little Rock.
March 23-25, W. S. C. S., Little Rock Conference, Annual Meeting, First Church, Little Rock.
April 25, Easter Sunday.
June 14-25, Pastors' School, Hendrix College, Conway.



IN THE LIVES OF MEN

By
CHARLES O. RANSFORD

The nation's income is increasing, but wealth in the permanence of capital is being destroyed. It is not what we earn and spend that makes life, but what we make personal and tangible that has value.

* * *

The joyous Easter Season is approaching. The first resurrection Sabbath came to men and women, who "doubted" and, whose "eyes were holden that they should not know the Lord." O Lord, open our eyes that we may see and know that thou art "the way, the truth, and the life."

* * *

There are burdened souls who carry troubles and sorrows that are almost overwhelming. Everyday could we know there are persons about us who are passing through their Gethsemanes. God knows and He loves and He cares. He will be with us and sanctify to us our deepest distress.

* * *

With the taking over of our colleges and universities by the military authorities to produce technicians for war and industry, college and university presidents have an opportunity to project a school for the development of young men for counselor and diplomatic service in the promotion of peace and good will and statecraft.

* * *

A military man said, "In war, anything can be expendable — money, gasoline, equipment, or men." Money, gasoline, and equipment can be replaced, but a man is "more precious than fine gold." It takes but a moment to produce money, gasoline, and equipment. It takes a life time to produce a man. Russia is rich in manpower, but poor in life. Two wars in a generation with millions of young lives offered in sacrifice is a great cost. Only God and fathers and mothers can make men.

Without earnestness no man is ever great, or does really great things.—Bayne.

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. C. M. REVES, district superintendent of the Little Rock District, announces the transfer of Rev. Orrie L. Thompson from Dalark to Des Arc.

DR. W. C. WATSON, pastor at Hunter Memorial Church, Little Rock, called Monday. Since going to Hunter in January he has received twenty-seven members into the church.

THE following corrections are made in the report of Rev. Guy Murphy, North Arkansas Conference Treasurer, which ran in the issue of February 18: Lavaca Circuit, Episcopal Fund, \$1.00, Conference Claimants, \$3.00; Paris, Conference Claimants Fund, \$34.14; Hulbert-Black Fish, Conference Claimants, \$16.50.

REV. C. M. ATCHLEY, now pastor at Primrose Church, near Little Rock, called Monday. He reports that he has been cordially received and given a good reception by his church. A fine pounding has been given. The Hendrix College Fund has been paid in full and preparations are being made for the Evangelistic Campaign.

REV. W. A. DOWNUM, pastor of Huntington Avenue Church, Jonesboro, writes: "Although our new church was completed in March, 1941, debt free, we have not yet dedicated it but are making our plans to do so on March 28 this year. All our benevolent claims have been paid in full for the year and our attendance shows a substantial gain thus far."

AMONG those attending the South-central Jurisdictional Meeting of the Woman's Society of Christian Service at Dallas are Mrs. Hinkel Pewett, Jonesboro, Mrs. R. E. Connell, Morrilton, Mrs. W. T. Bacon, Booneville, Mrs. Peter Kittel, Forrest City, Mrs. T. A. Hillis, Atkins, Mrs. O. E. Goddard, Conway, Miss Myrtle Charles, Conway, and Miss Estelle McIntosh, Waldron.

NOT very many months ago the Rev. Edward J. Kroencke was preaching to the derelicts of New York's slums at the Inner Mission Chapel. Familiarly he was known as "the Bishop of Hell's Kitchen." Today he is Lieutenant Colonel Kroencke, chief of chaplains under General MacArthur in the South Pacific. His friends have dubbed him "the Archbishop of the South Pacific."

MADAME SUN YAT-SEN, sister of Madame Chiang Kai-shek and widow of the founder of the Republic of China, has organized sixty day nurseries in the northwest border region of China,—the isolated guerrilla warfare region hemmed in by the Japanese military and always within sound of gunfire. More than 1,000 of the children in these nurseries are from homes where the fathers are guerrilla soldiers and the mothers are working.

THE following comes from the Public Relations Division, Fort Benning, Georgia: "First Lieutenant Archie C. Carraway, protestant chaplain of the 24th General Hospital, Fort Benning, Ga., has been promoted to captain, according to word received at post headquarters. Chaplain Carraway came into service in July, 1942, and has been with the 24th Hospital since that time. In civilian life he was pastor of the Burt Pickens Memorial Methodist Church, Dumas, Arkansas. He is a graduate of Southern Methodist University, and a native of Corsicana, Texas."

DR. GEORGE P. HOWARD, Argentina-born son of United States missionaries, and now "evangelist-at-large" to all South America, says: "The Christian missionary to South America does not talk about 'the good neighbor policy'; he is the good neighbor. He may not have much in the way of statistics to report to the home church, but he has done what his Master did. He has lived close to the common people . . . As we begin to mingle more closely along the Pan-American highway with our neighbors to the south, it will mean much if we can all have that mind in us which was in Christ Jesus. The final binder is a unity of personal experi-

ence, not political theory. Only those fractions can be added together that have a common denominator."

BRITISH METHODISTS, who place far more dependence on lay preaching than do their American brothers number many men in leading places in public life among their "local preachers." One of these is Councillor H. E. Bridgewater, Lord Mayor of Sheffield, England, who began preaching at the age of eighteen, and for more than thirty years conducted a Bible class of young men. He has a brother in the ministry, and remembers his grandfather reciting the Psalms, all of which he is said to have known by heart.

REV. ALFRED H. FREEMAN, pastor of First Methodist Church, El Dorado, writes: "Our church has sent our check for \$750.00 to the Hendrix College and Ministerial Education Fund. I attended Ministers' Week at Southern Methodist University. We are having additions to the church every Sunday. Early in January we raised the money for a new parsonage and put it in the bank, waiting only until we can buy a suitable place or the government will allow us to build. Our Benevolences were raised by the Board to \$3,200.00 which was a ten percent increase. Everything is moving along in fine shape."

ALARMED by the increase in juvenile delinquency in America, seemingly traceable to war conditions, the International Council of Religious Education, of which Governor Harold E. Stassen, of Minnesota, is the president, warns: "Christian teaching in our homes, churches and colleges must go forward more effectively than ever before to prevent defeat of the very aims for which the war is being waged. Group activities of churches through Sunday school classes, young people's societies, vacation church schools and clubs, are needed to stem the rising tide of juvenile delinquency, and in promoting mental health and character development."

CHAPLAIN DONAGHEY W. DURAN, who is now stationed at Ft. Myers, Florida, writes: "I left Luxora on December 27 to enter the January term of the Chaplain School at Harvard. I joined the 53rd Fighter Group at Drew Field, Tampa, Florida, on February 1. On February 5 we moved down the coast at Ft. Myers. I trust this will be my address for at least a few months. Mrs. Duran and our son, Joe Wallace, are with me. After a brief cold snap which brought us a bit of frost we are again enjoying delightful weather. Plenty of citrus fruits add to our enjoyment. Housing is tremendously crowded. We are fortunate to have recently found a splendid apartment."

ACCORDING to the bulletin of our church at Prairie Grove, the following is a summary of some of the accomplishments of the first quarter of the Conference year: One member received on profession of faith, five leadership training credits issued; dedication of service scrolls, containing names of boys in armed services; forty-five subscriptions to Arkansas Methodist; ten new members added to Church School; formulation and institution of a new financial system, a unified budget pledge system; organization of evening meeting for Intermediate and Junior Departments with thirty in regular attendance; all salaries paid to date; District Work Fund, \$15.00, paid in full; District Missions, \$15.00, paid in full; Orphanage Collection at Christmas \$16.00; Benevolences paid, \$130.00; Hendrix offering, \$50.00. Rev. Ewing T. Wayland is pastor.

WHERE MATURITY AND EXPERIENCE COUNT

(Continued from Page One)

of our churches that without rhyme or reason, demand youth in the pulpit should remember the experience of this lad. It is quite possible that, in everyday life, maturity in the pulpit possesses values which many of our churches seem to have forgotten.

RICHARD PERDUE
President Little Rock Conference
Co-Editor

YOUTH'S PAGE

CURTIS WILLIAMS, Editor, R-3, Box 63, Little Rock

ALVIN MURRAY
President North Arkansas Conference
Co-Editor

"TAKE THINE EASE"

By Elizabeth Knight

The rich young man whose grounds brought forth abundantly, built greater barns in which to store his crops, and said to his soul, "Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But the end of the story is a familiar one — that night his soul was required of him, and whose were the material things that he has acquired. So, according to Jesus, is everyone that lays up treasures for himself and is not rich toward God.

In this parable Jesus does not condemn security which this man probably had, but ease. And it is not only the rich who are guilty of this fault but the poor also.

Taking our ease can develop into greater sins than mistakes which at first appear to be much graver; and we find Jesus dealing with them differently. For examples consider how patient Jesus was with the many mistakes of Peter, how sympathetic with Mary Magdalene, how forgiving to the thief on the cross. On the other hand consider how he dealt with the foolish virgins, the man who hid his talent, and those who neglected suffering about them, as in the parable of the sheep and the goats. We would be likely to condemn the first group and to overlook the faults in the latter group, yet we find Jesus dealing with each group in exactly the opposite way. The reason is found in the fact that one group is taking its ease, while the other group will try again after making mistakes, and change things.

So then, we learn that Jesus is more severe in dealing with sins of omission than with those of commission. We are prone to spend so much of our time talking about our sins of commission that we don't give a thought to the many things we have failed to do, which should be engrossing all of our time and effort. We want to take it easy.

If our church is not what it should be, do we blame the preacher and let it go at that, or do we examine ourselves to see if we or the other laymen are taking our ease, and then do something to better the situation? Each of us has a place in the church, and we should find that place and fill it. We should learn more of the methods of evangelism employed by the early disciples and practice them, instead of waiting for the pastor to do all of the soul-winning. There is work for every Christian to do. Now as never before every Christian needs to double his efforts to win and to encourage others.

Wesley was told, "The Bible knows nothing about solitary religion. You don't go to heaven alone." Paul said, "No man liveth to himself alone, and no man dieth to himself alone." If we accept the truth of these two statements, we would not be taking our ease. If we sing the song, "A Charge to Keep I Have" until we catch the spirit of it, we won't have any inclination to "TAKE OUR EASE."

Back of tranquility lies always conquered happiness.—Bruce Exeter.

WHICH ARE YOU?

ELLA WHEELER WILCOX

*There are two kinds of people on earth today;
Just two kinds of people, no more, I say.*

*Not the sinner and saint, for it's well understood,
The good are half bad, and the bad are half good.*

*Not the rich and the poor, for to rate a man's wealth,
You must first know the state of his conscience and health.*

*Not the humble and proud, for in life's little span,
Who puts on vain airs, is not counted a man.*

*Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.*

*No; the two kinds of people on earth I mean,
Are the people who lift and the people who lean.*

*Wherever you go, you will find the earth's masses
Are always divided in just these two classes.*

*And oddly enough! you will find too, I ween,
There's only one lifter to twenty who lean.*

*In which class are you? Are you easing the load
Of overtaxed lifters, who toil down the road?*

*Or are you a leaner, who lets others share
Your portion of labor and worry and care?*

LEANERS AND LIFTERS

In the pioneer days men took hold of the big end of a log and lifted; now they go to the small end and grunt. It is strangely true that in most every organization the work is done by a few. In the community there are a few on whom one can depend for the carrying on of worthwhile enterprises. The work and finances of a church are usually cared for by less than half the membership. In all of life we find that there are leaners, and there are lifters. Why is that true?

This is caused by a false philosophy. Good, honest work is the foundation of abiding happiness, yet men are prone to disassociate happiness and work in their minds. From the days when Adam and Eve were driven from the Garden of Eden men have looked upon work as a curse. Jesus by his teachings redeemed man's soul from sin and ignorance, and by his example redeemed work from disrepute. Jesus was first of all a laborer. He was born of laboring people and spent the first thirty years of his life in one of the handicrafts. At age thirty he became the world's greatest teacher and held the multitudes spell-bound by his all-comprehending, all-alluring, all-cleansing love, and yet they doubted him, because he was the "carpenter's son." When men challenged Jesus for His credentials, He answered them by saying, "My Father worketh hitherto, and I work."

Plants like the mistletoe are called parasites because they have no roots of their own, but live by sucking the sap and life from the tree on which they live. Society is filled with parasites — people who get their living without working for it. If a man puts more into life than he takes out, he is a benefactor; if the give and take are about equal, or if he takes only a little more than he puts in, he might be said to be self-supporting; but the man who puts in nothing and takes out

much is a thief. This is a day when everyone who is physically and mentally able should WORK and PRODUCE. The idle rich should be placed in the same category with the idle poor. Both are miserable when they are idle, not because of their poverty or riches, but because of their idleness and uselessness. Some of the happiest men ever known have been poor men who have thrown themselves into their work. God has little use for a lazy man or a coward. The sluggard is invited to take lessons from the ant. We are all urged to find something worthwhile and do it with all our might. A lazy man is a curse and a burden to society. We have all seen people who were too lazy to live, and they are not living—merely existing.

This prejudice against work is widespread in America today. So-called social reformers are going across the country poisoning people's minds against work, telling them that it is drudgery and slavery, inciting them to rebel against the captains of industry. Anarchists are telling men that work is degrading and that they should demand shorter hours. In a hospital in Seattle at this moment lies a young soldier who was wounded by shrapnel while defending our way of life on one of the fighting fronts. He cannot understand how men can lay down their tools and walk away from their jobs in defense plants which pay such lucrative salaries while American boys are dying by the thousands because they do not have enough planes, tanks, and guns.

Imagine Shakespeare, Milton, Lincoln, Edison, or Jesus Christ asking for shorter hours and more pay. Real men, men who are lifters, are not seeking to get out of work; their problem is how to do more work.

Which are you — LEANER or LIFTER?—C. W.

ELBERTA YOUTH FELLOWSHIP

The Elberta Youth Fellowship enjoyed a very interesting meeting at Murfreesboro February 18th. The young people of Murfreesboro rendered an unusually good program, including a marriage ceremony. Mr. Methodist Church and Miss Youth Fellowship were joined together in holy wedlock.

Mr. Featherston, the county agent in the sale of war bonds and stamps, gave a very interesting talk in which the famous statement of Patrick Henry was made, "Give me liberty or give me death."

We took up the business and the minutes were read. We decided to send a letter of appreciation to each boy in the service who was a member of the fellowship. A copy of these letters was read and met with approval. Mr. Zane Williams of Nashville explained the new emblem, motto, etc.

We had reports from each church present: Murfreesboro, Bingen, and Nashville. The fellowship in each church is increasing considerably.

The meeting adjourned until April 15, when it will meet at Nashville.—Betty Jo Thompson, Secretary.

HOPE YOUTH FELLOWSHIP BATESVILLE SUB-DISTRICT

The sub-district Youth Fellowship known as the Hope sub-district met at the Tuckerman Methodist Church on February 11, and elected the following officers: President, Miss Evelyn Hatfield of Swifton; Vice-president, Miss Corine Hinton of Alicia; Secretary-Treas., Miss Jean Boggs, Tuckerman. Forty were present and the group will continue to sponsor the adoption of a Chinese child. This is done by sending only two dollars a month. This group will meet only once a quarter for the duration of the war. The next meeting will be at Alicia in May.—Mrs. H. W. Jett, Reporter.

HENDERSON UNION ELECTS OFFICERS

Monday night, February 15, officers for Henderson League were elected for the new year at the Bauxite Methodist church. The new officers were: President, Willene Brown; Secretary-Treasurer, Doris Jean Hogue; Reporter, Marie Newcomb. Each league has its own program chairman.

There are three Methodist Leagues which attend the Henderson Union meetings: Bryant, Bauxite and Sardis.

The next meeting will be held at Bryant, March 15th.—Marie Newcomb, Reporter.

BIBLE QUIZ

Answer to question No. 3 last week: Lot's wife. (Gen. 19:26.)

1. Who kissed a beautiful girl and then cried? (Gen. 29:11-17).
2. What woman made her son a coat every year? (I Sam. 2:19).
3. What physician was an author? (Col. 4:14).
4. What successful lawyer won a successful case? (Acts 5:34-40).



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

WOLFGANG MOZART'S PRAYER

Many years ago, in the town of Salzburg, Austria, two little children lived in a cottage surrounded by vines, near a pleasant river. They both loved music, and when only six years of age Frederica could play well on a harpischord. But from her little brother such strains of melody would resound through the humble cottage as were never before heard from so young a child. Their father was a teacher of music, and his own children were his pupils.

There came times so hard that these children had scarcely enough to eat, but they loved each other, and were happy in the simple enjoyments that fell to their lot.

One pleasant day they said, "Let us take a walk in the woods. How sweetly the birds sing and the sound of the river as it flows is like music."

So they went. As they were sitting in the shadow of a tree, the boy said, thoughtfully:

"Sister, what a beautiful place this would be to pray!"

Frederica asked, wonderingly: "What shall we pray for?"

"Why, for father and mother," said her brother. "You see how sad they look. Poor mother hardly ever smiles now, and I know it must be because she has not enough bread for us. Let us pray to God to help us."

"Yes," said Frederica, "we will."

So these two sweet children knelt down and prayed, asking the Heavenly Father to bless their parents and make them a help to them.

"But how can we help?" asked Frederica.

"Why, don't you know?" replied Wolfgang. "My soul is full of music, and by-and-by I shall play before great people, and they will give me plenty of money, and I will give it to our dear parents, and we'll live in a fine house and be happy."

At this a loud laugh astonished the boy, who did not know that anyone was near them. Turning, he saw a gentleman who had just come from the woods. He made inquiries, which the little girl answered, telling him:

"Wolfgang means to be a great musician; he thinks that he can earn money so that we shall no longer be poor."

"He may do that when he has learned to play well enough," replied the stranger.

Frederica answered:

"He is only six years old, but plays beautifully, and can compose pieces."

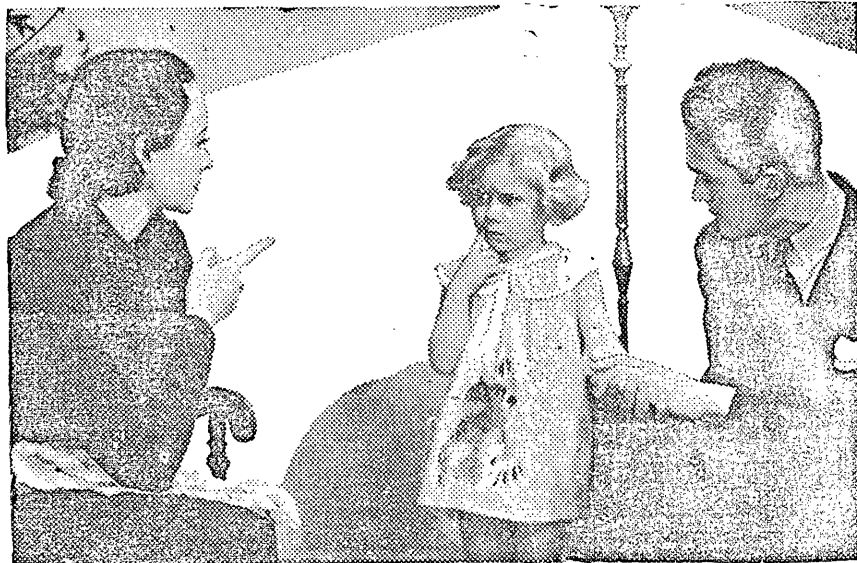
"That cannot be," replied the gentleman.

"Come and see us," said the boy "and I will play for you."

"I will do that this evening," answered the stranger.

The children went home and told their story to their parents, who seemed much pleased and astonished.

Soon a loud knock was heard at the door, and on opening it the little family was surprised to see men bringing in baskets of richly cooked



SO SORRY

*I didn't mean to do it,
I really just forgot,
We were so very busy
Making mudpies, just a lot.*

*Betty called me, "Come on over,
I have something to show you,"
And I wanted to be friendly,
Wasn't that the thing to do?*

*I was in an awful hurry,
I know I should have thought
About my nice new dress
That my mother had just bought.*

*Of course, the mud looked awful,
It really was a sight,
Next time I'll run and wash my hands
My dress can then stay white.—A. E. W.*

food in variety and abundance. They had a real feast that evening.

Thus God answered the children's prayer. Soon after, while Wolfgang was playing a sonata, which he had composed, the stranger entered, and stood astonished at the wondrous melody. The father recognized in his guest Francis I, the Emperor of Austria.

Not long afterward the family was invited by the Emperor to Vienna, where Wolfgang astonished the royal family by his wonderful powers.

At the age of fifteen years Wolfgang Mozart was acknowledged by all eminent composers as a master.

Mozart was a Christian, as well as a musician. The simple trust in God which he learned in childhood, he never forgot.—Selected.

A GAME OF BIRDS

What bird is apt to be cowardly? Quail.

What bird belongs to the laboring classes? Pheasant.

What bird is impertinent? Mockingbird.

What bird is needed in the harvest field? Thrasher.

What bird do you find at the meat market? Butcher.

What bird would you choose to make you a suit? Tailor.

What bird comes in early winter? Snow.

What bird is the children's pet? Catbird.

What bird is Uncle Sam's pet? Eagle.

What bird is mentally deranged? Loon.

IN STORYLAND

A RICH BOY

"Oh, my!" said Ben: "I wish I was rich and could have some things like some of the boys that go to our school."

"I say, Ben," said his father, turning around quickly. "How much will you take for your legs?"

"For my legs," said Ben in surprise.

"Yes! What do you use them for?"

"Why, I run and jump and play ball, and oh! everything."

"That's so," said the father. "You wouldn't take \$10,000 for them would you?"

"No, indeed."

"And your arms — I guess you wouldn't take \$10,000 for them, would you?"

"No, sir."

"And your voice. They tell me you sing quite well, and I know you talk a little bit. You wouldn't part with that for \$10,000 would you?"

"No, sir."

"Nor your good health?"

"No, sir."

"Your hearing and your sense of tastes are better than \$5,000 apiece, at the very least, don't you think so?"

"Yes, sir."

"Your eyes, now. How could you like to have \$550,000 and be blind the rest of your life?"

"I wouldn't like it at all."

"Think a moment, Ben; \$50,000 is a lot of money. Are you very sure you wouldn't sell them for that much?"

"Yes, sir."

"Then, they are worth that much, at least. Let's see now," his father went on figuring on a sheet of paper—"legs, ten thousand, arms, ten, voice ten, hearing five, taste five, good health ten and eyes fifty—that makes a hundred. You are worth \$100,000, at the very lowest figures, my boy. Now, run and play, jump, throw your ball, laugh and hear your playmates laugh, too; look with those fifty-thousand-dollar eyes at the beautiful things about you, and come home with your usual appetite for dinner, and think now and then how rich you really are."

It was a lesson that Ben never forgot, and since that day every time he sees a cripple or a blind man he thinks how many things he has to be thankful for. And it has helped to make him contented.—Selected.

THE ECHO

Once a little boy was playing in the woods. When he called aloud he heard the echo of his own voice, and thought another boy was mocking him. He was very angry, and ran to his mamma, saying that a naughty boy had called him hard names. His mamma said: "Go out and call, 'I love you,' and see if you do not get the same in reply." The treatment we get from others is often an echo of the way we treat them.—Ex.

Let thy discontents be thy secrets.—Benjamin Franklin.

JUST FOR FUN

Speaker (raising money): "All who will give \$10, please stand up."

Then to musicians, under his breath: "Quick, boys, play the 'Star-Spangled Banner'."

* * *

Little Mary was on a visit to her grandparents and the old-fashioned clock in the hall was a source of wonderment to her. While she was standing before it her grandmother said to her from the next room, "Is the clock running, dear?"

"No, ma'am," promptly replied Mary, "it's just standing still and wagging its tail."—Ex.

* * *

Johnny: "What was your sister angry with you about?"

Willie: "She sent me to the drug store to get some cold cream, and I got ice cream. That was the coldest I could get."

* * *

Husband: Mary, here's a hair in the pie-crust.

Wife: Looks like one of yours, John. It must have come off the rolling-pin.—The Progressive Grocer.

* * *

"I get wonderful recipes over the radio," gushed the bride who was entertaining her family for the first time. "I got one for Egyptian stew and one for a never-fail stain remover this morning."

"Which is this?" asked little Willie, tasting the stew with which he had just been served.—Exchange.

What Is Man?

By GASTON FOOTE

Psalm 8:4, "What is man . . ."
1 John 3:2, "Now we are . . .?"

IN THESE days, when the commodities of life have become very dear, life itself has become very cheap. Never since the dawn of modern science, and man has had the ability to check the spread of disease, has there been such destruction of human life within any given twenty-four hours. To become accustomed to reading with our morning coffee the fact that twenty thousand men were killed on the day before and to receive the report that a thousand people are dying daily in the city of Athens from starvation or diseases attributed thereto, is to admit that we are writing one of the most tragic pages in human history.

Students in all ages have been asking the question, "What is man?" And philosophers, poets, dramatists and historians have sought to answer. Is he dust or divinity, angel or ape, brute or brother? Is he either one or the other? Or is he a weird combination of both?

I. The Pagan Appraisal of Man.

The materialist says that all things are matter; that which is not matter does not matter because it is not real. In the beginning there were electrons, in the evolutionary process there were electrons, and in the end there are electrons. Man, being the product of an inevitable evolutionary process, is simply a collocation of electrons. Call this collection of electrons asparagus, ape, artist, or angel; it's all the same to the materialist. Before man was the material universe; man is manifestation of the material universe and disintegrates into the material universe. Schiller said, "Man originates in muck, sits awhile in muck, makes muck, and returns to muck."

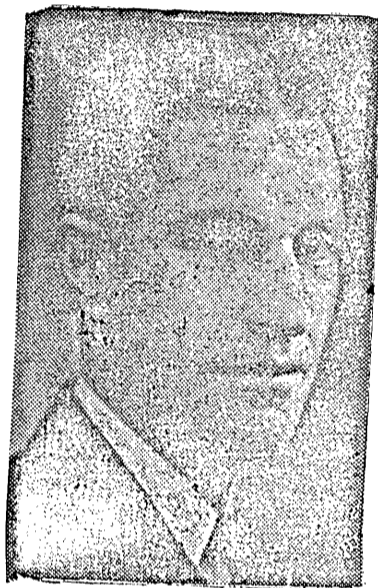
To the materialist the average 150 pounds of human flesh is so much hydrogen, oxygen and nitrogen—and, reduced to gas, would produce about 3,500 cubic feet which being inflammable, could be sold for seventy cents per thousand. He has the necessary fat which, made into candles, would give one continuous light for some sixty days. His system contains some twenty-two pounds of carbon which is enough lead for 9,360 pencils. There is enough iron in his body to make a spike large enough to hold him against the wall. There is enough phosphorus in his system which, if collected, would be enough to poison five hundred persons or to produce 8,000,000 matches. Thus man is, as Voltaire said, "tormented atoms on a bed of mud." Simply this and nothing more.

The behaviorist builds upon the philosophy of the materialist but goes further. While he may recognize the fact that man is superior to the animate and inanimate world about him, he explains this superiority by the superior constituents of his physical body. With a more highly centralized nervous system, his reflexes and senses are more acute. Nonetheless, man is governed solely by the physiology of his material body. The action, reaction and interaction of the amazing network of endocrine glands determine exclusively every action and reaction of his life. Julia Peterkin has this to say in a passage from the book, *Living Philosophies*: "Men are what they are by the laws that control the cells of germ reproduction and not by way of prayer or education. Heredity is the law of life whether it deals with presidents or asparagus, setter dogs or princes, and the chromosomes in those germ cells, which in time become adult human beings, inevitably behave according to a law which is as fixed as the law which governs the precision of solar systems; a law which can be influenced no more by hope or sentiment or prayer than by the charm worn on a string around the neck of a Gullah Negro." Fridtjof Nanse, Norwegian explorer, summed up his philosophy of man by saying, "An individual can no more shape his own character than a tree can shape its branches." And Theodore Dreiser, of the same school of thought, said, "As for myself being a free and independent mechanism, with

a separate spirit of its own, nonsense. I view myself as an atom in a greater machine, just as is the cell in the greater body of which it finds itself a part."

To the behaviorist or determinist there is seemingly no such thing as a sense of responsibility. We are but the expression of the materials with which we are made. If we are brutal, lay the blame on the chromosomes. If we are beastly, they are responsible. If we are brotherly, the ectoplasm gets the credit. Man is merely a cog in an obscure wheel of a gigantic machine and has no more voice in the control of the machine than the two hundredth cog in the two hundredth wheel of a factory has in determining the nature of its product.

The cynical individualist recognizing the truth of the materialist and the behaviorist, goes



DR. GASTON FOOTE, Minister
First Methodist Church
Montgomery, Ala.

a step further. Man may be of the earth earthly, but he is super beast. Being super beast, he is more beastly than super. Being of super intelligence he has greater powers for the destruction of his fellow super beasts than his less fortunate predatory kinsman. But destroy them he will, if it is to his advantage. Kipling's law of the jungle is incarnate in man. From the beast man came and beast he shall ever be. Such is the attitude of one who describes life as a "combat between jackasses and jackals." George Jean Nathan boldly states his philosophy of individualism. "That I am selfish . . . is obvious. I have yet to find a man worth his salt in any direction who did not think of himself first and foremost." Thus altruism and usefulness becomes mere pretense.

II. The Christian Appraisal of Man.

(a) The first premise in the Christian appraisal of man is that he is a creature of God. The greatest discovery that man has ever made was that epitomized in the first five words of the book of Genesis, "In the beginning, God created . . ." No mention is made of the method. Whatever else may have happened when God breathed into man the breath of life and he became a living spirit, at least this one thing did happen. He was set apart. He was made uniquely kin to the eternal. Of the dust? Yes. But of the divine also. Jesus, son of Mary, was of the dust. But that amazing transformation by which the Carpenter of Galilee became the Christ of God was something, not of the earth, that was added. Man is more than an accident of nature. He is an act of God. "It is He that hath made us and not we ourselves; we are His people and the sheep of His pasture."

(b) The second affirmation of the Christian conception of man is that he is a responsible being, responsible to the creative God who made him. Credit for moral achievements or blame

for moral perversions cannot be solely the blind reaction of the physical body. Man is neither God's nor nature's puppet. It is the very nature of his self-consciousness to know that, within limits, he has been vested with the power of choice. He cannot escape from the sense of obligation which claims but never forces his higher loyalty. He can never escape the feeling that his acts are HIS acts nor is he complimented when his fellowmen treat him as an irresponsible automaton.

Modern philosophies may hoodwink a nation of people into believing that their sense of obligation, and sense of value, is lodged only in the blood stream (as Nazism) or only in the state (as Fascism) but human reason has a way of righting itself and ultimately coming to the conclusion that justice and mercy are transcendent terms and cannot be limited by personal prejudice. The sense of moral "oughtness" is just as natural to the natural man, because he is man, as is the sense of hunger.

Being given this sense of responsibility, man holds himself responsible for the correct use of the freedom with which he has been divinely endowed. If a man kills his neighbor the court tries the man and not the glands of his physical body. It is inconceivable to think of a Jesus and a Judas without acknowledging this sense of responsibility. The One responded perfectly to the Highest, the other responded to the lowest. Judas was no more condemned to inevitable betrayal than Jesus was condemned to inevitable perfection. It was their acceptance of responsibility to the highest or the lowest that made the difference in their lives.

(c) Finally, the Christian interpretation of man means that he is not only a responsible creature before God but that he is capable of divine affinity. Thus an ancient catechism said, "Man's chief end is to glorify God and enjoy Him forever." We would add that man's chief end is not only to glorify God but to glorify God's sons as well. Nevertheless this presupposes that man is capable of glorifying God, that is, taking within himself those qualities of character and being which emanate from God. Dr. Fosdick has said that, while it may be difficult to explain evil in the presence of a good God, it is more difficult to explain good without God. Why will a person lay down his life for his friend? Is this mere mechanical reaction of the physical body? Why will a man face death rather than surrender his convictions? How can the behaviorist explain this? History cannot expunge the historical records of a Socrates, a Stephen, a Paul, a Savonarola, a Wesley and a Kaganawa. You cannot explain some people without acknowledging the presence of God in them.

Now we are—What? Mere accidents in a process which is itself a gigantic accident? A collocation of atoms to whom creative independence is unreal? Animals who came from muck, live in muck and, dying, return to muck? Let John answer, "Now we are Sons of God . . ." Proclaim it from the housetops. Human life is sacred—all mankind bears the stamp of God. May the day speedily come when we shall so treat each other as brothers in the household of God.

"Whosoever shall offend one of these little ones . . . it were better for him that a millstone were hanged about his neck . . ."

If men are sons of God the object of His redeeming love, they can never be cheap.

TESTIMONY OF ABRAHAM LINCOLN

"And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land, which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory! How nobly distinguished that people, who shall have planted and nurtured to maturity, both the political and moral freedom of their species."—Abraham Lincoln.

WITH THE CHURCHES

BEATITUDES FOR PASTOR

1. Blessed is the pastor who is continuously dominated by a sense of divine mission to preach and teach.

2. Blessed is the pastor whose one aim is to serve "his generation by the will of God" rather than to be served.

3. Blessed is the pastor whose congregation finds help and healing and guidance in his ministry.

4. Blessed is the pastor whose congregation is always willing to meet him half way in service and sacrifice for the sake of kingdom extension.

5. Blessed is the pastor who enjoys the whole hearted respect of his congregation as a "man sent from God."

6. Blessed is the pastor whose congregation brings to him their personal spiritual problems.

7. Blessed is the pastor whose congregation shares their worldly goods to the extent that he and his family fare as well as the average of the flock with whom he labors.

8. Blessed is the pastor whose congregation love him enough to be frank in disagreeing with him.

9. Blessed is the pastor who finds deepest satisfaction in serving those who need his ministry rather than in "promotion" to more lucrative fields or in ecclesiastical preferment.

10. Blessed is the pastor who is able to see as time passes evidences of deeper spirituality and higher ideals in his congregation.—J. P. Womack, Jonesboro.

QUARTERLY CONFERENCES

PINE BLUFF DISTRICT SECOND ROUND

Grand Avenue, March 2, 7:30 p. m.
Little Prairie Ct., at Campshed, March 7, a. m.
St. Charles at Pleasant Grove, March 7, 2:30 p. m.
Prairie Union-DeLuce at D. L., March 7, 7:30 p. m.
Sheridan Ct., at Poyen, March 14, a. m.
Star City at Mt. Home, March 21, 2:30 p. m.
Grady-Gould at Grady, March 21, p. m.
Mt. Carmel-Sulphur Springs at Mt. C., March 28, a. m.
Hawley Memorial, March 28, p. m.
Bethel-Redfield at Bethel, April 4, a. m.
Altheimer, Wabbaseka at W., April 4, p. m.
Rowell Ct., at Mt. Olivet, Apr. 11, a. m.
Sherrill-Tucker at T., April 11, p. m.
Roe Ct. at Elm, April 18, a. m.
DeWitt, April 18, p. m.
Swan Lake, April 25, a. m.
Bayou Meto Ct. at Stillwell, April 25, p. m.
White Hall, May 2, a. m.
Carr Memorial, May 2, p. m.
Gillett, May 9, a. m.
Almyra, May 9, p. m.
Rison, May 16, a. m.
Good Faith, May 16, p. m.
Humphrey, May 23, a. m.
Stuttgart, First Church, May 23, p. m.
First Church, Pine Bluff, May 30, a. m.
Lakeside, May 30, p. m.

—W. Neill Hart, D. S.

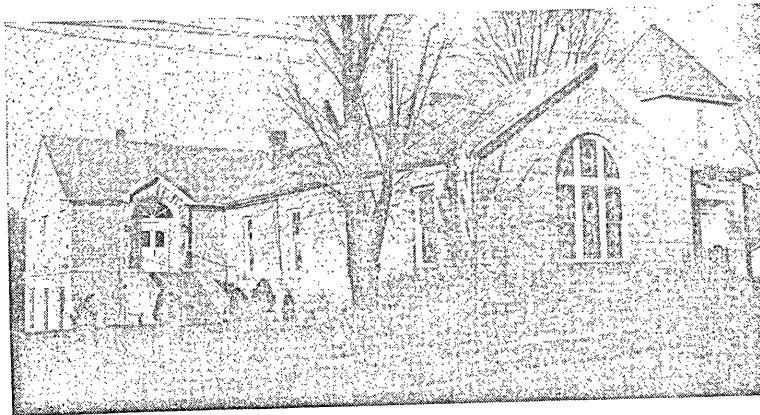
Few books can stand three readings, but the Word of God is solid; it will stand a thousand readings, and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—Hamilton.

If men would worship God as they worship money, this would be a better world.—Michigan Christian Advocate.

Educational Hall At Berryville Dedicated

The Educational Hall of the Methodist Church of Berryville was dedicated on Sunday, February 14, by Bishop Charles C. Selecman with Rev. Sam B. Wiggins, district superintendent of the Fayetteville District and others assisting. The building was named Downum Hall in honor of Rev. W. A. Downum,

for many years the Berryville church was on the Carrollton Circuit. The Methodists used the Presbyterian Church for worship until 1897 when a frame building was erected on the present lot. In 1908 the frame building was destroyed, and the auditorium and annex were erected. Rev. T. J. Taylor was pastor.



pastor in 1939 and 1940, who led in its erection. Presiding at the dedication service was Rev. Henry A. Stroup, present pastor.

Bishop Selecman used the text Luke 4:16-21. He stressed the value of habits such as Bible reading and regular habits of worship. After the sermon the officials of the church were called to the chancel rail and W. H. Spitze acting for the trustees of the church presented the new educational hall for dedication.

The first Methodist church in Carroll County was organized at Carrollton, the first county seat, about 1840. In 1845, the Carrollton Circuit embraced all the territory from Crooked Creek to King's River. Around 1851, the first Methodist Church of Berryville was organized. In 1861, Berryville had 51 homes and a population of 200. In 1865, at the close of the Civil War there was but one dwelling left. The Methodist Church was re-organized in 1866 by Rev. M. Arrington. The total membership was 25 whites and three colored members. For a num-

In 1939-40 the new educational hall was erected out of the stone from the old orphanage at Eureka Springs. The auditorium and annex were erected in 1909. In 1942 the church made large improvements on the entire church plant, adding church office, pastor's office, chapel, paint, side-walks, and general repair on building. They now have plans to add heating system, new ceiling for auditorium and annex, and to finish the floors. The membership is one hundred and fifty.

The pastor, Rev. Henry A. Stroup says: "Our church plant is adequate for our present needs and for growth. We have a very satisfactory auditorium, church office, pastor's office, large recreation hall and sufficient class rooms for our every need. The church is well organized. We use the budget system for most of our finances. The spirit of the church is good. The entire church is on the offensive. We have large plans for evangelism. These will be carried out in the proper time."

THE MINISTER'S SUCCESS

A certain minister of the gospel occupied a high place in a large city. He came from a small Canadian town. One who knew him well was asked: "How did he secure that prominent pulpit? What is the secret of his success? There are greater preachers than he, more scholarly and more eloquent." The answer was, "He has always done what many other men knew ought to be done, but neglected.

He never failed to write notes of condolence to the afflicted, whether they belonged to his congregation or not. He would cross the street to speak to a burdened man. He would take an hour to make friends with a group of romping children. He would pen a sincere word of praise to the sheriff who did his duty, to the mayor who enforced the law, to the teacher in the public school who was faithful. Nothing that might properly receive a minister's notice escaped him. This is the real secret of his success."—Christian Observer.

MODERATE DRINKER

The moderate drinker is apt to be at least as great a social liability as the heavy drinker. In the last stages, the problem is simply to isolate the drunkard, and let him alone. Most of the liquor drinking in the world produces only dullness and stupidity. If a man is docile and gentle in his natural disposition, alcohol will not make him mean. But it will remove restraints. Along with "dull care," it throws off repressions, and if down beneath there happens to be an ugly disposition, the drunkenness will expose it and bring it to expression. It lays bare the animal nature ready to receive any stimulus which the environment may provide. And if one is still possessed of all his normal sensory and motor capacity and all rational and instinctive cunning, as in the case of the first stage, he is the greater menace to social values.—Albion Roy King, The Psychology of Drunkenness.—The Voice.

ANOTHER NEW TONGUE PROCLAIMS GOSPEL

Another new language has found its way into print—as usual, by way of the Bible. It is Conob, a dialect spoken by a group of Indians living in the department of Huehuetenango in the northwestern part of Guatemala. The Gospel of St. John, the first complete book of the Bible to appear in this dialect, has just come from the presses of the American Bible Society. A parallel column is printed in Spanish, this being the usual form in which the new Scriptures are produced for the Indians of the Latin American countries.

The Gospel was translated by missionaries of the Central American Mission. "We had to work from the ground up," writes missionary-translator Newberry B. Cox, "building a vocabulary, learning to recognize sounds different from those of English or Spanish; choosing the alphabet to include these sounds, filing each word, thus building a dictionary, and discovering the grammatical rules underlying the structure of the language."

As the different towns where the same dialect is spoken have differences in their modes of expression, it was necessary for the missionaries to call in Christian Indians from several villages who worked with the missionaries and the translator to prepare the Gospel of St. John for publication.

As the beautiful story of the Gospel took form in words with which they were familiar, one of the Indians in rereading a chapter, looked up at Mr. Cox and exclaimed, "This we can understand! How good to have it in our own tongue."

One of the major activities of the American Bible Society is the constant examination of new manuscripts submitted by missionaries. As a part of its war emergency program the Society is also working on the production of a number of dialects for the British and Foreign Bible Society, which is now so handicapped by the war.

"Palm wine is proving the downfall of many of West Africa's monkeys." John Barleycorn is doing an equally good job in America.—James H. Felts in N. O. Christian Advocate.

Ask yourself these Questions when you buy a laxative

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

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SUBSCRIPTIONS RECEIVED
SINCE LAST REPORT

(Including District Totals To Date)

Arkadelphia—Total 719	
First Church, Hot Springs, H. T. Fort	3
Arkadelphia Ct., J. E. Keith	2
Grand Avenue, Hot Springs,	
R. E. Simpson	1
Princeton Ct., C. R. Andrews	1
Dalark Ct., Orrie L. Thompson	1
Hart's Chapel, J. E. Keith	1
Tigert Memorial, S. K. Burnett	1
Camden—Total 1,223	
Hampton, W. O. Tisdale	7
Emerson Ct., J. W. Nethercutt	5
Columbia Ct., by Leland Clegg	4
Centennial, El Dorado	2
Thornton, Arnold Simpson	2
Magnolia First Church, Roy E. Fawcett	1
Chidester Ct., C. A. Myers	1
Waldo, James Simpson	1
Little Rock—Total 3,065	
Bauxite-Sardis, J. T. Walker	31
Primrose, Clinton Atchley	3
Lonohe, Earl Lewis	2
Scott St., Little Rock, John McCormack	2
Highland, Little Rock, O. E. Holmes	1
Hunter Memorial, W. C. Watson	1
Henderson, L. Rock, H. H. McGuyre	1
Monticello—Total 881	
Hermitage, Roy Bevan	6
Eudora, J. T. Thompson	3
Fountain Hill, James T. Tadlock	1
Dumas, R. F. Sorrells	1
Pine Bluff—Total 824	
Sheridan, Chas. H. Giessen	29
Star City, Fred R. Arnold	7
First Church, Pine Bluff, E. C. Rule	1
Grand Ave., Stuttgart, John B. Hefley	1
Prescott—Total 670	
Holly Springs-Mt. Moriah,	
Wallis Calloway	4
Prescott First Church, S. T. Baugh	4
Washington-Columbus, D. L. McCauley	1
Emmett-Waterloo, Geo. L. Cagle	1
Antoine Ct., A. N. Youngblood	1
Spring Hill Ct., Osburne White	1
Texarkana—Total 697	
Mena, C. Ray Hozendorf	8
Hatfield, S. W. Mooty	2
DeQueen, Harold D. Sadler	1
Horatio, W. C. Lewis	1
Doddridge, F. C. Cannon	1
Batesville—Total 757	
Moorefield, J. B. Stewart	1
Melbourne, R. E. Lee	1
Mountain Home, J. J. Clark	1
Central Avenue, Batesville,	
J. T. Randle	1
Conway—Total 896	
Conway Ct., J. H. Lane	5
Bigelow-Houston, J. Branson Breazeale	4
Gravelly Ct., C. L. Fry	4
Morrilton First Church, R. E. Connell	4
Belleville-Hayana, B. A. McKnight	2
Naylor Ct., Arthur Cooley	1
Fayetteville—Total 464	
Monte Ne Ct., E. O. Houser	1
Fort Smith—Total 799	
Greenwood, Martin Bierbaum	3
Huntington, J. L. Buck	2
First Church, Fort Smith, O. E. Rice	2
Magazine, L. R. Ruble	1
Waldron Ct., M. B. Short	1
South Fort Smith, A. H. Dulaney	1
Helena—Total 681	
Marianna, Earl Cravens	2
Marvell, J. W. Glass	2
Jonesboro—Total 719	
Lake City, G. A. McKelvey	3
Fisher St., Jonesboro, A. W. Harris	2
Huntington Ave., Jonesboro,	
W. A. Downum	2
Paragould—Total 846	
Corning, B. C. Few	45
Lorado-Stanford, L. L. Langston	4
Smithville, L. W. Fair	4
St. Francis, J. W. York	3
Imboden-Black Rock, R. B. Howerton	2
Beech Grove, W. B. Yount	1
Searcy—Total 644	
Marshall, C. E. Gray	7
McRae Ct., W. F. Shell	4
Quitman Ct., C. J. Wade	1
McCrory, Harry King	1

THE GOSPEL OF SAFETY
"Time and tide wait for no man."
Have we the right to squander precious time of the present, that the future will hold only regrets for the past? How much will it profit a man who is able to think clearly, remember and visualize, if he does not know how to use his information, how to express himself, or how to take decisive action? Man must be master and creator of his own destiny. "Foot-prints in the sands of time," fade out and the trail is lost. The observations of wise men are indelibly impressed upon our minds and preserved through the ages, by being etched on everlasting parchments. The church is founded on the "Book of Life." The Bible is not only the world's greatest seller,

but it is also the world's best read book. It is to help us use the information contained that ministers and the churches strive continuously to lead us to the lights of its truths.
From the standpoint of human relations the safety program is the parallel of religious teaching, seeking to improve conditions, prevent suffering, and to save life. The creed of the church of nature is understood by man and beast alike, but man is prone to abuse his understanding for selfish reasons. If the world owes you a living you certainly must have done something worthwhile to make it your debtor. After all, any organization is made up of men and women working to a common purpose. It is human nature to want to help those who help

us. Working with this thought in mind and remembering that no one has ever yet done their best, we can, with the Lord's help, achieve the cooperation and victory we are now wishing and praying for. The gospel of safety is a universal creed that should be followed the world over. The goal of "Life, Liberty, and the pursuit of Happiness," will be attained sooner if we pause and refresh our memories on the meaning of these three words:
Safety—Freedom from danger.
Education—Systematic training of the moral and intellectual faculties.
Cooperation—The act of working jointly together.
—Mark Harris, Safety Engineer, Little Rock.

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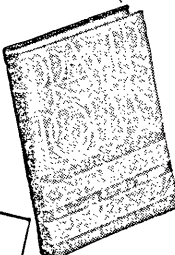
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Single copies, 5 cents each; 30 cents dozen; \$1 for 50; \$1.85 per hundred.

COULDN'T FIND THE SONG

A very clever German anatomist, who was also an atheist, declared that he would not believe in man's soul because he had never discovered such an organ in the body.

A friend remarked to him one day: "A cat listened with admiration to the song of a nightingale. Ambitious to learn the secret of that entrancing music, he caught the sweet singer and tore it to pieces; yet to his surprise, he found no musical organ present.—The Watchword.

In Idleness there is perpetual despair.—Carlise.

A Challenge To Evangelism

By J. A. Wade, Director of Evangelism, Texarkana District

Never has one so challenged to evangelism as Christ! Never was that challenge greater than today! Never were the fields more promising and inviting! Never have there been such needs and dearth, and never were the rewards more promising than they are today!

Behold the Lord of the harvest! He is the kind husbandman; He is the sympathetic Master; He is the gracious Lord; He is the watchful Guardian; He is the wise counselor. We can trust His leadership, and depend on Him unto the end. He is the Omniscient, Almighty, Immutable, and Eternal Lord! He bids us go forth into His vineyard with the promise of "Whatever is right I will give you." With such divine leadership and enablement we need never fear to undertake in His name.

Behold the fields! Their vastness appeals to us; their invitation is challenging unto us. They are great, and ripe unto harvest. The golden grain is already falling, and is being lost. There are so many of these places adjacent to our local churches and within reach of our local committees on Evangelism. We need only to open our eyes and behold them. There are so many communities and settlements within our own land that are without the gospel and a minister of Christ! We should be doing our utmost to reach and serve these. Then, there are our "next door neighbors!" Cuba, Mexico, The South American countries, the South Sea islands, the East Indies, Africa, India and China—all these have been drawn close to us within recent months. What an op-

portunity they offer to Christian workers! How challenging they are to our spiritual longings! They are rich in spiritual possibilities, looming large in the religious world. They stand with outstretched arms begging for the Bread of Life.

Why stand idle? The laborers are few; the time is short; God is calling, and souls are dying; The fields are, indeed, ripe unto harvest! The summer is passed; the harvest is upon us; if these fields are to be garnered in this generation, we

must begin now. Who knows but what this is the eleventh hour with our Lord? It behooves us to work while it is day, for the night cometh when no man can work. Whatever we do, we must do quickly and with all our might. "Is it nothing to you?"

Go work; the rewards are great! It is glory just to work for such a Master! It is also a glorious task to be accomplished, one filled with adventurous undertakings; charming and fascinating in every line of activity, and above all, rich in rewards! Our Lord has promised us a hundredfold in this life of fathers, mothers, sisters, houses and lands, and in the world to come everlasting

life. We are guaranteed that our labors shall not be in vain in the Lord. In due season we shall reap thirtyfold, sixtyfold, or a hundredfold, and come again rejoicing bringing our sheaves with us. It is better to have saved a soul than to have gained a city, for He that converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins.

We shall not be able to reach all the cities until our Lord doth come. Hasten, then, hasten away to the harvest!

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

MEMORIES

On page 9 of the Arkansas Methodist of February 11, I see the picture of Mrs. W. B. Wolf of Fayetteville and a brief sketch of her life. While I never knew Mrs. Wolf, the names of the two preachers mentioned at the organization of the Methodist Church at Paris in 1875, Rev. I. B. Hickman, pastor, and Rev. H. M. Grenade, presiding elder, awakened memories of long ago. H. M. Grenade was pastor of Ozark Circuit in 1860. That was the year before I was born, but I have heard my father, A. M. Floyd, speak of him so often in after years it really seemed that I knew him.

In this community five miles north of Ozark he preached in a log cabin in winter and under a brush arbor in summer. Eight miles east the men built a log house and named it Grenade Chapel. While the old house has long since disappeared, they have a splendid new church located on the old wire road, a half mile south of original site which retains the name.

Rev. I. B. Hickman was pastor of the Ozark Circuit in 1874. He was a young man and unmarried. He did not even have a horse to ride and my brother-in-law furnished him one. He boarded among the people and was in my father's home part of the time. His work extended full length of Franklin County from east to west and one appointment, I believe, in Johnson County, east, and one in Crawford County, west, a territory of about 35 miles. Hickman was a fine fellow, full of life and energy. The writer was only thirteen then and formed a strong attachment for the young preacher.

—A. M. Floyd, Ozark, Ark.

EIGHTH ANNIVERSARY OF The Upper Room

OBSERVING its eighth anniversary, The Upper Room publishes in its issue for April-May-June a greater quantity of devotional material than ever before. In addition to the regular daily meditations, this issue contains prayers for special occasions, responsive readings for family or other groups, litanies, and a who's who.

Don't miss this spiritual storehouse, designed as an appreciation of the world-wide reception given to The Upper Room for the past eight years by men and women of every evangelical faith.

This also is the Easter number, with a special series of meditations appropriate to this sacred season.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

LINCOLN W. S. C. S.

The Woman's Society of Christian Service of Lincoln, met for the February meeting at the church, following a mid-day luncheon and social hour, at which 25 were present, including several guests.

The president, Mrs. W. L. Norwood, presiding. The subject of the program was "Peace: Just and Enduring." The leader, Mrs. H. H. Hunt. The opening song, "America," was followed by prayer by Mrs. Maxwell. The devotional was led by Mrs. W. L. Norwood. Talks on "Peace" were given by Mrs. H. H. Hunt, Mrs. Ed White, Mrs. Ollie Corley and Mrs. O. R. Findley. After singing "Peace the Gift of God's Love," the meeting closed with prayer by Mrs. J. Jett.

During the business session which followed, many interesting features were brought out in reports. The society has met all obligations and carried out many activities benefiting the community as well as patriotic undertakings. The boys in the service have been remembered in many ways. Money was raised with which to buy two War Bonds. Communications were read from several of our boys thanking us for Christmas packages sent them.

In January the following officers were installed at the regular Sunday morning service by the pastor, Rev. O. R. Findley: President, Mrs. W. L. Norwood; Vice-President, Mrs. George Rodgers; Corresponding Secretary, Mrs. Ed White; Recording Secretary, Mrs. F. W. Mortimer; Treasurer, Mrs. Luther Tennis; Secretary of Missionary Education, Mrs. Ollie Corley; Secretary of Christian Social Relations, Mrs. H. H. Hunt; Secretary of Children's Work, Mrs. O. R. Findley; Secretary of Girls' and Women's Work, Mrs. W. R. Huenfeld; Secretary of Spiritual Life, Mrs. W. A. Tittle; Secretary of Supplies, Mrs. J. Jett; Secretary of Publications, Mrs. E. K. Steward.—Mrs. F. W. Mortimer, Reporter.

ANNUAL MEETING LITTLE ROCK CONFERENCE W. S. C. S.

The annual meeting of the Little Rock Conference Woman's Society of Christian Service will be held March 23-25, 1943, at the First Methodist Church, Little Rock, Ark.

The official delegate will be the president of the society or her alternate. Wesleyan Service Guilds may send a representative.

Mrs. George Sexton, Jr., president of the South Central Jurisdiction, and Mrs. Helen B. Bourne, Secretary of Missionary Education and Cultivation of the Woman's Division, will be guests.

The Executive Board of the Conference will meet at 10:30 a. m. Tuesday, March 23, preceding the first session which will open at 2 p. m. Delegates are asked, if possible, to be in their places for the worship service.

ATTENTION PRESIDENTS LITTLE ROCK CONFERENCE W. S. C. S.

Please send names for the Memorial Roll to Mrs. Walter Ryland, 1700 Pine Street, Pine Bluff, Ark., as soon as possible.—Mrs. Walter Ryland, Recording Secretary.

He that believeth on me, the works that I do shall he do also; and greater works.—John 14:12.



MRS. R. E. CONNELL

MISS THELMA STEVENS

ANNUAL MEETING N. ARKANSAS CONFERENCE

The North Arkansas Conference of the Woman's Society of Christian Service will convene at the First Methodist Church in North Little Rock, March 16-18. The Methodist Churches of North Little Rock, Washington Avenue, Gardner Memorial, First Church, and the Levy Church will be the hostesses. The executive committee will meet on March 15 while the conference will commence at 10:00 a. m. on Tuesday, March 16th.

Mrs. R. E. Connell, Conference President, has announced that Miss Thelma Stevens, Division Secretary of Christian Social Relations from New York will be the guest speaker. Because of inadequate housing in all defense areas, of which North Little Rock is one, the conference delegates have been limited to 125. Because of Miss Stevens being a social relations speaker, the committee has requested that at least four of the district delegates be chairman of Christian Social Relations.

A committee from each of the four churches has met and completed plans for entertaining the delegates while they are here. The committee consists of Mrs. Rollo Miller and Mrs. W. C. Jones from Washington Avenue; Mrs. C. O. Allered and Mrs. A. C. Murray of Gardner Memorial; Mrs. Viola Bashum of Levy, and Mrs. Joe Scott, Mrs. Pit Riffin, Mrs. James Firestone, Mrs. Sam Eason, and Mrs. Shelby O. Johnson of First Church. Mrs. Johnson is general chairman.

The local committee desires to have all delegates communicate with Mrs. Johnson, 1108 West Eleventh street, North Little Rock, as to the approximate time of arrival and by what means so the hospitality committee may be at the bus and train depots to direct them to the place of registration. This should be done by March 1st.

ANNUAL MEETING W.S.C.S., N. ARKANSAS CONFERENCE

WHEN?—March 16, through 18.
WHERE?—First Church, North Little Rock.

DELEGATES — Report names of delegates to Mrs. Shelby Johnson, 1108 West 11th, N. Little Rock, Ark.

DE VALLS BLUFF W. S. C. S.

Nine members of the Women's Society of Christian Service met Monday Feb. 8, at the home of Mrs. Edwin Graves.

As a special feature of the meeting, each member came bringing a gift for the Methodist Orphanage in The President, Mrs. Robert Youngman conducted the business

session. Mrs. John Lankford, the chairman of Christian Social Relations and Local Church Activities, presented the "Victory Quilt Project" to the society. The society voted to make the quilt and buy a government bond with the proceeds.

The lesson study on "A Just and Enduring Peace" was well presented by Mrs. John Bartels. Mrs. Smart gave an interesting report on "The Work of the Methodist Church in North Africa."

IMBODEN W. S. C. S.

The W. S. C. S. met at the church Monday afternoon, Jan. 26th, for the Program Meeting, Installation of Officers and Pledge Service. Mrs. J. C. Poindexter led the program with all members taking part. The beautiful and impressive installation service was conducted by

FINANCIAL REPORT, 1942, LITTLE ROCK CONF.

RECEIPTS

Balance April 1st 1942	\$ 3184.49
Arkadelphia District, Adult	3182.30
Arkadelphia District W. S. G.	169.81
Camden District, Adult	4854.90
Camden District, W. S. G.	109.90
Little Rock District, Adult	5958.52
Little Rock District, W. S. G.	341.52
Monticello District, Adult	2235.89
Monticello District, W. S. G.	133.67
Pine Bluff District, Adult	3117.87
Pine Bluff District, W. S. G.	337.75
Prescott District, Adult	1970.05
Prescott District, W. S. G.	114.05
Texarkana District, Adult	2471.20
Texarkana District, W. S. G.	100.00
Total Conference	\$25097.43
Total "cash for Foreign Supplies"	348.71
Total "cash for Home Supplies"	150.56
Div. for Mt. Sequoyah	
Delegates	30.00
Jurisdictional Refund	10.00
Conference Refund	15.00
Emergency Fund	1719.29
Total	\$27370.99

DISBURSEMENTS

Total Woman's Division	
on Pledge	\$21000.00
Less by Mrs. Smith	40.00
Less Credit New York	1.17
Total "cash for Foreign Supplies"	348.71
Total used in Conference	2289.39
Week of Prayer Offering	1632.11
Emergency Fund	2305.25
Bal. close of year 1942	\$30555.48

Statement of Funds to Divisional Treasurer

Undirected Pledge	\$14931.85
Bible Women	629.50
Scholarships	160.00
Margaret Williamson Hospital	100.00
Maintenance Budget, Brazil	900.00
Missionaries' Salaries	1800.00
Honorary Baby Memberships (\$40.00 by Mrs. Smith)	300.00
Adult Life	325.00
Wesleyan Service Guild	962.03
W. S. G. Projects	70.00
Methodist Youth Fund	336.88
Y. W. and Girls' Home Scholarships	20.00
Children	47.51
Student Fund	12.50
Scarritt	240.95
Lenten Offering	151.76
Foreign Relief	10.85
Credit New York Office	1.17
Total	\$21000.00

Total Used in Conference

Officers, Secretaries	749.72
Treas. Stipend	140.00
Miscellaneous	41.08
Camden District Rural Work	225.00
Little Rock Mission Board	225.00
"Cash for Home Supplies"	150.06
Divisional Cultivation Fund	23.06
Jurisdictional Cultivation Fund	207.52
Pastor's School, Conway	25.00
W. S. G. Delegate expenses	75.00
Stationery	41.76
Minutes	344.50
News Scope	36.72
Insurance on Histories	5.10
Total	\$ 2289.39
Mrs. Allen Gannaway, Treas.	

the Pastor, Bro. R. B. Howerton. Mrs. J. D. Fortenberry, treasurer was at the piano. Officers installed for the year were: Mrs. J. B. McKamey, president; Miss Mary Steadman, vice president; Mrs. A. E. Dent, recording secretary; Miss Lilly Steadman, corresponding secretary; Mrs. J. D. Fortenberry, treasurer; Mrs. L. A. Sloan, Missionary Education and service; Mrs. W. W. Hatcher, secretary Christian Social Relations and Local Church Activities; Mrs. J. C. Poindexter, secretary Literature and Publications; Mrs. Mattie Kell, secretary Supplies; Mrs. D. F. Henderson, secretary Children's Work; Mrs. R. B. Howerton, chairman Spiritual Life Group; Mrs. R. S. Rainwater, president Wesleyan Service Guild.—Reporter.

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

THIRTY SEVEN CREDITS AT GILLETT TRAINING SCHOOL

It was a real joy to be with Rev. H. D. Ginther in a Training School at Gillett last week. This was the first pastorate the Executive Secretary of this Conference ever served and was the first time he had been back for a training school. It was one of the best unit schools we have ever had with around fifty in attendance and thirty-seven earning credits. Our two Methodist churches coming together have made one of the best churches for a town of this size in the whole Conference. Brother Ginther has already won the confidence of these fine people. We saw many results of the splendid pastorate of Rev. Virgil D. Keeley whom Brother Ginther succeeded last fall. Gillett is in the center of one of the best rice, oats, and stock growing sections of the State and we were happy to see old friends prosperous.

TWENTY CREDITS AT WALDO

We have just received the report on the training school taught at Waldo, February 15-22 where Rev. James Simpson is pastor and Rev. Leland Clegg was the instructor. There were twenty-eight enrolled and twenty receiving credit. The course was "The Life of Christ." Brother Clegg says this was the most satisfactory class he had ever taught. We congratulate this fine superintendent in sharing with his brethren in the training program of his district.

REV. JOE H. ROBINSON HAS GOOD SCHOOL AT ALMYRA

February 15-19, Rev. Joe H. Robinson, the pastor, was the teacher of a class on "The Life of Christ" at Almyra. There were eleven enrolled and seven credits issued. Included were practically all the officers and teachers of his Church school. Brother Robinson states that as a result of this study, his people became so interested that they have requested him to continue this study on Wednesday evening.

GROUP MINISTRY PROJECT IN STUTTGART AREA

While in the Pine Bluff District last week, the executive secretary visited the several charges included in the Group Ministry Project of the Stuttgart area. He was accompanied by Brother Ginther, Brother Teague and Brother Hefley. The places visited were: Roe, where Rev. John Rushing is pastor; Humphrey, where Rev. Robert Core is the new pastor and Bayou Meto where Rev. Herschel Richert is in his second year. We found all of these brethren working on their project with the promise that their first report will be on hand this week. In addition to the three charges already mentioned, First Church and Grand Avenue, Stuttgart, are in this project. Rev. John B. Hefley has succeeded Rev. Roland E. Darrow as group leader. We found all the brethren visited hard at work and happy in their charges.

The Hefleys at Grand Avenue, are delighted with their new charge. The Teagues are in high favor at First Church with prospects of a completely remodeled parsonage in the near future. In addition to their regular work, we found Mrs. Rushing at Roe, Rev. and Mrs. Core at Humphrey, and Brother Richert at Bayou Meto, all doing their bit for the war effort by teaching school.

ON THE LITTLE PRAIRIE CIRCUIT

While at Gillett we visited Rev. R. L. Diffie and his churches on the Little Prairie Circuit. When this writer was pastor at Gillett thirty-three years ago, all the churches on this circuit were attached to Gillett. Now we have a good charge on Little Prairie with a splendid new parsonage and a pastor of its own. Rev. R. L. Diffie is serving his first year as pastor but shows promise of becoming a valuable member of our Conference.

GROUP MINISTRY IN THE HOPE AREA

Friday afternoon we met with Rev. Van W. Harrell and the pastors in the Group Ministry Project for the Hope area. Rev. R. B. Moore, our pastor at Hope, is leader of this group. Other charges in the group are: Emmet Circuit with Rev. George L. Cagle, pastor; Washington-Columbus with Rev. D. L. McCauley, pastor; and Spring Hill Circuit, with Rev. Osborn White, pastor. The Hope project is late in getting started on account of changes in the pastorates since Conference, but we had a good meeting, splendid interest manifested and we are looking forward to some splendid work in that area this year. Brother Harrell has completed his first round of Quarterly Conference and is optimistic for the future of the Prescott District.

AT BETHLEHEM ON DALARK CIRCUIT

Last Sunday morning we preached at Bethlehem on the Dalark Circuit. This charge is temporarily without a pastor due to the transfer of Rev. Orrie L. Thompson to the Des Arc charge in the Little Rock District. Bethlehem is a splendid country church on the old highway between Donaldson and Arkadelphia. A good Sunday school was in progress when we arrived and an unusually splendid congregation was present for the preaching hour. The Dalark charge is one of the old substantial circuits in the Conference. Plans are being made for rebuilding the parsonage which burned last fall. This is one of the charges in the Group Ministry projects in the Arkadelphia District.

CONFERENCE TO REACH GOAL FOR HENDRIX COLLEGE—MINISTERIAL EDUCATION

Our Treasurer's report this week reveals that \$9,073.60 has already been paid on the \$10,000.00 goal for Hendrix College—Ministerial Education from the Little Rock Conference. The Little Rock District with Dr. C. M. Reves, district superintendent; Pine Bluff District, with Rev. W. Neill Hart, district super-

HENDRIX COLLEGE-MINISTERIAL EDUCATION SPECIAL

Since our last report up through Monday, March 1, 1943

Arkadelphia District—Goal \$750.00	
Hollywood	4.00
Carthage	15.00
Sardis	20.00
Holly Springs	8.00
Prev. reported	459.00
Total	\$ 506.00
Camden District—Goal \$2,500.00	
Ebenezer Ct.	20.00
Vantrease	54.00
Junction City	25.00
Waldo	50.00
Fairview	20.00
Camden (additional)	375.00
Prev. reported	1,066.50
Total	\$1,610.50
Little Rock District—Goal \$2,500.00	
Winfield (additional)	5.00
Forest Park	25.00
Keo-Tomberlin	13.00
Chenault	4.60
Hunter Memorial	40.00
Prev. reported	2,681.00
Total	\$2,768.60
Monticello District—Goal \$1,000.00	
Mt. Tabor (Wilmar Ct.)	2.00
Prev. reported	1,017.00
Total	\$1,019.00
Pine Bluff District—Goal \$1,500.00	
Good Faith	15.00
Little Prairie Ct.	3.00
Redfield	14.00
Sherrill	25.00
First Church, Stuttgart	100.00
Lakeside, Pine Bluff	350.00
St. Charles	5.00
Pleasant Grove	5.00
Prev. reported	1,123.05
Total	\$1,640.05
Prescott District—Goal \$750.00	
Mt. Ida	12.00
Prescott	85.00
Forester	35.00
Hope (additional)	7.00
Wakefield	1.00
Prescott Ct.	10.00
Prev. reported	397.35
Total	\$547.35
Texarkana District—Goal \$1,000.00	
Buckner Ct.	13.60
Dierks	12.00
Green's Chapel	3.00
Umpire	3.00
Fouke Ct.	10.00
Foreman	35.00
Lewisville	36.00
Ashdown	45.00
Stamps	30.00
Shiloh	5.00
Texarkana Ct.	20.00
Prev. reported	771.50
Total	\$984.10
Note: Additional offerings reported this week makes grand total from the following charges as follows:	
Camden	\$800.00
Hope	159.35
Winfield	530.00
Wilmar Ct.	10.00
Foreman Station	45.00
Standing By Districts	
Little Rock	\$2,768.60
Pine Bluff	1,640.05
Camden	1,610.50
Monticello	1,019.00
Texarkana	984.10
Prescott	547.35
Arkadelphia	506.00
Conference Total	\$9,073.60
—C. K. Wilkerson, Treasurer.	

intendent; and the Monticello District with Rev. Arthur Terry, district superintendent, have already exceeded their quota. The Texarkana District, with Rev. Andrew J. Christie, district superintendent, lacks only a few dollars. Brother Cooper reports that the Arkadelphia District has all its money raised. The Prescott District will be in full. We congratulate all who have participated in this worthy cause. The Conference is reaching her goals, one by one, as they come this year.

HENDRIX COLLEGE NEWS

Eight Hendrix men, members of the Army Air Corps Cadet reserve, have been called to active duty recently. Their tuition refund and academic credit are awarded on a pro-rata basis, college officials announced. Reporting for active duty are: John Harp, Blytheville; Bill Harton, Conway; Jack Keith, Pine Bluff; French Leatherman, Little Rock; Larry Honeycutt, Nashville; Leslie Anderson, Stuttgart; Gene Adams, Hensley; and George Lindahl, Malvern. Expecting orders soon are Wilbur Kamp and Fletcher Smith of Conway and Bill Atkinson of Little Rock.

Francis Christie, junior of Junction City, president of the Hendrix Christian Association, attended the area meeting of Y. M. C. A. sponsors in Dallas, Texas, last week-end. Christie was one of six youth representatives from the Southwest area. The meeting lasted two days.

Gov. Homer M. Adkins, speaking at a Hendrix chapel hour recently, said that Democracy and Christianity are inseparable and if we lose one we lose another. Gov. Adkins' topic was "The Place of Christian Young People in a Democracy of the Future."

"The teachings of Christ are given greater emphasis and more freedom in a democracy than in any other form of government. The abolition of the church in Japan, Germany and Italy has meant the abolition of liberty, democracy and decency," the Governor declared. "Our Christian colleges are a great agency for promoting good in America," Gov. Adkins said; "every person in Arkansas and particularly we Methodists ought to thank God for such an institution as Hendrix."

Miss Virginia Rhine, senior at Hendrix, daughter of Dr. and Mrs. T. E. Rhine of Thornton, has been chosen by the national institute of public affairs as one of 50 government interns selected in national competition for the training program of the federal government at Washington, D. C.

Miss Rhine, who has been an outstanding student at Hendrix, is the second college student in Arkansas to receive this honor, the first being Joe Clements, also a Hendrix graduate.

Of six Hendrix debate teams entered in the Mid-South Debate Tournament at Conway recently, four entered the quarter-finals, three the semi-finals, and one the final round. Ed Dodson of Conway and Ed Lester of Hope won second place in the Senior Men's division. Frederick Cloud of Little Rock and Alvin Murray of North Little Rock also won third place in the same division. Miss Virginia Rhine of Thornton and Miss Mary Mitchell of Conway won third place in the Senior Women's division. Question for debate was a proposal for federation of the United Nations. A total of 31 teams from 10 colleges in four states entered the tourney.

Truth will vindicate itself; only error fears free speech.—Bryan.



The Church and the Countryside

By
Glenn F. Sanford

FOUR DAYS IN A DISTRICT

I recently spent a week in the Jonesboro District. On Sunday morning I was at Pleasant Valley on the Lake City Charge. They have just finished a nice and substantial new church building, which replaces the old building erected fifty-two years ago. It is painted white both inside and out, and commands an attitude of respect and worship for every person who enters.

The large group of youth who attended both the Sunday School and preaching services were proud of their new church.

Mr. Lois Coleman was Chairman of the building committee. Serving with him were T. J. Addison, John Haynes, Jack Vincent.

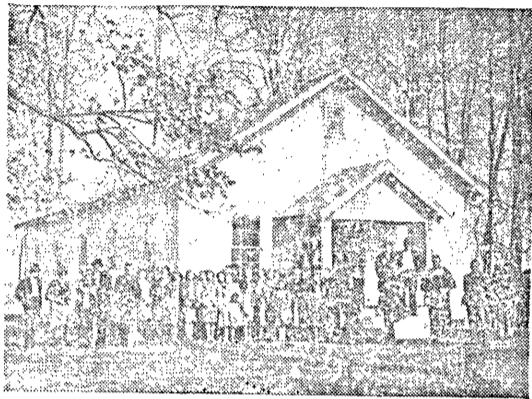
The Kingdom of God is coming to pass in this community.

On Monday and Tuesday we met with the pastors in the four areas of the district. Most of the time was spent discussing those things which would require cooperative effort for accomplishment.

Among the specific things which was agreed upon for immediate group action were: 1. Youth work in the area. 2. Radio programs. 3. Preaching and serving new and un-churched areas. 4. Improve the pulpit and Communion altar in all small churches. 5. Religious helps and guidance for soldiers in areas where needed.

It was my pleasure to visit Dyess Colony. Rev. Charles Lewis, pastor, will discuss his situation in an article later.

Rev. J. A. Gatlin, the new district



PLEASANT VALLEY CHURCH

superintendent, had the program thoroughly planned.

PRAYERS, PERSONAL AND SOCIAL

By James Myers

PRAYERS PERSONAL AND SOCIAL a new pamphlet of prayers and meditations by James Myers has just been published by the Commission on Worship of the Federal Council of the Churches of Christ in America. This pamphlet contains thirty-one prayers and meditations covering a wide range of personal and social need including: "Meditations for Daily Needs," "A Prayer for Those Absent in Time of War," "In a Time of Personal Anxiety," "Light Out of Darkness," "A Meditation on America," "For a Christian Social Order," "For Peace Among the Nations," "For a Time of Sorrow," "A Wedding Prayer," "Blessing a Little Child," "A Meditation on Bearing Burdens," "A Meditation on the Nature of Man," "A Prayer for a Moment of Silence."

In announcing publication, Deane Edwards, Secretary of the Commission on Worship said, "Mr. Myers has happily combined a deep devotional spirit with social vision and insight. Many of the prayers will be welcomed by those in need of personal comfort and strength in these days of tension. Others will be useful where there is emphasis on Christianizing the social order. Both will find their place in private and public worship."

The price of PRAYERS PERSONAL AND SOCIAL is ten cents each—single copies by mail 15 cents each, 25 copies or more at eight cents each. Order from the Commission on Worship, The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y.

Our thanks should be as fervent for mercies received, as our petitions for mercies sought.—C. Simons.

VALUABLE HELP FOR PASTORS AND STEWARDSHIP COMMITTEES

Layman Tithing Foundation, which cooperates with all denominations, will send, for one dollar, to any committee or individual, a package containing over 550 pages of pamphlets, bulletins and tabloids—107 different pieces, including a copy of "A Lad's Lunch," stewardship stories (ages 8-15) by Dr. John E. Simpson and an excellent Graded Memory Course on stewardship for children 4 to 14 years of age by W. J. J. McKnight, D. D. Also pamphlet "Winning Financial Freedom," and instructive circular price lists with special offers and suggestions for tithing campaigns. The price is less than the cost of production. Sample set \$1.00.

Please mention the Arkansas Methodist also give your denomination.—Layman Tithing Foundation, 740 Rush Street, Chicago.

NOTED PHYSICIAN'S OPINIONS

The only glory in life is to leave the world better for having been in it. Intoxicating drinks do not help us do that. When I made up my mind that I would be as perfect a citizen as I could be, the first thing I did was to swear off the use of all alcoholic liquors.—Sir Winfred Grenfell, M. D., New Campaigner, London.—The Voice.

It is hard enough to make one Christian, harder still to make a Christian church. To make a Christian nation is a task to stagger the imagination; to make a Christian world may well seem all but impossible. Yet this is the goal which our religion sets us.—Wm. Adams Brown.

There is nothing gained by ignoring a disagreeable truth.—Booth.

ENDURING PEACE

Adult Emphasis—March-April

Adults of the Methodist Church are urged to devote March and April to a study of peace issues and to action in the home community on issues basic to an enduring peace. What these issues are, and how to work on them are discussed fully by outstanding authors in the following resources:

Special course for adults, "Durable Peace—How?"—Paul Hutchinson.

Young Adult Fellowship services, "Crowded Ways of Life," The Adult Student, March-April.

Opening Services for Adults, "The Church and Human Relations," Church School, March-April.

"If we blindly insist on using our surplus food, our surplus commodities, and our surplus gold to feather our nests," writes Paul Hutchinson, author of "Durable Peace—How", can we blame other nations if they conspire for our economic undoing?"

Race, imperialism, white supremacy, these are among the social issues you will deal with in your March-April studies. "But how does this affect me in my community?" you may ask. Suggestions are offered, and you are urged to take steps to build foundations for enduring peace in your home town.

Enlist the whole community in a study, one of the writers suggests. Plan forums. Get a copy of leaflet 413-B, "Let's Discuss." Select any one of the four forum topics. Awaken the men and women of your community to their chance to fight against further wars, even while we are fighting the present one.

WANTED

Used Webster's or Merriman's Unabridged Dictionary, also set good standard Encyclopedia. Write description and price.

RAY L. McLESTER

Wheatley, Ark.

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

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

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

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

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

When FATIGUE causes HEADACHE

What could be more distressing than headache added to fatigue? Why endure it? Take Capudine. It relieves pain so quickly, comforts pain-wracked nerves so gently, you'll be delighted. Use only as directed. 10c, 30c, 60c.



CAPUDINE

"Since 1881 . . . 61st Year"

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Burial Insurance for the entire family, at low cost, is essential in all emergencies



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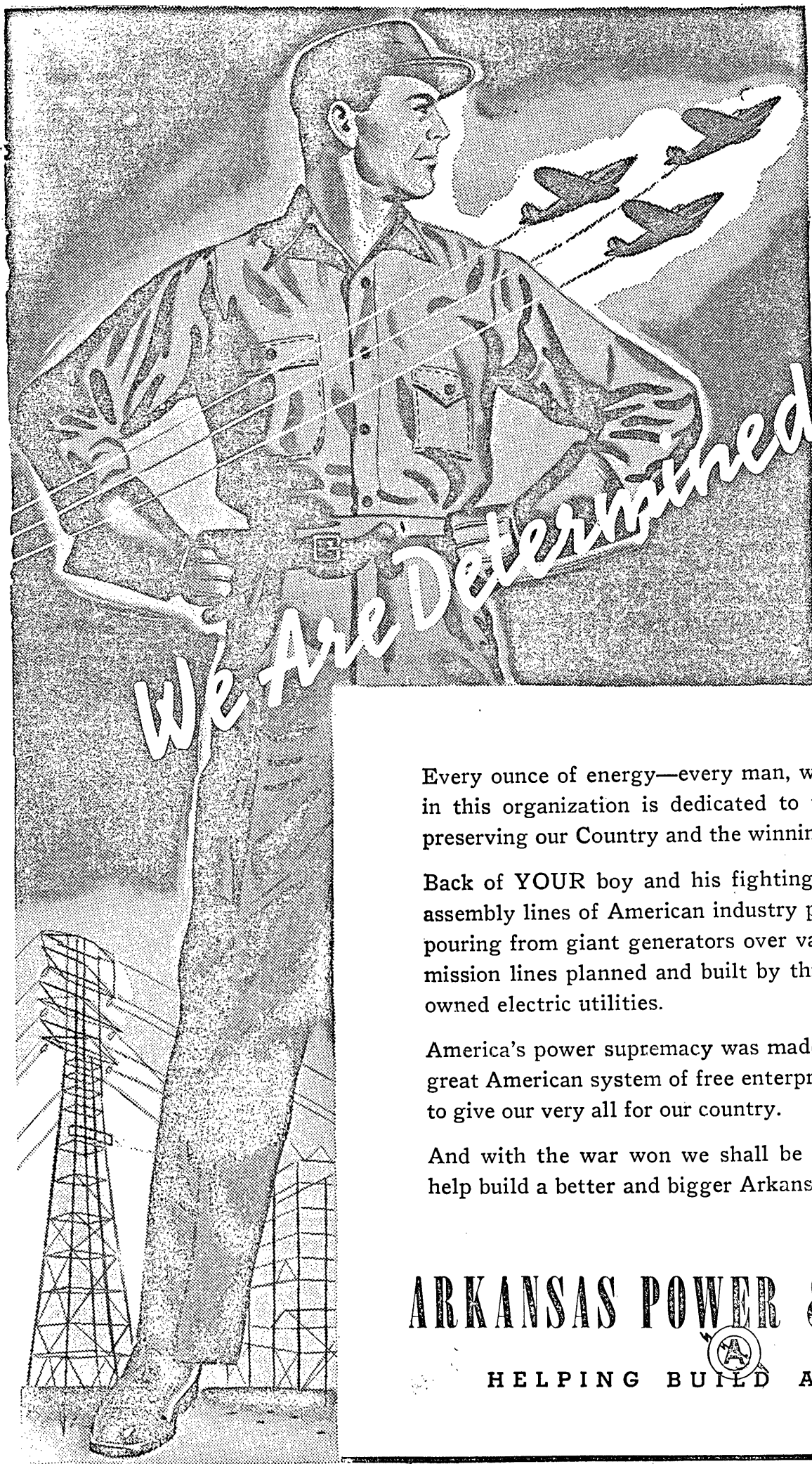
ROYCE A. DRUMMOND,
Vice President
General Manager

R. F. Drummond & Co.

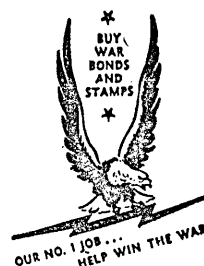
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"WE CARE"



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Every ounce of energy—every man, woman and kilowatt—in this organization is dedicated to the great purpose of preserving our Country and the winning of the war.

Back of YOUR boy and his fighting mates are the great assembly lines of American industry powered by electricity pouring from giant generators over vast networks of transmission lines planned and built by this and other privately owned electric utilities.

America's power supremacy was made possible only by the great American system of free enterprise. Thus we are free to give our very all for our country.

And with the war won we shall be just as determined to help build a better and bigger Arkansas.

ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. W. P. WHALEY



Bible Teachings Against Alcohol

LESSON FOR MARCH 7, 1943

LESSON TEXT: Samuel 30:16, 17; Isaiah 28:1-4, 7; Gal. 5:19-21.

GOLDEN TEXT: Strong drink shall be bitter to them that drink it." Isaiah 24:9.

Our first scripture (Sam. 30) tells an incident in the days of King Saul more than a thousand years B. C. Young David was a most successful leader in Saul's army; and the people shouted his praise: "Saul has slain his thousands, but David his ten thousands". That aroused Saul's jealousy, and he sought to kill the popular young soldier. David, therefore, took refuge with Achish, the king of Gath; and Achish gave him the town of Ziklag, and he made that his headquarters for a year and four months. From there he made various military forays. While he and his six hundred soldiers were absent on one of these military ventures, an army of Amalekites marched into Ziklag, sacked it, burned the town, and carried away all the women and children. David's two wives, Ahinoam and Abigail, were among the captives. When David learned of this disaster he led his six hundred men in pursuit. At the brook Besor he left two hundred of his men who were too worn out to continue the march. They picked up a young Egyptian that had fallen out of the Amalekite army, and he acted as guide for David. When David and his four hundred men came up with the Amalekites, they were celebrating;

"Behold they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. And David recovered all that the Amalekites had carried away: and David rescued his two wives."

This reminds us of Belshazzar's great drinking party (Dan. 5) when, in the midst of their revelry, a hand moved along the wall of the festive chamber and wrote: "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians. In that night was Belshazzar the king of the Chaldeans slain. And Darius and the Median took the kingdom."

I. The Drunkards of Ephraim

Our second scripture (Isa. 28:1, 2, 3, 4 and 7) reads as follows:

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty

waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. ***But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they err in vision, they stumble in judgement."

When Joshua allotted the land of Canaan to the conquering Jews, the region since known as Samaria fell to the lot of the tribes of Ephraim and Manasseh. It was a very beautiful and fertile section. Many years later when the Jewish kingdom was split into two—Judah and Israel—Samaria became the capital of the northern kingdom of Israel.

In the scripture above quoted, the old preacher Isaiah is foretelling the doom of Samaria and the whole kingdom of Israel. The beautiful city of Samaria and the fertile country are going to be swallowed up as quickly and as easily as a man swallows a ripe fig in the early summer; because of the pride, drunkenness, and general immorality of the people, especially of the ruling class. Even priests and prophets of the church have taken to drinking; so "they err in vision, and stumble in judgement" (v 7)

"The Lord hath a mighty and strong one," which shall come upon the country like a storm and a flood, and shall cast down to the earth. (v 2) This refers to Shalmanezar, king of Assyria, who in 721 B. C., did overrun Samaria and put an end forever to the northern kingdom of Israel.

Yet Israel had been warned. "The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little"; but they would not hear teaching nor heed warning. (v 9-14) Read Hosea 7th chapter.

Israel is only one in a long list of kingdoms that have rotted down. Internal corruption is more dangerous to a nation than "an army with banners". George Washington said that religion and morality are the indispensable supports of government; but we have many in our state and national governments who are trying to knock these "indispensable supports" from under the government structure and substitute such props as liquor and gambling.

II. The Works of the Flesh

Our third scripture (Gal. v:19--) lists some of the evils that fruit in a materialistic life — "Adultery,

fornication, uncleanness, lasciviousness, idolatry, witchcraft, emulations, wrath strife, seditions, heresies, envyings murders, drunkenness, revelings, and such like."

A prominent church worker who goes all over our state said to the writer a few days ago: "People everywhere are so engrossed in the material that it is almost impossible to get their attention upon spiritual matters". If this is so, and our citizens are "living after the flesh," we are just growing our own crop of bitter fruits—drinking, divorce, adultery, child delinquency, race hatreds, bribery, gambling, murders, etc. A citizenship full of such corruption cannot furnish patriotic support for a state.

"Righteousness exalteth a nation, but sin is a reproach to any people" Prov. 14. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity" (Hab. 2:12)

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also" (Hab. 2:15)

"In the day of our king the princes have made him sick with bottles of wine" (Hosea 7:5)

III. Eminent Statesmen Against Drink

William Gladstone, the Premier of England, told a committee of brewers: "Gentlemen, you need not give yourself any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. Besides, with a sober population, not wasting their earnings, I shall know where to obtain the revenue."

Lord Chesterfield told the English House of Lords: "Luxury, my lords, is to be taxed, but vice prohibited. Let the difficulty in the law be what it will. Would you lay a tax on the breach of the Ten Commandments? Government should not for revenue mortgage the morals and health of the people."

"All the crimes on earth do not destroy so many of the human race, or alienate so much prosperity as drunkenness"—Lord Bacon.

"Drink is the source of all evil—and the ruin of half the workmen in this country . . . But the expense is not the worst consequence that attends it, for it naturally leads a man into the company of those who encourage dissipation and idleness, by which he is led by degrees to the perpetration of acts which may terminate in his ruin"—Writings of George Washington, Vol. 11, p. 377.

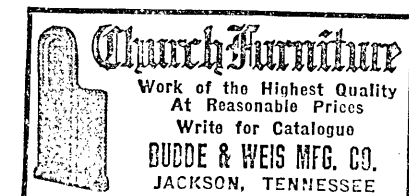
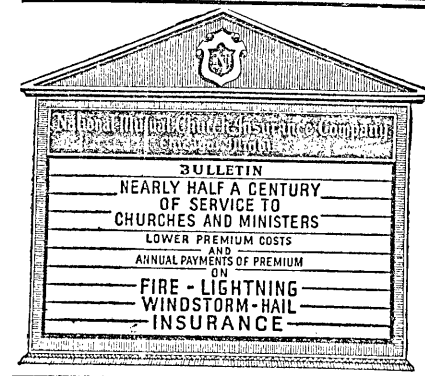
"Liquor might have defenders, but no defense."—Abraham Lincoln.

"Our soldiers were drunk and could not fight (in World War No. 2). Since the victory of the World War (No. 1) the spirit of pleasure, of riotous living and drinking, has prevailed over the spirit of sacrifice."—General Petain of France.

"Beverage alcohol undermines the moral, mental, and physical strength of multiplying millions and thus cripples the foundations of democracy, self-government, and progress."—U. S. Senator Morris Shepperd.

Kidneys Must Clean Out Acids

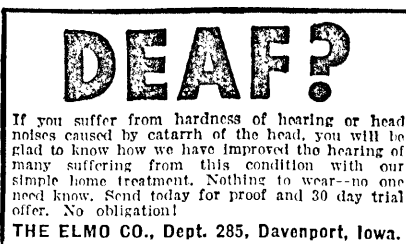
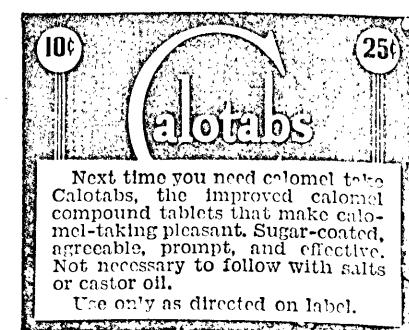
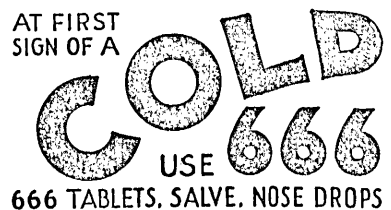
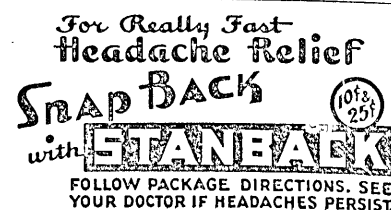
Excess acids, poisons and wastes in your blood are removed chiefly by your kidneys. Getting up Nights, Burning Passages, Backache, Swollen Ankles, Nervousness, Rheumatic Pains, Dizziness, Circles Under Eyes, and feeling worn out, often are caused by non-organic and non-systemic Kidney and Bladder troubles. Usually in such cases, the very first dose of Cystex goes right to work helping the Kidneys flush out excess acids and wastes. And this cleansing, purifying Kidney action, in just a day or so, may easily make you feel younger, stronger and better than in years. An iron clad guarantee insures an immediate refund of the full cost unless you are completely satisfied. You have everything to gain and nothing to lose under this positive money back guarantee so get Cystex from your druggist today for only 35c.



Good For Over 100 Years

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

→ GRAY'S OINTMENT



WINFIELD MEMORIAL METHODIST CHURCH

NEW MEMBERS

Mr. J. Hearn Latimer, 5401 Edgewood Road.
Mrs. J. Hearn Latimer, 5402 Edgewood road.
Miss Elsie Cleo Whitten, 103 East 21st.
Miss Dorothy Wright, 520 West 31st.
Miss Greta Wright, 520 West 31st.

INFANTS BAPTISED

James Hearn, II, son of Mr. and Mrs. J. Hearn Latimer, 5401 Edgewood Road.

Addison Andrew Hunter, III, son of Mr. and Mrs. A. A. Hunter, Jr., 117 South Maple Street. This baby is the great, great grandson of Dr. Andrew Hunter, for whom Hunter Memorial Church was named and who was pastor there for a term. Hunter Memorial Church is the product of the missionary work of Winfield. Mr. A. A. Hunter is a faithful Steward of Winfield.

Dr. Andrew Hunter was at one time elected to the United States Senate, but declined to be seated when he felt that the Lord had called him to preach.

WESLEYAN GUILD

Members of the Wesleyan Guild will meet March 9 at 6:30 p. m. for supper and regular meeting. The devotional will be led by Miss Nora Anderson. Mrs. W. B. Slack will talk on her trip to the Jurisdictional Conference.

KNOWN ILL

Mrs. G. E. Darwin, 1810 Izard.
Mrs. M. A. Edmunson, 2308 Arch, mother of Mrs. E. A. Battle.
Mrs. S. J. King, 108 Crystal, mother of Mrs. Roy G. Paschal.

FINANCES

Last Sunday, February 28th, closed the first quarter of the Conference year. It is just nine months until Annual Conference. Some bit is being said about finances right now because we know you do not want to get behind in your contributions to the church. The end of every quarter is a good time to get caught up, if you have lagged any.

A speaker said last Friday: The income for 1942 was over \$130,000,000,000.00 which was \$30 Billion above 1941. It is expected to increase considerably this year. It is expected that the income of the people of the U. S. will be sufficiently large enough to take care of the increase in income tax AND have as much money as we received in 1942, that is, the increase in income will be sufficient to pay the increase in income tax.

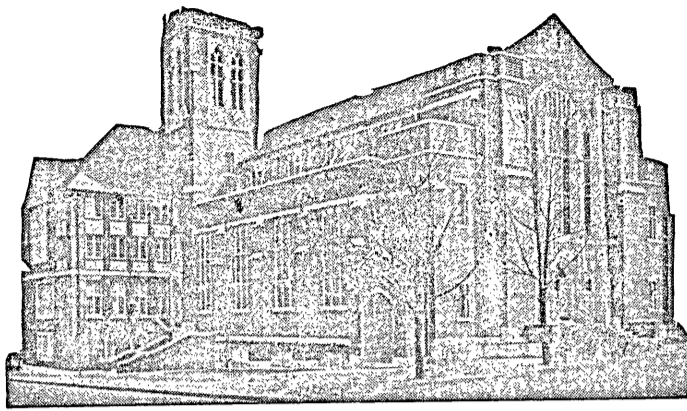
Let us do our part toward the Church.—For the Committee.

WAR BOND GIVEN

The Fidelity Class joins the large list of those classes and individuals who are giving War Bonds to be applied against the Church Debt. Mrs. Dewey Price and Mrs. J. Russell Henderson are teachers and Miss Mary Kate Myers is the President.

The Board appreciates this gift and promises to hold this Bond at least for the duration.

Other classes or individuals desiring to do the same, may get the information from the office.



Sixteenth and Louisiana, Little Rock

"Family, friendly Fellowship"

WILLIAM B. SLACK, Minister

J. R. HENDERSON
Church School Supt.

MRS. JOE ALLBRIGHT
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Christian Education

Next Sunday at Winfield

- 10:00 a. m. Church School.
10:55 a. m. Sermon, "THE SALT OF THE EARTH"
This is the second chapter of last Sunday morning's sermon, to which you gave such gracious response.
6:00 p. m. Youth Fellowships. (See other column.)
7:30 p. m. The Holy Communion of the Lord's Supper.
Sermon, "JAMES REMEMBERS JESUS"
A Dedication service.

THE MINISTER'S MESSAGE

The following ministers have been chosen and assigned to us for the PERSONAL VISITATION EVANGELISM program of next week, March 8-12: Rev. Neill Hart, Pine Bluff District; Rev. Roy Fawcett, Magnolia; Rev. O. E. Rice, First Church, Fort Smith; Rev. J. E. Cooper, Arkadelphia District; Rev. Harold D. Sadler, DeQueen; Rev. R. F. Naylor, Oklahoma City; Rev. J. W. Mayne, Gurdon; Rev. W. V. Womack, Fort Smith District; Rev. Arthur Terry, Monticello District; Rev. A. J. Christie, Texarkana District; Rev. Frank Roebuck, Fordyce; Rev. R. B. Moore, Hope; Rev. J. L. Hoover, Malvern, and one or more others.

These brethren will come to Asbury Church for lunch, stay there for two hours instruction by Dr. Guy C. Black, and then be assigned to their host.

At 6:00 they will come to the Church for supper. One of them will sit with the workers in each of the eleven Zones, all workers who live in Zone No. 1 will sit at the same table, for instance.

The Directors will give special instruction for the work of that evening. The preacher assigned to Zone No. 1, for instance, will then, with the lay captain of Zone No. 1, work out the division of the prospects among our workers. The workers will then go two by two, back into the Zone in which you live. When the prospects have been seen, you will be near your home.

This is a time of special Dedication. This great work of soul winning can not be done if men are not fully given to the task. There will be many joys for those who seriously and sincerely work. The homes where you go will bless you, and the Saviour will give you Peace and Joy.

The Week of Dedication offering should exceed \$400.00 for Winfield. It will be divided among (1) Emergency needs for Foreign Mission fields, (2) Emergency needs for Home Mission field, and (3) to supplement work with SOLDIERS, SAILORS, MARINES, ETC. The Methodist Church has more than 1,000 CHAPLAINS who are looking to us for supplementary help. Winfield has about 150 men and women who will find their lives touched in some way by this contribution.

CHURCH CALENDAR

FRIDAY, MARCH 5:

4:00—Brownies.
7:30—Boy Scouts.
8:00—Friendly Couples Class Party.

MONDAY, MARCH 8 TO 12

6:15—Visitation Evangelism.

TUESDAY, MARCH 9:

6:30—Wesleyan Service Guild.

4:00—Junior-High activities.

THURSDAY, MARCH 11:

Choir practice.

YOUTH FELLOWSHIPS

6:00 P. M.—March 7

The Young People and the Seniors will have programs on "Cross-road Situations" taking as the topic this Sunday "I Must Choose". Lottie Cobbs will lead the Young People and Nancy Jean Lessenberry, the Senior High group. Recreation for the two groups will be separate, the Seniors in Fellowship Hall and the Young People in the parlor with Betty Proctor Sanders in charge.

In the Junior High Department, Woodrow Smith will lead a discussion of "Jesus and His Friends At Work." Recreation will be at 6:00 in the Department.

WINFIELD'S BROWNIES

Mrs. R. E. Piner, leader of the Brownies in our Church, reports that they now have 17 members and for the time being the membership will be closed. This troop has only been organized a month and the rapidity of their growth is an indication of the need for this type of activity as well as to the splendid leadership given to them.

At the meeting this week, several of the group will have met the requirements and will receive the pins, and wear their Brownie dresses. They are working on a Unit of Interest centering in Nature, which will help them to make friends of what they find in their own back yard.

CHURCH SCHOOL ATTENDANCE

The following table shows the average attendance in the Adult Division for February. The figures also show the percentage of attendance according to enrollment:

Class	Av. Att.	Percentage
Ashby	27	52
Bullington	9	33
*Buzbee Couples	47	61
Fidelity	16	48
Hinton	32	56
Marion Slack	8	44
Men's	37	56
Jenkins	30	44
Friendly Couples	33	55

* Highest attendance record for February. Who will be highest for March?

NEW IN CHURCH SCHOOL

We enrolled in the Adult Division last Sunday the following people: Mrs. Ruth Cunningham, 2104 Scott; Mrs. Cora Rogers, 1017 E. 8. We welcome these new members in our school. They are already in our church membership.

FRIENDLY COUPLES PARTY

All member of the Friendly Couples Class are invited to a party Friday night, March 5, in Fellowship Hall. Mrs. Currey Bishop and Mrs. Joe Allbright are hostess.