

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into

the world" — Mark 16:15

VOL. LXII

LITTLE ROCK, ARKANSAS, AUGUST 19, 1943

NO. 33

Christian Stewardship Campaign

THROUGHOUT our episcopal area, which includes Oklahoma and Arkansas, Bishop Charles C. Seecman is to lead us in a Christian Stewardship Campaign through the month of September.

This special emphasis on Christian Stewardship will begin throughout the area with circuit rallies, on Sunday, August 29, in all charges which have more than one church.

On September 9th, beginning at 10:00 a. m. we are to have in Little Rock a statewide Christian Stewardship Rally. Bishop Seecman is asking that each charge in the state have four representatives in this meeting—the pastor and a leader from among the men, the women and the young people of the charge. Out of state speakers in this meeting will be Bishop Charles C. Seecman, Bishop Edwin Holt Hughes and Dr. George L. Morelock, Secretary of the General Board of Lay Activities. Neither of these men needs an introduction to Arkansas Methodism. Their presence will guarantee a rally of an unusually high order.

Following the state-wide rally there will be district rallies throughout the state led by the District Superintendent and District Lay Leader.

In the local Methodist churches of the state, through September, the leadership of all its organizations, the pastor, the lay leader, the church school superintendent, the president of the Young People's Division and the president of the Woman's Society of Christian Service will make September a time for full emphasis of Christian Stewardship in their various organizations. In this time of unprecedented financial prosperity and unequalled opportunities for service, our people could spend September in no more profitable manner than to re-think and re-emphasize the matter of Christian Stewardship.

A Generation Of German Youth Destroyed

UNDER the leadership of Hitler, practically a whole generation of German youth has been destroyed. Hundreds of thousands of these German boys have been killed in battle—some say millions have died. Other hundreds of thousands have been permanently injured. The physical destruction of German youth has been appalling.

The rest of the youth of Germany, in this generation, who may escape physical hurt or death, will, by virtue of their Nazi training, have been largely destroyed so far as future happiness and usefulness is concerned. In Germany there is a generation of youth who, for twelve or fifteen years, have studied little else than the greatness—approaching Divinity—of Hitler and the invincibility of his plans and purposes. They have come to have unquestionable faith in his leadership and triumphant destiny and have consecrated all, even life itself, to the Nazi cause.

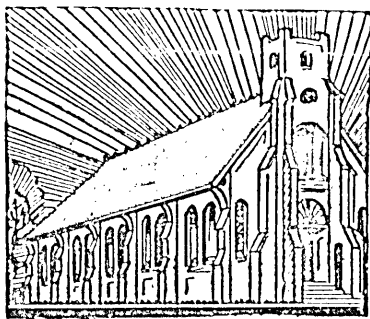
These young people are beginning to feel now, and will soon experience, with all its deadening weight, such a life shattering, faith destroying disillusionment as no other group of young people have ever suffered in the history of the world. The number of these German youth, who will be able to make the adjustment necessary to live happily and usefully in the post-war world, will likely be very small. This generation of German boys and girls has largely been permanently destroyed.

The Church As Jesus Planned It

LAST week, in this column, we said the church has been without a real rival in the world of moral and religious ideals. In this article may we say that IN OUR OWN DAY THE CHURCH HAS NO REAL RIVAL IN THE WORLD OF MORAL AND RELIGIOUS IDEALS. Jesus planned that it should be so. Jesus endowed His immediate followers and their successors, with the responsibility and the power for the moral and spiritual leadership of the world. There is no other agency seriously at work in that field today.

Where, outside of the church, could we turn to find an agency which today sponsors and promotes ideals, moral and spiritual, which, if followed, would guarantee the future progress of the world?

The political world cannot furnish these ideals. Our government now has



larger powers than at any other time in history. As far-reaching as is that power, there is only a sickening disappointment when we face, in some of our national leaders and in some of our national policies, moral examples and standards that smack of the gutter.

Instead of idealism, the business world too often follows the practices of cut-throat competition that is more destructive than creative of good character. With our road houses, night clubs, cocktail parties, divorce escapades and drunken, immoral debauches permeating a part of our social life like a festering sore, we could hardly expect ideals to come from this source that could redeem the world.

Fraternal organizations and higher class luncheon clubs advocate some ideals that are quite worthy. These ideals, however, have been borrowed from the church and as they teach them they are but echoing truths taught by the church across the centuries.

The primary purpose of our great educational system is intellectual development. While our educational system is a great factor in character building, that is only incidental and secondary to the primary purpose of intellectual training.

The primary purpose of the church is the building of Christian character. All else is incidental and secondary. The church today must furnish the world worthy ideals if it is to have them.

And Now Who Is The Beast?

ACCORDING to reports out of Europe last week, Hitler, the self proclaimed messiah of the German race, has been rudely and thanklessly pushed aside and Goering, with Keitel and Doenitz—two Prussian war lords—now has the leadership of the German people. This report is so persistent and so logically expected as that it is largely accepted as true.

With this downfall of Hitler, another of the pegs has been broken off on which our modern prognosticators have been hanging their dogmatic prophecies. By signs unmistakable, by prophecies too plain for words and even by figures, which brought you to the very word Hitler, we have been told that there is Biblical proof, unquestionable, that Hitler is the beast of Revelation. Now with Mussolini and Hitler both gone what will our ranting, beast hunting prophets do for a beast? Tojo, with his big horn-rimmed glasses would not make a very impressive beast. However a beast there must be. Hence it is quite probable that a more careful reading of the prophecy will reveal the errors which led to the conclusion that Mussolini and then Hitler in turn were recognized as the beasts. This new reading may reveal also that Tojo, horn-rimmed glasses and all, is the real beast, with just as impressive Biblical proof texts to support that view as any that were used to support the theory that the two fallen European dictators were the beasts of Revelation.

It is not so often that the folly of such emotional rant falls back so quickly into the faces of our crisis prophets. It did happen, however, to many who nominated the late Kaiser for the position of "beast." That experience did not in the least dampen the prophetic inclinations of their successors in the prophetic chamber.

Our embarrassment just now is that we are just about fresh out of "beasts." There is always, of course, the Pope, and he was nominated for the high office of "beast" before either of the three would-be world conquerors, just mentioned, were born. Hence, although enough "beasts" may pass out of the picture to supply the meat shortage, we may expect our modern seers to go merrily on with their "unmistakable prophecies."

A Voice That Will Not Down

THE NAZI forces have made subservient to their will and purpose, in Germany and in all conquered territory, practically every power and agency found there except one—the Christian church. While Hitler was rising to power he found the church the one organization in Germany that would not bend to his will. He has found this same situation in the countries he has over-run. The church submerged, persecuted, still lives and speaks in Axis territory.

We have had about a quarter of a century of Soviet rule in Russia. Russian government, since the revolution, has been unsympathetic and usually openly hostile to the Christian church. Despite these twenty-five years of governmental rebuffs we learn that the Christian church in Russia still lives and speaks. The Christian church is centuries older than any government on earth. It will still be living unmeasured centuries after present governments have served their purpose and ceased to be.

"Doctor's Prescriptions"

By DR. LESLIE BATES MOSS

AS I HAVE visited hospitals in many lands, it has been impressed upon me that disease germs produce the same tragic results among people of every nationality. The effects of inadequate or un nourishing food are just the same on Chinese children as on American children.

It was pointed out to me not long ago that disease has a far more serious consequence on the course of nations than we usually realize. I was informed that malaria first came to the people of Greece in the fourth century B. C. That was the period frequently referred to in our history books as the Golden Age—when Athens was at its greatest glory. It is probably impossible to know certainly, but many authorities regard malaria as the cause of the decline of the glory that was Greece's. In any event, medical science has revealed to us that for two thousand years Greece suffered miserably from the ravages of malaria. Dr. William Osler once expressed the conviction that most of the world's workers in the fight against disease would agree that malaria was the greatest single destroyer of the human race.

Not many years ago the government of Greece appealed to the Health Committee of the League of Nations for help. The advisory and medical experts carrying the best knowledge available on control of malaria went to Greece and through the proposed program notable results were achieved. It is certainly a matter of supreme concern to us that the Greeks made their gallant stand before the Nazi hordes, a stand which may well have saved the Mediterranean for civilization. Would they have had the physical stamina necessary were it not for the advances of medical science in public health? At least we can be sure that the medical help was far from being inconsiderable at this turning point in history.

Typhus is another dread enemy of mankind. A number of times in human history it has reached the dimensions of a scourge over whole nations and peoples. But like every other disease it does not stop at any political frontier. It does not limit its spread to any one nationality of people. I have seen it in China attack Chinese and Americans alike. It thrives often in areas devastated by war. In Poland once again we hear of its ravages upon

Recently Dr. C. E. A. Winslow, of Yale University, made this interesting statement, in speaking of the task of helping the world to get back on its feet after this war. He said, "As we move into occupied territories we shall be faced with urgent disease problems. It will be

Perhaps we grumble because his bill is so large. But when he has made us well again we are apt to go our way quite forgetting his immediate service. But how great is the health service that is our common wealth in this country at least. Pure public water supply, which is

can be added to growing care for the mothers.

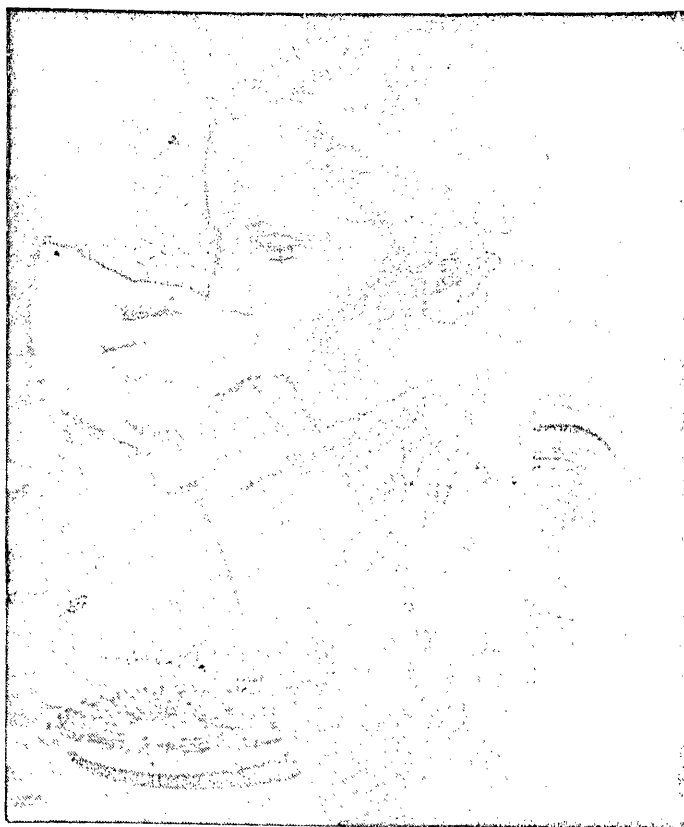
But most of the people of the world do not live under such opulent circumstances. Nevertheless, their openness and unprotected conditions are not only dangerous to them. They may easily affect the health and life of our nation. Airplanes, winging their way back and forth between distant ports, increase these dangers. Quarantine of infectious or contagious disease must in the end not be adequate. Our public health service for the world needs to be developed to the point where such enemies of mankind are no longer able to find fertile soil for their propagations.

The church has done much to proclaim the gospel of good health across the world. Mission hospitals and medical schools in many lands have been the first contact with modern medical science and its wonders. It is estimated that in the spring of 1942 there were in China 367 hospitals conducted by civilians. Of these 75 per cent were mission hospitals. Some have since been closed by the Japanese or destroyed by bombing. How valiantly have the doctors and nurses carried on in the midst of incredible difficulties!

One doctor writes that in several weeks of bombing of their city as many as 100 wounded a day were brought to their little 35-bed hospital. One Chinese doctor worked fervently to save those who were not too badly hurt. They opened a refugee camp for the civilians who were fleeing the Japanese soldiers. They concluded they must not take in Chinese soldiers wounded, lest that endanger the civilians. One day twenty wounded Chinese soldiers were brought in. Shortly twenty more came. Then came the Japanese planes. The confusion was terrible, but the hospital workers kept at the task of relieving the misery of the wounded. When the city was finally occupied by the Japanese, evidences of malnutrition were numerous, especially among children. Many cases of those who had been tortured by fire to secure money came in also.

One day a bandit on the street was heard to say, "How about looting the hospital soon?"

One bandit chief replied, "No, after those Americans have stayed here to save so many lives, we would be no better than animals to do such a thing. No, we will not loot the hospital."



people where undernourishment, emaciation and dirt are inescapable, essential to purify polluted water supplies and construct new and better ones; to control insect carriers of disease; to establish emergency hospitals and quarantine stations; to distribute curative and preventative sera and vaccines. The problem, however, involves much more than temporary emergency service. It requires, for true long-range effectiveness, the development of lasting public health machinery for the maintenance of adequate health standards in the years to come."

It has been an eye-opener to me to realize how far-reaching are the concerns of the doctor in our daily life. And how little we realize all that is involved in his services. We think of him as a capable helper

when sickness strikes at our house, regarded almost as a right by most Americans today, is a real source of public health. Vaccinations, and public health officers who quickly place in quarantine any epidemic diseases, are continual watch-dogs to whom we pay little heed. Our efficient methods of sewage and waste disposal also contribute to our good health. And even in the midst of our growingly restricted rationing program we are assured we shall have even a more balanced diet making for better health. The people of Britain, we are told, are today better nourished as a whole than was true before the blitz came to their island. Public health nurses and social service agencies add their share to maintain the health of community. Child welfare clinics and nursing stations

A CHALLENGE TO CHURCH MEMBERS

To save Christendom without losing Christian standards is the dilemma of this war. Here at home, far from the fighting fronts, outburst of hate and violence, juvenile crime and shocking immorality, especially among young girls, are a challenge to every devout man and woman.

Church members who want to help their daughters face war-born temptations find that girls need not only religious guidance but a program of practical constructive things to do. Who will provide it?

The Girl Scout national organization for one, is prepared to cooper-

ate with religious groups at this time in bringing young people the kind of wholesome recreation and war work that is suited to their years. At the request of government, civic and religious leaders, the Girl Scout organization is conducting a drive to bring Scout training to every girl who wants and needs it. Communities that do not have Girl Scouting will be given special assistance from national headquarters and communities that have some troops will be given help in forming more.

Many churches, of course, already provide Girl Scouting for their young members and find Scout activities today more valuable than

ever. The Girl Scout program with its pledge of service to God and country has long been endorsed by religious leaders of all faiths.

Girl Scouting supplements the work of the church by providing practical experiences in which a girl may apply the ethical teaching of her creed. Girl Scouts care for the children of mothers who do volunteer defense and welfare work, they collect tons of scrap as well as materials for the Red Cross, they act as junior aides in hospitals, and offer friendship and help to newcomers in the community.

Church members who want to help the girls of their community should get in touch with their local

Girl Scout office, or, if there is none, write direct to Girl Scouts, 155 East 44th Street, New York 17, N. Y.

Money may buy the husk of many things, but not the kernel. It brings you food, but not the appetite; medicine but not health, acquaintances but not friends, servants but not faithfulness, days of joy but not peace or happiness.—Henrik Ibsen.

We think that Christianity must be something greater than . . . just the spectacle of a simple man who loves his brothers as God loves them. Something greater? There is nothing greater.—Ernest H. Jeffs.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

SO SHOULD WE ALL LIVE

"I regret to inform you that the Commanding General, Air Operations in Europe, reports your son, Staff Sergeant Joseph T. Vandling, to be missing in action on May 17."

This was a telegram which came to my cousin, the mother of Joseph. It is typical of all such messages being received by parents throughout our land. The word reached me a day later. Distance prevented a personal contact so I resorted to the telephone. What could I say at a time like this to one who is as near to me as a sister when it involved a boy whose interests have always been my concern? My own heart was bleeding. How must she and her husband feel? How could I express my sympathy when words are so shallow and emotions so torn and distressed. Finally I called; only to hear her say, "It has been a terrible shock but we are still hopeful. We expect to carry on. I am going to write him letters just as regularly as I have been doing." To me that is sublime courage! Yes, to be able to say when life tumbles in—"We won't give up."

What did I say? What would you have said? Well, here is about what I said: "Be brave. Keep hope in your hearts. Maybe he is alive and, if so, he will one day come back. What a story he will have to tell! He was always a good Christian boy and there is nothing to regret from that standpoint. If he should not return, his life has not been lived in vain for 'we live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial.' Jesus said, 'Greater love hath no man than this, that a man lay down his life for his friends. He would be doing just that. He volunteered to go and fight for our country in order that those things which we hold dear might still be ours to enjoy. Did not God give an only Son? Then too, there is glory in dying for one's country.'"

Such experiences ought to make us better men and women. Think of it! Missing in action! Such sacrifice ought to challenge the best that is in us. There is real glory when they say of us—"Missing in action"; but we should bow our heads in shame if our lives are so empty and our actions so meaningless that our passing would be described by one word only—"Missing!"

So, I pray when my summons comes to join that innumerable caravan of saints that my friends may say—"He is missing in action."—Roy H. Stetler.

EQUALLY TO BLAME

Robert E. Lee Folkes, twenty-year-old Negro dining-car cook, was convicted on the charge of murdering Mrs. Martha Virginia James, as she slept in "Lower 13" on a south-bound Pacific Coast train last January 23. The jury's verdict made death in the Oregon gas chamber mandatory. Evidence in the case showed that the youth had been drinking. Pacific Coast records hold no parallel for this shocking crime. But those who sold the Negro the liquor will not be brought to trial.—Christian Advocate.

THE BRAVEST BATTLE

*The bravest battle that ever was fought;
Shall I tell you where and when?
On the maps of the world you will find it not;
It was fought by the mothers of men.*

*Nay, not with cannon or battle shot,
With sword or braver pen;
Nay, not with eloquent word or thought,
From mouths of wonderful men.*

*But deep in a woman's welled-up heart—
Of woman that would not yield,
But patiently, silently bore her part—
Lo! there is that battlefield.*

*No marshaling troop, no bivouac song;
No banner to gleam and wave;
And oh! these battles they last so long—
From babyhood to the grave!*

*Yet, faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen—goes down.*
—Joaquin Miller.

WE ARE WORKERS TOGETHER WITH GOD

In I Cor. 3:9 Paul made this statement, "We are labourers together with God." It is wonderful to know we can share in God's work. Not only do we have this privilege, but there are certain things that can never be done in this world until we co-operate with God. Jesus taught us to pray, "Thy kingdom come; thy will be done on earth as it is in heaven," but this kingdom is made up largely of relationships; the attitude and activity which a man assumes toward God and toward his fellowman. Man is a free-moral agent; under certain limitations he can do as he pleases. He may refuse to love God supremely and his neighbor as himself. He may refuse to render implicit obedience to God or unselfish service to others. He may live for himself, if he so chooses. He thus prevents the coming of the kingdom of God.

The world is in a state of confusion today. There is confusion in politics; confusion in race relationships; confusion in economics; and, we just as well admit it—confusion in religion. We hardly know what a year, a month, a week, or a day will bring forth. There is no question now about the winning of the war, but there is a big question as to whether or not that will solve the problems we face even when it is won.

Material resources will continue to be a great factor in winning the war, but they alone will not solve the problems which we face now and will face more definitely after the war. Our great success in the material realm has already caused us to forget or neglect the spiritual qualities which are necessary to continued and sustained well-being. We must continue to place our hope in our form of government, our army, our navy, and our air force, but not there alone. God tells us that that righteousness exalts a nation. These other forces may help to do so, but they must be undergirded by right

relationships between God and us and our fellowmen.

The world is sick of war. Everywhere people are saying—if not aloud, yet in their minds—"When this is over, never again." But will it never occur again? Did we not feel the same way at the close of the other war some 25 years ago? Just wishing that we may never have another war may help to prevent its recurrence but that alone is not sufficient. So long as the qualities which produce war remain in the hearts of individuals and nations they will find outward expression in the shedding of blood. What are these qualities? Hatred, fear, misunderstanding, greed, jealousy, worldly ambition, racial antipathy, and selfishness. What is the antidote for these qualities? Is it strong armies and navies? No. Is it some form of government? Not at all. It is Christianity. It is a new birth which eliminates or at least helps to control these evil qualities and substitutes benevolent qualities in their place. Jesus called this condition the kingdom of God. We are to help bring it about.—H. O. B.

DO YOU READ YOUR BIBLE DAILY?

If so, you will probably welcome some helpful suggestions which the editor gleaned from his reading. Here they are:

1. Read slowly and reverently.
2. Read with the idea of finding a helpful message for the day.
3. Do not be discouraged if passages are obscure—many will be.
4. Underline passages that impress you as you read.
5. Pick out one short verse for the day's meditation.
6. Keep inviolate the period set aside for daily reading—in the morning preferably.—Selected.

The saloon is a cancer on humanity, eating out its vitals and threatening its destruction.—Abraham Lincoln.

THE GAME OF LIFE

Dear Father: Help me to be a sport in this game of life. I don't ask for any easy place in the lineup, play me wherever you need me. I only ask for the stuff to give you 100 per cent of what I've got. If all the hard drives seem to come my way, I thank you for the compliment. Help me to remember that you won't ever let anything come my way that you and I together can't handle. And help me to take bad breaks as part of the game. Help me to understand that the game is full of knocks and trouble and make me thankful for them; help me to get so that the harder they come the better I like it.

And O God, help me to always play square; no matter what the other players do, help me to come clean. Help me to study and think about the Greatest Player that ever lived, and other great players that are told about in the Book. If they found out that the best part of the game was helping other folks who were out of luck, help me to find out, too. Help me to be a regular fellow with the other players.

Finally, O God, if fate seems to upbraid me with both hands and I am laid on the shelf in sickness or old age or something, help me to take that as a part of the game, too. Help me not to whimper or squeal that the game was a frameup or that I had a raw deal.

When, in the falling dusk I get the final bell, I ask for no lying complimentary stones. I'd only like to know that you, Father, feel that I have played the game of life as you wanted it played.—Author Unknown.

LAITY ASKS SHUNNING OF MORAL PLATITUDES

CHICAGO, July 16.—A group of laymen in the United Church of Hyde Park here believe participation in local political activity should be a prime requisite for church membership—if the church is to attain a position of world leadership after the war.

The laymen forwarded this suggestion to the Federal Council of Churches along with other recommendations for changes to give the church world leadership after the war.

Additional suggestions made by the lay group were:

That the church "train society to put men of dependable character into public office."

That the church launch a nationwide drive for the establishment of some type of daily religious instruction for children and youth.

That more laymen and laywomen be elected to leadership in church enterprises.

That preachers aim at concrete social objectives, and give concrete examples in teaching morality, rather than "moral platitudes."

That churches send delegates to every kind of assembly which plans for or discusses national and world issues, the delegates being prepared to present "adequate" solutions to problems.—From The Protestant Voice.

We must learn by laughter as well as by fears and terrors.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MY PHILOSOPHY OF LIFE

In the summer of 1902 I was winding up my work at Hunter Memorial Church in Little Rock in order to leave in the fall for Vanderbilt University. When I was making my last round among the old and sick of my parish, I stopped at the home of Mrs. Laura Pitman, one of the saintly women of that then, young church. When I was about to go, she brought me a placard, and said, "Brother Hutchinson, I wanted to give you something and this is all I have." On the placard was written in letters of gold, "My God shall supply all your need. Phil. 4:9." I thanked her and took my departure.

When I had packed my trunk, after everything else was in, I put the placard on top. On reaching Wesley Hall at Vanderbilt, unpacking in my little dormitory room, I found it there. Not knowing what else to do with it, I hung it over the mantel. My bed was so placed that when I awoke in the morning, the placard was the first thing I saw, "My God shall supply all your need." I used to lie there for a moment and wonder about it. I would say to myself, "Will this statement stand the test? Will it work? Will God really supply all my needs?"

Some time later, I was taken sick, was running quite a fever, and the doctor ordered me to the hospital. I didn't want to go; I was a country boy and was afraid of hospitals. Besides, they were very expensive and I was short of funds. In my loneliness and anxiety, I turned my face to the wall and wept. Finally, I looked at the placard and said to myself, "Now is the time to test that promise. I am in real need."

At that moment there came a knock on the door, and S. R. Twitty, one of my classmates, whom I had known in Hendrix College, came in. He and his wife were keeping house just off the campus. He said, "I met Dr. Traywick down stairs. He told me you were sick and would have to go to the hospital for a few days, where you could have somebody to take care of you. My wife is outside, with a cab waiting, and we're going to take you home with us and look after you until you get well." I was greatly and visibly moved. The promise on the placard had come true. I protested feebly, but went. For three weeks they cared for me as if I had been a member of the family, and refused to let me pay even for the oranges I used for juice.

I went back to my room, a confirmed believer in the message of Sister Pitman's placard. I believe it 'till this day. It represents my philosophy of life.

Mrs. Twitty went to heaven a few months

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. RUFUS F. SORRELS, our pastor at Dumas, called at the Methodist office Monday. He is enjoying his work in this fine charge.

THE National Youth Conference of the Methodist Youth Fellowship will meet at Mac-

Murray College, Jacksonville, Illinois, on August 28-29.

CHAPLAIN ARCHIE C. CARRAWAY sends greetings and best wishes to his friends in Arkansas. His address is now APO No. 4773, c/o Postmaster, New York, N. Y.

REV. GUY C. AMES, our pastor at Clarks-ville, will assist Rev. H. O. Bolin, pastor at Capitol View Church, Little Rock, in a meeting to begin September 5. The meeting will be held in a tent.

MISS JANE SMITH, missionary in Cuba from Arkansas, was married on June 24 in Miami, Fla., to Rev. Luis Diaz de Arce. The ceremony was performed by the Rev. Felipe Llera, pastor of the Cuban Mission in Miami. They are now at home at Virtudes 152, Havana, Cuba.

REV. J. W. MOORE, pastor at Lepanto, writes: "I am with Rev. M. N. Johnston, our pastor at Keiser, in a revival at Garden Point. Brother and Mrs. Johnston have just received word that their son, Lieutenant W. Eugene Johnston is missing in action following a bombing mission over Germany. The flier was a navigator aboard a Flying Fortress which was shot down over Kassel, Germany, on July 30." The sympathy of many friends goes to Brother and Mrs. Johnston in this bereavement.

JOHN ALBERT HARRISON and Miss Ernestyne Holland, both of Waldron, Ark., were married at the First Methodist Church in Little Rock Wednesday afternoon, August 11th. John Albert is the son of Rev. and Mrs. J. M. Harrison of Waldron. Bro. Harrison performed the marriage ceremony. Both of these young people are in the service and are taking their basic training. John Albert is in the Navy and is in training in Memphis. Ernestyne belongs to the WAVES and has been in training in the south. She is to have further training in the east before entering into active service.

JUDGE PHILIP B. GILLIAM of the Juvenile Court, Denver, Colo., told parents recently:

"We have never had an active church boy, a Boy Scout, or a member of the junior police in real trouble in the juvenile court. Children need adventure. They will get it in some form or another. War makes necessary some adjustments. Take—don't send—your children to church. There is a need to teach children simple things. They need to get close to earth. We must do something for our children now. We not only need to save the world for our children, but also to save the children for the world which will be theirs tomorrow."

REAR ADMIRAL GEORGE L. WEYLER, who recently dedicated a new church at the U. S. Naval Station at Guantanamo Bay, Cuba, where the station had existed without a church for thirty-nine years, says: "We might say it took a way to get a church at Guantanamo. While our enemies were destroying churches, cathedrals and all things symbolic of religion, we conceived the great need for a permanent place of worship. As a war measure, or something vital to the war effort, a monument to religion was constructed. Into it were put many strategic materials. Ships entering the harbor may be guided by it to a safe and secure anchorage."

SOERABAYA, on the east coast of Java, is not only a great naval base but the center of the East Java Church of the Netherlands Missionary Society. In 1941 Soerabaya celebrated the one

hundredth anniversary of the erection of the first church building on the Island of Java at nearby Ngoro. This and other small churches in the region were founded by laymen—Van Coolen, a planter; Van der Emde, a watchmaker, and others—who instructed the Javanese in their employ in the rudiments of the Christian faith and then built these churches for them. It was not until seven years later that the first missionary was sent out to them from Holland. In 1938 the independent East Java Church had 62 organized congregations, 48 ministers and 34,000 church members. It has sent three missionaries to Bali.

PRESIDENT FRANKLIN D. ROOSEVELT has expressed the hope that there will be "a quickening of the spirit of religion as a result of the thirteenth annual observance of 'Religious Education Week,' September 26-October 3, in a letter from the White House which has been received by Dr. Roy G. Ross, general secretary of the International Council of Religious Education, sponsor of the observance. The President's letter of endorsement for Religious Education Week, in which more than 90 per cent of American Protestantism will participate in community-wide observance across the country, calls attention to the importance of "spiritual values" in these times.

URGING a greatly increased "Christian missionary offensive" to meet the conditions of the war and the post-war periods, Presiding Bishop Henry St. George Tucker of the Protestant Episcopal Church, said recently: "The time has come when the church must launch a new missionary offensive, an offensive designed to take advantage of some of the tremendous opportunities directly or indirectly resulting from the war. These might be termed wartime missionary opportunities, but their results will be felt long after the war itself is concluded. One of the most appealing calls comes from Free China, that vast section in west and southwest China into which literally millions have migrated. They tell us of unlimited opportunities if the church at home will furnish the additional support and personnel at the proper time. Even in Occupied China, our work is going on and a great program of reconstruction will be necessary as soon as the war is over."

CALVARY

It is said that Napoleon, at the height of his military power, was looking at a map of the world with some of his military associates, and exclaimed, "If it were not for that red spot, it would all be mine!" As he spoke, he put his finger on the spot where the British Isles were located. He sensed and afterwards realized the part those isles were to play in his career and overthrow.

Satan and his cohorts might be imagined as looking at the world in like manner, with Satan exclaiming, "All would be mine if it were not for that red spot!" and pointing to the spot called Calvary.—Farnum St. John, in The Presbyterian.

GRATITUDE FOR CHRIST

Our Father, we thank thee for the living Christ. We thank thee that our Christ is not a memory out of the long ago, or a beautiful example from the past, but that He is the living Comrade of our daily ways. We thank thee for the touch of His hand upon us, and the sound of His voice speaking to our hearts. May this Christ dwelling in us, speaking to us, walking with us, be for us the fountain of a life so strong, so rich, so triumphant that it shall be evident that we have been with Jesus.—Ryland Knight in the Christian Index.

A believer must have on the sea of life: Patience for his tackling, Hope for his anchor, Faith for his helm, the Bible for his chart, Christ for his Captain, and the breath of the Spirit to fill his canvas.—J. Trapp.

JAMES E. CHRISTIE
President Little Rock Conference
Co-Editor

YOUTH'S PAGE

PAUL BUMPERS
President North Arkansas Conference
Co-Editor

THE WESLEY FOUNDATION COUNCIL ENTERTAINS LEADERS IN CHRISTIAN EDUCATION

The Council of the Wesley Foundation at the University of Arkansas had as its honored guests at a supper meeting held on July 27, Rev. Ira A. Brumley, Rev. Neill Hart, Rev. Earle Cravens, Rev. Sam Wiggins, and the Campus-Church Relations Committee. The pastor, Rev. L. M. Starkey, is an ex-officio member of the Council. Although the Wesley Foundation is centered in Central Methodist Church and offers to the local church an opportunity to serve the students attending the University, it is also a project of the two Arkansas Conferences and of the National Board of Education of the Methodist Church. Every opportunity for interchange of thinking among interested persons helps to increase the effectiveness of the work.

The chairmen of a number of the committees reported on their work and projects. The Worship Committee, of which Barbara Collins of Fort Smith is chairman for the summer quarter, has been meeting every two weeks in order to study the principles of planning worship services, to find ways of training in worship, and to develop a coordinated program of Sunday activities.

James Landers of Altheimer, chairman of the Wesley Stewards, reported on their efforts to build a cumulative record of every student active in Wesley Foundation. They have sent invitations to all students on the campus who are Methodists or have expressed a preference for the Methodist Church. In this group are included the trainees in the military units. Through letters and individual correspondence the boys who have gone from Wesley Foundation into active service are kept within the fellowship of the group.

The World Friendship Committee, under the chairmanship of Margaret Baumez from Dyess, is trying to establish contacts with Methodist colleges in other countries and with some of the nationals in this country. Through study the group develops a sound basis for its attitudes. At present the committee is studying the Chinese Exclusion Acts and the records of the congressional hearings held relative to these acts.

The Ushering Committee, of which Elmer Kirk of Kushman is chairman, has adopted the name Winchester Committee in honor of Mr. J. F. Winchester, the friendly gentleman who greets with a smile everyone who comes to Central Methodist Church.

"Arkansas Wesleyan" is the name of the bulletin which is distributed at the Wesley Foundation Sunday meetings. James Crenshaw of Pine Bluff is the chairman of this committee, often working late on Saturday evenings in order to be sure that important announcements are not omitted.

Hazel Taylor of Fayetteville is the summer chairman of the Publicity Committee. Plans are under way for an enlarged, cooperative program of publicity. Professor Walter Lemke,

THE MOTTO OF THE WESLEY FOUNDATION WHAT I AM TO BE, I AM NOW BECOMING

Is the motto of the Wesley Foundation at the University of Arkansas. It should be of concern to parents of students and to the young people themselves that, in the schedule of activities, proportionate time definitely be allowed for the church, for service within the church, and for the spiritual development of the person that is continuously and inevitably in the process of becoming. It is impossible to fill one's time with intellectual, social, recreational, and vocational pursuits and leave one's religious life to chance development without becoming a dwarfed personality. Vocational success, financial prosperity, and social popularity are not necessarily the measure of a successful life. In war-time as in peace-time we are becoming what we are to be.

Wesley Foundation has a well-rounded program of Sunday activities centered at Central Methodist Church. Committees and interest groups meet during the week. Any Methodist youth coming to Fayetteville should immediately become active in Wesley Foundation. Let it be said of him as Christ said of Mary, "And Mary hath chosen that good part, which shall not be taken away from her."—Ruth L. Beyer, Director of Wesley Foundation.

"CHRISTIAN YOUTH IN WAR-TIME SERVICE"

Youth on the swing shift or doing their bit to get in the crops this summer will not be forgotten by the churches of America. An emergency program to provide worship services, parties, and interdenominational discussion groups for youth on the home front is being launched by the Protestant youth agencies cooperating in the International Council of Religious Education and the United Christian Youth Movement.

A manual, "Christian Youth in Wartime Service," has just been issued, designed to aid Christian youth and their leaders in developing religious programs which will meet the demands occasioned by problems of wartime emergencies. The pamphlet describes five areas in which the churches and other youth agencies can work cooperatively. These problems are:

1. Help churches make adjustments in their youth programs to meet emergency needs on a community basis.
2. Plan and conduct an adequate recreation program for youth in the church and community.

head of the department of Journalism of the University, at a recent meeting of the committee, discussed the media and techniques of publicity and offered numerous concrete and valued suggestions.

Alpha Jean Crawford of Rhea is the representative on the Council of the Fayetteville Business College students. She is trying to discover these in the group who are Methodists and interest them in the work of Wesley Foundation.

The Soldier-Church Relations Committee, Dorothy Landers of Altheimer, chairman, assisted by William Thomas of Magnolia, has been sponsoring open house every Saturday evening for soldiers and students. Plans are now under way for a more elaborate party to be held in the near future. This committee also assists in the distribution of pictures which are taken each Sunday morning of the service men who are pres-

ent in the service of worship at the church.

3. Safeguard the religious, social and moral life of young people engaged in wartime agriculture.

4. Serve individuals and families who have moved into the community because of the need for them in war industry.

5. Help young people participate in a post-war Christian world order.

Numerous local and state groups of Christian youth are already at work on these problems, and with the issuance of the new guidance material, the emergency program will be vigorously promoted throughout the country. Developed through the International Council's Committee on Religious Education of Youth, under the supervision of the Rev. Raymond R. Peters and Miss Helen F. Spaulding, acting director and associate director of young people's work, respectively, forty-two Protestant denominations and such other youth serving agencies as YMCA, YWCA, Boy Scouts, Student Volunteer Movement and other college campus religious organizations will share in the program.

Hillman Brooks of Fayetteville has the work of the deputations committee added to his responsibility as chairman of the committee on Community Service and Social Problems. During the winter months the deputations committee was responsible for one worship service a month at Veterans' Hospital.

Because of the help from the local Woman's Society of Christian Service, the Dine-A-Mite Committee with Mary Jordan from Cloud Chief, Oklahoma, as chairman, is able to continue throughout the summer the regular Sunday evening fellowship suppers.

The Historian, Hattie Lee Tréce of Fayetteville, is busy digging up past records in order to be able to develop a record of alumni and former Wesley Foundation members.

The treasurer, Clarence Heckman

OUR WEEK-END INSTITUTE

By Donald Goss

Each time the Methodist youth of North Little Rock have a special event, caravan, training conference, or what have you, we think our efforts have risen to a climax, but our week-end Institute, July 9-11, proved that we can attain new heights of experience and Christian fellowship.

Built around the theme, "The Voice of God is Calling," our Institute was directed by Miss Lucille Adams of Jonesboro. It was a pleasure and a privilege to work with one so consecrated, sincere and as devoted to her task of Miss Adams. Eith in her talk at our Friday night banquet and in her words while teaching our Sunday School lesson, she gave us something to think about. "To make a Christian world is to be largely the task of young people and to be able to do our part, we must be ready to answer when God calls to us," she said.

Our discussion groups on "What's Right and Wrong," directed by Rev. Garland C. Taylor and "How Do I Know I'm a Christian," directed by Rev. E. J. Holifield were well attended and the discussions were very interesting. Though our viewpoints at times differed, we came out of the classes with an incentive for thought and with two thoughts uppermost in our minds: (1) Maybe some things we do are not nearly so right as we think. (2) Most of us can stand improvement in the matter of being a Christian.

Our interest groups on "Hymns", led by Mrs. Russell Palmer, left us with new thoughts and ideas on the use of hymns in our worship.

Young people from each of our three churches and Miss Adams each had charge of one worship service. All of these, while just a short devotion, were full of worship experience and had a deep meaning for all who attended.

On Sunday, Rev. A. D. Stewart and Rev. E. J. Holifield administered the Sacrament of the Lord's Supper in a beautiful and impressive early morning service. After our Sunday School lesson, taught by Miss Adams, our week-end was brought to a fitting climax by Bro. Stewart in his sermon on "The Voice of God Is Calling." Citing the examples of the child, Samuel, and the old man, Moses, he pointed out that the call of God goes to all ages, but especially these days is He calling to youth.

All in all, it was a wonderful week-end. Our crowds and the interest shown were gratifying and all who took part came away feeling that surely, "The Voice of God" had called to us.

of Fayetteville, presented in mimeographed form the budget which the council had adopted earlier in the summer and reported an acceptable surplus in the treasury.

Everyone active in Wesley Foundation feels that the time and effort devoted to the work is wisely and well spent. The encouragement and commendations of the guests are an inspiration to even greater endeavors.—Ruth L. Beyer.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

HOW THE RAIN CAME

By Charles Irvin Herring

It was a bright summer morning. Little White Cloud sailed along quite alone under the broad blue sky. He had watched the sun rise in the east and seen the long shadows flee away before him. He had listened to the morning songs of the birds and enjoyed them very much. For a good while he had been sitting on his carpet of gold, looking about him and watching and waiting. Presently he noticed that the birds had stopped singing, the trees were not waving their branches at him, the little lake beneath him was not rippling a smile to him, and the broad green fields of wheat had ceased billowing below him. The cows were standing or lying in the shady places in the pastures, the sheep had trotted off to the green woods, and the farmer was resting his team in the furrow. All the world, as far as Little White Cloud could see, was very still. He wondered what could be the matter that everything had become so quiet. He leaned over on his elbow and listened to see if he could hear what the long rows of corn were murmuring to each other down in the big field. Presently he made a hoarse whisper which sounded like praying. It said: "Dear Little White Cloud, the sun is very hot, and the ground is very dry. We are all so thirsty: we are choking for a drink. Please send us a good rain as soon as ever you can."

Then Little White Cloud sat up on his golden carpet and sent out a radio call for help everywhere under the broad blue sky. Another little cloud heard this call for help. He set off in his silver-winged aeroplane to see what Little White Cloud wanted. He flew up to where Little White Cloud was sitting on his carpet of gold and said: "What's wanted here today?" Little White Cloud answered him:

"Listen to the corn rows as they pray: 'Please send us a rain right away, For we are choking here today'."

"Ah me!" said the second little cloud. "Two little clouds can't make a rain for the big fields." So he lifted his trumpet to his lips and blew an invitation to other clouds. A far-away cloud heard the invitation and came rolling up on his breeze chariot. "What is wanted here today?" he shouted. Little White Cloud answered him:

"Listen to the corn rows as they pray: 'Please send us a rain right away, For we are choking here today'."

"Ah me!" said the cloud from far away. "Three little clouds can't make a rain for the big fields."

So they all raised their trumpets to their lips and blew another invitation. Big Black Cloud heard their call. He mounted himself on the wings of the West Wind and dashed away to see what was wanted. He was so big that he covered all the sky as he blew. The world grew dark beneath him. He flew up to the three little clouds and shouted to them: "What is wanted here today?" Little White Cloud answered him:



HAPPY SUMMER DAYS

*We have happy times together
In the warm and sunny weather,
With a picnic in the park.*

*All the family and Rover
Help to do their part and over,
For this happy sort of lark.*

*We have chores at home, remember?
In August or December,
So we hurry home at dark.—A. E. W.*

RED THE FOX

Down in South Brewer, Maine, two little children are followed about by a lively little playfellow. At first people could hardly believe their eyes seeing a small red fox on the streets, acting just like any playful puppy.

Asking the children where they got the fox, the people listened to the true childish version of how Red came to be their pet.

"Daddy was coming home from a fishing trip way up at Harrington Lake, when he saw a little animal in the road. He got out of the car and went over to it, picked up a baby fox and put it in the car, for it was sick or hurt, Daddy didn't know which.

"When he got home, Daddy made a bed for the fox in the cellar, and took care of him until he was strong, then one day he took 'Red' way up in the woods and left him, because Daddy wanted him to find some more little foxes to play with.

"We missed Red because he was just like a puppy, playing with us, and was never tired or never ran away. Mother let Red go anywhere in the house, and he even slept in the chairs. When he wanted to go out

he went to the door and barked, and by and by we would hear him bark and scratch at the door, then we would let him in.

"After Red had been gone for two days we heard an awful scratching and barking at the kitchen door. Daddy went to open it, and in came Red like a flash, around and around he jumped and barked. We thought he would eat us up.

"Dogs chase Red sometimes, but they can't catch him. Red never bites, he only takes our hand in his mouth, not even nips.

When asked who the fox liked best, the children both said, "Daddy. You know, he saved Red's life, why wouldn't he love him best."

Daddy says, "Red adopted us, and wants to live with our family."—Our Dumb Animals.

JUST FOR FUN

The teacher asked little Ruth what her father's name was.

"Daddy."

"Yes, dear, but what does your mother call him?"

"She don't call him nuthin'," Ruth answered earnestly. "She likes him."

"Daddy," inquired Willie, "what is dew?"

"The rent, an instalment on the car and a big note at the bank," replied the bread winner, absently-mindedly.

Father: "It must be time to get up."

Mother: "Why, dear?"

Father: "The baby has just fallen asleep."—Atlanta Two-Bells.

WE SHARE EXPERIENCES

Dear Girls and Boys: We are happy to begin this week this column which is yours to share happy experiences. Our very first letter comes from Jimmie Cheshier of Kingsland, Arkansas. You can see that Jimmie and his brothers are having a happy summer at home. Judith Ann is having a happy time with her playhouse and her dolls and James Keith tells of a very interesting trip he had and a discovery he made.

Send us your letter and tell us what you are doing. Be sure and give your name, age and address. —Children's Page Editor.

Kingsland, Ark., August 13, 1943.

Dear Friends: I am ten years of age. I live in Kingsland and think it is a fine town. Our pastor, Rev. J. A. Henderson, is a fine pastor. He and his wife are spending their vacation in Hot Springs this week.

I think it is nice to let the boys and girls write letters to the Children's Page. My two brothers and I have had lots of fun horseback riding, fishing and several other things.

We all go to church and Sunday School every Sunday. Your friend—Jimmie Cheshier.

701 Baker Street, Malvern, Ark.
August 14, 1943.

Dear Arkansas Methodist: I am a little girl nearly seven years old. My grandmother takes the Arkansas Methodist and reads me the nice stories on the Children's Page. I want to see my letter on that page.

I go to Sunday School every Sunday with my grandmother. Mrs. Lawrence is my teacher.

I love to go to school. I made straight A's last session.

I have a playhouse in my yard and have four dolls. It has been too hot to visit this summer so we have stayed home.

I save my money to buy bonds. Sister and I have one \$25 bond and I will soon have another. Your friend—Judith Ann Hutto.

Gravelly, Ark., August 14, 1943.

Dear Friends: I would like to have a space on the Children's Page. I enjoy reading the Children's Page.

I went to an airport at Russellville this summer. I never did see an airplane on the ground before. I saw one come in and one take off. I saw some gypsies, too. I found a pretty rock in some sand. It is brown with white and red stripes.

I am eight years old. I will be nine December 21.—James Keith Peters.

"Daddy, was Robinson Crusoe an acrobat?"

"I never heard that he was. Why do you ask?"

"Well, it says here that at the end of his day's work he sat down on his chest."

Smith: "Don't you enjoy listening to the honk of a wild goose?"

Jones: "Not when he's driving an automobile."—Our Dumb Animals.

✱ "Chaplains' Activities" ✱

By POST CHAPLAIN, FRED C. REYNOLDS
Fort George G. Meade, Maryland

GENERALLY speaking, the work of a chaplain in the Army is the same as that of a clergyman in civilian life. The high ranking chaplains, usually holding administrative positions somewhat comparable to those of bishops and district superintendents, assign the various chaplains to their respective units. In other words they make the "appointments" and supervise the work of the chaplain.

The Army is gigantic, complicated and self-sufficient organization. Chaplains are assigned to all kinds of units such as Reception Centers, Training Centers, Hospitals of various types, ports of embarkation and Army transport ships. Most of the chaplains, however, are assigned to combat troops, infantry, artillery, air force, and paratroopers.

Chaplains at Reception Centers greet the men when they first come into the Army; assist them in getting adjusted to this new and strange way of living; assure them that every thing possible will be done for the protection and development of their moral and spiritual life; encourage them to maintain their high ideals of conduct and become active in the religious life of the Army.

Thousands of men who have not attended a religious service of any kind for years in civilian life have gone to church the first Sunday morning in the Army. This fact is proven by statistics taken at the Sunday morning services at the Reception Center Chapels. Moreover, the Reception Center Chaplains speak to all the men within a few days after their induction at the so-called sex-morality lecture. Every man, Protestant, Catholic and Jew; black, white and what-not is required to attend. There the chaplain

The chaplain goes with his men

has a wonderful opportunity to appeal to all that is highest and best in the men for sake of God, country and home.

wise chaplain knows what to talk about and when. He knows the right thing to do at the right time. The chaplain sleeps with the men,



wherever they go. He hikes with them day and night through the dust or mud or snow in the training camps or on maneuvers. He sits down with them along the side of the road when the unit stops for rest and talks to them naturally about baseball or home or God. The

under the trees or out in the open. He eats with them around the kitchen in the woods. He laughs with them; he plays with them; he prays with them; he preaches to them—no that isn't the way to say it—he talks to them in groups, large or small, about their ideals, their

temptations, about "a grace sufficient for every need," about the power available to enable a man to triumph over every temptation, every difficulty, to meet victoriously every hardship, all suffering and even death.

The chaplain rides with his men on the train or army truck to maneuvers or the port of embarkation. He puts on his life preserver and strolls around the decks of the transport ship as it makes its dangerous voyage through sub-infested oceans. He talks to the men privately about their personal problems, problems in relation to the Army, problems back home, financial and domestic, the very secrets of their souls, and advises them what is best to do.

When the soldiers land on a foreign shore and mingle with strange people speaking a strange language, practicing strange customs, the same chaplain, whom the soldiers have learned to admire and love, is still with them. He still urges them to remain true to the ideals of America, of church and home.

He goes with them into the actual fighting. The chaplain is with his men in the places of greatest excitement and danger. He radiates calm in excitement, courage in danger, comfort in suffering, hope in death. He is a "Man of God." Chaplains of the Christian faith are representatives of Jesus Christ. Wherever they go, whatever they do, they should show forth the spirit of Jesus. This is the preeminent value of Jesus. He is the source of wisdom, courage, comfort, cheer, inspiration and hope.

The special offering on World-Wide Communion Sunday (October 3) will go half for service to our Methodist soldiers and sailors, and half for Overseas Relief. Let us rally to this great cause and make a worthy response.

Campaign For Christian Stewardship

The following plan for proposed Campaign for Christian Stewardship, September, 1943, Oklahoma City area, is announced by Bishop Charles C. Sealeman:

I. Sunday, August 29th, Circuit Rallies at some central point in every charge with more than one Church.

II. Series of Conference Rallies: Tulsa, September 7; Oklahoma City, September 8; Little Rock, September 9; 10:00 a. m. to 2:00 p. m.

III. One or more Stewardship Rallies in each District under the leadership of the District Superintendent and the District Lay Leader.

IV. A sermon on Christian Stewardship by each pastor each Sunday morning in September. A special topic for each Sunday will be suggested later.

V. Four special tracts on Stewardship to be ordered by each pastor in sufficient quantity for his congregation, one to be distributed each Sunday at the close of the sermon.

VI. Each pastor to order and pre-

sent tithe pledges to his congregation at least once during the month. Many members may agree to try tithing for the month of September, if not as a permanent policy.

VII. Enlist the laymen, the Woman's Society, the Young People's organization and the Church School in the whole program—an effort to make this campaign effective in the local Church School, including every department and class.

VIII. The Executive Secretaries will serve in connection with the Conference and District Rallies and in the effort to reach local Church Schools with stewardship instruction and literature.

Bishop Sealeman states:

"We have been so fortunate as to secure two great speakers for our Stewardship Rallies, Tulsa, September 7th; Oklahoma City, September 8th; and Little Rock, September 9th. These meetings will begin at 10:00 a. m. and close not later than 2:00 p. m.

"The first speaker will be Mr. George L. Morelock, General Secretary of the Board of Lay Activi-

ties, who will come on the program at about 10:30 a. m.

"The second speaker will be Bishop Edwin Holt Hughes. We have requested him to repeat the great stewardship sermon which some of us were fortunate enough to hear at Mt. Sequoyah two years ago. He will speak at 11:30 a. m.

"Lunch will be served at about 12:30. At the lunch hour, we will expect addresses from the Conference Lay Leader, the President of the Annual Conference Woman's Society and probably some choice leader from among the Young People.

"Bishop Hughes will speak again at the close of the lunch hour.

"The following persons are invited to attend: The pastor, one layman, one woman, and one leader among the young people, from each charge. Pastors should choose these three people with reference to their influence and leadership in the local church."

What one admires indicates what he is.—Selected.

THINGS TO FORGET

The mean things others have said about you.

The injury any person has done you.

The mistakes you have made in the past, except as they may warn you in the future.

The kindness you have tried to do others.

The days when you were better off than you are now.

The promises other people have made to you.

The ill-natured gossip you have heard concerning others.

The secrets entrusted to your confidence.

The worry that hinders your happiness.

The drawbacks that seem to stand in the way of your success.—Baptist Observer.

Prayer is the register of your conscience growth upward; and no man ever grew upward who did not grow through difficulties.—Harris E. Kirk.



The Church... and the Countryside

By GLENN F. SANFORD

"BEYOND MY FONDEST DREAMS"

I have been asked to tell you about an unusual event which happened recently. It will be impossible for me to give a delayed account but the following are the main features:

It was an Intermediate Assembly sponsored by the Morrilton church for the Morrilton area. From July 19th to July 23rd fifty-three intermediate boys and girls from ten churches met in the State Park on Petit Jean Mountain. It was an ideal place for such an occasion. The scenery and the atmosphere contributed to the religious study, work and worship of the assembly.

Four courses were offered: "Wor-

Each intermediate paid \$5.00 as their total expense. Any person who desired had the privilege of furnishing food, such as eggs and potatoes, to pay for part or all of their expense.

Rev. R. S. Hayden brought helpful messages at the worship hour the first three days of the assembly.

An unusual service was held Thursday evening. It was a carefully planned communion service which proved to be a fitting climax for the entire week. Mrs. Connell's class on Worship planned the service.

The worship service on Friday



An Assembly being led in worship by Rev. R. S. Hayden bringing the Message, Mrs. R. E. Connell at the little organ, Mrs. Wilbur Britt leading the singing and Mrs. Kate Harrison assisting.

ship" by Mrs. R. E. Connell; "Old Testament Stories" by Mr. J. G. Moore; "Your Church," by Rev. Bill Scroggin; and "The Life of Christ" by Rev. R. E. Connell.

The other adult workers were Mrs. Kate Harrison, dean of girls; Rev. J. E. Linam, dean of boys; Mrs. Bill Scroggin, Mrs. Wilbur Britt, Miss Mary Noice Moore, Miss Cook, Mr. James Fleming, and Mr. Pryor Reed Cruce. It is an interesting fact that all the adult workers were from the Morrilton area.

Each day was filled with rich and helpful events, beginning with morning watch at 6:30 and closing with vespers at 8:00 and lights out at 10:00 p. m. Class work, study, worship, business, hikes, swimming, soft ball, interest groups, rest, personal interviews were the main events of the day.

Bootleggers! Yes, and more bootleggers. Why does the federal government have 2,000 more agents chasing revenue dodgers today than it had chasing bootleggers during prohibition? A revenue dodger is a bootlegger pure and simple, and

morning was one which neither adults nor youth can soon forget. Brother Connell gave a review of what the church was trying to do for youth and what youth should do through the church to build the Kingdom of God. The service grew into a true consecration of life for the days ahead. One boy and two girls dedicated their lives to God for full time Christian service. Another girl accepted Christ as her personal Saviour and Lord. Such a climax as this is that which should result from all such assemblies.

One of the adults made this remark to me, "The assembly went far beyond any of my fondest dreams."

Why can't such assemblies be held in many natural areas over the entire conference? We need to help youth more today than in any day of our lives.

there are more today than we have ever had during prohibition.—Columbus Avenue Baptist.

The use of money is all the advantage there is in having money.—Benjamin Franklin.

SOLDIER MEETS MISSIONARY—IN INDIA

By Roland W. Scott
Missionary in Nagpur, India

India now has a large number of British and American troops. One wonders what impressions they will carry back to their home lands when they return.

I have received some which I shall try briefly to interpret in the setting of the work which several thousand missionaries are doing in this land.

There is the American army captain I met today. . . . We asked the inevitable question, "How do you like India?"

"Oh, it is all right," he replied with a smile, "but if you could hear us in the barracks you would realize that we do not like it very well." He continued: "Of course we do not see it in the same way that you do."

His reaction to this land reminds me of the Scots soldier who traveled with us on the train recently. "Why do you stay here," he said, "you do not find much gratitude, do you? I do not find any."

The American and the Scotsman are looking at the matter in the same way, and I am quite aware of the force of what they say. I feel it keenly myself! But we missionaries do not look at it in the same way as the soldier who is here today and gone tomorrow. The call which has sounded deeply within us does not depend on gratitude for what we are doing. Rather we are grateful for what has been done for us, first of all by the redeeming love of God. Then there is all the heritage of the Christian ages which waits on us to pass it on in order to keep it ourselves.

Now let me defend India, or rather explain how she feels. Perhaps there is not much gratitude in the open expressive way that we sometimes expect. Quite frankly, there is not. India is tired of being grateful, of being dependent. The urge for independence is not merely a political program. It is an essential part of the life of a people that wants to take its equal place in the world. And gratitude, if expressed very much, may only indicate dependence on foreign help.

The Christian enterprise is not essentially a matter of dollars and cents. It is one Christian with another Christian joining hearts and hands across barriers of race and distance. For years to come there will be a large financial opportunity, but this must be seen in terms, not of the dollar sign primarily, but of the sign of life given in love and abandon. This given life must not expect the usual returns, and will not for it will be able to see those imperishable returns which Christ makes known to those who dare to take the way of the Cross.

To return to the soldier in India, I heard just this morning of the R.A.F. officer who has seen deeply enough the need and heard the call to meet that need, so that he declares being in India is changing his life. He intends to return to England after the war, take his medical degree and return to serve where once he was a soldier.

Another American soldier, of whom I have heard, also thinks he will join the ranks of those who come again to serve in a deeper capacity. He is a Methodist from Oklahoma.

As for myself, I do not consider that the matter is settled once and

MILLIONS TO WALK IN SEARCH OF FOOD

Reports from Honan, China, indicate that famine conditions still prevail and that ten million people are in need of immediate relief in what threatens to be the worst famine situation in China's history.

It is practical to send only enough food into the area to support the army (Honan is an important military frontier) and the civilian population essential for army support. But there are five times that number of persons there. They are a fine people—strong, hardy, resourceful, real national assets—but hungry.

The obvious answer is that if food cannot be brought into the province, the population must be moved to where there is food. But Honan's nearest neighbors in Shensi rightly feel that if they all move into that province, it will bring famine there, too.

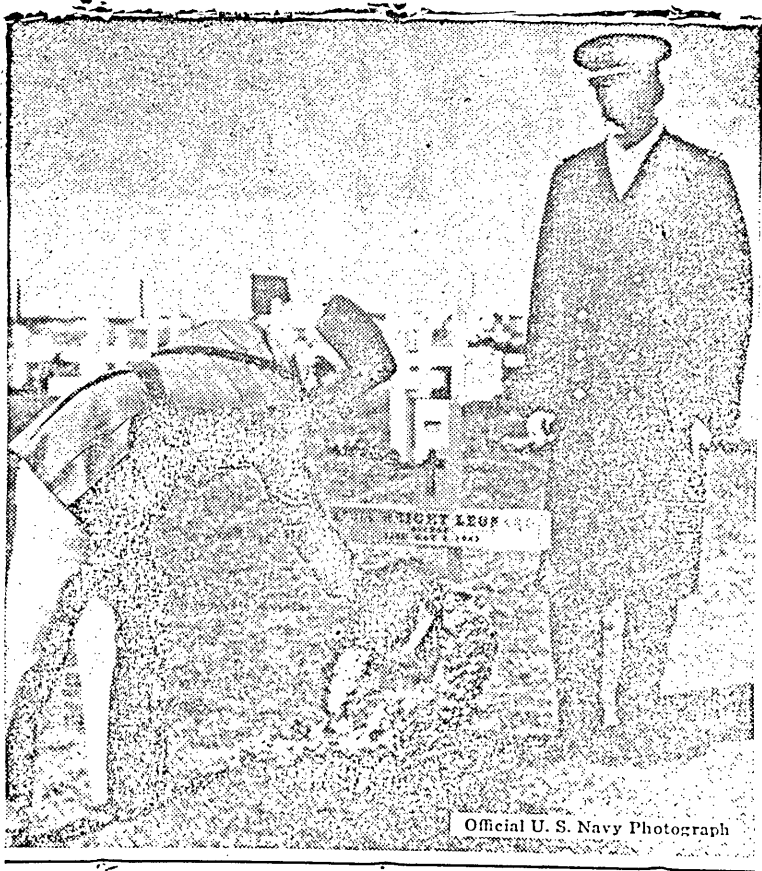
The Church Committee for China Relief—through which the Methodist Committee for Overseas Relief serves China—plans to spend \$200,000 (U. S. currency) in a project for moving these people further afield—to areas like the Han River or Southeast Kansu. It is considered essential that in such a migration family groups be kept intact. They must walk, for no other transportation is available. They cannot move too fast, for they must take household belongings, and many are already weak from the effect of the famine during the past year (similar groups have traveled thirty li (10 miles) a day). They must be encouraged to keep walking during the day. They will sleep out-of-doors—not much hardship during the warm months.

It is expected that many families will be "absorbed" by villages en route; others will find work in industrial centers. Arrangements for feeding and caring for the several thousand migrants during the journey, the job of "keeping them walking" and of seeing that they find productive work and resettle as family units at the end of their journeys will be a task for the field representatives of the Church Committee for China Relief.

During the days of the 18th amendment one heard on every hand that conditions were worse than ever before, that more liquor was being drunk and more devilment wrought than ever before. Old fellows who knew better kept up this refrain till young people who knew nothing of the former days accepted it as true. But now both young and old know, and these old liars can no longer deceive the young, that conditions are much worse than they were before the repeal of the 18th amendment. There is now a strange silence on the subject. There is not a reputable man or woman who will dare say that the return of the legal sale of liquor has been for better moral conditions or that it has proved of financial gain.—N. C. Christian Advocate.

for always. Rather I believe that this remains an open question to be answered in the light of the will of God as that becomes clear along the way of the future. It might be possible that I should be compelled to decide to leave India never to return. That is a part of the unknown which I can face without fear. In the meantime, I am certain that God is working out a plan for India which is greater than any of us, and I am content to have a part in it.

Bishop Leonard's Grave In Iceland



A memorial wreath from his colleagues on the Council of Bishops of The Methodist Church is laid on the Iceland grave of the late Bishop Adna Wright Leonard, killed while braving wartime dangers of aerial travel to make an official visitation on overseas chaplains and serving men. Laying the tribute is Army Chaplain Ralph W. Rogers (Lt. Col.), a member of the North Indian Conference of The Methodist Church. Joining in the simple, impressive ceremony is Navy Chaplain Deitrick B. Cordes (Lt.). He is a member of the New York Methodist Conference. Bishop Leonard of the Washington

Area of The Methodist Church, headed both the General Commission on Army and Navy Chaplains and the Service Men's Christian League. He met death in a plane crash on Iceland, May 3, 1943, along with General Frank Andrews, USA, and other officers.

Chaplain Rogers, shown here, was on duty and arranged the details of the funeral service held for the Protestant victims in the State Church at Reykjavik. Bishop Leonard was accorded the same military honors as the others, Chaplain Rogers reported.

Christianity as a religion is peerless and matchless. Christianity is not only the best philosophy for life, but the life of the best philosophy. Our Christ is not only one who teaches and preaches, but one who lives, serves, and saves. All the other religions of the world have certain food values for a man's spiritual and moral development, but every one of them is at the same time deficient in certain essential vitamins. They all have certain points which are quite similar to the teachings of Christianity;

but they all fall far below the requirements for a complete, full salvation either for the individual man or for the whole of mankind; and in the final analysis the other religions are even without a completely satisfactory theory of life.—Y. C. Yang in "China's Religious Heritage."

It is a great dishonor to religion to imagine that it is an enemy to mirth and cheerfulness and a severe exacter of pensive looks and solemn face.—Sir Walter Scott.

FOR THOSE WHO HAVE LOST LOVED ONES IN WAR

The Rt. Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, has written the following prayer which he suggests all Christians use for those who have lost loved ones in the war. "Almighty God, who didst offer thine only Son to be made perfect through suffering, and to win our salvation by enduring the cross; sustain with thy healing power all those whose loved ones have given their lives in the service of our country. Redeem, we pray thee, the pain of their bereavement, that knowing their loss to be the price of our freedom, they may remember the gratitude of the nation for which they gave so costly a sacrifice. And grant, O Lord, that we may highly resolve that these dead shall not have died in vain, and that out of the agony of the present hour there may arise a new and better world in which thy will shall rule, to the honor of thy Son, our Savior, Jesus Christ, Amen."

NEGRO SPIRITUALS RETURN TO AFRICA

The Rev. Charles Edward Fuller, of Cheltenham, Pa., missionary of the Methodist Church in Kambini, Portuguese East Africa, has been busily engaged for some months in translating a number of American Negro spirituals into the Shesha language, the principal tongue spoken by the many tribes of this area. He teaches the songs to the pastors in training at the Kambini Central School, and they in turn teach them to the congregations and schools out in surrounding villages. Mr. Fuller finds that the people take readily to these spirituals, since the music and spirit resemble those of native songs. In fact, he says they have a Christian chant, quite like a spiritual, which they use when they bring their gifts in kind to the Christian churches. With rhythm and harmony they chant:

"You gave us beans, O Heavenly Father,
With joy we bring some back to you.

"You gave us peanuts, Heavenly Father,
With joy we give some back to you."

and on through a long list of things they are laying upon the altar.

GOSPEL IS BASIS OF NEW WORLD

By Bishop Herbert Welch

In the last fifty years a world, new in many aspects, has come into being, a world which our grandfathers will never recognize as theirs. But the new social order for which we plan and pray and fight will not arrive with the mere signing of a treaty, however wise and however generous.

Nevertheless, a new idea has now found its way into the thinking of even the masses—the idea of the worth of the dignity of the individual man, the idea of human brotherhood based on the fatherhood of God. This has in it the germ of the new social order. This is the answer to the problems on individual pride and bigotry, on class antagonism of racial intolerance, of the national lust for domination over other peoples. This is the basis, and the only basis, of a genuine internationalism which must lead to world organization for justice and for peace.

The Gospel of Jesus Christ is the master creative force of world history, and the propagation of that Gospel is ultimately the most pow-

erful and effective means of bringing in that new day of truth, righteousness, and peace which we call the Kingdom of God.

It is told that on one occasion a friend said to the poet Tennyson, "My dearest hope is to leave the world better than I found it." Tennyson replied, "Mine is to have a clearer vision of God." The poet had the loftiest ambition a human soul can know, for to have a clearer vision of God means that one will inevitably leave the world better than when he found it.—Western Recorder.

"'Ey means of *light* we see and by means of *sight* we learn more than we do by our other senses combined." So said the pithy guidebook to the Hall of Science at the World's Fair in Chicago."

I know not the way He leads, but well do I know my Guide.—Martin Luther.

Wisdom thoroughly learned will never be forgotten.—Pythagoras.

Life is short, but there is always time for courtesy.—Emerson.

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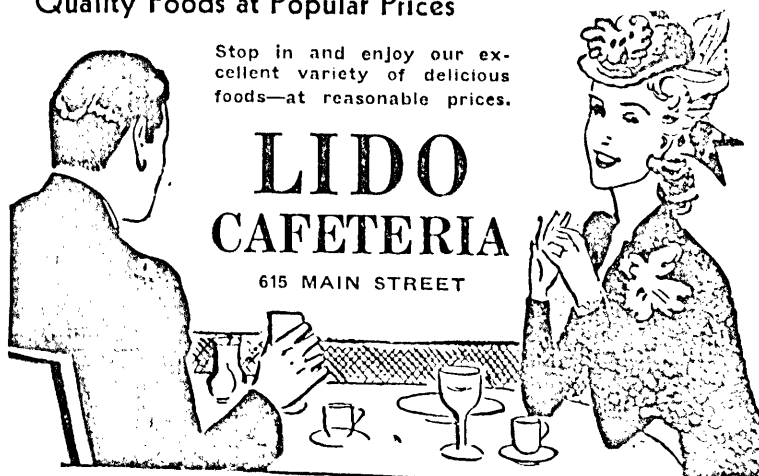
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IN THE LIVES OF MEN

By
Charles O. Ransford

Humility is a protective grace. In self-control humility is a defense against sins of pride and self-will.

Our holy religion is not an ideology. Christianity is a new inspiration. Faith makes men aspire and the Holy Spirit gives the inspiration.

Our holy religion is not an ideal truth and he reveals the future way. Christianity is not a speculative, but a dynamic religion. Christianity demonstrates its power and worth by practical results.

There are primary truths in mathematics, law and medicine. Every new discovery in the scientific world goes back to fundamental demonstrations. Knowledge becomes a pyramid based on eternal foundations. The Egyptian pyramids and the Parthenon in Athens were built on the strictest mathematical lines. Every school boy and girl today learns his mathematics based on these same principles. Our holy religion has an eternal basis in God's truth. Jesus said, "I am the way, the truth, and the life." Only on His truth, in His way, and by the life He revealed in Himself is Christian character developed.

Every new demand on the church finds its counterpart somewhere in the Bible. The amazing power of the gospel is in its marvelous transformations of human character. The practical facts of many great Bible teachings are often overlooked by the superficial in the charm of the Bible writer's words and the glorious consummation. The beauty and grandeur of a massive cathedral so overwhelms us we forget that common men using common materials made possible the architect's dreams. Paul in the Ephesian Epistle says, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." That household of God is the Christian church, "Fitly framed together, growing unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." God's rebuilt temple, His "new heaven and new earth" will have a host redeemed by Christ's blood "out of every kindred, and tongue, and people, and nation."

THE DIVINE PRESENCE

An old minister of a small church in a country town had one day in his audience a very distinguished statesman. The service went on about as usual, and the old minister preached with his accustomed earnestness and plainness of speech. At the close of the service, several members of the congregation gathered about him, and said, "Brother, we had a distinguished visitor today, but you did not seem at all embarrassed." Thereupon the old gentleman replied, "I have been preaching in the presence of the Almighty God for forty years, and do you think, with Him as one of my constant hearers, any man can embarrass me by his presence?"—Selected.

THE DOCTOR KNOWS THE BLESSING OF LIGHT

By Ailie S. Gale, M. D.
Tzechung, Szechwan, China

I never realized before today what a wee bit of light can mean to a person going blind!

Recently we have had three beggars come to the hospital begging for help that they might retain the little sight they had so that they could find their own way around and not have to be led. All three cases were caused by trachoma which had progressed to such an extent that the lids turned in and constantly caused irritation. All three persons were operated on by our Chinese doctor, and went away happy, for the irritation was relieved and there was even the possibility that the sight might increase as the eyes healed. The expenses of all of these was cared for by gifts from church members in America.

One day as one of our missionaries was returning from the church she was accosted by a neighbor woman who said she knew a boatman who had a terrible arm. Was there anything we could do about it? He appeared at the hospital the next morning and it was indeed a terrible arm with danger of the man not only losing his arm but his life. It has taken weeks of careful nursing and a lot of skin grafting but he will soon be able to return home. I imagine when he returns to his boat and gathers in the evening with other boatmen he will have a great tale to tell of the miraculous care which saved his life and if I am not mistaken we shall have more boatmen coming for help.

Leprosy is not very common in this part of China and there is but one case I have seen since coming here . . . There is a section of this province up near the Kwanksi border which seems to be a focus of infection and this man had been up there working. He is only seventeen years of age and seems to be a person of strong character. He did not know what was the trouble—at least if he did he wanted to be sure, for he asked over and over again. I had seen so many lepers in Kiangsi Province that I could tell the moment I saw him.

We did not have the medicines for his treatment but I felt the thing to do was to isolate him in the hospital until we could get him into a leper home. On investigation I found there was a very good one at Chengtu, but the problem was how to get him there. He must go by bus or truck, but who wanted to ride beside a leper even if he wasn't so bad as to be hideous? We heard that one of the alcohol factories was going up, so arranged for him to ride on the freight, but when the bus arrived there was a crowd of students who had decided to ride the same way, so our poor leper had to come back to the hospital.

I then wrote to the "Friends Ambulance Unit" asking if they could help, and had a favorable reply. The driver was interested in lepers and with him was a friend who had just taken charge of a leper colony that had been left unattended since the war began. So our leper boy was given a seat with the driver while this time the passengers had to rattle along on top of the baggage. The lad is not so far advanced that he cannot be cured and I am hopeful he will be a fine citizen when he is well. His food and care in the hospital

was provided by American Church gifts.

There are seven in the hospital while I write—some very seriously ill. One poor young conscript soldier, whom I hoped to help, died on the second day—a case of hookworm that could so easily have been helped. I could but wonder where the lad's family were and if they would ever know that he died in our hospital with careful nursing in his last hours. I see occasionally on the streets the father of a family we recently cured of hookworm. He swings his baskets as he takes his produce to market. Three of the children attend our poor school at the church in the afternoon so we are able to see there is no relapse. And how well they all look and how different from a few months ago!

The clinic at the girls school keeps me busy for three or more hours in the afternoon. Just now there are more than a hundred each day—between thirty and forty of those are trachomas that have to have special treatment, skin diseases of all kinds. I have found the worst cases of "itch" this year that we have ever had and it has taken much time to smear them all over with sulphur ointment, Chinese oil paper and bandage. This has to be repeated for three or four days and takes a mint of time, but it does the trick and girls are grateful. Since we are so

short of nurses, I have to do the dressings myself early in the morning before time to go to the hospital.

HOW FAITH COMES

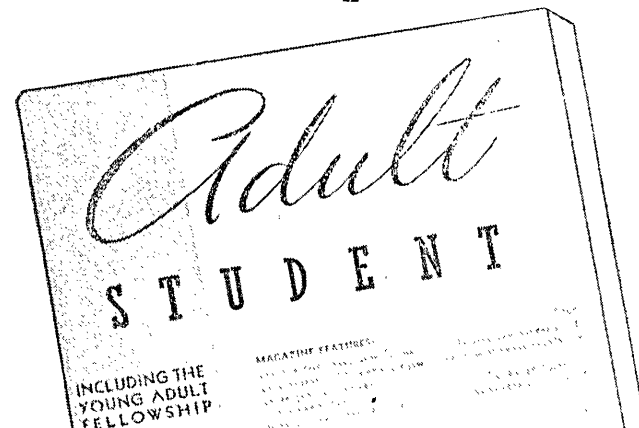
I suppose that if all the times I have prayed for faith were put together, it would amount to months. I used to say, "What we want is faith; if we only have faith we can turn Chicago upside down," or, rather right side up. I thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter or Romans, "Faith cometh by hearing, and hearing by the Word of God." I had closed my Bible and prayed for faith. I now opened my Bible, and began to study, and faith has been growing ever since.—D. L. Moody.

DYNAMIC UTTERANCE

Those who call themselves Christians and yet do not wish all others to be Christians are confessing the insecurity of their own faith. A church that is not training in terms of bringing the gospel to all men is tacitly admitting that it has no message for any man.—Kenneth Scott Latourette.

The success of life is for a man to be ready for an opportunity when it comes.—Disraeli.

Your Choice of Lessons in the September Issue . . .



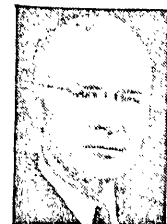
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"God in the Making of a Nation: the Era of Moses"

. . . the last four in a series of thirteen lessons designed to help adults discover and appreciate God's part in the making of nations. Bachman G. Hodge, superintendent, Nashville District, The Methodist Church, writes the lesson applications. Lesson expositions by Edwin Lewis; text studies by F. Darcy Bone.



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2. SPECIAL COURSE

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The Methodist Publishing House

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

DEVELOP LEADERS NOW!

By Grace Steiner,
Executive Secretary, Bureau of
Deaconess Work Woman's Division
of Christian Service

How and where we are to develop leaders is an imperative problem to face now if we are to be ready for post-war work. There are simply not enough "born leaders" to go around! We may well stop a little while to consider what we mean by leadership and what we have expected and shall desire of personnel in the future. One definition of leadership found is: "Leadership is the activity of influencing people to cooperate toward some goal which they have come to find desirable."

The difference between "commanding" and "leading" is illustrated in contrasting attitudes of two individuals—a civil engineer and a personnel vice-president. The engineer, a leader of outdoor construction, said this: "We never bother about grievances or misunderstandings. If our men do not obey as they should, we fire 'em on the spot and hire somebody else." The vice-president of a large company, on the other hand, expresses himself in this way: "More and more we are trying to offer our workers a life career in our employ. In taking on a man we are trying to establish a relation which will be right and happy, both for him and for us. And we take a lot of time both at the start and all along to build up that sense of permanent common interest."

We know from experience that on every hand today the cry is for more and better leaders. In the administration of the work of each

And I, if I be lifted up from the earth, will draw all men unto me.
—John 12:32.

HANDS

MARGARET REESE POTTER

(Mrs. E. W. POTTER, PARAGOULD, ARK.)

She sat beside me on the bus.
Young she was, twenty or thereabout,
And poorly dressed.
Her hands showed signs of toil,
And her face had an oddly mature look,
As though she had grown up too soon.
"Them's party colors you've got there,"
She said,
Pointing to the skeins of vivid thread
Being woven into a pattern.
"They are pretty," said I;
"Would you like to learn the pattern?"
"What's it fer?" she asked.
"An afghan," said I,
Thinking of how the poet said,
"As one who wraps the drapery
Of his couch about him
And lies down to pleasant dreams."
She smiled a wistful smile and said:
"I couldn't never learn
To crochet or knit;
I ain't got patience jus' to set
And do fancywork.
There's too much real work to do."
She looked at her roughened fingers,
Then at mine and said:
"Some hands is made fer fancywork,
And some fer hard work.
I have to sweep and dust the house,
I have to cook the meals,
And wash, and iron,
And milk the cow, and churn,
And help gather the crop,
And that's about all the time there is."
She glanced again at the bright threads,
Touched them with her fingers, and said:
"I wish I could learn enough
Jus' to knit my baby a pair of shoes.
She's a purty little thing!
But I guess she won't never have
Any hand-made shoes."
I put the threads away
With a wordless prayer
That the day might come, and speedily,
When every mother's dream
Of loveliness for her baby
Would come true;
That the tapestry of every life
Might have its portion
Of bright, beautiful colors.

—Christian Advocate.

RESOLUTIONS OF SYMPATHY

Whereas, on July 20, 1943, God in His infinite wisdom saw fit to call our beloved president, Mrs. G. G. Davidson, to fields of higher usefulness; and whereas the ennobling influence of her character has been a vital factor in the progress and accomplishments of our organization; and whereas we have been privileged to become part of the wide circle of those who have known her wise counsel and sterling worth, we submit the following resolutions:

Resolved, That the Woman's Society of Christian Service, Berryville, Arkansas, submit this expression of deep sorrow and abiding sympathy to her family in their hour of suffering and loss.

Resolved, That a copy of these resolutions be spread on the record in the minutes of this society, and that a copy be transmitted to the family of Mrs. Davidson as a testimony of our love and respect.

Mrs. H. A. Schoepel, Mrs. J. W. Trimble, Woman's Society of Christian Service, Berryville, Arkansas.

Bureau in the Home Department, the executives have been taxed to the limit to find the people to fill up the gaps in personnel caused by a small number available at the intake and the large outgoing numbers who leave our work.

A study would be helpful showing how many of our present workers were trained in our own institutions and possibly with graduate work, elsewhere, have become a part of our personnel group. At the time of Unification there were 57 in our educational institutions alone, who had graduated from some of our schools. There are now about 50. Of these workers we may expect a foundation in a real interest in missionary work and a knowledge of the aims and purposes that the organization promotes which has to be cultivated in the personnel coming in to find a job at teaching or in other work, without the thought of remaining longer than a contract requires.

The minister of a church, the

president of a college, the executive secretary of a so-called character-building agency, all of our missionaries, deaconesses, and employed workers should be making the effort to lead a group of people to accomplish something together.

PEARL McCAIN VISITS HELENA DISTRICT

We are glad to have Miss Pearl McCain in the state during the month of August. Mrs. Homer Williamson, secretary of the Helena District, reports Miss McCain visited the following places in her district the past week: Wheatley, Brinkley, Holly Grove, Marianna, Forrest City, Black Fish Lake, Earle and Wynne.

It is such an inspiration to have our returned missionaries to bring information concerning our work direct from the field.—S. M. W.

Christianity is the good man's text; his life is the illustration.

TUCKERMAN ZONE MEETING

A Zone meeting was held at Tuckerman on July 28, Miss Lavinia Jelks, District Secretary, presiding.

W. S. C. S. organizations represented were from Tuckerman, Swifton, Newport, Alicia and Weldon, all giving splendid reports of being up to date on mission study, finances, publications, etc.

The most gratifying feature of the reports was that the zone had not only retained its membership, but made some increase in individual members.

Mrs. Paul Jameson of Newport, reported on Christian Social Relations from the General Conference; Mrs. Jeffries Sherman of Newport, reported highlights from the president's message; Mrs. Graham of Tuckerman, on the Student Loan Fund. Miss Jelks added to this report by giving the names of some who plan to study at Arkansas College. Mrs. McMurphy of Swifton, reported on the need of new workers in Methodist missions. Mrs. Moore, from Moorefield, gave a talk on Children's Work. Following Miss Jelks' report on plans made at Annual Conference for a new student loan fund, each zone to make up \$100.00, Mrs. Snetzer moved we get started at once on pledges for this. Motion carried. Some pledges were made even at the zone meeting.

Mrs. Arnold from Alicia, gave a talk on "Making the Most of Opportunities In Time of Stress."

Mrs. Cletus Jones, past district secretary, talked on "Prayer and Our Responsibility."

Mrs. Blevins of Tuckerman, announced that Sara Jean Emric, granddaughter of Bro. and Mrs. Blevins, was being made a Life Member.

Members from First Church of Newport gave a playlet on "The Keys To Service," led and conducted by Mrs. Curry Martin. Mrs. Ralph McDonald of Weldon also gave a talk on this same subject.

Mrs. Graham of Tuckerman, closed the meeting with a most impressive talk and prayer. A lunch was served by the Tuckerman members.

A collection of \$10.63 was taken, to be used on Life Memberships.

The ladies were especially glad to have several ministers present from this zone. We are very interested in their rural work.

Like all of Miss Jelks' meetings, this one was inspiring from beginning to end.—Mrs. A. E. Sartar.

BETHLEHEM SOCIETY

Twelve members of the Woman's Society of Christian Service met at the church Tuesday afternoon. The program was in charge of the president, Mrs. Lillie Tedford.

Opening song—"Help Somebody Today."

Scripture reading: "Our Helper"—Mrs. Lillie Tedford.

Prayer—Mrs. Lela Smith.

A short business session was held, after which a birthday shower was given to one of our members.

Closing prayer—Mrs. Elna Tedford.—Reporter.

A grudge is too heavy a load for any one to carry.—Virginia Methodist Advocate.

Little Rock Conference Treasurer's Report

Charge	B. F.	C. C.	Benev.	G. A. & J.	W. S.	M. S. F.	Total
ARCADELPHIA DISTRICT							
Arkadelphia Station			\$400.00				\$400.00
Arkadelphia Ct.—							
Hart's Chapel	1.00	3.00	10.00		5.22		19.22
Hollywood	1.00	1.50	12.50		7.50		22.50
Mt. Pisgah	.50	1.50	10.00				12.00
New Hope	.50	1.00	5.00				6.50
Mt. Zion	1.00		1.00		17.50		19.75
Smyrna	.50	1.50	15.00				17.00
Total	\$4.50	\$8.50	\$53.50		\$30.47		\$96.97
Benton Station	68.00	300.90	1100.00	25.00		30.00C	1523.00
Benton Circuit—							
Congo	2.00	4.00	17.00		8.00		31.00
Martindale					6.90		6.90
Oak Hill			8.00				8.00
Paron			2.00				2.00
Pleasant Hill	1.00	1.00			14.26		17.26
Smyrna					16.00		16.00
Total	\$3.00	\$5.00	\$27.00	\$1.00	\$45.16		\$81.16
Carthage-Tulip							
Carthage	15.00	11.00	88.00				114.00
Tulip					17.30		17.30
Willow					2.21		2.21
Total	\$15.00	\$11.00	\$88.00		\$19.51		\$133.51
Couchwood Circuit—							
Butterfield	1.00	3.00	2.00	1.00	11.34		18.34
Magnet Cove			19.00		10.00		29.00
Morning Star	1.00	2.00	8.00				11.00
Rockport	2.00	4.00	20.00	1.00			27.00
Total	\$4.00	\$9.00	\$49.00	\$2.00	\$21.34		\$85.00
Dalark Circuit—							
Bethlehem			20.00				20.00
Dalark	2.50	6.50	13.50	2.00	7.00		31.50
Manchester	7.00	18.00	32.00	4.00	12.00		73.00
Total	\$9.50	\$24.50	\$75.00	\$6.00	\$19.00		\$134.50
Friendship Circuit	\$9.83	26.22					36.05
Bismark	1.80				15.00		16.80
Christian Home			5.00				5.00
Friendship					19.50		19.50
Midway			14.00		9.03		23.03
L'Eau Frais					11.05		11.05
Social Hill			5.20		18.30		23.50
Total	\$11.63	\$26.22	\$24.20		\$72.88		\$134.93
Holly Springs Ct.			11.00				11.00
Holly Springs			8.00		6.50		14.50
Mt. Carmel			8.00		2.00		10.00
Mt. Olivet			5.50		3.25		8.75
Total	\$	\$	\$32.50	\$	\$11.75	\$	\$44.25
Hot Springs—							
First Church	72.00	352.00	173.00	10.00	172.00	32.00	2402.00
Grand Avenue			125.00				125.00
Oaklawn			110.00		13.00		123.00
Pullman Heights			200.00				200.00
Tigert	4.00	7.00	11.00				22.00
Hot Springs Circuit—							
Bethlehem		6.00	20.00		3.00		29.00
Gum Springs	1.50		9.50				11.00
Mt. Pine			20.33				20.33
Mt. Valley			7.50				7.50
New Salem			25.00				25.00
Total	\$1.50	\$6.00	\$92.33		\$3.00		\$102.83
Leola Ct.—							
Hunter's Chapel	6.00	9.00	15.00		5.00		35.00
Leola		18.00	41.06		20.47		79.53
Toler's Chapel	1.00	3.00	12.00				16.00
Total	\$7.00	\$30.00	\$68.06		\$25.47		\$130.53
Malvern Station	61.00	190.00	778.00		164.68		1196.68
Keith Memorial Charge—							
Keith Memorial	17.00	30.60	40.00	6.00	18.00		111.00
Pearey Ct.—							
Friendship	.50	1.50	5.00				7.00
Pearey	7.00	15.00	11.00				33.00
Piney Grove	1.00	3.00	12.50				17.50
Total	\$8.50	\$19.50	\$29.50				\$57.50
Princeton Circuit—							
Macedonia			30.00		14.72		44.72
Princeton	4.00	10.00	1.00	1.00	6.37		22.37
Providence	2.00	4.00	8.50	1.00	2.00		17.50
Waverly	3.00	7.00	13.31	1.00	3.25		27.56
Zion	2.00	5.00	3.00	1.00	.50		11.50
Total	\$11.00	\$26.00	\$55.81	\$4.00	\$26.84		\$123.65
Sparkman-Sardis—							
Sardis			181.00			8.00C	189.00
Sparkman	22.50	90.90	195.00	8.00	24.00	10.00C	349.50
Total	22.50	90.90	376.00	8.00	\$24.00	\$18.00	\$538.50
Traskwood Circuit—							
Ebenezer	5.91	15.78		1.50	36.00		59.19
Hickory Grove			1.00				1.00
Lonsdale		4.00		1.00	10.00		15.00
Traskwood		8.00			30.00		38.00
Total	\$5.91	\$31.78	\$1.00	\$2.50	\$83.00		\$124.19
J. E. Cooper, D. S.						\$20.00P	\$20.00
Grand Total	\$329.04	\$1166.50	\$5470.40	\$94.50	\$750.10	\$100.00	\$7910.54
CAMDEN DISTRICT							
Barge's Chapel	5.00	12.00	35.00	1.00			53.00
Bearden	27.00	81.00	56.00		28.82		195.82
Fairview		116.00					116.00
Buena Vista					7.50		7.50
Total	\$32.00	\$116.00	\$91.00	\$1.00	\$36.32		\$276.32
Camden Station	91.50		550.00	30.00	100.00	42.00C	\$1213.50
Camden Circuit	5.00	8.00	24.00	2.00			39.00
Pocky Hill					9.01		9.01
Lester			1.55				1.55
Total	\$5.00	\$8.00	\$25.55	\$2.00	\$9.01		\$40.56

Charge	B. F.	C. C.	Benev.	G. A.&J.	W.S.	M.S.F.	Total
Chidester Circuit—							
Chidester	11.25	44.25	84.00	2.00	36.00	10.50P	197.00
Missouri	1.50	5.25	6.50	1.00	9.00	6.00C	24.25
New Harmony	.75	1.50	.75	1.00	9.00	.75C	13.75
Silver Springs	2.50	7.50	39.00	1.00	6.00	1.25C	57.25
Whelon Springs	4.50	13.50	14.75	2.00	15.00	1.50C	51.25
Total	\$23.50	\$72.00	\$145.00	\$7.00	\$75.00	\$21.00	\$343.50
Ebenezer Circuit—							
Bethel	\$2.20	4.25	8.95	-----	1.00	-----	16.40
Ebenezer	6.21	16.50	30.00	-----	-----	-----	52.71
Friendship	1.00	2.00	5.00	-----	-----	-----	8.00
Marysville	1.25	3.25	26.81	-----	-----	-----	31.31
Total	\$10.66	\$26.00	\$70.76	-----	-----	-----	\$108.42
El Dorado—							
Centennial Memorial—							
Centennial	6.00	10.00	-----	-----	20.30	-----	36.30
Dumas	3.00	7.50	-----	-----	25.00	-----	35.50
Ebenezer	2.00	5.00	15.00	1.00	-----	-----	23.00
Lisbon	1.00	2.00	5.00	-----	-----	-----	8.00
Total	\$12.00	\$24.50	\$20.00	\$1.00	\$45.30	-----	\$102.80
El Dorado: First Ch.							
Vantrease Memorial—	113.00	600.00	260.00	40.00	-----	59.99C	3493.99
Vantrease	21.05	76.00	117.00	-----	35.40	-----	249.90
Bethel	-----	-----	35.00	-----	-----	-----	35.00
Wesley Chapel	-----	-----	35.00	-----	-----	-----	35.00
Total	\$21.50	\$76.00	\$187.00	-----	\$35.40	-----	\$319.90
Emerson Circuit—							
Atlanta	4.00	10.00	3.00	1.00	22.47	-----	40.47
Christie's Chapel	-----	5.00	-----	-----	25.10	-----	30.10
Emerson	5.00	6.00	-----	-----	30.00	-----	41.00
Ware's Chapel	3.00	7.00	13.00	1.00	2.00	-----	26.00
Total	\$12.00	\$28.00	\$16.00	\$2.00	\$79.57	-----	\$137.57
Fordyce	45.00	160.00	350.00	10.00	54.19	20.00P 20.00C	659.19
Hampton Circuit—							
Calion	13.00	33.00	-----	-----	-----	-----	46.00
Paustina	-----	-----	2.26	-----	-----	-----	2.26
Hampton	-----	-----	30.00	-----	16.00	-----	46.00
Harrell	-----	-----	-----	2.00	36.75	3.00C	41.75
Total	\$13.00	\$33.00	\$32.26	\$2.00	\$52.75	\$3.00	\$147.15
Huttig—							
Bolding	4.00	6.35	17.35	-----	4.00	1.50C	34.70
Huttig	20.00	-----	92.00	-----	41.86	16.50C 16.50P	186.86
Total	\$24.00	\$6.35	\$109.35	-----	\$45.86	\$36.00	\$221.56
Junction City Ct.—							
Beech Grove	3.00	5.00	13.00	-----	-----	1.50C .50P	23.00
Branchard	2.00	1.00	8.00	-----	-----	-----	11.00
Junction City	4.00	15.00	66.00	1.00	4.00	-----	90.00
Pleasant Grove	9.00	16.00	24.00	2.00	-----	3.00C	54.00
Total	\$21.00	\$37.00	\$111.00	\$4.00	\$7.00	\$6.00	\$202.00
Kingsland Circuit—							
Kingsland	19.00	27.00	25.00	-----	-----	-----	71.00
Total	-----	24.00	-----	-----	18.55	-----	42.55
Total	\$19.00	\$51.00	\$25.00	-----	\$18.55	-----	\$113.55
Louann Circuit—							
Louann	4.75	10.70	-----	-----	-----	-----	15.45
Harmony Grove	2.06	4.52	20.00	-----	-----	-----	26.58
Lakeside	1.80	4.08	12.50	-----	-----	-----	18.38
Liberty	2.20	4.15	10.00	-----	-----	-----	16.35
Louann	2.85	6.50	20.07	-----	14.93	-----	44.35
Silver Hill	2.35	5.35	12.50	-----	-----	-----	20.20
Total	\$16.01	\$35.30	\$75.07	-----	\$14.93	-----	\$141.31
McNeil Circuit—							
McNeil	67.50	270.00	1100.00	20.00	1.08	-----	1487.50
Magnolia: First Ch.	-----	-----	-----	-----	-----	30.00P	30.00
Jackson Street—	-----	-----	-----	-----	-----	-----	-----
Jackson Street	10.00	10.00	50.00	-----	-----	-----	100.00
Lydesdale	-----	16.00	20.00	2.00	-----	2.00C	42.00
Village	9.00	5.00	35.00	-----	-----	4.00C	53.00
Total	\$19.00	\$61.00	\$105.00	\$2.00	-----	\$8.00	\$195.00
Norphlet Charge—							
Norphlet	36.00	130.00	-----	8.00	77.60	16.00C	267.60
Quinn	-----	-----	-----	-----	10.00	-----	10.00
Total	\$36.00	\$130.00	-----	\$8.00	\$87.60	\$16.00	\$277.60
Parker's Chapel-Fredonia—							
Fredonia	15.75	42.00	129.00	4.00	6.00	-----	206.75
Parker's Chapel	8.44	21.50	85.00	-----	15.00	3.75C	133.69
Total	\$24.19	\$63.50	\$214.00	\$4.00	\$21.00	\$3.75	\$340.44
Smackover	36.00	144.00	225.00	-----	40.00	-----	445.00
Stephens-Mt. Prospect—	-----	-----	-----	-----	-----	-----	-----
Stephens	-----	-----	-----	-----	136.06	-----	136.06
Mt. Prospect	-----	-----	-----	-----	7.50	-----	7.50
Total	-----	-----	-----	-----	\$143.56	-----	\$143.56
Strong Circuit—							
Rhodes Chapel	5.00	15.00	8.50	6.00	31.50	2.20C	68.20
Strong	16.00	49.00	69.00	6.00	-----	7.00C	147.00
Union	7.00	21.00	20.00	6.00	10.00	2.00C	67.00
Total	\$28.00	\$85.00	\$97.50	\$18.00	\$41.50	\$12.20	\$282.20
Taylor Circuit—							
Taylor	31.00	78.00	161.00	-----	-----	-----	270.00
Harmony	-----	-----	-----	-----	3.30	-----	3.30
New Hope	-----	-----	-----	-----	20.10	-----	20.10
Philadelphia	-----	-----	-----	-----	9.09	-----	9.09
Pine Grove	-----	-----	-----	-----	2.74	-----	2.74
Sharon	-----	-----	-----	-----	5.96	-----	5.96
Taylor	-----	-----	-----	-----	7.95	-----	7.95
Welcome	-----	-----	-----	-----	5.32	-----	5.32
Total	\$31.00	\$78.00	\$161.00	-----	\$54.46	-----	\$324.46
Thornton Circuit—							
Chapsherville	2.00	5.00	11.00	1.00	3.00	-----	\$22.00
Coxes Point	1.00	1.88	5.50	.50	-----	-----	8.88
Thornton	4.50	12.00	26.00	2.50	-----	-----	45.00
Total	\$7.50	\$18.88	\$42.50	\$4.00	\$3.00	-----	\$75.88

Charge	B. F.	C. C.	Benev.	G. A. & J.	W.S.	M.S.F.	Total
Union Circuit—							
Quinn					1.60		1.60
Waldo—							
Waldo	33.75	120.00	220.00	7.00		15.00C	395.75
Kilgore	3.00	8.00	23.00	1.00			35.00
Total	\$36.75	\$128.00	\$243.00	\$8.00		\$15.00	\$430.75
Grand Total	\$748.11	\$2352.53	\$6627.13	\$163.00	\$968.68	\$282.95	\$11143.40

LITTLE ROCK DISTRICT

Austin Circuit—							
Concord	2.61	6.53	45.00	2.00		4.00C	60.14
Mt. Tabor	3.83	9.58	40.00	2.00		4.00C	
						13.00P	72.41
Mt. Zion	1.44	3.59	30.00	1.00		2.00C	38.03
Old Austin	.48	1.20	20.00	1.00		1.00C	23.68
Smyrna	.42	1.05	13.00	1.00		1.00C	16.47
South Bend	1.08	2.70	30.00	2.00	10.00	1.00C	46.78
Total	\$9.86	\$24.65	\$178.00	\$9.00	\$10.00	\$26.00	\$257.51
Bauxite-Sardis—							
Bauxite	40.00	162.00	160.00	10.00	12.00	18.00C	402.00
Sardis					16.00		16.00
Total	\$40.00	\$162.00	\$160.00	\$10.00	\$28.00	\$18.00	\$418.00
Bryant Circuit—							
Bryant	8.00	20.00	59.00	3.00	36.00		126.00
Mt. Carmel	4.00	11.00	42.00	1.00	12.00		71.00
New Hope	2.63	6.40	34.94		8.00		51.97
Salem	4.00	12.00	58.00	2.00	8.00		84.00
Total	\$18.63	\$49.40	\$194.94	\$6.00	\$64.00		\$332.97
Carlisle Station—	40.50	144.00	331.25	15.00	48.00	18.00C	599.75
						3.00P	
Carlisle Circuit—							
Hamilton	3.72	9.90	8.00	.60			22.22
Rogers Chapel	2.47	6.60	15.00	.60			24.67
Shiloh	2.25	6.00	5.60				13.85
Walter's Chapel	2.25	6.00	20.00	.60			28.85
Zion	2.81	7.50	20.00	.60			30.91
Total	\$13.50	\$26.00	\$68.60	\$2.40			\$120.50
Des Arc-New Bethel—							
Abbingdon	2.00	5.00	8.00	.50			15.50
Des Arc	10.00	25.00	40.00	3.00		4.00C	82.00
New Bethel	2.00	7.00	16.00	.50			25.50
Total	\$14.00	\$37.00	\$64.00	\$4.00		\$1.00	\$123.00
DeVall's Bluff-St. Marks—							
DeVall's Bluff	8.00	18.00	50.00	3.00			79.00
St. Marks	4.50	9.00	26.50				40.00
Total	\$12.50	\$27.00	\$76.50	\$3.00			\$119.00
Douglasville-Geyer Springs—							
Douglasville			46.00		48.00		94.00
Geyer Springs		60.00	38.00		15.00		113.00
Total		\$60.00	\$84.00		\$63.00		\$207.00
England	24.75	99.00	367.50	15.00		22.00C	539.25
Hazen—	27.00	96.00	291.00			9.00P	423.00
Hickory Plains Ct.—							
Bethlehem		2.50	32.00		9.00		43.50
Cross Roads			13.51				13.51
Hickory Plains			3.00				3.00
Johnson's Chapel			18.00		6.00		24.00
Providence			19.75		18.00		37.75
Total		\$2.50	\$86.26		\$33.00		\$121.76
Keo-Tomberlin—							
Humnoke	2.50	6.00	26.00	2.00	6.00		42.50
Keo	7.00	12.50	50.50	2.00	12.00		84.00
Tomberlin	1.75	4.00	21.50	1.00	6.00		34.25
Total	\$11.25	\$22.50	\$98.00	\$5.00	\$24.00		\$160.75
Little Rock—							
Asbury	101.25	510.00	2250.00	45.00	44.00	45.00C	2947.75
Capitol View	60.00	270.00	690.00	28.00	10.00	27.00C	1985.00
					41.00	45.00C	3047.75
						22.50P	
First Church	135.00	540.00	3652.48	55.00	225.00	30.00C	4637.48
Chenault's Chapel			12.00				12.00
Forest Park	23.44	66.25	180.00	8.00	20.00	15.00C	312.69
Henderson	20.00	44.00	300.00	12.00	9.18	18.00C	403.18
Highland	60.75	270.00	600.00	25.00		27.00C	982.75
Hunter Memorial	12.12	37.71	225.00	10.00	64.84	5.39C	387.56
						32.50P	
Pulaski Heights	63.75	340.00	1275.00	28.27		28.33C	1735.45
Scott Street	54.00	216.00	380.00	15.00		24.00C	689.00
						24.00C	689.00
28th Street	40.50	105.00	250.00	12.00		16.00C	428.50
Winfield Memorial	56.25	300.00	1000.00	48.00		50.00C	1479.25
						25.00P	
Lonoke-Eagle—							
Eagle	2.50	9.00	17.00	1.50	8.00	1.00C	39.00
Lonoke	47.26	189.00	210.00	12.00		21.00C	509.26
Mabelvale	13.50	42.00	170.00	6.00	30.00	12.00C	285.50
Total	\$49.76	\$198.00	\$257.00	\$13.50	\$8.00	\$22.00	\$548.26
Primrose Chapel	20.00	40.00	130.00	9.00	28.00	15.00C	212.00
						15.00P	
C. M. Reyes, Dist. Supt.						32.20P	32.20
Grand Total	\$922.31	\$3769.01	\$13,426.53	\$381.27	\$703.02	\$589.92	\$19801.06

MONTICELLO DISTRICT

Arkansas City	8.00	23.00	20.00		54.40		106.00
Crossett	85.90	325.00	169.02	25.00	588.08	30.00C	1238.00
Dermott	22.50	70.00	125.00		6.00		223.50
Drew Circuit—							
Green Hill	2.25	4.61			29.13		35.99
Lacey	1.22	2.99	5.00		10.93		20.24
Prairie Chapel	2.30	5.15	3.43		20.71		31.59
Valley	1.45	3.27	5.00		11.87		21.59
Total	\$7.32	\$16.02	\$13.43		\$72.64		\$109.41
Dumas	36.00	144.00	126.06	28.08	21.00	16.00C	371.14
Endora	20.25	63.00	130.00				213.25
Fountain Hill Ct.—	2.40	6.45					8.85
Extra	1.25	3.48		1.00	30.00		25.73
Fountain Hill	1.06	2.97	6.25		14.46		24.74
Hickory Grove	.28	.78	12.50				13.56
Pine Hill	.25	.71					.96
Waller's Chapel	.79	2.22	10.00				13.01
Zion	.46	1.29	2.75		2.72		7.22
Total	\$6.49	\$17.90	\$31.50	\$1.00	\$47.18		\$104.07

Charge	B. F.	C. C.	Benev.	G. A. & J.	W.S.	M.S.F.	Total
Hamburg	25.00	90.00	165.00	12.00			302.00
Hermitage Ct.—	10.78	28.80		4.00			42.58
Hermitage					55.00		55.00
Ingalls			25.00				25.00
Jersey			24.00		16.00		40.00
Palestine			24.32				24.32
Sardis					3.52		3.52
Sumpter			28.32				28.32

Total	\$10.78	\$28.80	\$101.64	\$4.00	\$74.52		\$219.74
Lake Village	6.76	24.00	250.00		36.34	3.00C	320.10
McGehee	40.50	162.00	225.00			24.00C	451.50
Monticello	30.50	135.00	300.00	12.50		12.50C	491.50
Montrose-Snyder—							
Montrose	8.00	27.00	59.00				94.00
Snyder	2.00	5.00	13.00				20.00
Total	\$10.00	\$32.00	\$72.00				\$114.00
New Edinburg Ct.—	3.98	10.53	5.00				19.51
Wagon			10.00				10.00
Good Hope					6.81		6.81
Hebron					6.40		6.40
New Edinburg					16.22		16.22

Total	\$3.98	\$10.53	\$15.00		\$29.43		\$58.91
Portland-Parkdale—							
Parkdale			41.00				41.00
Portland			40.50			8.50P	49.00

Total			\$81.50			\$8.50	\$90.00
Tillar Winchester—							
Newton's Chapel	3.65	11.10	62.50	2.00		2.10C	81.25
Tillar	13.46	41.90	150.00	3.00	8.00	6.75P	229.11
						6.00C	
Selma	1.87	5.53	25.00	1.00		1.30C	34.70
Winchester	3.09	10.36	56.50	2.00	6.00	2.05C	80.00

Total	\$22.07	\$68.89	\$294.00	\$8.00	\$14.00	\$18.20	\$425.16
Warren	67.50	200.00	614.00	25.00		30.00C	936.50
Watson-Kelso—							
Kelso	3.75	10.50	43.00	2.00			59.25
Watson	11.70	25.15	100.00	2.00	52.00	5.00P	205.85

Total	\$15.45	\$45.65	\$143.00	4.00	\$52.00	\$5.00	\$265.10
Wilmar Ct.—	7.38	19.70					27.08
Andrews Chapel			5.25				5.25
Mt. Tabor			16.13				16.13
Rock Springs			5.00		12.38		17.38
Wilmar			2.00		29.42		31.42

Total							
Wilmot Charge—							
Miller's Chapel	2.00	7.00	10.00			1.00C	20.00
Wilmot	13.00	42.00	15.00				100.00

Total	\$15.00	\$49.00	\$55.00			\$1.00	\$120.00
Arthur Terry,							
District Supt.						22.50P	22.50
Grand Total	\$441.28	\$1524.49	\$2960.13	\$119.58	\$1037.99	\$197.70	\$6281.27

PINE BLUFF DISTRICT

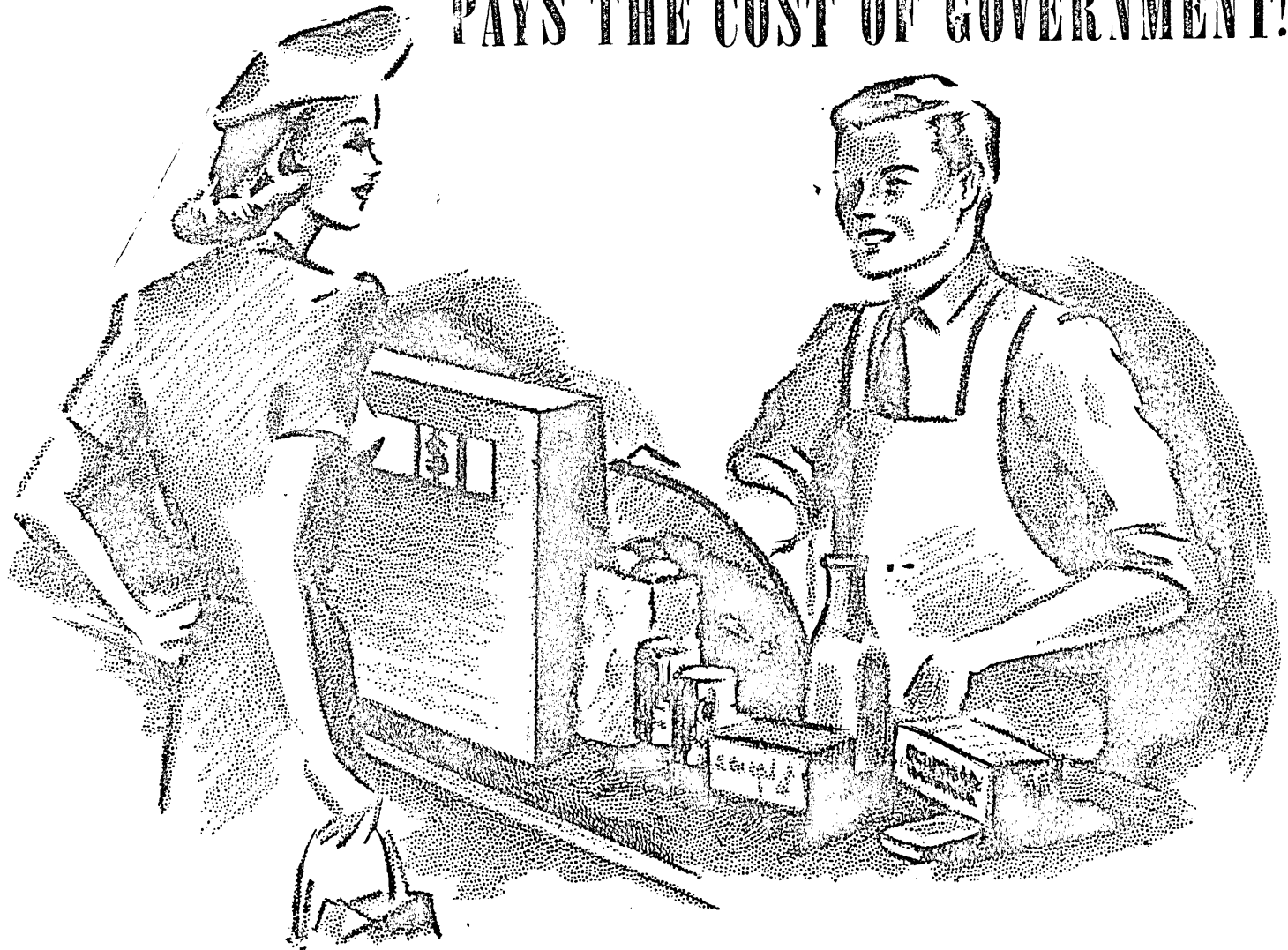
Almyra	11.50	36.50	52.50			5.20P	105.70
Altheimer-Wabbaseka—							
Altheimer	5.50	20.00		5.00		10.00C	50.00
Wabbaseka	10.00	18.00					28.00
Total	\$15.50	\$38.00		\$5.00		\$19.50	\$78.00
Bayou Meto Circuit—							
Bayou Meto	6.30	15.88	83.68				105.86
Brewer	1.50	1.00	10.00				12.50
Stillwell	4.00	11.00	10.00	2.00			27.00

Total	\$11.80	\$30.88	\$133.68	\$2.00			\$178.36
Bethel-Redfield—							
Bethel					14.93		14.93
Redfield	3.00	7.00	14.00	1.00	16.20		41.20

Total	\$3.00	\$7.00	\$14.00	\$1.00	\$31.13		\$56.13
DeWitt	56.00	225.00	650.00	15.00	50.00	25.00C	1033.50
Gillette	40.00	144.00	225.00	7.00		18.00C	452.00
						18.00P	

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staggering costs, too, because it is the most successful system yet devised.

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- the accumulation of savings and enjoyment of privileges by all citizens willing to work for these benefits.
- and with it you have the right to speak, to think and worship as you please—rights forbidden the people of the dictator nations now attempting to overthrow the American way of life!

ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. W. P. WHALEY



God Gives Laws For His People

LESSON FOR AUGUST 22, 1943

SCRIPTURE LESSON: All six chapters of Exodus 19 through 26; Deuteronomy 11:18-21; Galatians 3:23-28; and Galatians 5:13, 14.

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27.

Three months after leaving Egypt the Israelites were in Midian, just north of the Red Sea. Before them rose Mt. Sinai about 1,500 feet high. They remained in the plain of Sinai about eleven months. "Moses, Aaron, Nadab, Abihu and seventy of the elders of Israel" (Ex. 24:1) held their official meetings on Mt. Sinai, from which the other people were excluded. These officials of the people conferred with Moses in drawing up many rules, regulations, and laws; but, it seems, Moses withdrew for forty days, even from these elders to be alone with God, as Jesus withdrew into the wilderness for forty days after His baptism.

I. A Bookless Religion.

Abraham never saw a Bible, or any religious literature, unless he read some of the Babylonian clay tablets written in cuneiform. There was a lot of that in the temples of Babylonia, and Abraham probably read some of it before he migrated to Canaan. His descendants down to the time of Moses probably did not see any religious literature. Abraham revolted against the polytheistic and idolatrous religion of the Babylonians, and nursed in his heart a religion of his experience. He had his inner impressions, dreams and visions. He did not write anything, but he talked to his family and to his servants, and they embraced his religion. Some of them had impression, visions and dreams similar to those of Abraham. The faith and principles of Abraham's religion were transmitted by word of mouth from generation to generation down to Moses' time. They had no Bible or any sort of religious literature. However, they built crude stone altars on which they offered sacrifice, and they practiced the physical rite of circumcision instituted by Abraham. In Canaan and in Egypt they held aloof from the idolatrous religions, and held to the simple faith and rites of father Abraham.

Moses had fine educational advantages his people did not have. He was raised in the palace of the Pharaoh, and educated in all the learning of the Egyptians. The Egyptians tried to convert him to their religion, and make him a priest of Osiris, but his mother, in the little time she had with him, planted in him the faith of Abraham. So Moses grew up to be a man of experience, dreams and visions. He was probably familiar with the Egyptian religious literature, including "The Book of the Dead," written in hieroglyphics. When he went apart to write these laws, rules and regulations for the church of Israel, which had never had any written law, he did not know he was starting our Bible, the greatest Book in the world.

Moses and his council of seventy elders probably wrote at Sinai only a little of what is now in the five

books of Moses. Much that is in these five books the Jews had no need for until they should be settled in Canaan. As new situations arose, Moses and his elders wrote needed regulations. In the 21st chapter there are a lot of rules about slavery that they did not need while living a nomadic life in the desert. In the 22nd chapter there are directions about "first fruits" that could be of no use until they were in Canaan and growing crops. In the 23rd chapter there are regulations about land, but these Jews had no land until Joshua conquered their "promised land." So, if the reader will keep in mind that these people were to live in this wilderness until all that generation should die, he will discover much in these five books of Moses that was not needed in the days of Moses.

Moses was their first law-giver, the author of their law book; and, for hundreds of years, when a new law or regulation was adopted it was simply incorporated in the book of Moses, and soon came to be thought of as a law of Moses. The Pentateuch, the first five books of the Bible, did not take their present form until four or five hundred years B. C. Until that time many scribes were contributing to it, many stories grew up about Moses and the Exodus, and the Jewish religious literature of a thousand years past was scattered. Sometimes "The Book of the Law" was lost for years, and even their kings knew nothing about it. When young Josiah came to the throne in 621 B. C., he asked for an accounting of the money that had been gathered for the repair of the temple, and while they were gathering the money which was kept in the temple, Hilkiah, the high priest, found a part of the book of the law and sent it to the young king. The unearthing of this long-lost fragment of the law, and the reading of it before the king, started the reformation under Josiah. A most interesting and revealing story (II Kings 22, 23). Think of a church organization, with priests, high priests and a great temple, yet not even a fraction of a Bible. By 444 B. C. the many Jewish laws had been edited, and put together as one book, and has since been called the book of Moses. By 250 B. C. the prophets and other Jewish writings were incorporated, and the Old Testament took form practically as it is now.

II. The Ten Commandments.

The Ten Commandments (Ex. 20) are a declaration of the fundamental moral and spiritual creed of the Church of Israel, as the sermon on the mount is sometimes called the "Magna Carta" of the Christian Church. These commandments were not revealed to Moses on the mount. Most, if not all, these principles had been held by Abraham and all his descendants. As you read them, see if you can imagine Abraham being

the great religious character he was without holding these principles.

(1) "Thou shalt have no other gods before me." Abraham was a monotheist when he left Ur. Many other people in Babylonia at that time had come to believe there is only one God, instead of many.

(2) "Thou shalt not make unto thee any graven image." Abraham and all his descendants were strictly against idol worship long before the time of the exodus.

(3) "Thou shalt not take the name of the Lord thy God in vain." Of course, with such a conception of God, and such a faith in that God, Abraham and his descendants would be too reverent to profane the name of God.

(4) "Remember the Sabbath day to keep it holy." It is very probable that Abraham was doing that before he left Babylonia, for the Babylonians had sabbaths and sacred days. The Egyptians, also, had something of the kind.

(5) "Honor thy father and thy mother." This principle could not have been lacking in such men as Abraham, Isaac, Jacob, Joseph and Moses. So that was not a new revelation.

(6) "Thou shalt not kill." That was a law even among the Egyptians, as Moses was made keenly aware of when he slew the Egyptian.

(7) "Thou shalt not commit adultery." Universally accepted.

(8) "Thou shalt not steal." A law among the most primitive savages.

(9) "Thou shalt not bear false witness." Also a law among the most ancient.

(10) "Thou shalt not covet." Abraham did not covet. When he had to have a cemetery lot, he bought it fairly, and willingly paid a good price for it.

But these Ten Commandments form a solid and necessary foundation for a moral and religious life. A great deal more is required, as we learn from other laws of Moses and from the great messages of the Old Testament prophets, but we cannot attain other heights if we ignore this moral and spiritual basis.

III. The Law of Moses Has Been a Great School Master.

Paul said (Gal. 3:24): "The law was our school master to bring us unto Christ." The truth, the restraint, the discipline of Old Testament law guided and tutored the Jewish people. It developed great poets and singers like David; it made men stand in awe of sin and the judgment; on them the prophets stood when they denounced sin, and foretold the Christ to whom father Abraham looked forward; and it produced many virgins as holy as Mary the mother of Jesus.

Back in Moses' day they realized that these ten commandments could not be fulfilled until we can keep the great commandment: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5.

With this great commandment Jesus coupled another (Leviticus 19:18): "Thou shalt love thy neighbor as thyself." He said, "on these two commandments hang all the law and the prophets."

It is our business to be true to God and leave the final results with Him. When the full record is revealed, many will find they have accomplished much more than they supposed; influences which they set in motion will have spread beyond their greatest expectation.—John T. Hinds.

I believe the booze business is a curse to humanity; whether sold in a tavern, brothel, or by a bootlegger. It demoralizes and ruins individuals, communities, and states from the time it leaves the coiled worm in the distillery until it empties in a hell of crime, dishonor, poverty, misery and death. The records of the centuries show it has been the greatest curse to humanity.—Sen. William E. Borah.

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WINFIELD MEMORIAL METHODIST CHURCH

NEW MEMBERS

Mrs. B. S. Jordan, 1923 West 10th.

KNOWN ILL

Gene Haun, Booneville Sanitarium.

THIRD DOWN, 3 YARDS TO GO

Now is the time when all officers and workers in the Church must begin to do two things: (1) Look forward to the meeting of the Annual Conference. The Conference year's work must be completed and the reports made and obligations met. The Methodist Church has made a great deal of this time of the year. Too often, however, it has been made a time of serious tension, when too much money had to be raised in too short a time and too many things had to be done by too few people. Winfield has a great reputation for taking the closing weeks of the Conference year one in stride with the rest of the year, and that is done by working ahead of such time and paying up finances by the week and month, certainly by the quarter. (2) Lay plans now for the serious beginning of the year's work in September rather than in November. In the natural run of things, the replacements must be made occasionally. Now is the time of year when every person and every phase of the work is given consideration, as part of a vast organization.

The Church School year begins October First. Every last detail of that organization must be completed now for that time. Whatever your department may be, whatever your talent for some particular work may be, now is the time to lay stress upon willing service and generous devotion.

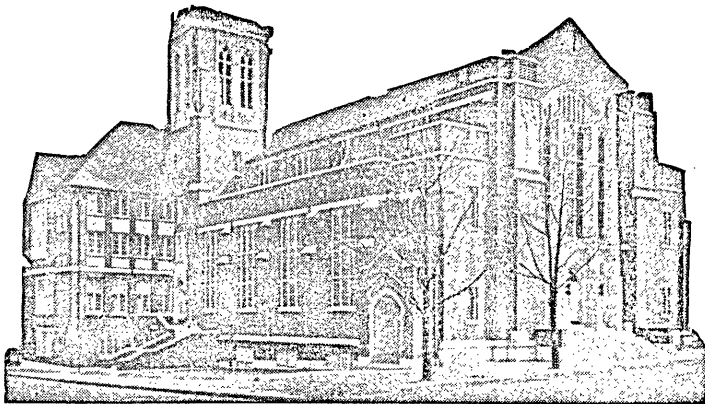
Why not volunteer yourself to the Church, the Church School, the Woman's Society, etc.? Your talents may be just what is needed at this time. No man or woman has a right to live useless lives in a day like this.

ATTENDANCE IN THE ADULT DIVISION

Following the table showing the Average and Percentage of attendance for June and July:

Class	Av. Att.	Pct.
Ashby	25	43
Bunington Mem.	9	38
Wesley	29	44
Fidelity	15	46
Hinton	24	43
Marion Slack	10	53
Men's	32	46
Jenkins'	26	41
Friendly Couples	28	45

The Men's Class leads in average attendance with the Marion Slack Class leading in percentage.



Sixteenth and Louisiana, Little Rock

"Family, friendly Fellowship"

WILLIAM B. SLACK, Minister

MISS NEVILLE WILSON
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Christian Education

Next Sunday At Winfield

10:55 a. m. Dr. J. D. Hammons will preach.

Dr. J. D. Hammons began his ministry in the Little Rock conference at Hunter Memorial church in east Little Rock where he spent four years. Then two years each at England, Crossett and Presiding Elder of the Pine Bluff District. Four years at Helena, Ark., where a new church was built and dedicated. He came to Winfield in 1915. After conference in 1916 a building program was launched, an option on the present lot taken and plans for the new building started when the U. S. declared war and all building enterprises had to be stopped. This start did eventuate in the paying of a church debt of some twenty years standing. He was pastor of First Church, Texarkana, 1919-25 when the educational building was erected. He spent four years at First Church, El Dorado, where during the first year a church debt of \$35,000 was paid and 500 new members received into the membership of the church. 1929-34 he was pastor of First Church, Hot Springs. This church had been without a parsonage for 25 years. During the first year a beautiful home was built for the pastor. 1934-38 as Presiding Elder of the Little Rock District, the benevolences and pastors' salaries were greatly increased and all acceptances paid in full.

1938—Vice President of Hendrix College. At Pastors' School in 1939 Dr. Hammons called together the first group of pastors to consider what is now the "February Special." After a succession of meetings it was agreed the Boards of Christian Education of the two conferences would sponsor the movement. How well they have succeeded the whole church knows.

Dr. Hammons has been a member of four General Conferences, including the United Conference. He was a member of the General Board of Missions for twelve years. Vice Chairman of the commission that wrote the Rural Life legislation and secretary of the commission that wrote the Missionary legislation for the United Church.

YOUTH FELLOWSHIPS

7:00 P. M.—August 22

The Junior High Group will have as their guests the Pulaski Heights Junior High group and their counselors, Mr. and Mrs. Gus Oliver. During the Caravan these two groups enjoyed the fellowship so much that they decided to have several joint meetings.

Recreation will be in Fellowship Hall and a picnic supper will be served. Those planning the supper are Vivian Shelton, Juanita Cliff, Gertrude Langhammer, Alma Packard, Barbara Brothers, Sue Plummer and Laura Glasscock.

Virginia Sue Plummer will have charge of the Worship Service. The subject will be "Some Ideals For Peace."

In the Senior High Department the service will be in charge of the delegates who attended the Assembly at Mt. Sequoyah. Barbara Dixon, Betty Jo Hartsell, and Eloise Nelson will tell of their experiences. Recreation will be in the outside area.

Betty Jo Kinsolving will lead a program in the Young People's Department under the auspices of the World Friendship Commission, entitled, "A Missionary In Spite of Himself—Jonah." Members of this Commission will assist her.

NEW IN CHURCH SCHOOL

Enrolled in Church School during July and August are the following people, whom we welcome to our fellowship: Nancy Ann Gidley, Carolyn Scott, Joseph William Mizelle, Susan Ann Davidson, Martha Frances Cox, Thomas Allen Dowling, and Sarah Shilling in the Nursery. Barbara Jane Bryant, John A. Smith, Helen Ann Keith, Norma Jean Anderson, Betty Ann Lish, Patsy Sue Boykin in the Primary. Barbara Gale Keith, Peggy Ann and Bill Greeley in the Junior; Raymond Newman, Senior High; Curtis Horner, Young People; Mr. and Mrs. Shilling, Mrs. A. B. Pool, Mrs. Dale Oldham and Mrs. R. C. Lish in the Adult Division.

CONGRATULATIONS

Twins, a boy and a girl, were born to Mr. and Mrs. Bill Moore, 4312 Woodlawn, Monday, Aug. 16th.

INFANT BAPTIZED

Jackie Sue, daughter of Cpl. and Mrs. J. C. Canada, 1911 West 10th.

FOUND

A pair of ladies' white gloves were found. Owner may secure same by calling at the office.

The man who is irreligious in his business place cannot be religious in a church house.—The Christian Index.

Message: Our Part In The New Order

The New Order will be a World Order. The only World Order that can endure must find a common divisor by which all of its values can be measured.

That common divisor will be none other than God. All values must be measured by the Eternal. Only that into which God can go will carry any value.

This God of us all must be interpreted as to the things into which He will go. The Christ in-

terpretation of God is the best interpretation so far given. The Christian church is the interpreter of this conception of God.

If God must be common divisor in the New Order, and the church the best interpreter of God, a great responsibility rests upon us as members of the church. That responsibility is worldwide. The day of missions has just begun. By the millions our boys are going overseas to help build the New Order and with them billions of

our money. Following them must go thousands of our youth with millions of our money to make this World Order safe and keep it safe.

A great new day is breaking over the horizon for the church and for each individual. Will we prepare ourselves for that day that the most may be made of it. Our young people will march forth to the greatest physical and spiritual conquest ever offered to any generation.—J. D. Hammons.