

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

ye into all the world — Mark 16:15

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Religious Racketeers

WHILE it never ceases to be disgusting and nauseating to find people low-principled enough to convert the sacred experiences of religion into a racket for personal financial gain, we should at least remember that the practice is not new. It is as old as the Christian religion.

Only once, so far as the record goes, was Christ so filled with a flaming, righteous indignation as that He turned on people with a scourge in hand. It was when He found a gang of plotting, scheming money grabbers in the temple who had converted religion into a racket and were swindling and defrauding helpless, gullible religious people who had come to the temple for the sacred privilege of worship. Both Peter and Paul were forced to deal with people in that early day of Christianity whose highest conception of religion was that it could be converted into a racket for easy financial gain.

Unfortunately the tribe of these early religious racketeers has numerous descendants in our day who have grown, not only in numbers, but in bold, audacious, abominable methods they use in their cheating and humbuggery. There are many kinds of racketeers today; some as low as the floor on which we walk. However, if we were called upon to classify racketeers, we would put the religious racketeers in the basement under the floor as the meanest type alive because of the vicious, sinister, conscienceless manner in which he works and because of the holy purposes, sentiments and emotions he so criminally betrays in the hearts of his victims.

In the hearts of the masses today there is a sense of uneasiness and insecurity and an increasing sense of personal responsibility. They want to do something about it. Such a situation is made to order for those low enough in life and so devoid of all sense of decency and honesty as to be willing to take advantage of people in such a condition. Through the mails, through the press and over the radio deceitful propaganda is broadcast by these ghouls in religious guise. It is an unspeakable pity that so many trusting people, along with their many other misfortunes, must be afflicted by these opportunists and racketeers who seem to be willing to prey on the most sacred emotions and purposes of life and betray the most sacred trust for personal gain. The present-day religious racketeer must some day face the same Christ who with scourge in hand drove their kind from the temple.

A Double Surprise

IN THE invasion of Sicily there was a double surprise. Evidently the Axis forces were expecting the United Nations to attack, if at all, on the western coast of Sicily since that was nearest to our bases in Tunisia. They seemed to be totally unprepared for the invasion when it came at the extreme southern point of the island. In their surprise and confusion they have been forced to fall back, until the whole southern end of the island is in the hands of our forces.

For the United Nations the surprise was about as great as it was for the Axis forces when they found themselves marching inland for thirty or more miles without encountering more than light defense. This does not mean that the battle of Sicily is over. The surprised Axis forces will likely readjust their defense forces and carry on for some time before Sicily, as a whole, falls to the United Nations. One question, nevertheless, has been settled—the continent, Hitler's fortress, can and has been invaded in force. This movement in truth is "The beginning of the end."

"What Things Soever Ye Desire"

LAST week, in this column, we said that one characteristic of all prayer petitions is a DESIRE so great as that prayer alone does not satisfy if there is anything else we can do.

May we say here, in our judgment, THE MOST COMMON CAUSE OF UNANSWERED PRAYER IS A LACK OF SINCERITY ON THE PART OF THE ONE WHO PRAYS. A primary element of prevailing prayer is sincerity. We cannot imagine a God worthy of our reverence and prayers who would not look on insincerity in prayer as an abomination. However, if we will be realistic in examining ourselves and our prayers, we may often find the repulsive element of insincerity in our prayers.

We may test the sincerity of our prayers, if we wish to do so. As stated last week, we can test the sincerity of a prayer by what one does after he has prayed.—Of what value is it to pray



for spiritual growth and power and then neglect the very things which guarantee the answer of our prayers. We know that Bible study, daily prayers, the attendance of the services of the church and unselfish service for our fellow man are all builders of spiritual life and spiritual power if entered into in the right spirit. Knowing this would it not be folly to pray for spiritual development and then by-pass the very experiences that produce it? We pray for our homes and children. So we should. It is nonsense, however, to pray for our homes and children and then omit from our home life those practices that make them Christian and neglect our children, in the formative period of their lives for less important matters.

We pray for our church as though we really want it to conquer the world for Christ. We sometimes prove the insincerity of our prayers for the church by neglecting the very church for which we pray and by our neglect make impossible the thing for which we profess to be praying. We pray long and loud for the evangelism of the world at home and abroad. Some who make such prayers then refuse to have part in the personal work and service which would result in the salvation of many about them and also give niggardly to the world-wide program which would make it possible to carry the gospel to the ends of the earth. The most common cause of unanswered prayer is insincerity.

There Is A Limit

WAR by its very nature is destructive and wasteful. The Bible says "All that a man hath will he give for his life."

Economic planning goes out the window when a man's life is in the balance. The same principle carries for a nation. When a nation's life is at stake its material resources are of secondary importance to the matter of preserving life itself. Our national debt has risen to astronomical figures and will go higher while there is little, at present, that anyone can do about it.

While recognizing that this colossal national debt seems to be inevitable, in the present world crisis, all of the talk to the effect that this incomprehensible debt is not a matter for serious concern is either a type of "whistling in the dark" or the result of shallow thinking or a deliberate effort to deceive. The credit of a nation is limited just as really as the credit of an individual. To argue that an individual can add debts to debts indefinitely without the danger of bankruptcy and financial disaster would be ridiculous. To the writer it is just as ridiculous to argue that a government is always solvent, regardless of the amount of its indebtedness.

Neither is it an answer to our debt problem to say "all is well" because we owe the money to ourselves. As a result of our bond-buying campaigns, government bonds are more widely distributed than at any time in our history. However, anyone informed must know that the major portion of our government's obligations financially are in the hands of a comparatively few, while billions of dollars of these bonds are tax free. This can mean nothing in future years, so long as our government is solvent, than that the masses of our people must pay enough taxes to pay the current expenses of government and pay the interest on our indebtedness and finally repay to those few able to buy bonds by the billions the money they have loaned the government. The only other courses open are national bankruptcy, debt repudiation or dictatorship or a chaotic, hybrid combination of all of them. If our national indebtedness is not a matter for serious concern, then our perspective is seriously, woefully lacking.

Registering A Protest

THE past week we received a letter from a friend, temporarily residing in Texas, who for years has been vitally connected with the Methodist church in Arkansas. The letter contained a clipping from the Christian Advocate of July 8th which was carried in the section of "News of Methodism" of that issue. The "news" note was written by Dr. A. H. Rapping regarding some answers to questions received in his class at the Pastors' School in the recent session held in Conway.

Regarding the clipping, our correspondent writes: "I am deeply grieved and humiliated over a report from North Arkansas which I am sure that you have read in the Christian Advocate . . . I also feel that the reporter, Mr. Rapping, has done Arkansas an injustice by sending to the far reaches of our Methodism such a report. As long as such things are permitted, it is not surprising that there is much criticism of Arkansas."

We do not know how many readers of the Christian Advocate will place the interpretation on this item of news which our correspondent has done. Knowing Dr. Rapping as we do personally, we cannot feel that he would intend.

(Continued on Page Four)



Thirty Years Under One Teacher



By MINNIE ANN BUZBEE

A BIBLE CLASS which has been in continuous existence for more than thirty years, and which has been taught by the same teacher during all that time, is the Lila Ashby Class of Winfield Memorial Methodist Church, Little Rock. In 1911 or 1912 Mr. J. W. Holland (deceased) gave up a class of girls to become superintendent of the Church School. Miss Lila Ashby, a member of the class, was asked to serve as teacher, a post which she has filled continuously and most efficiently during the years which followed.

The church was then located at 15th and Center Streets, in the building which was sold to a Greek congregation. The class moved with other members of the Church School to what was then the High School, now East Side Junior High, at 14th and Scott. During that period, because of lack of space for separate rooms, three classes were merged under Miss Ashby's leadership, with a membership of 150. When the basement of the present building at 16th and Louisiana was completed the class occupied a shack on the grounds until the building was completed in 1926, when it moved it.

Although frequently referred to as a business women's class, its membership has always included others who are not and have not been in the business world. A goodly percentage of present members have been with the class for a long time, some since its organization.

Miss Emma Scott, now Mrs. James R. Connor, was the first president of the class. Complete records are not available, but the following are known to have served as president, not necessarily in the order named.

Presidents: Miss Scott, Miss Fannie May Howland, Miss Janie Morrison (deceased), Miss Alice Buzbee, Miss Hallie Shappach, Miss Frances Carr, now Mrs. A. Mack Anderson, Miss Antonio Barnard, Miss Almyra Smith, Mrs. Alma Counts, Miss Hattie Powell, Miss Marguerite Perry, now Mrs. Marguerite Johnson, Miss Minnie Buzbee, Miss Audrey Marks, who served at two separate periods, Mrs. Linnie May Seymour, Miss Kate Sanders, Mrs. Frank H. Beale, Miss Zora Cross, Mrs. Edna Ward Miller, Miss Frances Rumrill and Mrs. Rhoda Rucks who is serving at present.

Because of friendship for Miss Ashby and her reputation as a Bible teacher, the roster has nearly always included several who were members of other churches. Most of them were active, serving in various capacities, including the office of president.

The class has always been a source of teachers for the Church School and for several years its active attendance was greatly depleted because its members had been requisitioned as regular teachers or were called upon Sunday after Sunday to serve as substitute teachers or as pianists. But that was just one way in which the class rendered service. Miss Fannie May Howland is the substitute teacher. A good many of the members have served when needed. Only

once has there been a teacher from outside the class for a definite period. Last year Mrs. W. B. Slack, our pastor's wife, gave splendid service in teaching the class for two months while Miss Ashby accepted a call from a group of young people to teach a certain course for them.

A few years ago Mrs. Lloyd Ashby, mother of our teacher, was voted Class Mother. Mrs. Ashby passed away July 13 and will be greatly missed. While her health permitted she always attended the business and social meetings of the class, and its members remember her in many ways throughout the year.

For a good many years the class has relieved the Church School of many expenses. It has purchased its own equipment, including room-sized rugs, a ceiling fan, a piano, special steel spring chairs, draperies and other furnishings. But it has not been concerned with its own welfare only. It consistently has contributed to many



Six of the seven pairs of sisters who are members of the Lila Ashby Bible Class of Winfield Memorial Methodist Church Little Rock, also the teacher, Miss Ashby, first row extreme right, and president, Mrs. Rhoda Rucks, second from right, same row. This picture was made March 21, 1943, at a class meeting.

other worthy causes. Early in its existence the class paid \$100.00 toward a deaconess course at Scarritt Training School for one of its members, Miss Glenn Moore, who is still busily engaged in Christian service for girls, now in California. Several other girls from other departments of the Church School have been helped to the extent of from \$25 to \$50 in their religious training courses. For many years the class gave much help to a family with several children whose father was ill and unable to provide a living for them. It contributes regularly to the Pulaski County Tuberculosis Association, the Red Cross, the Methodist Orphanage, and in many other ways strives to make Christianity concrete.

The most important project since 1935 has been the contribution of \$100 each year (last year more than \$200) toward the reduction of the church building debt. The first year that this contribution was made the class was just ready to purchase some badly needed chairs, but voted instead to give to the debt fund and get along without the chairs, which they did for several years.

Two wars have shaken our country since the class came into being. Although some of the members were very young at the time of World War I, they helped then as they are helping now, in Red Cross and in other ways. Some members now have sons in the armed forces. The class has functioned through eleven pastorates and members have left their imprint upon many church activities. And their interests are not confined to the class and to the church alone; many take active part and hold important positions in important civic enterprises.

Our class activity which has gained city-wide recognition is the annual book review which is given by Miss Ashby for the benefit of the debt-reduction fund. These reviews have been given for a number of years and many people throughout the city look forward to attending them.

In addition to its Sunday sessions the Class has a business and social meeting once a month, usually at the home of a member, which meetings are well attended.

Present active membership numbers 51. The attendance runs from 25 to 35. There is also an inactive or Home Membership. The following active members are enrolled at present:

Mrs. J. A. Anderton, Mrs. Frank H. Beale, Mrs. Cassie Bivens, Miss Marguerite Brickhouse, Miss May Brickhouse, Miss Kate Bossinger, Miss Ida Bush, Miss Virginia Blacwell, Miss Alice Buzbee, Miss Minnie Buzbee, Mrs. Myrtle Craig, Miss Zora Cross, Mrs. May C. Crouse, Mrs. Elmer Damm, Mrs. Flo Elliott, Miss Bonita Ellington, Mrs. Claudia Elms, Miss Avis Franklin, Mrs. Robert Ginocchio, Miss Fannie May Howland, Miss Lillian Howland, Mrs. J. J. Hooker, Miss Lois Irvine, Miss Mabel Irvine, Mrs. J. A. Jefferies, Miss Fay Kirkland, Mrs. Charles F. W. Loewer, Mrs. Barton Lee, Miss Audrey Marks, Mrs. E. P. Mizell, Miss Sue Medlock, Miss Minnie Melton, Mrs. Thelma Milliken, Mrs. E. H. McAnally, Miss Sadie Overton, Mrs. Kate Pieper, Mrs. Hattie Powell, Mrs. Rhoda Rucks, Mrs. Flora Hamilton Rickman, Miss Frances Rumrill, Mrs. Eva Shoppach Russell, Mrs. Miles Scull, Miss Kate Sanders, Miss Hallie Shoppach, Mrs. Linnie May Seymour, Miss Alma Smith, Miss Ann Snow, Mrs. Roberta Shafer, Miss Jennie Snodgrass, Mrs. T. E. Smith, Mrs. A. T. Walker. The class lost one of its most faithful and loyal members by death this year, Miss Irene Rick's, who had been a member for a good many years.

The class has the unique distinction of having six pairs of sisters and one trio of sisters on the active membership, and one pair on the Home Membership list. Those who attend regularly are: Misses Minnie and Alice Buzbee, Misses Fannie May and Lillian Howland, Misses Lois and Mabel Irvine, Miss Audrey Marks and Mrs. Flo Elliott, Miss Hallie Shoppach and Mrs. Eva Shoppach Russell, Mrs. Roberta Shafer and Miss Jennie Snodgrass. The three sisters are Misses May and Marguerite Brickhouse and Mrs. T. E. Smith. Misses Minnie and Frances Turrentine are on the inactive list.

NOTES FROM PARAGOULD DISTRICT

Rev. Paul Bumpers, a student preacher, is supplying Marmaduke this summer while the pastor, Rev. Harold Spence, is finishing his work for his A.B. degree at Hendrix.

Rev. C. W. Good, pastor at Pig-gott, has been notified of his acceptance by the Army and the Committee on Chaplains, and is expecting to be called in the next few weeks.

Rev. Ben C. Few is keeping up the interest in the Fourth Sunday offering in his congregation at Corn-ing by the use of moving pictures on the Fourth Sunday evenings, showing missionary scenes.

The District Committee ad interim met last Friday, July 8, and licensed Rev. Winfred Diggs to preach. Bro. Diggs is a grandson of the late Rev. Riley Diggs of the Old White River Conference. Bro. Diggs begins work as an evangelist, and will ask for an appointment as an Accepted Supply at Conference.

Miss Joy Triplett, a Hendrix sophomore from the Stanford church has just finished her fifth successful Vacation Church School and will spend the remainder of her vacation singing in revivals. She conducted schools for the following churches: Pruett's Chapel, Shiloh, Gainesville, Schuggtown, Ramer's Chapel. She is employed by the

Conference Board of Christian Education.

Dr. G. P. Bridges, a loyal member of First Church, Paragould, takes great interest in rural churches around Paragould where he was reared. He attends many of the revivals, and has recently surprised and delighted the following churches by giving each of them a large and beautiful pulpit Bible: Bard, New Liberty, Schuggtown, Pruett's Chapel and Shiloh.

The congregation at New Liberty has torn down the old dilapidated frame building and is erecting in its place a larger building of stucco. They have most of the funds in hand in cash and subscriptions.

July and August are months for rural revivals in the South. All but three of the more than seventy churches in the Paragould District have either held or are planning to hold revivals this Conference year.

THOUGHTS FOR THE DAY

From The Upper Room

To interpret Christ by his daily living and to make plain the way that leads to him is the Christian's highest privilege.—Costen J. Harrell.

No cord or cable can draw so forcibly, or bind so fast, as love can do with a single thread.—Burton.

When our hearts are aglow with divine love, then religion will be a real power in our lives and in the world.—Dutton.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

IN TIME OF DISTRESS

O Lord, help us in our distress. We would find the strength to bear the burden of these days. Our world is mad with material power and seeks destructive ends. Everything precious to our hearts, to our homes and hands, and from out the creation of our best thoughts is now in danger.

We believe in the supremacy of the good, O God, but it fades so frequently from our view and becomes so intertwined with wrong. We would not think ourselves so wise nor fancy ourselves so shrewd to be adequate for this desperate confusion, Our Father. We would trust in Thee, and lean not to our own understanding. We cry out for a higher wisdom than our own. We confess our guiltiness; the hardness of our heart in past years, our failure to walk in the way of the Lord upon the earth.

O Thou Mighty and Eternal One, who upholdeth the order of this world and who hath brought salvation to mankind, grant us courage for this hour, the hope that never dies. Make us to be confident, indeed triumphant, in Jesus Christ, Who is the Life, the Truth, the Way and in whose light no man stumbleth from the dark, not even unto death. Amen.—Harlan L. Feeman.

MANY NEVER YET INVITED

Charles H. Spurgeon was a constant soul winner, yet he wrote: "We might do better if we went farther afield. Our invitations to Christ which fell too feebly on the ears of those who regularly hear us would be welcomed by those to whom we never deliver them. We are fools to waste time in the shallows of our churches and chapels when the deep outside teems with waiting fish. We need fresh hearers; the newer the news to any man, the more likely is he to regard it as good news. Music-hall work, outdoor preaching, and house to house visitation have virgin soil to deal with, and there is none like it. Invite the oft-invited—certainly; but do not forget that those who have never been invited as yet cannot have been hardened by refusals. Beggars in the highways had never been bidden to a marriage feast before and so, when they were surprised with an invitation, they raised no questions, but gladly hastened to the banquet."—Free Methodist.

GREATEST NEED NOW

Suffering and sacrifice and hardship will not of themselves redeem a people or a nation; they must have a faith worth believing in, a vision to live for, a purpose worth all the cost, and somehow these must enter deeply into their inmost life, or suffering may make them only hard and callous, sacrifice may make them cynical and disillusioned, hardship may make them only grasping and ruthless. These are years when men and women everywhere need the gospel of Jesus Christ more than anything else on all the long list of crying needs that cannot be neglected.—Lyman Hooyer, Y. M. C. A., China.

WHY WILL YE DIE?

*Sinners, turn, why will ye die?
God, your Maker, asks you—Why?
God, who did your being give,
Made you with Himself to live;
He the fatal cause demands,
Asks the work of His own hands—
Why, ye thankless creatures, why
Will ye cross His love and die?*

*Sinners, turn, why will ye die?
God, your Saviour, asks you—Why?
He who did your souls retrieve,
Died Himself that ye might live!
Will ye let Him die in vain?
Crucify your Lord again?
Why, ye long sought sinners, why
Will ye slight His grace and die?*

*Sinners, turn, why will ye die?
God, the Spirit, asks you—Why?
He who all your lives hath strove,
Urged you to embrace His love;
Will ye not His grace receive?
Will ye still refuse to live?
Why, ye long-sought sinners why
Will ye grieve your God, and die?*

—ANON.

FOUR REQUIREMENTS OF RELIGION

One of the greatest statements in all literature concerning the requirements of true religion is found in Micah 6:8. There the prophet goes on to say, "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." These words were spoken hundreds of years before the birth of Christ, but they have never been improved upon. Four requirements are listed here: do right, be merciful, be humble and have unbroken fellowship with God.

To do right means to sustain right relationships, and our relationships point in two directions, toward God and toward our fellowman. A religious man is one who is right with God and right with his fellowman.

Since man is a sinner, to get right with God he must repent. No person can get by without meeting this obligation: "For all have sinned and come short of the glory of God." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." So repentance is absolutely necessary for a sinful soul to be placed in right relationship with a holy God.

This repentance is a double turning. It is more than just turning one's back on his sins. A person who has a very strong will-power can quit his evil habits and replace them with good moral habits in his own strength alone. Even an infidel can do that. Merely turning from sin is reformation. To make the act lead to regeneration, one must also turn to God. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and

he will have mercy upon him; and to our God, for he will abundantly pardon."

To be right with God one must at the same time be right with his fellowman. It was Jesus who said, "For if you forgive not men their trespasses neither will your heavenly Father forgive you your trespasses." And again: "When you bring your gift to the altar and there remember that your neighbor hath ought against you, go and be reconciled to him and then come and offer your gift." John, the great apostle of love, made some strong statements along this line: "He who saith he is in the light and hateth his brother, is in darkness even until now." . . . "Beloved, let us love on another: for love is of God; and everyone that loveth is born of God, and knoweth God." . . . "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from Him, that he who loveth God love his brother also."

The next requirement is to be merciful. While Christ was here in the flesh, many people stood by the wayside of life crying to Him, "Jesus, thou Son of David, have mercy upon us." That petition was never slighted by Him. If we are to follow Him as He commands us to do, then we, too, must show mercy. The great dramatist, Shakespeare, once said, "The quality of mercy is not strained; it droppeth as the gentle rain from heaven. It is twice blessed; it blesses him who gives and him who receives."

It has been my experience down through the years that the one who is slowest to show mercy to others is the one who has received most mercy at the hands of others. For example, here is a person who has

IN BEHALF OF A CAUSE

From a teacher in a mission school in China comes the story of a student who was sent on an extremely difficult and hazardous errand. Just before setting out, the boy came for a last-minute word with his teacher and said: "I am going out with great courage. My effort may fail, but my cause will not." In the conviction that he was making an investment of himself in something that was eternal, he set forth serenely. It will help many another Christian to follow in that Chinese boy's steps. The just and righteous cause is bigger than any effort any of us may invest in it. The cause will survive even though our effort may not seem to set it forward. A cause that cannot survive failure is not worth our investment of effort.—Christian Advocate.

gone wrong and made a terrible mistake. If he ever makes a comeback he will have to have the sympathy and help of others. Can he get that help? Yes, from those who have all their lives been fairly good. My experience has been that he will not receive much mercy from those who have in the past had black records themselves. If you doubt what I am saying here, look around a bit and see for yourself. Jesus told of two men who owed great debts. One owed a creditor around a million dollars, while another man owed him about five. When neither of the men had wherewith to pay, this large creditor forgave the man this great debt. It seems that this generous treatment would have made him very merciful to the man who owed him five dollars, but it didn't. He took the poor fellow by the throat and threatened to throw him and his family in jail until the debt was paid. The moral here is, God has shown us great mercy. If we had our just deserts, things might not be so well with us. One of the Beatitudes goes on to say, "Blessed are the merciful; for they shall obtain mercy."

The next requirement is that if humility; "walk humbly." Religiously speaking, the way up is always down; down on our faces before God. "He who humbles himself shall be exalted, and he who exalts himself shall be abased." "A haughty pride goeth before a fall." "When you go to a feast," said Jesus, "take the lowest seat." One of the curses of this age is self-seeking; self-exaltation. Jesus is very humble. He said of Himself, "I am meek and lowly at heart." He is the only begotten Son of God.

The last requirement is that we walk with God. It is said that Enoch walked with God. Again, we are reminded that two cannot walk together except they be agreed. Enoch was in perfect harmony with God. Every moment of his life he was conscious of God's presence. One of the greatest blessings religion brings is consciousness of the presence of the Divine. Paul called it the witness of the Holy Spirit. Are we meeting these requirements? God grant that we may do right, be merciful, be humble and live harmoniously with God.—H. O. B.

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Pure Religion

By Forney Hutchinson

St. James says in his Gospel that "Pure religion and undefiled before God and the Father is this—to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

St. James' letter is sometimes spoken of as a "common sense gospel." Certainly it describes the kind of religion that appeals to sensible people. We want our religion to be pure and undefiled. In other words, it must be sincere and genuine, free from cant and hypocrisy. "Religion begins on top of the hill of honesty."

St. James does not define religion in this text, so much as he describes it. He says it has two elements in it—the first of which is to visit. Of course, he does not mean just going around from place to place, seeing people. Our visits are to be devoted to widows and orphans, that is, to people who are in trouble and need help, and the visit is to be made with reference to rendering that help. I'm sorry for the preacher who thinks he can care for his church without visiting his people.

I have been surprised at the premium Jesus puts on visiting. In His description of the Judgment Day, as given in the 25th chapter of St. Matthews' Gospel, it looks as if we are to find our places in the Hereafter on the basis of whether we have, or have not visited. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

If you were ever a stranger or in need of help, and somebody came to you, you can understand what that means.

The second element in the religion St. James calls "pure and undefiled" is to "keep clean, unspotted from the world."

According to St. James, then, pure religion consists of social service and personal purity. If, therefore, we want the real thing, let us be kind to those who need help and keep clean.

FOR CHURCH WORKERS

Our Father, we pray Thy blessing upon those who have places of leadership in our church. We thank Thee for the fine group of men and women who love Thy House and who gladly give their time and strength to its tasks. May they know that we appreciate the work they do and the sacrifices they make. May we support them with our prayers, our sympathy, and our glad cooperation. We pray in the name of the great Head of the Church. Amen.—Ryland Knight, in Christian Advocate.

PRAYER FOR JOY IN SERVICE

Our Father, help us serve the Lord with gladness. Keep us from performing the tasks of Christ from a mere sense of duty. May His abounding mercy to us so awaken within us a sense of gratitude that all of service shall be joyfully done. Help us to do the Master's work in something of the winsome and attractive way which marked Him. We ask in His name.—In Christian Index.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. H. J. COUCHMAN, our pastor at Danville, submitted to an operation at the Baptist Hospital in Little Rock on Tuesday, June 29. He is recovering rapidly.

REV. J. M. HARRISON of Waldron writes that they are in need of three golden oak pulpit chairs. Brother Harrison may be reached by addressing him at Waldron.

REV. JEWELL NELSON, who formerly served in the North Arkansas Conference, writes that his address is now Ridgeway, Colorado. He was appointed to this charge at their recent annual conference which was held in June. He says: "We are both enjoying better health and we think of you good people often there in Arkansas. We have two good churches with a salary of \$1600.00."

DR. WILLIAM K. ANDERSON, educational director of the Commission on Courses of Study, was elected president of the Council of Secretaries in annual meeting held in Chicago, July 13-14. Other officers chosen were: vice president, Dr. John Q. Schisler, executive secretary of the division of Local Church of the Board of Education and, secretary, Dr. Corliss P. Hargraves, executive secretary of the Inter-Board Committee on Religious Education.

CHURCHES of forty-three Protestant denominations will join in observance of the thirteenth annual Religious Education Week, September 26 through October 3, in thousands of communities across the nation, it has been announced by Dr. Roy G. Ross, general secretary of the International Council of Religious Education. With the theme of "Community Foundations," Religious Education Week will seek to emphasize the importance of Christians in leading a divided and war torn world into a world community through cooperation of local churches in community building.

METHODIST work in Latin America will be considerably advanced as the result of more than \$71,000 set aside for that purpose from the recent "Week of Dedication," it is announced by Secretary Ralph E. Diffendorfer, of the Board of Missions and Church Extension. The money will be used for the translation and publication of Christian literature in both Spanish and Portuguese; for the erection of new churches and chapels; and for the strengthening of two Methodist schools. Later returns of "Week of Dedication" moneys will probably make additional amounts available for other Latin American needs.

THE first full session of the Pacific Japanese Provisional Conference to be held since the evacuation of Japanese and Japanese Americans from Pacific coast areas was held in the Japanese Methodist Church in Denver, Colo., July 7 to 11. Release of the 26 ministers in WRA relocation centers to attend the conference was approved by the government, while eleven other ministers in "free territory" in Colorado, Arkansas, Idaho, and Arizona, were also present. The conference was called by Bishop James C. Baker, of San Francisco and Superintendent Frank Herron Smith of the Mission. The Rev. K. Sasaki is pastor of the Denver church where the conference was held.

FOR the first time in the history of Protestantism in New York State, ranking denominational executives of Presbyterian, Methodist, Baptist, Congregational and other churches met recently, under the auspices of the New York State Council of Churches, to "map out a statewide united program of common objectives." Plans were laid which will help eliminate over-churching of communities and competition of denominations within communities. "Denominational isolationism is today archaic," says Dr. Wilbur T. Clements, executive of the Council. "How can the church expect the nations of the world to follow her lead when we are so divided? The world is looking to the Church for a 'lead' in the direction of that united action which is the imperative of this hour."

THE Arkansas Methodist Orphanage is in receipt of \$25.00 from L. K. and Julia G. Snodgrass of Little Rock and \$5.00 from Mrs. Arthur Mills and Mr. and Mrs. J. W. Bellamy, Jr., of Pine Bluff. Instead of sending flowers to the funeral of Dr. James Thomas these friends sent these gifts as an expression of appreciation of his long years of service to the orphanage. If other friends would like to follow this precedent, it would be a fitting way to honor the memory of Dr. Thomas. Funds for this purpose or any orphanage funds should be sent to Mr. C. E. Hayes, Donaghey Building, Little Rock.

DR. LESLIE BATES MOSS, director of the Church Committee on Overseas Relief and Reconstruction, asks: "Can we mitigate the causes of war in human hearts? The churches believe so. They believe that dependence upon religious truth will be more characteristic of the post-war world; and that one way to assure it is for religion to be more adequate in its ministry to human need. Therefore, we look forward to a ministry of reconstruction that in a real sense will be linked to the relief work already done, and yet shall reach beyond it in helping to provide the sinews for a stronger and more humane society. Human beings at the center; men and women and children of chief importance: this we believe is the teaching of our God. This is the period in human history when the reconciling ministry of religion can be most potent."

THE seventy-seven Methodist hospitals across the nation are cooperating with the government's program for maintaining the health of the civilian population, as well as that of the armed forces, it was reported at the annual meeting of the Board of Hospitals and homes held in Chicago, July 12. Rev. John G. Benson, superintendent of the Indianapolis, Ind., Methodist hospital and acting executive secretary of the Board, reported that these hospitals had increased their bed capacity by 37 per cent since the beginning of the war to aid in meeting the emergency. Statistical reports of the Board show that Methodism is serving the social welfare of the nation as follows: 77 hospitals with 13,248 beds caring for 636,458 patients in 1942; 56 homes for children with 6,847 occupants; 47 homes for aged with 3,777 beds, and 24 homes for business girls and young men with 1,165 occupants. Total values of the properties of these institutions amounts to more than \$91,854,000.

CHAPLAIN JOHN W. HAMMONS, U. S. Naval Receiving Station, New York, writes: "My work here is very interesting. We have thousands of men here at one time and thousands going in and out of the receiving ship every week. It seems like the men collect grief all over the east coast and North Africa and bring it into the Chaplain's office. The variety and complexity of their difficulties is amazing. The opportunity for counseling work here is immense, although by the very nature of the place, my contacts with the men cannot be of the long-term variety. An additional factor which makes my work here pleasant is that I have my wife and daughter with me. That in particular was a lucky break for me." A sermon by Chaplain Hammons, which was a part of a regularly sponsored program by the Public Relations Department of the 3rd Naval District, appears on page twelve of this issue.

REGISTERING A PROTEST

(Continued from Page One)

tionally do or say anything that would reflect on either the piety or intelligence of the ministry of our state or reflect on the good name of Arkansas. Nevertheless it is difficult to discover a satisfactory reason for giving to the Christian Advocate, with a nation-wide circulation, two unusual answers out of a total of sixty received from ministers in class, no one of whom dreamed that he was writing for publication. It is just as difficult to discover how anyone could believe that any good purpose would be served by doing so.

JAMES E. CHRISTIE
President Little Rock Conference
Co-Editor

YOUTH'S PAGE

PAUL BUMPERS
President North Arkansas Conference
Co-Editor

CHURCH RECREATIONAL PROGRAM

"Hello, Beverly."

"Well, hi, Alice!"

"What are you going to do this afternoon?"

"Oh nothin' much, I s'pose."

"Let's go to the show! There's a swell one on that I haven't seen!"

"I sure would love to, but Mom set her foot down after I went to three last week. I hate to miss that show, too, but you know how it is."

"We might go swimming today, Beverly. I'm as white as a ghost. This will be a grand chance to start that tan I've been going to get for the last ten years. But that's so far to go and my mother will say 'no' to it, I know. Looks like we're just in a fix. I sure am tired of sittin' around on Sunday afternoons and doin' nothing. What's the rest of the gang doing today?"

"Are you crazy, Alice? They've all gone on a picnic that they planned months ago. We couldn't go because we had to go to Sunday School! If they'd do something around that old church, it wouldn't be so bad; but all you do is go and sit around bored to tears and come home only to have to endure it all over again."

"You're not kiddin'! You know I hate it worse than you do, but that's not getting us anything to do today. Say, Ann and Jane were at Sunday School today; if we'll hurry, maybe we can get them to come over and play bridge at my house before they go off to the show!"

"Now you're talking. I'll be over in about twenty minutes, and we'll have a time playing bridge—getting that bad 'church' taste out of our mouths. So long, Alice."

"Bye now, Beverly. And hurry!"

The above conversation represents the typical attitude of many who attend church services, but who do not receive the benefits they expect from the church. These young people felt the necessity of an adequate recreational program in the church; yet they do not seem to realize that it is their responsibility to build it up.

We do need good and varied recreation in the church, for the church and by the church, summer and winter. Most churches, however, have just let that program slump as they found how much work is involved in building a good recreational program.

Young people are active, energetic, filled with life; and there must be some channel for this wonderful, God-given energy to be used. That is our responsibility—the church's responsibility—the church's opportunity! It is God's will that young people have their wholesome, happy, character-building recreation in the church.

Many forms of recreation build up and strengthen our bodies. They make us feel better and stronger for having played. At the same time they teach us strategy, quick thinking, and increased skill. We learn to be good losers and strive to become winners. They help us to learn unselfishness, thoughtfulness, and courtesy. We learn, too, that we

YOUTH LEADERSHIP CONFERENCE, MT. SEQUOYAH AUGUST 5-17

All registrations are requested not later than Monday, July 26. Outstanding leaders have been secured for the school. Conference officers, District officers, Sub-District officers, and leaders in the local church are eligible to attend.

All above named leaders who have not registered and are planning to attend are urged to send registration cards and fee of \$2.50 to the following address immediately: C. Ray Hozendorf, Box 25, Mena, Arkansas.

must use our heads for quiet games if we are to be good, successful players.

Most churches have nice, large basements and lawns—one or both. With a minimum of expense and effort, shuffleboard equipment can be made or purchased and ping-pong tables set up. The making and painting of equipment affords excellent opportunity to create skill and interest as well as good fellowship. Let these things we often consider tasks, become privileges. Make a party of it. Let the young people bring picnic supper to the church and then work on their recreation room. This brings a double benefit—fun and work accomplished at the same time.

Badminton and tennis, if possible, are excellent sports for young people to enjoy almost all the year round. "Practice makes perfect," and young people like to become experts. They will use more than their money's worth practicing to become more perfectly skilled in these games.

Chess, checkers, Chinese checkers, dominoes, and other such games create skill and provide entertainment for those who do not care for the more active sports. Then there are always tricks and games and puzzles to be found in the excellent Fun Encyclopedia by Mr. E. O. Harbin, which all the group will enjoy.

Youth has always been noted for its spontaneity, and this characteristic is especially noticed when young people sing. They enjoy singing because in that way their feelings are expressed so well. As they sing, the divine spark in them responds to the beauties and intricacies of the songs.

To plan to carry out and build up a good church recreational program will not be without its hardships and financial difficulties. To remedy the latter there are any number of methods: give a play or operetta; have a party and charge 25c admission to all; have an ice cream or box supper; sell vanilla, greeting cards, etc. And when the adults find you're really in earnest, they will be glad to help generously. Above and through all—keep your faith in God. He delights to do the humanly impossible if we believe He will help us. There is no more happy or satisfying feeling than trusting in the Lord. If we truly love Him, all things will work together for good.

The church should provide opportunities to its youth for wholesome

recreation, especially on Sunday afternoons and at night. The young people should feel glad to know that they will find true recreation in their beloved church. This will help unspeakably to bring a realization of the church's rightful place in their lives.

God is challenging us to sacrifice and work in order that our church may more adequately serve and improve the world by providing wholesome recreation for youth. The Kingdom of God will come soon if we answer God's call. Will YOU?

SHORTAGE OF CHURCH SCHOOL TEACHERS

With mere children and young people attending Protestant Sunday church schools throughout the United States and Canada, there is a growing shortage of teachers and officers. These conclusions are based upon statistics released today by the Rev. Otto Mayer, director of research for the International Council of Religious Education.

For the period 1941-42, there were 19,359,059 pupils in the 177,066 church schools maintained by the churches of the 43 Protestant denominations which are related to the International Council. Dr. Mayer's report shows. That was an increase of 12,802, or 0.1 per cent, in pupils over the 1939-40 figures, and a gain of 7,859, or 4.6 per cent, in number of schools.

During these two periods, there was a drop of 190,830, or 8.7 per cent, in the number of officers and teachers in church Sunday schools, bringing the 1941 figure to 2,006,320.

"Since these figures are based upon reports for years prior to our entry into the war," Dr. Mayer explains, "the conclusion must be drawn that our adult men and women have not accepted the responsibility for teaching Christianity to the children and youth in proportion to the growth in attendance."

"With the war taking constantly increasing numbers of young men and women from Sunday school teaching positions, many schools are finding it necessary to double-up on classes, resulting in crowded rooms and less attention to the lessons. To meet the condition, older men and women will have to resume responsibility for teaching the Bible in our church schools," Dr. Mayer concluded.

Honest toil is holy service, faithful work is praise and prayer.—Van Dyke.

ARE YOU A PART-TIME CHRISTIAN?

During the summer months there is an ever-increasing tendency to let down, to neglect responsibilities, to take a vacation from the usual routine of duties. Because of this seemingly inescapable tendency the Church School must suffer. Functioning Sunday School classes dwindle to a miserable few, alive and wide-awake evenings fellowship meetings shrivel and often disband for the summer.

Our first thought is that the particular organization must bear the brunt of our sagging interest and be the sufferer. In reality, however, we are the losers!

"Faith without works is dead." Likewise, a Christian without works is dead. A growing Christian must find a constant outlet of service. To destroy the means of service and growth is to dam the spring of power which will ultimately lead to its stagnation and probable disappearance. To neglect the physical body but for a short time would mean its death. To neglect the spiritual man too, is a dangerous undertaking.

We must not take a vacation from the church and its work, not that the church will suffer, but because we will be the losers.

The present war and world of havoc is but a symptom of man's neglect and failure to keep in constant contact with the will of God. Race riots, too, reveal our willingness to neglect God. Too few can earnestly pray, "Not my will, but Thine be done."

God is an ever-present Father. We expect God to always be on the job. This being so, by what right can we take a several weeks' vacation? Mankind neglects God and His plan, then from the muck and mire of blood and hate we despairingly call, "Save me! Save me!"

The place of a Christian is a full-time job. The Christian responsibility is not an after-working hour hobby. Only by faithful and constant work can the Christian mission be fulfilled.

Let us give of our time, talent, and means that the Kingdom of God might become a living reality. Alone, the world brotherhood of men is a vague and distant illusion, with God it is a flaming reality. By attending the services of the church we are preparing ourselves that we might be better citizens of this federation of brothers. By faithfully attending the services of our local church we have a source of power that alone can make for a better world. The part-time Christian suffers, not the church. Alone, we shrivel; with God, we grow.

*Rise up O men of God
Have done with lesser things,
Give heart and mind and soul and strength,
To serve the king of kings.*

—PAUL BUMPERS.

You take all the experience and judgment of men over 50 out of the world and there wouldn't be enough left to run it.—Henry Ford.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

NEIGHBORS AND FRIENDS

By Catherine Blanton

"Whee," exclaimed Peter one sunny afternoon. "Only four more days of school; then vacation. Boy, am I glad!" He turned to Pedro, who was down on his knees building a road in the sand. "What are you going to do this summer, Pedro?"

The little Mexican boy looked up from his work. "Oh, I don't know. Maybe nothing."

"I'm going to a vacation church school," Peter said with pride. Then suddenly he burst out with, "Say, why don't you go along, Pedro?"

A disgusted look crossed Pedro's brown face. "School! Huh! I've had enough of that for one year."

"Oh, but vacation church school's different," Peter hastened to reassure him. "It's stories, and music, and games, and learning how to make things." He stopped and drew a long breath in happy anticipation.

"And you don't have to learn any lessons?"

"Not the same as day school," Peter declared enthusiastically. "Vacation school lessons are so interesting, it's really fun to learn them."

By now Pedro was eagerly listening to everything Peter was saying, and the road in the sand was completely forgotten.

"But do you think they'd let me come to that school?" There was a wistful tone to Pedro's voice. "You—you know I can't go to your every-day school because I live in Mexico."

"Sure you can," Peter said. Then he added importantly, "They're glad to have fellows like you and me who want to work with tools."

That was enough for Pedro, who suggested: "Let's go ask my mama now."

And so it happened that when the vacation church school started in the red brick church on the American side of the International line, Pedro and Peter were pupils. And no one there was more enthusiastic than the little visitor from Mexico.

"I'm sure glad you asked me to go to your church school," Pedro declared, coming home that first day. "It's been just a lot of fun making those things and all."

"It sure has," replied Peter.

"I like the teachers, too," Pedro continued. "And everyone was so nice to me. I hope I can go every day."

A week of vacation church school went by with the two boys enjoying it more each time.

Then one morning Miss Brown said: "Today we're going to have some stories about people who live in other countries. Sometimes we call them foreigners."

The room was very quiet. And suddenly it seemed to the little Mexican boy that every eye turned toward him. But, of course, they didn't. Pedro's face got very red,

and he tried to make himself as small as possible.

Pedro didn't hear anything else Miss Brown had to say that morning, and the next day when Peter called for him to go to school, he said, "I don't think I'll go today." And it was the same excuse that Peter heard the next day and the day after that.

Then Peter's mother asked, "What is the matter? Why doesn't Pedro go to school with you any more? I thought he liked it. I'm afraid he's had his feelings hurt. Why don't you run over right now and see about him?"

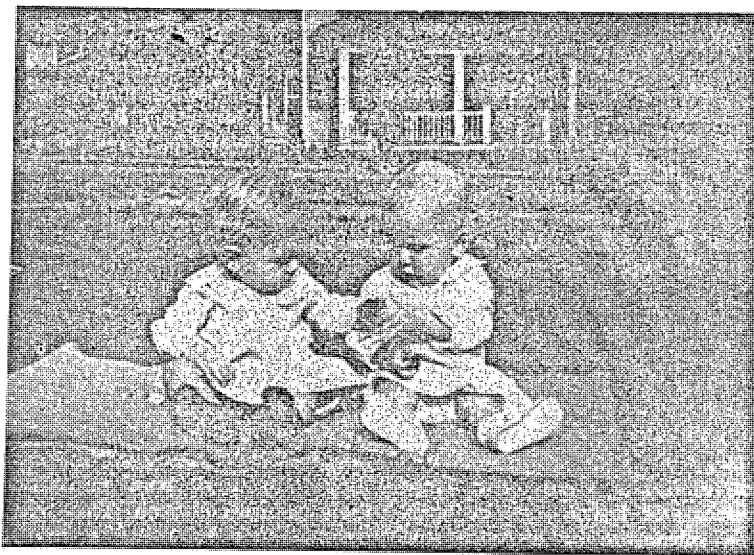
Peter found Pedro in the backyard, singing one of the songs they had learned at church school.

Peter joined in the song, and sat down to watch Pedro build a castle of sand. Then he said: "Why don't you go to vacation church school any more, Pedro? We're having so much fun making things and doing things and—and I really miss you."

Pedro kept right on building, as he answered: "I—I don't like to be a foreigner," he stammered. "And—and that's what Miss Brown said people who lived in other countries were—"

"Oh," Peter said flatly. Then after a minute he spoke again, this time very earnestly: "But, you're not a foreigner—you're my neighbor—why, you're my best friend! Promise me," continued Peter, "you will go to vacation church school with me tomorrow. We'll talk to Miss Brown about foreigners and she can explain things so you'll feel better."

So early the next morning Peter



WONDER

*Do you know what it is
This pretty thing
I just spied on the ground?
It's one of the things that
God has made,
There are many to be found.
My mother says this prickly ball
Came from the sweet gum tree.
I'd like for you to have it now
As a friendly gift from me.—A. E. W.*

IN STORYLAND

A BAD BARGAIN

Ben's father told him to weed the onion bed. Ben did not like this work, and so hired Milton to do it, promising to give him two squirrels. At the supper table Ben's father asked: "Well, son, did you finish those onions?"

"They are all done, sir," was the reply.

"Did you get the job done before night?"

"It took the greater part of the day."

In the evening his father, missing the squirrel cage, asked: "What have you done with Trip and Trixy?"

"Milton took them over to his house for a little while," was the answer.

When Mr. Adams went over to Jones' he found Milton busy building a platform upon which to set the cage.

"Guess I made a pretty good bargain that time, Mr. Adams."

"What bargain?"

"Why, I agreed to clean out the onion bed for the squirrels."

"Did Ben give you those squirrels for weeding the onions?"

"Course he did."

"They are very pretty. I hope you'll enjoy them, Milton," said Mr. Adams.

When he called the family into the library for evening prayer, he said: "Ben, will you bring the dictionary?"

"What does father want with the dictionary at prayer time?" thought Ben.

"Turn to the word 'lie' and read the definition aloud, please."

Slowly Ben read: "To say or do that which deceives another when he has a right to know the truth."

"Now open the Bible, my boy, to the 22nd chapter of Revelation. Read the 14th and 15th verses."

Ben's voice broke when he came to the words: "And whosoever loveth and maketh a lie." "Oh, father, father," he sobbed; "I didn't think it was so bad as that! I will try to remember; I will indeed."—Selected.

JUST FOR FUN

Farmer (after lightning struck the tree under which his hired man had sought shelter): How close did it come to you, Sam?

Hired Man (still trembling): I—I d-d-dunno, but it lit my pipe!

* * *

Mike (to Irish foreman): "Mate, can yez give me a job?"

Foreman: "O'ive got a man here today that ain't come, an' if he don't turn up tomorrow, O'll send him away and take you on."

* * *

A little four-year-old girl was watching her big sister playing the piano for her mother's visitor. After a while she turned to the visitor and said, "I can play, too, only I can't use the brakes."

and Pedro, waved goodbye to their mothers, and trudged off to school. As soon as they got to the church, they went straight to Miss Brown.

"Oh," said she with a smile, "I'm so glad you've come back, Pedro. We've missed you."

Then Peter blurted out, "Miss Brown, is Pedro a foreigner?"

For a moment the teacher was too surprised to answer. Finally she said: "Well, in a way he is. But then, every time you go over and play in his yard you're a foreigner too. Do you see what I mean? When you or I go into another country we become foreigners and so it is the same with people coming here."

She gave them a warm smile. "But I think it's much nicer to call them friends, don't you?" Turning to Pedro she said, "I want our class to have a real Mexican party, Pedro. Do you think your mama would be willing to give us one in her home if I came and helped her?"

Pedro's eyes gleamed with delight. "Si! Si! Senorita Brown. My mama loves parties. I'll tell her today."

"Boy, that'll be swell," added Peter.

Going from school that day, Pedro said: "I hope I can go every summer to Vacation Church School."

And Peter echoed, "Me, too."—Christian Advocate.

Mother (finding John, aged four, playing with her purse): Johnnie, put that down. You know you must not play with mummie's purse.

John: Oh, Mummie, I wasn't playing—I was helping. I've licked all your stamps, ready to go on your letters.—Labor.

Kitchen Windows

By HOPE TABOR CADE

(Life in a rural parsonage might be, at times, very humdrum were it not for the kitchen windows!)

THE first kitchen windows for which I felt personally responsible were in the rural parsonage to which I came as a bride.

These windows were small and narrow and many-paned. They had no shades, for who could peep in on us when the walls of the nearby church furnished so ample a screen on one side and a stretch of back yard, chicken yard and young orchard protected it in the back.

Nevertheless, when the kitchen, because of its close proximity to the well from which our round galvanized tubs must be filled for any special ablutions, proved to us its desirability as a bath room, shades were added. They were kept rolled to the very top except on Saturday nights.

Neither window was very prepossessing, but on Sunday mornings, as I hurried through with the breakfast dishes to get ready for Church School at 9:30, I could watch the children as they assembled and tell, pretty well, whether there was time for drying or whether to give them a hasty scalding and put them away another time.

The back window was overshadowed by a huge oak tree, but it was from this window that always, when there was unexpected company, I could see "Miss Bun" or one of the "little Buns" stepping briskly across the patch where the young pecan orchard was thriving, with a covered dish which might contain creamed chicken or hot rolls or freshly gathered strawberries, to help out in the emergency.

There was only one window in my next kitchen. It, too, was small and narrow and many-paned. If you polished it too energetically, portions of it came loose! It was kept propped up with a stick of kitchen stove-wood in the summer—and bits of cardboard kept it from rattling in winter. From here I could see my Italian neighbor, the only one of this nationality in the community, hanging out her clothes. It was nice to hurry the work in the kitchen that I might put the baby in his "go-cart" and roll him down the dusty, country road for a visit with this Catholic family whose hearts were unprejudiced toward the young minister's wife. Theology had no place in our thoughts. Canning recipes, how to get an ink stain off your favorite table cloth, mutual problems about our children—these took the center of the stage. Always she felt a little awe of my chubby infant in his spotless clothes and I felt the same awe over her enlarged family portraits and the chickens that roosted at the foot of her bed. But there was respect and liking on both sides and a friendship which began with a birdseye view from a kitchen window.

The kitchen window at Blevins looked out upon a tennis court made by the young people under direction of the pastor. Early and late the young people used the plot which had once been an old field. No chaperoning was necessary, with the minister's wife making biscuits or doing the dishes—and, best of all, there was a small pin oak by the side of the window with a rope swing for the young son, and a sandpile beneath it.

Pleasing to my eye were the things I saw and pleasant to the ear (and heart) were their gay and happy young voices—but best of all was the voice of the small son which reached me—as I saw him brush the sand from his overalls and call to me, "Please open de doah, Sister Tade."

The next parsonage had only one kitchen window, and it, too, had a propensity for rattling and must be handled with care. The outlook was most forlorn. Only an old deserted cow shed was in view—until the neighborhood children asked me to make a "slide" from its roof—which with its wobbly boards made very exciting entertainment—especially when your own small and precious progeny sat in the lap of some older youngster and "whizzed down."

The kitchen at Sparkman was warm and snug, but very dark. It was built right in the center of

the home as if to prove its importance. The only windows and the glass door looked out upon a screened back porch—but one could look beyond the porch to the huge back lot kept mowed by an energetic preacher husband—and here all the boys of the neighborhood, good or bad, congregated for ball-playing or whatever sport was in season—the only regulation being that whoever "used ugly words" or failed to play fairly (and agreeably!) could go home! Mostly they stayed during the five years we were there.

The parsonage at the little county seat town where we next served was within a block of the courthouse square, and it might take less time to tell what I couldn't see. Here the children passed going to and from school, almost close enough to touch if I opened my kitchen window and reached for them. The pastor built a lovely green and white trellis upon which, soon, luxuriously rambled a most gorgeous pink radiance rose, that our morning meals might not be too much "in the eyes of the world." Through its fragrant leaves and flowers I could look out upon an interesting world, myself unseen. There was the bus which discharged its passengers at the hotel on the square. (If there were guests coming on the noon bus, I could pop my biscuits (?) into the oven, whisk my apron off, and greet them at the front door—pronto! I kept up with most of the news. (Wonder if that was why our



small town weekly always called the parsonage for items before going to press! Oh, but you bet your life I didn't tell all I knew!)

After four years on a busy corner, where cars and trucks and wagons rattled by most of the day and long into the night, and where noise from a visiting carnival oft-times shook the walls, it was refreshing to find a kitchen whose windows looked right into the branches of the thick pine trees in the midst of which the parsonage nestled. I could peel potatoes, or scrub the most disheartening greasy pans at the sink under the kitchen window and at the same moment watch a mocking bird almost split its throat with song, until a flash of vivid blue made him dart for shelter or at least cease his song (for mocking birds are no cowards) as the challenging notes of "Jay! Jay" split my ears. It was like looking into fairyland when the branches bent low under a blanket of snow.

From the day I walked across the threshold until the day another preachers' wife came to reign awhile, I found peace and poise among the pines. When it came time to pass over the key to another it was with gladness that I observed the look of delight in her tired eyes when they rested upon "my pines." (Mine—yet they belonged, too, to the many preachers' wives who down through the years would come and go and each, for a short time, would enjoy the tranquility that the builders of the parsonage had made possible.) From this restful kitchen window came strength and courage to meet my own problems and the problems of others which are a part and parcel of daily parsonage living.

With some trepidation I approached our present parsonage and my mind catapulted ahead to kitchen "possibilities"—or "impossibilities." As I sit now by my kitchen window, where so many

church programs and plans originate, and look back over the years, it seems to me that this kitchen must have been waiting for me, chuckling over the possibilities of our friendship, and pleased over the surprise it had in store for me. There are windows on three sides!

From one, over the kitchen sink, I look past the back steps of the teacherage where the colored cook waves me a "Good Mawnin'!" right into the front door of the school! I can wait until the first child comes bursting out of the building, to fill the soup bowls or take the corn-bread from the oven. I can watch the children play "Pop the Whip" or "London Bridge" and see them chase each other for no earthly reason than sheer joy of living!

The back window looks out over a huge cotton plantation which is a source of never failing interest from the time the first tractor goes in and breaks up the land and the seed is sown, on through to cotton chopping, when laughing groups of negroes of all sizes and descriptions and shades of black, each armed with a hoe in hand, are unloaded from trucks at the edge of my yard and proceed to chop and sing and joke each other until they chop their way past my sight, to the best time of all—cotton picking!

How they can work so merrily at such back-breaking work, bent double and dragging the long canvass sacks behind them, is more than I can understand, unless it is the prospect of what they can buy with the money earned, or the fun of working at a common task. They seem always cheerful, though some must surely carry burdens.

Even in winter, when the stalks, relieved of their snowy burden of cotton, are brown and waiting only to be plowed under, the patch is used for a short cut to town, and negroes pass back and forth all day, sometimes laden with heavy suitcases as they hurry to catch the bus, often with a baby in their arms and numerous small children lagging behind or pirouetting ahead. Always they are cheerful and friendly. There is one big fat Negro woman who sings her way clear across the patch every morning, and I laugh when I think of the little Negro girl who came skipping along at dusk one day, singing "Three Blind Mice" at the top of her voice, never dreaming of the enjoyment she was furnishing for the preacher's wife. I like to remember, too, when I gathered up a large sack of sox that my own children had outgrown, and passed them on to one of these colored families, how I looked from my kitchen window and saw approaching a trio of small, smiling black faces, and what were they bringing but a "fat little fryer," "to show their appreciation"! Since I have joined their "Charity Club," formed by them to assist their needy neighbors, I find the favors not one-sided, and my kitchen windows often announce the approach of a friendly black face.

But hold your breath while I tell you about the third window, for it has *everything*!

There is a little table against the window at which we eat breakfast, and supper, and often a hasty Sunday snack (when there isn't company!) A huge pecan tree shades it from the sun and provides privacy for the parsonage family. Birds of every description enjoy it, winter and summer. Blue Jays, Red-birds, Meadow Larks, Mockers, Wood-peckers, Sparrows, Black Birds, Orioles. Sometimes they fight; often they drop from a branch, ker-plunk, and pull out a long worm which only their keen eyes could have seen, or a pecan half-buried in the earth. In the Fall they carry off the pecans so fast that I have to hurry if I get a share of them.

The Pecan tree alone could well furnish material for a book. A path through the cotton plantation comes out right on the other side of it. There is no fence! So it affords me many an exciting adventure. The colored people gather nuts as they go to town and back. The school children stop under the window and fill their pockets. There is a train that switches right in front of the parsonage (Didn't I tell you this window has everything!) and the fireman gets

(Continued on Page Thirteen)

Tributes To Dr. James Thomas

(The following tributes were delivered at the funeral of Dr. James Thomas on July 12. The first was given by Rev. Harold D. Sadler, pastor at De Queen and the second by Rev. Stanley T. Baugh, pastor at Prescott.)

I
T IS very difficult for me to attempt to speak upon this occasion because of a close personal relationship and because of the greatness of the man whose life and service we, this day, commemorate. I am to speak of his place in the church. In so doing I am mindful of the fact that I am paying tribute to the greatest mind and spirit I have ever known.

James Thomas was the white plumed knight of Arkansas Methodism. For a full half a century he stood out as a minister, administrator, master of men and humanitarian. There is not an institution of his church in Arkansas today, which does not bear the indelible stamp of his genius and which does not stand as a monument to his sound judgment and boundless energy.

Hendrix College, the Methodist Orphanage and the Arkansas Methodist are alive today because of his matchless leadership. There were dark days in the lives of each institution when the sheer force of his personality and his benevolent heart came to the rescue. Men knew his heart, they knew they could trust his judgment and they followed him as he led the way out.

His love for youth bears its own testimony in the labor he expended in behalf of Hendrix College. He led in the raising of the first permanent endowment for that great institution and for nearly twenty years served as chairman of its Board of Trustees.

It was his love for little children and a heart which cried out for all who trod adversity's harsh road that made him one of the founders of the Arkansas Methodist Orphanage. He served from its beginning to his death as chairman of its Trustees and he gave the last twenty years of his life as its superintendent without one cent of remuneration. Only a few weeks ago he gave up his responsibility for this great cause. He was so reluctant to do so, it seemed that he constantly peered through the shadows for a rift in the gathering clouds. It was in his ministry to the fatherless and the motherless that the imprisoned splendor of his soul was revealed.

For more than a quarter of a century he was secretary-treasurer of the Little Rock Conference Board of Missions and was the directing head of all its missionary enterprises.

He was the founder and builder of First Methodist Church in Texarkana and there his memory is enshrined forever in the hearts of her people.

His versatile mind and heart led him into many avenues of service for his church. His life extended far beyond the confines of his state. For almost forty years he was a member of the Board of Church Extension of the Methodist Church, South. Here he lent his great talents in building great edifices of worship throughout the land and in assisting in the solution of burdensome church debts.

He was six times a delegate to the General Conference where he wielded great influence. Much important legislation marking the progress of the church bears his authorship.

Thrice he was selected by the College of Bishops as a delegate to Ecumenical Conferences and once these duties carried him to London as a representative of his church.

As a citizen he rendered great service to the State of Arkansas. Her governors appreciated his great worth and ability and called upon him to serve in places of honor and trust. At various times he served upon the boards of control of the following institutions: The Arkansas Penitentiary, the School for the Blind, the Confederate Home and the State Hospital.

This is only a thumb-nail sketch of the mighty man he was. It was in these fields, however, that his star shone the brightest and here he wrought his noblest achievements. He was a manysided and majestic character, a rugged individualist.

We know full well that at the grave all men must cast aside the burden of their honors and their griefs; that man takes with him only that which he has freely given away; but that even

death may not despoil him of the riches of service and self-sacrifice. Measured by that standard, he who sleeps today bears with him to the tomb a legacy so rare that even envy is compelled to pay the tribute of admiration.

His long life was devoted to the Kingdom of God. Upon the altar of his church he placed his wonderful natural talent, the zeal of his youth, the energy of middle life and the wisdom of age. With tireless brain and unchained energy he worked to promote the general good. His rich and at times resistless personality simply rekindled the lamps of life. He may have known moments of depression, interludes of sadness, or even those tempestuous nights of the soul which are terrifying, but when he appeared upon the stage of action it seemed that the light of perpetual morning played over his features. He verified the things of the spirit in his own experience. He faced each great task with the high courage of those who do not count the cost. His character rested upon a foundation laid deep in human love. As time runs on and the historian



DR. JAMES THOMAS

surveys the picture of these troubled days there will arise in it no figure more heroic than the one who lies voiceless before us today.

There are many more things I should like to say but time and feeling forbid. I have many glimpses of this noble soul which will never, never fade from the walls of my memory. I shall always see that pair of brilliant black eyes which could sparkle with humor or flash with fire, as the spirit moved. I shall always feel the warmth of his sunny smile, the throb of his generous heart and the touch of his beneficent hand. And in the days ahead I shall hear him say to me in the spirit as he so often said in the flesh, "I have never deserted a friend and I have never punished an enemy."

With Lord Byron we can say,
"O, King uncrowned,
O, Prince of men
When shall we see thy like again?"

II

James Thomas was one of Arkansas' greatest men. He was great in every way. He was equally at ease in the presence of the poor and the rich, the private and the General, the Pastor and the Bishop, plain citizens and Governors and United States Senators.

He was great in his simplicity. He loved the simple life and lived it. He had no patience with sham and pretense. He was the same genuine, intensely human, person all the time, in every place, on every occasion.

He was great in his love of the common people, and in his sympathy for them with their burdens and problems.

He began his service in Arkansas by teaching school in the mountains west of Hot Springs. He went out there for his health and discovered no

school in that section for those bright boys and girls. Their future appealed to his great heart. With the help of his life-long friend, Rev. J. A. Henderson, he organized a school and taught four years. His former pupils are scattered all over the world making good as preachers of the Gospel, missionaries in China, industrial leaders in the home land. Time forbids the mention of all of them.

Several years ago I was with Dr. Thomas in a visit to that community. I was deeply impressed with the love of those people for their former school teacher and friend. How they loved him and crowded around him. They knew he loved them and they gave him their love and confidence. What was true out there was true in every place he served. I have been with him in hundreds of communities on all sorts of occasions and his love for the common people was beautiful and steadfast, and they returned it.

He was always seeking means of helping people who were facing problems and bearing burdens. For nearly ten years I was in an office next door to his office, and I saw a stream of people entering his office day after day throughout those years seeking help, comfort and encouragement. This continued as long as he was able to go to his office.

It was to the poor and weak that he gave first consideration. I saw him walk the floor of his office, and up and down the hallway for days at a time seeking to think through some problem for a friend, or even a stranger. He usually found a way out. He always said: "God's grace is sufficient for every human need." He believed that.

He made at least one trip that I know of to New Mexico, one trip to Southwest Texas, and one trip to New York, paying his own expenses, in order to help a friend who was too poor to pay the expenses of such trips. His love of his friends knew no bounds, and no service he could render was too good for his friends.

His generous spirit and intense interest in people left him open to be imposed upon, and some took advantage of his generous nature and his love for people in distress and betrayed his confidence. Some borrowed money from him and never repaid it. For others he did a kindness and they forgot to even thank him. He was disappointed, of course, but he never became sour over such treatment, neither did he lose confidence in the common people.

James Thomas was warm-hearted and brotherly. He was the very opposite of that cold and heartless type. He loved God and he loved people. He had a deep love for preachers, especially Methodist preachers. Some were critical of him, but he never ceased to love them and to pray for them, and was ready to help them when occasion arose. He looked upon the Methodist ministry as a great brotherhood, and I have heard him say hundreds of times, "It is the greatest brotherhood on earth."

He took me into his heart and affections thirty-three years ago, when I was in need of a genuine friend. He guided me and encouraged me. His love and interest was a great light upon my pathway. When I was licensed to preach and sent to my first circuit he had the women of his church, First Church, Texarkana, buy me a horse and buggy to enable me to travel my work. He inspired a great layman of that church to send me to summer school year after year. In a thousand ways he helped me and encouraged me. I trusted him without reservation and carried to him my burdens and problems and he always helped me. Through all these years he was my friend. Today I have one more friend in heaven.

Another indication of his greatness lies in the fact that he never deserted a friend. Many times have I seen him bare his strong arm in defense of a friend at his own expense.

In the mountains west of Hot Springs where he began his long eventful career he has friends he cherished to the end. I heard him say many times that Uncle Johnnie Henderson, the father of our own Rev. J. A. Henderson, was the greatest layman he ever knew, and he knew many fine laymen.

He was great in his sympathy; great in his
(Continued on Page Thirteen)

The University District In Cheng Tu

By PROFESSOR C. Y. HAU

A RARE spirit of academic co-operation is being manifestly displayed at Hua Hsi Pa, the university district in Chengtu, Szechwan, where five Christian institutions of higher learning—the West China Union University of Nanking, the Gingling College of Arts and Science for Girls, and Cheeloo University, and

out fanfare. Such cross currents form a powerful incentive to higher academic and cultural advancement. In the meantime, competition, which is inevitable among five institutions of high standing, also contributes to common progress.

According to Professor Sang Shuhsuan, vice-counsellor of the West China Union University, the closest collaboration is maintained between the medical colleges of the West China Union University and the Cheelo University, where the students are trained under a joint faculty. They attend classes and do practice work together.

The West China Union University generously throws open its laboratory facilities to the guest colleges and universities, which, owing to either hasty evacuation in the face of enemy advance, as in the case of the University of Nanking, Gingling College and the Cheeloo University, or the complete closing down by the enemy as in the case of Yenching University, have brought few or none of their science apparatus or library books. The books which the University of Nanking and

Gingling College have brought are now placed in the West China Union University library, though kept in separate sections.



A modern young Chinese girl at morning calisthenics, Cheeloo, University

the Yenching University—are operating on a collaboration basis.

Established independently and retaining their respective age-old traditions, these fine institutions of higher learning are destined by the exigencies of war to pass through a period of the closest collaboration to the extent of assembling at the same campus and sharing their facilities, which was hardly practicable in pre-war days.

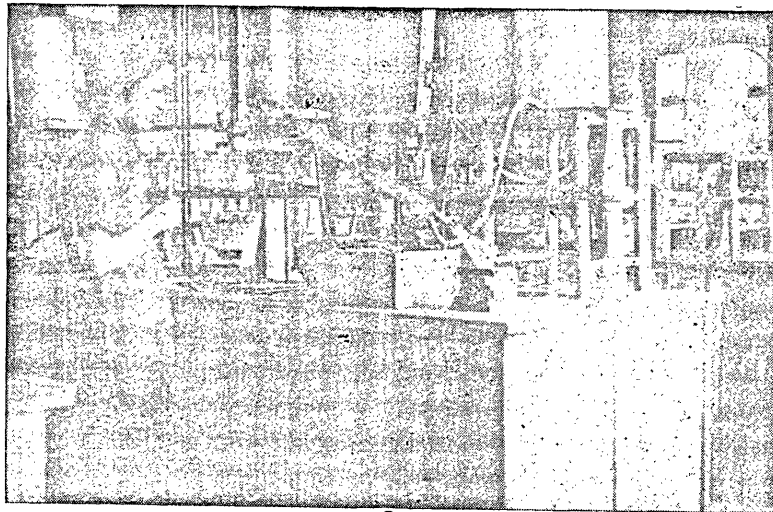
Such a project of collaboration has been made possible through the generous hospitality of the West China Union University, whose campus is at Hua Hsi Pa. Among the guest universities, the University of Nanking and the Gingling College, both formerly in Nanking, moved in after the fall of the national capital in December of 1937, and the Cheeloo University, formerly in Asinan, after the enemy occupation of the Shantung provincial capital early in 1938. The Yenching University, which was closed down following the outbreak of the Pacific War and the last to come to join the bloc, is not housed at Hsi Pa. It has its own temporary premises at Hua Mei Girls Middle School, the Chi Hua Primary School and the Chienten Primary School in the southern part of Chengtu, not very far from Hua Hsi Pa. However, its students, especially those taking advanced courses in science, are attending classes and doing laboratory experiments in the West China Union University building.

A most congenial atmosphere now exists at Hua Hsi Pa, where students and faculty members of the five institutions of higher learning freely mix. While in principle each institution tries to keep its own spirit and tradition, mutual influencing comes in unnoticed and with-

out view of the inadequacy of laboratory equipment, the five universities are exerting their respective utmost efforts to get replenishments and are practicing the greatest economy, especially in regard to the use of chemicals and other consumptive articles.

A new chemistry building has been put up by joint appropriations from the West China Union University, the University of Nanking, Gingling College and Cheeloo University and a subsidy from the Associated Board for Christian Colleges and Universities in China before Yenching University joined in. Now students of the five institutions are studying and doing experiments in this building. In a way it is a monument to the spirit of collaboration now existing at Hua Hsi Pa.

Extracurricular activities, particularly in the athletic and religious fields, afford ample chance for co-



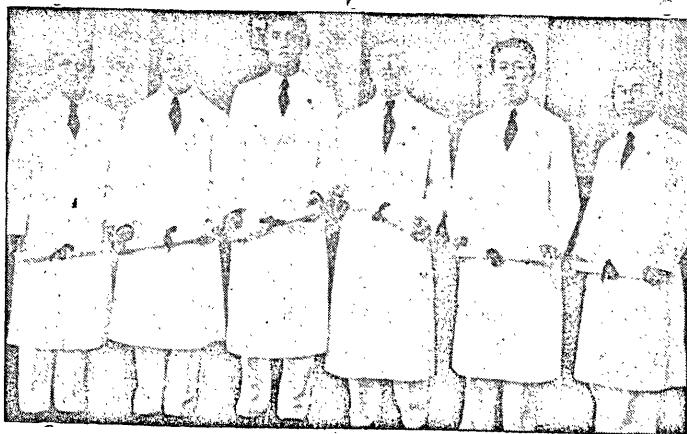
In an improvised college laboratory, Chengtu.

operation. There are joint athletic and religious committees, and ball games and athletic meets have been held.

According to available statistics, the aggregate number of faculty members in the latter part of last year was 525, among whom 206 belong to West China Union University, 181 to the University of Nanking, 50 to Gingling College and 88 to Cheeloo University. The number of students in the various universities is listed here (as of November, 1942):

West China Union University, 586 men, 327 women; total 913.

University of Nanking, 920 men, 104 women; total 1,024.



Six young men who have diplomas as male nurses.

Gingling College for Women, no men, 303 women; total 303.

Cheeloo University, 244 men, 156 women; total 400.

Yenching University, 178 men, 67 women; total 245.

Making a total of 1,928 men and 957 women. Of this total of 2,885 students, 1,192, or more than a third are registered in the colleges of arts and letters, 758 in natural sciences, 440 in medicine, 390 in agriculture and 105 in public affairs.

There is an immense amount of preaching which must be called preaching about Christ, as distinct from preaching Christ. . . . Many preachers are always discussing Christianity as a problem instead of announcing Christianity as a message and proclaiming Christ as a Savior.—Philips Brooks.

Patronize Methodist advertisers.

IN MEMORY OF J. M. SCOTT

Jone Milton Scott, son of Uncle Parick and Aunt Jane Scott, was born October 17, 1854, in Saline county, Arkansas, near Salem Camp Ground. He died in Little Rock, June 23, 1943. His father was a local Methodist preacher and one of the founders of that camp ground. Into this home, where family prayer was a daily habit and where religion was given first place at all times, this son was born. Naturally he was converted and joined the church when a mere boy and thus started his long and good Christian life.

In December, 1875, he was married to Miss Laura Martin. To this union six children were born. One died in infancy. He is survived by his wife and five children, E. L. Scott, Tallahassee, Fla.; A. L. Scott, Hot Springs; Mrs. Effie Crawford and Mrs. J. M. Mackey of Little Rock, and Mrs. W. N. Bragg, Oklahoma City.

In 1901 he moved from his farm home near the place of his birth to Hot Springs. In his business life he was noted for his rugged honesty. To those closest to him it looked like he just didn't know how to do a dishonest thing. He was a man of sound judgment and deep religious convictions. He never failed to take his stand for what he believed to be right or against what he believed to be wrong. He enjoyed the fellowship of his host of friends and relatives and his home was a place where everybody liked to go.

His two greatest interests were his family and his church. His religion was uppermost in his life, though being of a retiring nature he did not display this as much as some do; however, we have heard him shout the praises of God at the camp meetings and one who saw him at a time like that and saw the glow in his face could never doubt his sincerity nor the richness of his experience. He told the writer sometime ago that he was ready to go when the Lord should call him.

We like to think of him even now as waiting at the portals of the celestial city for the coming of his many, dear ones.—Will N. Bragg, Oklahoma City.

~ Candles In the Wind ~

By WILLIAM F. QUILLIAN

As never before the winds of hatred and misunderstanding are sweeping around the world. Every nation is involved, and the future of the church and our Christian civilization is at stake. The lights have been going out; in some countries gross darkness seems to have settled down upon the minds of the people. We clearly recognize that the global war in which we are engaged is a contest of ideologies, the basic question being, "Shall we have a world of free men or of slaves?" To this question there can be but one answer; it is found in this graphic sentence from John Steinbeck's book, "The Moon Is Down": "Herded men win battles; free men win wars." At last the ideals of Christianity as taught by Christ must become dominant in the life of the nations, or the world will destroy itself. Our leading statesmen, the great publications of America, radio commentators and skilled writers, all agree that we must have "One World" built upon the principles of righteousness, justice and goodwill.

In our own church there are evidences of increasing interest in the promotion of the Kingdom of God in America and to the ends of the earth. This is shown in the splendid response of our people on the Week of Dedication (about \$800,000 to date); in the increased giving on World Service amounting to nearly twelve per cent over last year, and in the fact that an increasing number of local churches are accepting 100 per cent on Askings and paying the full amount accepted. The Florida Conference for the second year has made a record in that every charge has accepted in full its Askings, and paid the entire amount accepted, so that the Conference reports over 100 per cent accepted and paid. The South Georgia Conference

reports an increase in Acceptances of \$22,000 over last year; also that the number of Local Charges accepting full Askings has increased from 25 to 125. Now comes the Portsmouth-Newport News District Conference in Virginia, reporting approximately 120 per cent to be paid on Askings for the current year. At its recent session, this District Conference urged that the General Board of Missions and Church Extension be empowered "to plan and carry out immediately through the church a movement to raise by the end of the next quadrennium no less than seventy-five million dollars over and above the current apportionments, for rehabilitation and expansion of the mission operations of Methodism throughout the world." The resolution also urged that the Board of Missions "plan on a proportionately great scale for occupation of new fields and for strengthening personnel and equipment in those where we are now established."

In all sections of the church our people are hearing with deep interest and appreciation the story of Christian Missions in the present hour, and are pledging themselves to renewed effort in faith, prayer and sacrificial giving for the redemption of the world. When we are giving our choice sons and our billions for purposes of defense and destruction, surely the church will catch anew the spirit of Christ and His mighty plan for the sending of the Gospel of Peace and Goodwill to all peoples throughout all the world. Only thus can the light that shines in the fact of Jesus Christ be given to those people who through fear and want, ignorance and persecution, are today dwelling in the region of darkness and the shadow of death.—New York, N. Y.

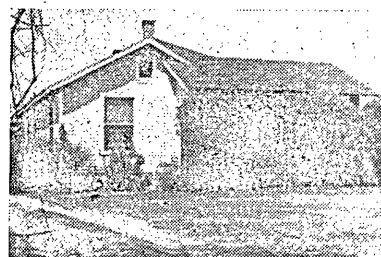


The Church and the Countryside

By
Glenn F. Sanford

ONCE AGAIN WE REJOICE!

While on my way back from the Jonesboro District Conference I came by the lovely city of Jonesboro. While there the district superintendent, Rev. J. A. Gatlin, said to me, "I have something to show you." So we drove out to the south-



west edge of town and into the driveway of a lovely home. Then he said, "This is the new parsonage for the Jonesboro Circuit."

Then the conversation continued

and the following information was secured: It is the first parsonage the Jonesboro Circuit has ever owned. The pastor has lived in a rented house, the rent being paid by the Conference Board of Missions.

The cost of the new parsonage was \$1,700.00. The initial payment was raised among the members on the circuit and friends in the town churches. A loan from the conference Board of Missions and Church Extension made it possible to finance the remaining unpaid portion.

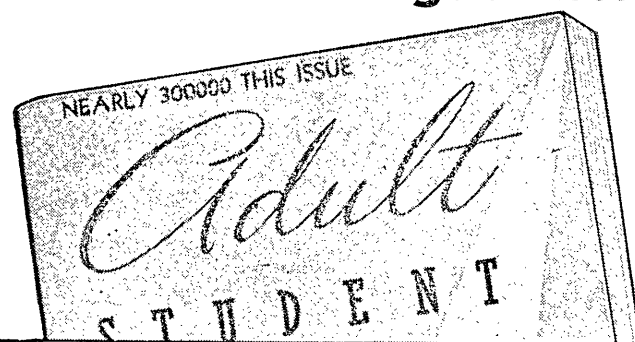
Furniture amounting to \$150.00 has been placed in the parsonage by the circuit churches and the W. S. C. S. of Jonesboro.

There is one acre of ground connected with the building which makes it possible to have a garden, chickens, cow, etc. All modern conveniences are enjoyed by the pastor, Rev. E. C. Hance, and his family.

This good home is just another forward step in making our country churches permanent.

Religion assures us that our afflictions shall have an end; she comforts us, she dries our tear, she promises us another life. On the contrary in the abominable worship of atheism, human woes are the incense, death is the priest, a coffin the altar, and annihilation the Deity.—Chateaubriand.

Your Choice of Lessons in the August Issue . . .



1. UNIFORM LESSONS

"God in the Making of a Nation: the Era of Moses"

. . . continues the quarterly lessons started in July—lessons which seek to help adults find and appreciate God's part in the making of nations. Edwin Lewis, professor of systematic theology at Drew Seminary, writes the lesson expositions. Lesson applications by Bachman G. Hodge; text studies by F. Darcy Bone.



Lewis

2. SPECIAL COURSE

"Christians and Economic Change"

. . . first four in nine lessons intended to help adults understand more profoundly the relationship which exists between the Christian faith and economic developments. Paul A. Root, professor of the sociology of religion and ethics, Southern Methodist University, writes this very timely, very practical study.



Root



IN THE LIVES OF MEN

By
Charles O. Ransford

The dream of youth is to become what he sees as good and noble in others. The dream is the prophecy of becoming all that he is able. To be one's best is the only worthy end of life.

* * *

We all have weaknesses. Samson, the physically strong man, was vain. David, who slew his ten thousands, succumbed to vice in an hour of weakness. Unfortunately, few men know and acknowledge their weaknesses. Every soul must always be on guard. We cannot run away from our weaknesses. They are in the spirit as well as in the flesh. We must fight against every weakness or perish.

* * *

Faith is the soul's self-discovery. To believe is to realize one has a soul worth saving, a task worth do-

ing and a life worth living. Purpose becomes inspirational as the orbit of faith increases. Through faith we understand God's creative processes and all the world becomes luminous in celestial light. "By faith," says the Holy Book, "out of weakness men were made strong and waxed valiant in fight." Such men subdue kingdoms and work righteousness that establishes "cities which hath foundations, who builder and maker is God."

* * *

With the continuous and insistent demands of the government for more and more taxes, we all are beginning to realize the transitoriness of life. Once we were rich, now our wealth is being taken and is worse than wasted in war and destruction of the permanent values of property and industrial equipment. Even the fields planted for our food are being laid waste. The end is far beyond our vision. Generations will be put in servitude to pay these and additional taxes. There is one treasure that shall never be destroyed, that is our treasure in heaven. Our personal achievements in character building, and education, refinement, and helpful services will abide. Such treasures moth and rust doth not corrupt and war cannot destroy.

Plus . . .

Toward a Just Economic Order Paul Worley
The Young Adult Fellowship Forums for the month—forums to be correlated with the Special Course.

Ready? Let's Go! Lucy Foreman
Plans for increasing the effectiveness of work in your adult department—plans which point up possibilities for summer.

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The Methodist Publishing House

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

SISTER CHURCHES ORGANIZE W. S. C. S.

The women of Prairie View and Scranton met at the Prairie View Methodist church June 10, at three p. m. to organize a Society of Christian Service. Officers elected as follows:

President—Mrs. W. H. Higdon, Scranton.

Vice-President—Mrs. J. H. Rogers, Prairie View.

Recording Secretary—Mrs. Omer Ewing, Scranton.

Assistant—Miss Irene Parks, Prairie View.

Corresponding Secretary—Mrs. Mark Newman, Prairie View.

Treasurer—Mrs. Everette Walker, Prairie View.

Spiritual Life Secretary—Mrs. J. F. Buckley, Scranton.

Chairman Spiritual Life—Mrs. Dallas Ewing, Scranton; Mrs. Alfred Housley, Prairie View.

Secretary Missionary Education—Mrs. Monroe McKennon, Scranton.

Secretary Literature and Publicity—Mrs. J. D. Knight, Prairie View.

Secretary Social Relations—Mrs. Marlin Stephens, Prairie View.

Secretary Student Work—Mrs. Roy Powers, Prairie View.

Secretary Supplies—Mrs. P. L. Cummins, Prairie View.

Secretary Children's Work—Miss Mary Cravens, Prairie View.

Secretary Girls' Work—Mrs. Roy Spicer, Scranton.

Status of Women—Mrs. George Cravens, Prairie View.

Federation of Methodist Women—Mrs. Press McCubbins.

Secretary Publicity—Mrs. Charlie Walker, Scranton.

Reporter—Mrs. Steve Yarborough, Prairie View.

A very inspiring installation service was conducted by our pastor, Rev. W. W. Warrington.

Hymn: "Onward Christian Soldiers."

Responsive reading—308.

"Christian Women Must Look Forward"—Mrs. W. W. Warrington.

Solo: "Satisfied With Jesus"—Mrs. W. H. Higdon.

Hymn: "I'll Go Where You Want Me To Go." First verse.

"The Forward Look"—Mrs. J. H. Rogers. (Second verse of hymn).

"Let Us Go Forward In Prayer"—Mrs. Press McCubbins. (Third verse of hymn).

"Let Us Go Forward Without Fear"—Mrs. Marlin Stephens.

"Let Us Go Forward With Trust In God"—Mrs. W. H. Higdon.

Hymn: "Higher Ground."

"Let Us Go Forward In God's Power"—Mrs. J. F. Buckley.

Theme song of Society: "Take Time To Be Holy."

Every member has pledged to set up a family altar.

Pledge service, pastor, with Mrs. Monroe McKennon as leader.

Benediction, Bro. Warrington.—Reporter.

What stubbing, plowing, digging, and harrowing is to the land, that thinking, reflecting, examining is to the mind.—George Berkeley.

How many things there are which I do not want.—Socrates.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2:39.

PROMISED STRENGTH

By GRACE NOLL CROWELL

*One day when my burden seemed greater
Than my body and spirit could bear,
Weighed down by the load, I faltered
Beneath my sorrow and care;
And I cried to the heedless silence
As I walked where I could not see:
"Where is the strength that is promised?
Where is the strength for me?"*

*And suddenly out of the stillness,
A voice came clear and true:
"My child, you are striving to carry
A burden not meant for you,
And the thought of the years outstretching
Before you has darkened the way,
While the only strength I have promised
Is the sure strength day by day."*

*I took one step—and I found it
Quite easy, indeed, to take,
And the burden slid from my shoulders
And my heart was ready to break
Gave thanks that my eyes were opened
And my shoulders were eased of their load,
As I saw, step by step, I was strengthened
To walk on the roughest road!*

HERALD OF HOLINESS.

UNIQUE SERVICE HELD AT FIRST CHURCH AT BLYTHEVILLE

Preceding the regular monthly business meeting on July 5, a very unique service was held. This was a very happy occasion for the Society for there were seven Honorary Baby Membership certificates to be presented. The babies were there in person to receive them. Mrs. James Hill made a short talk and gave the certificates to Dan B. and Ned E. Wilford, twin sons of the pastor; Jane Ellen Finklea, Fred M. Webb, Margaret Lou Nelson, Eugene Bentley Blackwell, Jr., and Gail Lee Whitsitt.

Gail Whitsitt, aged five, made the response for the babies, and thanked the society for their interest, promising when she and the others are big girls they will be good members, and work hard.

Mrs. Ralph Berryman sang a solo for the children, "Bear the Glad Tidings."

Mrs. S. B. Wilford spoke in behalf of the mothers of the baby members.

A beautiful devotional on "Peace" was given by Mrs. George W. Pyles using for her scripture the Beatitudes from Matthew 5.

The usual reports showed the great progress the Society is making this year.

War is the surgery of crime. Bad as it is in itself, it always implies that something worse has gone before.—Oliver Wendell Holmes.

Don't build a mud hut in your life when you are capable of building a palace.—Gypsy Smith.

LOCAL SPIRITUAL LIFE CHAIRMEN

"Am I my brother's keeper?" Almost fifty million people are unreached by the teachings of Jesus in our nation. About eighty thousand of them are in the North Arkansas Conference. How many are in my community? Do we care? The ninety and nine are safely in the fold. Where is the lost one? Jesus said, "Go, teach."

Our evangelistic, educational, and spiritual life programs are working hand in hand during these summer months in a special way through the Church School, revivals, summer camps and assemblies to reach many people for the Kingdom of God.

We cannot retreat in any way this summer. The hour demands "Advance." God says to us, "Speak unto the children of Israel that they go forward." We have made a personal commitment, enlisting for service. May we each go forth and enlist others for God. Use the Spiritual Life plans and suggestions to guide in this quarter. (These are found in the July 15 issue of the Arkansas Methodist): 1. Seek to reach families for God; 2. Promote the erection of family altars; 3. Visit homes, be interested in them.

If Christians will advance along this line this quarter we will have a wonderful revival for which we are praying. "The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God."—Mrs. D. G. Hindman, Conference Spiritual Life Secretary.

CONWAY'S YOUNG WOMEN AND GIRLS

Before a double doorway, outlined with sprays of ivy and flanked by branched, floor candelabra, members of the young women and girls interest group of the First Methodist church gave a beautiful candle-lit program.

Mrs. Edward W. Harris, chairman of young women and girls' work and sponsor of the program, announced that the interest group was ending its month's study of the woman's organization with the program, using as its theme, "The Seven Keys To Progress in the W. S. C. S." Miss Mildred Henry lighted the candles, while Miss Rachel Mitchell, pianist, and Misses Virginia Cole and Miss Erma Alice Hill, cellists, played "Jesus Calls Us." Miss Eloise Rhode, white-robed and bearing on her arm a large keyring holding paper keys inscribed with the duties of officers and suggestions for progress, was "keeper of the keys" and presented them with a pledge of service to Misses Mary Ellen Smith, Patricia Leach, Julia Ann Camp, Emily Lanier, Lenora Beal, Dorothy Mae Snort, Martha Goode, Erma Alice Hill, Mary Mitchell and Marie Stapleton, who accepted the keys, pledging their services in the areas of work represented by the keys. Each young woman, using her key, unlocked and passed through the double doors, which bore the letters, W. S. C. S. Miss Gladys Dickerson, standing in the opened doors before a spot-lighted wreath of green leaves, explained the meaning of the W. S. C. S. emblem while Miss Thomasine Claiborne, Miss Charlotte Lois Benedict, Miss Marilyn Hartje and Miss Maurice Elser pinned an inscribed triangle, two spheres and a cross inside the wreath, forming the W. S. C. S. emblem. Miss Dickerson read the W. S. C. S. prayer and a trio composed of Miss Sarah Goode, Miss Virginia Short and Miss Lanier sang, "Beneath the Cross of Jesus."

Preceding the program Mrs. G. A. Simmons presided at a session of the Woman's Society. A contribution of \$5 was voted for the indebtedness fund of St. James negro church and \$5 was allowed toward sending a member of the negro church to a conference in Little Rock. Miss Ethel Millar reported a shower being prepared for two negro families who recently lost their household goods through fire. Mrs. Harris reported that the world friendship group is studying negro life in Africa with especial emphasis on overseas relief. Mrs. W. O. Wilson, chairman of student work, reported on the success of the "Methodist Home" and Mrs. O. E. Goddard said a book shelf of devotional books was being formed for the society. Mrs. George Dickerson announced that the new study would be on work of the W. S. C. S. and she gave a short talk on the voluntary woman and her church. Mrs. George Bachelor gave a financial report and Mrs. E. F. Edwards read the secretary's report. Circle 2 led in attendance. In closing the group sang "Rise Up, O Men of God."—Reporter.

Introduction To Religion In The Navy

By CHAPLAIN J. W. HAMMONS

(This sermon was given on "The Navy Goes To Church" Sunday, June 6, at 9:30 a. m., Station WOR.)

A FLOAT, the personnel of a ship is usually more or less stable. On my "ship", as is true here, there is incessant change. We have men just returned from dangerous waters, and men preparing to leave on distant missions. For many of you, it's a brand new experience in prospect. What's more, some of you navy men face the crisis of conflict at a moment in life when your own personal struggles for maturity of character, and balance and power in personality are the most crucial. The two coming together can be an advantage. Character forms more quickly in unsettled times such as these, and often God speaks more directly and forcibly.

Here the Navy Chaplain's opportunity is twofold. First we try to sustain and strengthen religious habits and impulses which already exist or are in the making. One difficulty is that in the change to Navy life with its different routine, the habits of a life-time are often broken. Frequently as not, religious habits are disrupted. Here's an example:

After dinner the other night, I heard a man playing a guitar as he lay sprawled out on his bunk. After listening, I asked if he had attended Divine services aboard. With a self-conscious grin, he said he hadn't yet. (The "yet" was protection against the Chaplain, I suppose). Then I asked if he ever went to church at home. Oh yes, he went nearly every Sunday. After talking together a few minutes about how the Navy is different from home, and how in some ways it's the same with a man wherever he is, he came out with something like this: "I get you, you cut loose from a lot of things when you come in the Navy, but you can't cut loose from yourself." I guess that about says it. Our job is to help men

see that they are building character these days as surely as they are fighting a war, and that they need all the help religion can give. Divine



CHAPLAIN J. W. HAMMONS

services aboard any of the Navys' ships are meant to serve many men with many religious backgrounds. That isn't easy, but by God's help it can be done.

Other men come to us with little or no personal experience of religion. Sometimes they come to divine services almost by accident, or maybe because the Chaplain has helped them out of a tight spot . . . and then return week after week under their own steam. Frequently this continuation is the result of unconscious

preparation on his part for weeks or months. When these stirrings of a new way of life finally begin to come to the surface a man is uncomfortable. It is then that he is apt to come into the Chaplain's office. He may begin talking about home or his girl or maybe his bird dog. But before he knows it, he is fishing for words to express ideas about God and himself, ideas he never knew he had—unconventionally phrased, no doubt, but with real religious insight.

Another opportunity comes in guiding men in these balance tipping decisions in their own lives. He wants liberty for what he considers an emergency, and he wants it now. After hearing his story, I tell him that he'll probably stand a good chance in a day or two, but not now. No, it must be now, and he wouldn't mind changing the whole Navy to get it, otherwise, he thinks he'll go AWOL. The chances are, he doesn't mean it. Be that as it may, the point is, he hasn't really adjusted himself to the Navy way.

If a man like that, who may have never learned much about self-denial and discipline, can be led to the point of submitting to it, not grudgingly, but willingly, in the interest of a common cause that is bigger than any of us—then he's on the road to becoming a good sailor. More than that, he's taught himself a lesson that will serve him well any time, anywhere. The Chaplain is a part of a hard fighting outfit. But our job is to help the Navy build men—men masters not only of their jobs, but masters of themselves.

The Catholic Chaplain and I are trying to help lay foundations for living. Our aim is to send Navy men back to civilian life with their feet more firmly planted on the unstable deck of life; with their eyes trained to find and follow the guiding star of God's Presence; with faith and courage enough to face whatever winds or seas.

GOLDEN CROSS—NORTH ARKANSAS CONFERENCE TREASURER'S REPORT

As Treasurer of the North Arkansas Conference I have received since Conference on Golden Cross Enrollment, as follows, through July 14, 1943:

Batesville District	
Batesville: First	\$ 25.00
Central Avenue	27.00
Cotter-Gassville	12.00
Pelasant Plains	6.34
Tuckerman	45.00
Total	\$115.34
Conway District	
North Little Rock: Gardner	
Memorial	\$ 20.00
Perry-Perryville	18.50
Total	\$ 38.50
Fayetteville District	
Bentonville	\$ 35.10
Gentry	27.05
Siloam Springs	25.00
Springdale	30.00
Total	\$117.15
Fort Smith District	
Fort Smith: Grand Avenue	\$ 8.50
Mansfield	12.75
Charleston Ct.	4.00
Prairie View-Scranton	19.00
Taotl	\$ 44.25
Helena District	
Crawfordsville	\$ 11.00
Earle	22.11
Hulbert-Black Fish	6.50
Marianna	41.00
Vandale-Cherry Valley	25.00
West Memphis	36.00
Wehatley Ct.	107.00
Wynne	202.85
Total	\$451.46
Jonesboro District	
Black Oak	\$ 25.25
Blytheville: Lake Street	22.00
Brookland Ct.	12.00
Dell tSation	18.00
Dell Ct.	6.00
Dyess-Whitton	10.85
Joiner	29.00
Jonesboro: First Church	25.00
Fisher Street	23.00
Jonesboro Ct.	8.00
Keiser-Garden Point	20.00
Lake City Ct.	47.00
Lepanto	22.50

Luxora	10.00
Marked Tree	40.00
Monette	15.00
Nettleton-Bay	23.00
Osceola	50.00
Truman	15.00
Turrell-Gillmore	13.50
Tyronza	11.25
Weona Ct.	48.50
Yarbro-Promised Land	25.00
Total	\$519.85

Paragould District	
Beech Grove-Camp Ground	\$ 3.00
Corning	114.83
Paragould: First Church	150.00
Piggott	48.65
Pocahontas	20.00
Total	\$336.48

Searcy District	
Beebe	\$ 10.00
Cabot	34.00
Clinton	5.00
Heber Springs: First Church	29.00
McCrory	10.00
Pangburn Ct.	6.00
aViley Springs-Jasper	8.00
Total	\$102.00
Grand Total	\$1,725.03

—Guy Murphy, Treasurer,
North Arkansas Conference.

OPEN HOUSE—ALTHEIMER

An "Open House" was held at the parsonage on Friday night, July 9, in honor of the membership and friends of the Methodist Churches of Altheimer and Wabbaseka. After being greeted at the door by the pastor, Fred Schwendimann and Mrs. Schwendimann, the guests were shown over the house. Informal fellowship was enjoyed during the evening.

The dining table was lovely with its cover of a white Madeira cloth adorned with a crystal bowl of pink roses and a large punch bowl. Mrs. H. N. Lyon, president of the Woman's Society of Christian Service in Altheimer, and Mrs. R. D. Garrett, who holds the same office

SECOND CHURCH, FORT SMITH

Reports from Second Church, Ft. Smith, show they are having a good year. Thirty-one members have been received this year, about half of them on profession of faith. The Benevolences were increased twelve per cent and are paid to date. Items for Claimants, Bishops and District Fund are paid for the year. The pastor's salary has been increased twice since conference, bringing it to \$1,500.00 and it is paid to date. Around \$300.00 worth of improvements have been made in the parsonage, making it a comfortable and attractive home. The Church School rooms have been painted and the church grounds beautified. The final payment of a note on the parsonage has just been paid and all improvements were paid for in cash.

The pastor, Rev. Archie N. Boyd, a native of Lavaca in the Fort Smith District, returned to the North Arkansas Conference last November after attending Southern Methodist University and serving churches in Texas. He finished his work in S. M. U. in 1938 and holds the B.A.

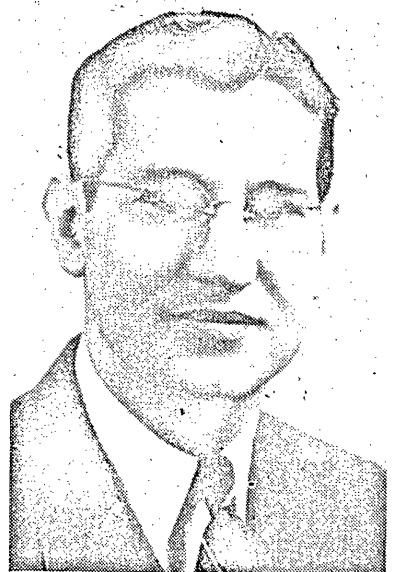
in Wabbaseka, presided over the punch bowl.

The entire house was decorated with gladiolas and roses.

Miss Martha Landers was in charge of the evenings music.

Others assisting in the dining room were the Misses Dorothy Dickey, Imogene West, Beverly Ann Townsend, Betty West Hudgens, Frances Davis, and Carolyn Corn.

Fifty guests signed the guest book during the evening.—Reporter.



REV. ARCHIE N. BOYD
Pastor Second Church, Fort Smith

and B.D. degrees from that institution. While in Texas he served Aledo one year, was associate pastor of the Floral Heights Methodist Church in Wichita Falls for two years, and was at Deport two years.

Mrs. Boyd, the daughter of Rev. A. L. Connor, a minister in one of the Texas Conferences, has a B.S. degree from Southern Methodist University and is rendering valuable service to the church. She teaches a class in the Church School and works with other organizations of the church. The Boyds are enjoying the fine fellowship of the North Arkansas Conference and their work at Second Church.—W. V. Womack.

An Invitation

MEDITATIONS OF AN AMATEUR PHOTOGRAPHER

By JAMES R. BERRY

THE famed old oaken bucket has been replaced by a zinc one. But the principle remains the same. They both drew water from the well—for a reason.

Water is used for cleansing purposes—it is a purifier. Any object washed in water becomes more clean.

Water is used for stimulating growth. Not only of plants but of men. When we remember that about three-fourths of the human body is composed of water we better understand why man grows. Therefore water is a fertilizer.

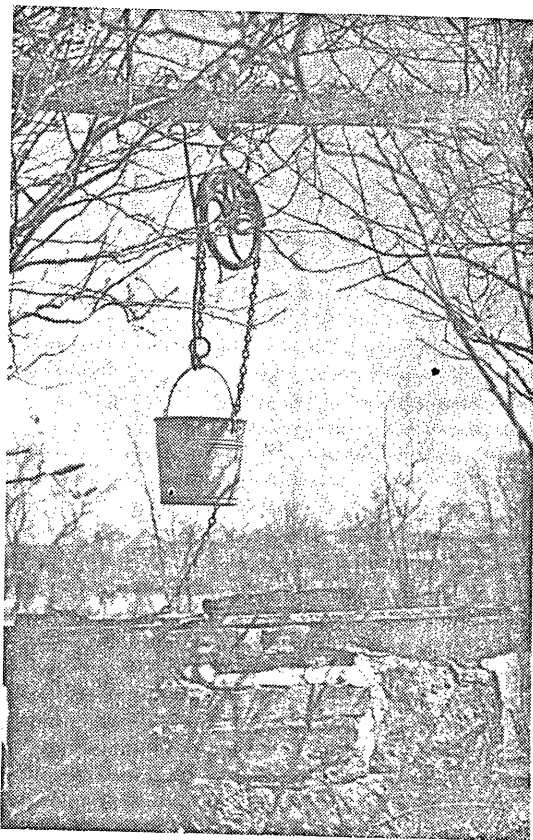
Water is used to repair the human body. It is medicinal. That which "blood, sweat and tears" cause to leave the body, water replaces and restores.

These are the reasons for drawing "The water of life" (Symbol for Divine Grace) from the well.

"And the Spirit and the bride (being the Church) say, Come! and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him come also and take the water of life freely." Rev. 22:17.

There is the invitation to accept this free gift. It excludes no one; everyone that heareth the invitation shall invite others; those that thirst are to come, and anyone else who so desires shall come also. A person may accept the invitation now. (I like that little word, now) because, "Now is the accepted time." II Cor. 6:2. But if he hesitates it becomes a standing invitation.

Somehow the suggestion arises that possibly one will have to put forth a little effort to draw the water from the well. There must be a thirst for it. A trip to the well shall have to be made



"THE OLD OAKEN BUCKET"

and then the taking of the water from the well. The effort required is voided when knowing that it is free, no expense attached, and is in abundance for anyone who wishes it.

How is the invitation recognized? The Spirit says "Come" through the written word. Come and receive the water is life—Divine Grace. The Holy Book describes the graceful manner in which the Master acted when He had been wearied, disappointed, and discouraged at the refusal of the world of His times to accept His teachings. "Forgive them father, they know not what they do," he prayed.

Stephen, when being stoned to death, had the Divine Grace to accept death in such a way as to convert others to Christianity—one such person being Saul, later to become St. Paul, the greatest missionary.

The Church says "Come" through her preaching, praying, and example. There are those churches whose invitation is hard to hear, but on the other hand there are others compared to static interrupting radio program, which cannot help being heard.

The sinner *Heareth* and comes for pardon.

The backslider, who is thirsty, comes for restoration.

The Christian, included in the "whosoever will" group in the next, comes for sanctification.

All say, "Come." All are recognizable.

Come, therefore, and draw the water of life, Divine Grace, from God's everlasting well. Accept the invitation offered by the zinc bucket hung over a deep well. Draw from it that which cleanses, fertilizes, and heals.

KITCHEN WINDOWS

(Continued from Page Seven)

off and placidly picks up the parsonage pecans with a casual and friendly "hello" if he spies me through the window.

Then there's the mule lot across the highway, with some twenty mules cavorting about like prankish boys, pretending terror when the Greyhound bus comes by with streamlined suavity.

Every car that goes to Pine Bluff, our nearest city, must pass within sight of my kitchen window, so I wave whenever I see a friendly hand, although it may come from the banker's wife, a tenant farmer, or a trusty from the nearby prison farm which my husband serves in the capacity of spiritual advisor.

As I think back over the years, and the windows past and present parade before me, it is good to remember that from all of these windows, small and narrow and rattling in the wind, or wide and sturdy with crisp, ruffled curtains, I could see kindly folk coming, some with butter-milk or bacon (figuratively speaking) all with friendly words and loving hearts and a desire to share at least in a small way our efforts to build a better world.

Could it be possible for this kind of an America to be long defeated by the forces of greed and hate and bitterness?

The seeds of kindness, justice, mercy, good will are planted deep. America will survive.

OVERSEAS CHILD WELFARE WORK

DR. JOHN R. VORIS, executive director of the Save the Children Federation, has arrived in England to confer with the leaders of the British Save the Children Fund with regard to the organization's overseas child welfare work. Not only will he visit the 28 nurseries being maintained with American funds through the Federation, but he will observe the workings of the Adoption Plan whereby more than 8,000 children are being given supplemental aid. In a cablegram received by the Federation, Dr. Voris declares: "We must sustain the support of this child welfare work, which not only means much to Great Britain's children but will reap a harvest at home of children's gratitude and further international friendship." Dr. Voris, according to the Federation, will remain abroad for six to eight weeks.

A DANGEROUS HABIT

THE fault-finding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense, but one should not pay too much attention to the faults of others, or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. If he growls long enough, he will become a cynic, of no account, either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—Charles E. Jefferson.

ONE of the new activities of the staff and students of Leonard Theological College, Jubulpore, India, is fellowship and work with soldiers—Indian, British and American. "Who could have dreamed five years ago, when we came to India, that we would be having Americans as house guests and that in our worship services all of these nationalities would meet and mingle and lift their prayers of thanksgiving together!" says Principal Orville L. Davis. "Nor would I have dreamed that I would be teaching British troops how to play baseball. We are mighty proud of our healthy, clean-cut, loyal American boys whom we have met. Their pride in American ideals of freedom and democracy is most refreshing to one who has been out of the country so long! One of our graduates, Radharkrishan, and a present student, Rev. D. G. Mitra, have been appointed chaplains of Christian Indian troops."

"WHAT do you do, Doctor Beecher, when the people in your church go to sleep?" Henry Ward Beecher, for it was he to whom an inquiring young man had put the question, did not hesitate a moment in his reply, but answered gravely, "I have left strict orders with the sexton that if he sees anyone in the church going to sleep he shall come at once to the pulpit and wake up the minister."—From Moody Monthly.

TRIBUTES TO DR. JAMES THOMAS

(Continued from Page Eight)

sincerity; great in his devotion to God, to his loved ones, to his friends; great in his deep abiding love; great in his understanding of people; great in his response to distress, especially of the weak and helpless.

A tall cedar has fallen in our Lebanon, and his going has left a vacancy against our sky, for he covered the ground upon which he stood.

We can say truthfully of James Thomas what Arthur Brooks said of his brother, Phillips Brooks, "God be praised today. From God he came; with God he walked; God's world he loved; God's children he helped; God's Church he led; God's blessed Son he followed; God's nearness he enjoyed; with God he dwells."

*"Yet love will dream, and Faith will trust
(Since He who knows our needs is just)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through the cypress trees!
Who, hopeless, lays his dead away.*

*Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever Lord of Death,
And love can never lose its own."*

—JOHN GREENLEAF WHITTIER.

SEVEN MISTAKES

THE delusion that individual advancement is made by crushing others down.

The tendency to worry about things that cannot be changed or converted.

Insisting that a thing is impossible because we ourselves cannot accomplish it.

Refusing to set aside trivial preference in order that important things may be accomplished.

Neglecting development and refreshment of the mind by not acquiring the habit of reading.

Attempting to compel other people to believe and live as we do.

The failure to establish the habit of saving money.

—But the greatest mistake of Christian people is the neglect of witnessing, and honoring the name of our Lord Jesus Christ.—Exchange.

Christianity Faced The Test In China

By MABEL RUTH NOWLIN

Methodist Missionary, Chengtu, Szechwan, China

AN EDITORIAL in a secular magazine, the China Critic, says: "One of the many things that has come out of the present war has been the realization that whatever doubt may have existed in the past, the Christian missions in China have fully and indisputably justified their existence. Without a moment's hesitation they faced the test and were not found wanting. This will re-

posts as long as possible in the face of danger and difficulty. In invaded territory, their compounds were known as "cities of refuge," especially for women and children. They carried a heavy burden of raising and administering relief.

Of those who are war martyrs, Dr. M. S. Bates says: "Is it the glory or the weakness of the Christian movement that we have no estimate of our material losses from the war

church building and carried on a 100-per-cent program in a 30-per-cent church. Without windows or doors, but with walls standing, the voices of children, young people and old, in study and song, in prayer and praise could be heard. Though stricken herself, the church holds her cross high in these perilous days.

The great migration to Free China has depleted the membership of many a church in the coastal cities, but such churches report that they are more full than ever for Sunday services. The people who have seen and faced death cry out for life from its source, and thousands who never before were interested, have now joined the fellowship of the church.

The invaders have often said that their purpose is "to bring China to her knees." This is happening—but not at all in the sense intended. Many Christians have a new sense of duty and responsibility, even to risking their lives for the cause of justice and peace.

From the Northwest, Bishop T. K. Shen writes, "In spite of widespread anxieties and dislocations, the church is having unprecedented opportunities. People of all classes—officials, soldiers, refugees—are most open to the Gospel. In my recent trip to Honan, I was greatly inspired by the way missionaries and other workers are holding the fort in that threatened city. During a

week's retreat with fellow workers, our meetings were punctured by the sound of the guns of the invaders only 15 miles north of the city."

In unexpected ways the Christian way of life is being made familiar to ever increasing numbers of people.

Since the first year of the war churches have initiated and worked together in a great war-relief program. In more than twenty cities, joint committees were organized to minister to the suffering people. Representatives of Protestant churches, Salvation Army officers, Roman Catholic priests and sisters, Y. M. C. A. and Y. W. C. A. secretaries have labored together for the common cause, ignoring denominational and national barriers.

"Christians have everywhere entered so thoroughly into cooperative relief agencies," says Dr. E. H. Creasy of the National Christian Council "that it is impossible to form an estimate of all the Christian contribution as such; but one striking thing is that, in all parts of the country, Christians are in leading positions in the organizations bearing the burden of relief of suffering, and Christian institutions and personnel are carrying a large share of the actual work. This is the more remarkable when it is borne in mind that members of the Protestant churches number only one out of each thousand of the population."



The Christian Church Reaches Out Its Hand to the Widow and the Orphan—Homeless and Foodless in China Because of the War

main one of the most dramatic and epoch-making pages in the history of Christian missions. They have built themselves a record of which they may be justly proud. They have preached the Gospel not with words alone but by a practical demonstration of the love of God and the brotherhood of man. They have definitely found their place in the life of the nation, fulfilling great human needs in an hour of travail."

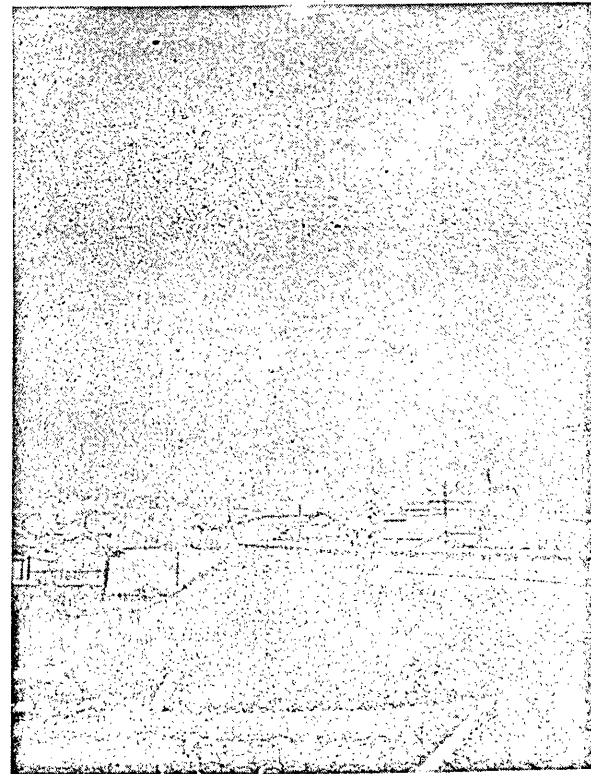
At the present time, China is considered as having three areas whose boundaries are constantly changing according to the tide of battle: i. e., Free China, over which the Central Government is in control, consisting of the corridor in the Southeast up to the battle lines and extending to the Southwest, West, and Northwest; the war areas, where actual fighting is taking place; and the invaded or occupied territory, where the Japanese are in control. Churches are functioning in all of these areas, though the restrictions upon church activities in the occupied areas have become more severe since the outbreak of the Pacific war. In 1936 there were 6,000 Protestant missionaries in China, whereas at the close of 1941, there were about 1,500 in occupied and 2,500 in Free China.

Missionaries have stuck to their

and no list of martyred workers? Even the comparatively simple question of Protestant missionary martyrs cannot be handled with complete authority. Twelve missionaries of four nationalities are known to have been slain by military bombs or bullets; some of them in ordinary indiscriminate slaughter, some of them because they were missionaries. A number of others have lost their lives by exposure, disease, and the violence of handbats, in which war was a factor."

A great many church buildings, like the homes of neighbors about them, have been bombed, burned, and sometimes so demolished as to be hardly recognizable. Bombs may break buildings, but they cannot break the spirit of a love that transcends all suffering. St. John's Church in Chengtu is a witness that worship to God cannot be destroyed by war. The Sunday after it was wrecked by a bomb, the members held a service of thanksgiving for future. Within three months, the Chinese-style church building had been rebuilt, though the scars on the pews, like battered war survivors still give evidence of the damage.

In another church, the members helped patch up the remains of the



A Church, a Hospital, and a Young Men's Christian Club in Flames After a Two-Day Japanese Bombing of Chungking, China

EXCERPTS FROM VACATION SCHOOL REPORTS, LITTLE ROCK CONFERENCE

Carlisle—The Beginner Department was revolutionized with new equipment, new room arrangement and a new vision of the part the workers, who were all the regular teachers for the Sunday morning session. The Juniors agreed to have

an "Extra Session" each Sunday evening, and the Intermediates are meeting for their own Sunday evening Fellowship service. We are planning for a "Bigger and Better" school next year. Ten non-churched children were enrolled in the school.

Longke—The first school ever attempted here, the attendance increased each session with a total enrollment of 6, average attendance

of 55. All units centered around the church. Eight non-churched children attended.

Strong—The Smith-Hughes teacher in the public school led the Intermediates in a study of "Living In Our Community." Their project was painting the walls and ceiling of their room, painting the floor and making curtains. They will continue to meet until they have made a

table for their room. For the first week of the school provision was made for caring for Nursery children. Three non-churched children were enrolled.

Prescott—The Methodist and the Presbyterians held a very successful cooperative school with 76 enrolled. A contribution of \$16.40 was sent to The Crippled Children's Hospital.—Fay McRae.

The Sunday School Lesson

By DR. W. P. WHALEY



The Cost of Drinking

LESSON FOR JULY 25, 1943

LESSON TEXT: Deuteronomy 21:18 to 21; Proverbs 23:20 and 21; I Cor. 6:9-11.

GOLDEN TEXT: "Know ye not that the unrighteous shall not inherit the kingdom of God. I Cor. 6:9.

Time: Moses wrote Deuteronomy about 1,400 B. C.; Proverbs was written perhaps about 1,000 B. C.; and Paul wrote I Corinthians about 58 A. D.

The drinking evil has been costly from the earliest records of man. That was one of the problems with which Moses had to deal during the forty years the Jews lived a nomadic life between Egypt and Canaan. In their wanderings the Jews came in contact with many desert tribes; and Moses and the elders had a time preventing inter-marriages, holding their people from the idolatry of these desert peoples, and saving them from the immorality of these heathen. Young Jewish boys got to drinking the wine made by these people; and, in desperation, Moses and the elders passed a law imposing the death penalty on youngsters that could not be saved from drunkenness. Whether or not that was a righteous law, it showed that Moses and the elders regarded drinking as a number one evil, and that it must be stamped out at any cost.

The writer of Proverbs, 1,000 B. C., lived in Jerusalem. He gave the conclusions of wisdom on many matters. Again and again he attacked the drinking evil. As far back as that, three thousand years ago, it had become a proverb that "the drunkard * * * shall come to poverty." For thousands of years, drinking has been the chief cause of poverty. For drink, men still go hungry, in rags, and allow their families to merely exist in hovels. In the midst of a food shortage, and facing a much increased shortage, this country is still insisting on its drink; and pouring grain and sugar into breweries and distilleries. About everything else is rationed, but we are allowed our liquor.

In the early days of Christianity Paul said that drink is costing, besides the comforts and success we might have in this life, eternal life itself. For drink, men are giving up the Christian values of this world and the hope of an eternal world. We hear of men drinking a farm, a home, a job, a profession, a fortune on earth; but Paul says they are drinking up their home in heaven, too. God cannot offer some drinking men anything that will induce them to quit drink.

Thus the Bible teaches that in ages past liquor was costing, (1) the boys of the Jewish homes, (2) the good things God has put in the world for man, and (3) eternal life in heaven. That enormous cost is still rising, and there are other present-day costs we should be counting.

I. Health.

"The cocktail habit is liable to give rise to a number of alimentary, nervous, and cardiovascular

disorders, and has been specially censured by those best qualified to judge." J. D. Rolleston, M. D., F. R. C. P., London.

II. Corruption of the Screen and the Radio.

Out of their enormous profits liquor firms are able to buy any amount of time on the radio and in the family circle with catching advertising. It is impossible to keep this from children and young people; and the liquor people know they are winning our children. The liquor people are able to put drinking scenes in nearly all screen pictures, in the effort to make young people think that drinking is common in the best circles, and a respectable habit. "In 200 films studied, there were 630 drinking episodes."

"Vice is a monster of such frightful mien

As to be hated needs but to be seen; But seen too oft, familiar with its face,

We first endure, then pity, then embrace."

III. Corruption of Politics and Politicians.

In all the history of this world, this is the most difficult time for governments. All of them are being wrecked by this war. War is the mistake of rulers. Great problems have fallen into the laps of all nations: (1) how to end this war, (2) how to adjust nations to one another, (3) how to insure against another such war, (4) how to pay the war debts, (5) how to settle internal disagreements and unrest, (6) how to get on the way to prosperity, (7) how to guide the peoples in the high and fine things of civilization—intellectual, moral, spiritual. We need now in all government positions, from township to chief executive, intelligent, broad-minded, world-minded, serious, conscientious, moral, religious, sober men. When the voters elect a man to a government position, they have a right to expect that the public affairs will be cared for efficiently. How often the people are disappointed in the men they entrust with public office! So many of them we honored with our votes, have fallen for drink soon after getting into office. The eighteenth amendment failed in large measure because too many drinking officials would not enforce the law. It is reported that Washington City is the wettest spot in the nation. Officials, charged with difficult national business, befog their brains with intoxicants; and are not able to assist those who are sober to carry on the work. We must quit sending into public office men who drink, men who are tied up with liquor in a business way, and men who are indifferent to the liquor problem. If

we do not get more anti-liquor people in public office, we cannot get out of the mess we are in.

IV. Corruption of the Young People.

J. Edgar Hoover of the Federal Bureau of Investigation has made a recent report in which he says: "Young people below twenty-one accounted for eighteen per cent more assaults, twenty-three per cent more sex offenses, twenty-two per cent more gambling, and thirty per cent more drunkenness than during the same period last year." This alarming increase in juvenile crime is the natural result of the amazing increase in juvenile drinking. The ravages of liquor among our sons and daughters is more horrible than the stoning the old Jewish law prescribed for drunken sons. The facts are shocking enough to arouse all parents worthy of parenthood.

V. Corruption of Women.

Today our women are more exposed to the wiles of the serpent than ever. The war has called them by the thousands into production plants, into government offices, and is putting uniforms upon them for military service. Many will be shipped to foreign parts. Far from home, out of their protecting environment, exposed to demoralized and reckless men, these women are having a hard time. When we began calling men to the national colors, the brewers and distillers recognized a great opportunity for their business; and the Brewers' Digest for May, 1941, said: "The opportunity presented to the brewing industry is so obvious that it is superfluous to go into it in detail. Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population." No doubt they see in this large group of war-employed women another opportunity, and will try to make the most of it.

Drinking and cigarette smoking is increasing among women and girls more rapidly than among any other section of our people. J. Edgar Hoover has reported: "The number of women arrested last year was 21.7 per cent greater than in 1941—the number of minor girls charged with prostitution increased 64.8 per cent." A prominent and widely traveled man said on an Arkansas platform recently: "At the present rate, in ten years this will be a nation of drunken women. Drunken men are sometimes lifted out of the ditch, but I never knew a drinking woman redeemed." The innocent looking cocktail party is the first step toward an irredeemable woman wreckage.

Sad is the day for any man when he becomes satisfied with the life that he is living, the thoughts he is thinking and the deeds that he is doing; when there ceases to be forever beating at the doors of his soul a desire to do something larger which he feels and knows he was meant and intended to do—Phillips Brooks.

We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any other history whatever.—Sir Isaac Newton.

Suspicion is the poison of true friendship.—Augustine.

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 more carefully is the surest of finding new wonders there.—Hamilton.

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To Mr. and Mrs. W. A. Weidemeyer in the passing of their daughter-in-law, Mrs. W. W. Weidemeyer, Champlaine, Illinois.