

# Arkansas Methodist

Serving One Hundred and Sixty Thousand and Methodists in Arkansas

"The World is My Parish" — John Wesley

Go ye into all the world — Mark 16:15

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## Can A Democracy Enforce Its Laws?

IN OUR country now we have the spectacle of a great nation, engaged in a life and death struggle on the field of battle, facing at home such a disrespect for its laws by "black marketers" as to produce chaos in places where order should prevail. Why have operators of "black markets" dared this open, organized defiance of our national government for profit? Such a course of action has never succeeded but once in the history of our nation; but it did succeed once—and "Thereby hangs a tale."

Before the repeal of the eighteenth amendment, while bootlegging of liquor was allowed to run rampant throughout the nation, high officials in government justified their support of the repeal movement by saying that the law could not be enforced, hence better to repeal the law and license the sale of liquor.

When any government, and especially a democracy, confesses that it cannot enforce its constitutional laws, it has made a damaging and dangerous confession. The eighteenth amendment was not enforced. This was true, not because the government was too weak to enforce it, but because authorities did not have the will to do so. This orgy of bootlegging was allowed to continue while governmental leaders in high places professed to be helpless to prevent it. The only recourse recommended by these same governmental leaders to this organized revolt against constitutional law was to repeal the law.

When a gang of criminals draws from the government the confession that organized crime is stronger than organized government, we may expect them, in some form, to continue to ply their trade. It is not surprising now that this same element, encouraged by past experiences, emerges as leaders of the "Black Market." It is quite doubtful that our national leaders would now have this defiance of government on the home front, in the midst of total war on a foreign front, had they enforced the eighteenth amendment, as the government was capable of doing, so long as it was a part of the law of the land. The "Black Marketer" is the younger, blood brother of the bootlegger. Their gangster parents were encouraged to have this second child because their first baby fared so well at the hands of government.

## The Philippines To Be Free

ON THE forty-fifth anniversary of the occupation of the Philippines by the forces of the United States, President Roosevelt said in a broadcast that the islands would be given their political freedom on the day that the Japanese forces are beaten. Forty-five years of governmental supervision, which was not asked for in the beginning, is quite a long period. However, as matters have finally developed, it is very likely that the Philippines needed the protection.

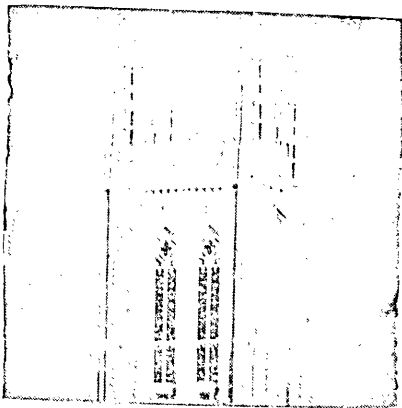
Just how long these islands, as a free government, would have remained free, in the face of the growing, expanding program of Japan would be only a guess. It is quite likely that at least the economic life of the Philippines would long ago have been under the domination of Japan, but for their relation to the United States.

As matters now stand, there is the full expectation that the Philippines in the not-too-distant future will be free with the prospect of continuing as an independent government for the years to come.

## New Chapel Planned For Hendrix Campus

AT THE closing session of the Pastors' School at Conway, Bishop Charles C. Selecman emphasized, with unusual force and clarity, the great need for a new chapel building on the Hendrix Campus.

The response was immediate. A resolution was drafted while the Bishop was speaking and presented to the group at the close of the service. The resolution expressed appreciation for the interest Bishop Selecman has always shown in our local problems and especially for his interest in the building of a great chapel at Hendrix. The resolution further recommended that Bishop Selecman appoint a statewide committee to sponsor and promote plans for the building of such a chapel. The resolution was unanimously adopted. That com-



mittee will meet in Little Rock on September 9 at two p. m., for organization and preliminary planning.

Hendrix College, as a church school, is a Christian College. Limited financial resources, however, have made it impossible, thus far, to build on the campus a chapel which really represents the Christian ideals for which the college stands. As the home of the only Methodist College in Arkansas, as the home of so many of our Youth Assemblies, as the home of our Pastors' School, it has long been the feeling of leaders in the college and in the church that there should be, on the campus, a chapel that would be representative of the Christian religion in a Christian College.

Two subscriptions, one for \$500 and one for \$7,000 have already been received for this cause. The Mabelvale Methodist church, Little Rock District, has made the first cash payment—\$100—to the chapel fund.

We are deeply indebted to Bishop Selecman for awakening anew in us the sense of this need and for inspiring us to believe that we can have such a chapel. Despite the uncertainties of a General Conference—the Bishop willing—we trust that it will be possible for him to remain with us to give leadership to the movement until this chapel he has helped us to envision becomes a reality.

## Where There Is A Will

WE ARE having in Arkansas today a test of state government that is quite meaningful and far-reaching. The question that we in Arkansas face is "Can the law against gambling be enforced?"

It is our conviction that our Governor can be assured that the better citizenship of Arkansas is ready to endorse and support every sincere effort to suppress and utterly destroy open gambling in our state.

Despite the web of legal technicalities in which the issue is now enmeshed—an amazing situation in which the criminal seems to be able to appeal to the law to protect him in his criminality—we still believe that our law-makers have not been so dumb as to create a legal situation in which our state officers cannot enforce the laws of the state if they have the will to do so. Our Governor seems to have the "will" to put down this gambling racket and we believe that he can and will find a way.

If a gambling racket can continue to thrive, despite our clear-cut laws against gambling, then government to that extent has broken down and we cannot be sure that any state law can be enforced where there is a persistent, defiant effort to disregard it. There is much more involved in this issue than the gambling racket. The real issue is whether or not Arkansas can enforce its laws. If so, then there is hope of law and order. If it develops that we are entangled in such a skein of legal technicalities as that the law protects the very criminal that it is supposed to condemn then law against crime has lost its meaning.

It is our feeling that the laws of Arkansas, properly interpreted and properly administered, provide means by which laws can be enforced and provide for the punishment of those who break the law. Hence we believe that "where there is a will there is a way."

## Can Rome Be Made An Open City?

THE bombing of Rome brought a distinct shock to the world although it was generally believed that sooner or later Rome would be bombed. More universally than was expected, there was the feeling that, so long as bombings were confined to military objectives, to drop bombs on these objectives in Rome was no worse than to drop such bombs in other great European centers.

The greatest protest, of course, came from Rome itself, and was made in the name of the Catholic church. The fact that Rome is the headquarters for the Catholic church was the basis for the protest. Perhaps it should be said that London is the headquarters for the Church of England but that fact, quite likely, did not enter the minds of the Axis leaders while Berlin and Rome were sending their bombers over England.

It is a question whether Rome can be made an "open city" in the fullest sense of the word, so long as the Axis forces try to defend all of Italy. If Rome, in fact, meets the conditions which justify its recognition as an open city it would appear that any strong defense of southern Italy would be impossible. Rome, as a transportation center and supply center seems to be essential to such a defense.

Furthermore the provisions of the Hague Convention of 1907, under which Bagdolio declares Rome an open city forbids attacks on cities, vil-

(Continued on Page Four)

# Life In The Great Future

By JAMES A. ANDERSON

THE life of a man here on earth is influenced by the sensations, needs, desires, appetites, that arise from the body, and by qualities that are inherent in the spirit. Bodily sensations are hunger, thirst, pain, sex, etc. When the spirit is divested of the body, these are all left behind, but the innate powers of the mind will remain. These consist of the reason, or intelligence, a free will and the various sensibilities, such as joy, love, aspiration, reverence, hope, grief, fear, malice, remorse—all of which exist either actually or potentially in the mind. What, then, will be the experiences of the spirit in heaven?

Death will not divert the spirit of any of its own inherent powers. There will always remain its power to reason, its free will, its memory, its capacity to feel, that is its capacity for joy, hope, love, aspiration, worship. Its capacity for the baser qualities, fear, hatred, anger, remorse will remain. But in actual experience there will be no occasion for such as these, although the capacity for them may remain. We must remember that the angels fell—the freedom of the will belongs to all moral beings always. There will ever remain, therefore, the capacity for going wrong; redemption does not make this actually impossible, but does make it a moral certainty that we will not go wrong, establishes a moral character which eschews the wrong and chooses the right. Moreover, in the heavenly life we are freed from the temptations that here arise from the body, which is the source of most of our wrongs.

Intelligence, love of knowledge and aspiration for power indicate that there will be growth in knowledge and in power forever. We can set no limit to what we may become, freed from the limitations that clog us here.

It is quite certain that we shall be occupied with great tasks. The New Jerusalem is not a place of celestial loafers; service is always the law of a good life, and it is through service we rise to a higher and higher life always. The purpose of God is the perfection of the human soul, and our redemption will not stop short of it.

Now when the best of us die it can scarcely be said that we have reached perfection; some degree of evil desires, selfishness, prejudice, sinful habit of one sort or another still remains in the best of us. And what shall we make of a fact like that? There seems to be a rather

general opinion that God intervenes at the moment of death and by a dispensation of sovereign grace clears the soul of all such imperfections. For this opinion there is no evidence at all; it is merely wishful thinking. And it is certain that in death itself there is no purgatorial efficacy for the soul, though death does remove us beyond all the temptations that arise from life in the flesh. The disembodied soul will surely carry into the next world whatever is in it when death finds us.

The belief that the soul still needs purging has been widely held. The doctrine of metempsychosis, transmigration of the soul, is based upon this belief. The Egyptians believed that souls went into animals till they were fully purged. The Brahmins have always held firmly to the idea that souls must pass through some lower form of life before they can be fully purged of sin, and the Buddhists hold that this must

*For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—2 Cor. 5:2.*

be done before we are purged of all desires. Pythagoras and Plato taught the doctrine, and Julius Caesar reported that the Gauls held to it.

What then, is to be done about these imperfections? The answer of the Roman Catholic Church is that there is a purgatory through which a remedy is to be found. But the Romish conception of this purgatory has not appealed to Protestant thought. And yet among Protestants are to be found those who do believe in the existence of an estate, if not also a place, intermediate between death and the final heaven. I well remember a book that was published nearly a century ago known as "The Southern Pulpit," consisting of sermons by outstanding Southern preachers. Among them was a sermon by H. N. McTycire, later to become a bishop. The first sentence of this sermon said that no soul had yet entered heaven and none had yet entered hell. He held that there is an intermediate place. It is noticeable that of late there seems to be a decided drift toward this conception.

Several professors in our theological seminaries, among them Dr. Edwin Lewis of Drew Seminary, are on record as believing in it. In a recent article, Dr. Lewis goes so far as to say: "There will be other stages, each marked by its own episode of death," before we reach the final stage of our redemption.

This may all be true. Certainly it is not pure speculation, for it seems to accord with the facts known to us in human experience and is not in contradiction of anything revealed to us in the Scriptures. Indeed it seems to throw light upon at least one of the sayings of Jesus, what He said to the penitent thief who was dying beside him, "This day shalt thou be with me in Paradise." Though the faith of this wretched man committed him unto the hands of God, it can scarcely be believed, in view of the life he had led up to that moment, that his soul was instantly purged of all its imperfections. The whole lifetime of a Christian is essentially a purgatorial process, and yet we do not seem to have completed the process when we come to die. We, all of us, stand in need of something more. Still, if the conception is true, it opens up to us a pleasing field of thought. For the immediate destiny of the dying thief was "Paradise"—a delightful garden; and the immediate destiny of any of us could be no less. In such a place or state we begin a new life, in a glorious environment, freed from all the lusts of the flesh, and using all the inherent powers of the soul as we move upward toward our final estate of perfection. Upward, we say, because there certainly must be levels of life in heaven. Some have been there a long time; some get "an abundant entrance," and some get in "by the skin of their teeth," starting from a low level. Without doubt, all will be occupied with the carrying out the purpose of God—the perfection of the soul. All of which gives us something more than a hint of at least a large part of our occupation in the future life. Surely a delightful occupation.

The final result can not be put into words, as St. Paul has told us. But we are assured that we shall stand at last in the presence of God amid the splendors of an eternal day and there shall not be upon us "any spot or wrinkle or any such thing." Beyond that will lie a sea of bliss whose depths no archangel's plummet has ever yet sounded and heights over which no seraph's wing has ever yet flown.

## The Supply Line Of Faith

ALTHOUGH more Scriptures were issued to the personnel of the United States Armed Forces and Merchant Marine last year by the American Bible Society, in concluding the third year of its War Emergency program than the total of the previous two years, the volume of requests received from Chaplains and others shot up so fast that manufacturers could not keep pace.

The Society distributed 35,114 Bibles, 1,135,655 New Testaments, and 379,998 portions of the Bible, a total of 1,550,767 volumes, as compared with the total of 1,125,129 for the first two years of its work for the armed forces.

In addition there have been sold to churches and other organizations 912,361 Service Testaments. The Testament series includes books specially stamped for Armed Force, Navy Air Force, Marine Corps, Coast Guard, WACS, WAVES, and Merchant Marine.

There is abundant testimony to the interest of service men and women in the Scriptures and to the importance of the Society's efforts to supply them.

### Scriptures for Prisoners of War and Refugees

The Bible Society has continued this service steadily from Geneva, Switzerland and New York with most grateful letters from many prisoners. The principal changes during the year have been

due to the increased number of prisoners of war in the United States and the restriction on transportation facilities which caused the shipping of Scriptures by freight through the War Work of the Y. M. C. A. to Geneva, rather than the mailing of them direct from New York to Geneva. Under this head are also included supplies of Japanese Scriptures for Japanese in relocation centers. Gratitude for these has been most warmly expressed. "I have been instructed to extend, in behalf of our members, our sincere appreciation to the American Bible Society for their generosity, expressed in a manner as no other organization could render. We shall long remember your kindness, and try to do our best for the cause of our Master," wrote a Japanese pastor from the Heart Mountain relocation center in Wyoming.

Thirty-four languages were required last year to fill the needs for prisoners of war and refugees with the distribution of Russian Scriptures heading the list. French prisoners received the second largest number, with English third. The expenditures for Scriptures to prisoners of war and refugees in 1942-1943 was \$24,309.

### Scriptures for Civilians in Distress Areas

With the entry of the United States into the war, it became no longer possible to assist in

Scripture publication within Axis dominated areas by remittance, but it is possible to print Bibles and Testaments in Switzerland and send them into other countries. As a complete lack of Italian Bibles existed, these, with Testaments and French Bibles and Testaments, were being printed in June. Other editions anticipated because of shortages are Polish and Czech Bibles and Testaments, Hungarian Bibles, French Testaments, and Serbo Croatian Bibles and Testaments.

To Madagascar, \$3,000 was forwarded for printing Testaments locally by the agent of the British and Foreign Bible Society to meet a complete lack of supply. There was also sent to the British Society in London a \$5,000 folding machine and feeder to replace the one destroyed when their bindery was bombed. The Kujita New Testament for use in Tanganyika, Africa, was published for the British Society; this is the first Testament in that language.

Aristotle made a statement which has never been improved upon when he compared the body and the mind to two chariot horses and the spiritual part of man to the driver. He said that the stronger the horses, the stronger should be the driver lest his steeds run away and wreck the chariot.—United Presbyterian.

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## ANOTHER WAR WE MUST WIN

Mr. J. Edgar Hoover, director of the Federal Bureau of Investigation, has just made his report in regard to crime and delinquency in 1942. He also affords comparisons with the pre-war years 1939-41.

There is a serious increase in crime and delinquency among women and girls. This increase amounted to no less than 55.7 per cent in 1942 over 1941 among girls under twenty-one years of age. From the same group arrests for prostitution increased 64.8 per cent; other sex offenses, 104.7 per cent; drunkenness, 39.8 per cent.

These unfavorable developments are, of course, closely related to the war. They call for a study of long-term influence in the lives of young girls and women and they also call for immediate remedial measures.

Arrests of males under 21 decreased 3.6 per cent in 1942, but arrests among this group for assault increased 17.1 per cent; rape 10.6 per cent; disorderly conduct, 26.2 per cent, and drunkenness, 30.3 per cent.

The increase in drunkenness, disorderly conduct and sex crimes certainly suggests the adoption of measures to secure a decrease in the consumption of liquor and in the production and distribution of literature and theatrical production of a nature designed to undermine moral stability.

## YOUR QUIET HOUR

The technique of growing centers in the observance of a daily quiet time. This is not a pious dogmatism, but the assertion of the deep principle that underlies all growth.

To the homemakers . . . may be recommended the practice of the woman who times her daily "tryst" when a period of quiet reigns over the house. She deliberately pushes aside the waiting household duties until she has kept her appointment with the Friend who can lay His hand of calm on her spirit, and shed a new light on the day's program. . . . What about the interruptions that are sure to come—the busybody telephone, the disturbing doorbell? This is the value of a time of quiet tested—when one can go to answer unwelcome interruptions with temper unfretted and with spirit serene.

Where? . . . This will be chosen for its set-apartness. Even the corner of a commonplace room may become a spot of hallowed associations. . . .

The answer to the query, What? includes, in part, material helps. A religious picture that you value for its message may add to the atmosphere of your shrine. Always conveniently at hand should be your Bible and lesser books that help to illuminate it. . . .

Finally, Whither? If tarrying in the secret of His presence means anything, it means going forth into the day's routine with a new dependence on His spirit, and a new joy in cooperating with Him.—Mrs. J. W. Armstrong, in Methodist Woman.

What praise have we when we call the birds our friends, then slaughter them for the "sport of killing"?—The Christian Index.

## HE FIGHTS ALONE?

*Before the monstrous wrong he sets him down—  
One man against a stone-walled city of sin.  
For centuries those walls have been a-building;  
Smooth porphyry, they slope and coldly glass  
The flying storm and wheeling sun. No chink,  
No crevice, lets the thinnest arrow in.  
He fights alone, and from the cloudy ramparts  
A thousand evil faces gibe and jeer him.  
Let him lie down and die; What is the right,  
And where is justice, in a world like this?  
But by and by earth shakes herself, impatient;  
And down, in one great roar of ruin, crash  
Watch-tower and citadel and battlements.  
When the red dust has cleared, the lonely soldier  
Stands with strange thoughts beneath the friendly stars.*

EDWARD ROWLAND SILL.

## THE MARKS OF A TRUE CHRISTIAN

The disciples were called Christians first at Antioch. They received that name because of their similarity to Christ. The word Christian means Christ-in. They who wear the name should be sure they possess the Spirit of the Lord. Martin Luther used to tell of how, before he had his wonderful experience of salvation by grace through faith, Satan would come around and knock at the door of his heart and raise the question, "Who lives here?" He would proudly reply, "Martin Luther," and Satan would come in and spoil his life. After his wonderful experience he learned a great lesson. In answer to the question, "Who lives here?" he would reply, "Martin Luther used to live here, but he has moved out and Christ has moved in," and Satan would immediately go away. It is the privilege of every Christian to have the help of Christ in the midst of temptations. Paul was conscious of the Lord's presence in his heart when he said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." He had moved out and Christ had moved in. That is what it means to be a true child of God.

We do not have to doubt as to whether or not we are Christians. There are certain standards by which a person's life may be measured and his standing before God ascertained. In Galatians 6:17, we find the great Apostle saying, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." What are those marks?

One mark of true religion is a forgiving spirit. You can't be right with God and wrong with your fellowman. It was no less authority than Jesus who said, "For if you forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." In answer to the request, "Lord, teach us to pray," He taught them to say, "Forgive us our trespasses as we forgive those who trespass against us." Again He said, "When you bring your gift to the altar and there remember that your brother hath ought against you; go and be reconciled to your brother and then come and offer your gift." So, beyond any shadow of a doubt one of

the marks of a true Christian is that of a forgiving spirit.

Another mark is that of unselfish service to others. It was said of Jesus, "He wait about doing good." Only a few in all the history of the human family have forgotten themselves into immortality and Jesus stands at the head of that list. The big words in the life of Jesus were "love" and "others." He came to seek and save others. He lived for others. He died for others, and according to the record, He is spending His time now praying for others. "He is able to save to the uttermost all those who come to God by him seeing that he ever liveth to make intercessions for them." The one thing above all others that stands between us and the highest type of Christianity today is self. No wonder the Lord requires that self be crucified. But how many of us can truthfully say we are living for others? The Lord tells us that the test of the great judgment will be how well we have lived for others. "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." The disciples were surprised at all this credit given them and insisted that they had no memory of having ever rendered such service to the Lord. But He set them right with these beautiful words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The Lord has done a lot for us. How anxious we should be to serve Him. Isn't it wonderful to know that He so identifies Himself with the human family that whatever we do for others we do for Him? Those who forget themselves and live for others have one of the greatest marks of true Christianity.

Yet another mark of true religion is that of love. "By this shall all men know that you are my disciples," said Jesus, "because you love one another." This is the one mark which includes all others. If we love people, we will have a forgiving spirit and will live a life of helpful service. A lawyer raised the question, "Master, which is the great commandment in the law?" Jesus said unto him, Thou shalt

## A PRAYER FOR THE TIMES

BY ALBERT P. SHIRKEY

Minister, Travis Park Church,  
San Antonio, Texas

O God, the everlasting Father of us all, the sorrows of these days press heavily upon us. Frustration and death grapple for the life of mankind. Fears knock upon the doors of our life. Questions arise in our minds. We turn to Thee believing that there is no one else to whom we can go. Thou hast the words of eternal life.

In the midst of change and decay help us to see Thee, unchangeable and unchanging, the same yesterday, today and forever. In the beginning, in the in-between, and in the end of every experience, may we feel thy presence.

Show us how to hold to the things that have been broken and prove that even these can work together for our good because we love and trust Thee. May the lives of saints and martyrs be an inspiration to us in this hour. Help us to keep this faith unbroken and "truth crushed to earth will rise again."

Because Thou art the God of nations, teach us to believe that slowly but surely the kingdoms of this world are becoming kingdoms of our Lord and Christ. In the Master's Name, we pray. Amen.—The Christian Advocate.

Who does not estimate the probable sum of money he can produce by his work during the year? Who among these also probably just as earnestly estimate the probable sum of spiritual force they can produce during the year.—The Cumberland Presbyterian.

love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." He was saying here that the Old Testament (the law and the prophets) was all comprehended in the law of love. The New Testament has been added since then and it, too, is comprehended in this law.

This law of love is so important that all gifts made to others and services rendered which are not motivated by love are religiously worthless. "Though I speak with the tongue of men and of angels, and have not love, I am become a sounding brass, or a tinkling symbol. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

We have here the acid test of true Christianity. Do we bear these marks? Do we have a forgiving spirit so that no hatred or grudges are held in our hearts? Are we living for others? And are all of our deeds and sacrifices motivated by love? If so, we can say, "I bear in my body the marks of the Lord Jesus."—H. O. B.



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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A GREAT CHURCH

Revelations 3:17-18:

*"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked:*

*I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."*

It is not uncommon in these days to hear the expression, "a great church." I wonder if those who use the expression ever stop to consider what constitutes a great church. Perhaps they have in mind elaborate physical equipment, a large membership and great financial strength. These are all worth while, but they might easily be found in a very weak church. It takes more than all these combined to make a great church.

Our Savior sets forth his standard of greatness in the life of a church. Three different characteristics stand out pre-eminently, all of which are absolutely essential to a church that can, according to His estimate, be called great.

First of all, a church to be great must be possessed of *real wealth*. A church may think it is rich and in need of nothing and yet, be miserably poor and wretched. Wealth in a church is not exactly the same as wealth in a chamber of commerce. For, after all, her wealth is not estimated in the coin of the realm, but in the coin of character. Her riches are the riches of Christian experience. Her wealth lies in her intimate knowledge of Jesus Christ. Real wealth for the church is reckoned in terms manhood and womanhood. A rich church is a church that is rich in character and religious experience.

The second element is *true beauty*. He counsels that "white raiment" be secured. This white raiment is the "beauty of holiness," without which a church is naked. Some things that enter into the beautifying of a church are purely incidental. Others are absolutely essential. Among the essential features are brotherly love, a fervent spirit and unselfish service. You can have a great church without a magnificent structure or elaborate equipment, or a dignified ritual, but a great church is impossible without brotherly love.

Neither can any church qualify as beautiful unless it has a burning heart. A tepid temperature is nauseating. Heat kills the germs of hate. Sin, like the boll weevil, thrives in the cold and

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. ROY BEVAN, our pastor of the Hermitage Circuit, is in the Mack Wilson Hospital at Monticello for rest and treatment.

MISS EDITH MARTIN, missionary to Africa from the North Arkansas Conference who has been spending her furlough in the United States, has arrived safely in Africa. Mrs. R. E. Connell, Morrilton, sends this news as coming from the Board of Missions.

DR. PAUL QUILLIAN, pastor of First Methodist Church, Houston, Texas, who will be the speaker on the Columbia Broadcasting System's "Church of the Air" program on Sunday, August 29 at 9:00 a. m. CWT. He will speak on the subject, "Crisis, the Time of Opportunity," and will speak from Chicago.

REV. C. J. WADE, pastor of Quitman Charge, writes: "Please announce that on the first Sunday, September 5, the Goodloe Church on the Quitman Charge will be dedicated. Rev. H. H. Griffin will preach and dedicate the church at the morning service and conduct quarterly conference at three p. m. Lunch will be served at the noon hour. All former district superintendents, pastors and members are cordially invited to be present."

IT IS announced that the fourth anniversary of the war will be observed September 3 as a day of prayer and dedication by the people of England, at the behest of King George VI. Fighting men, war workers, and school children will stop work to share in a religious service which will be broadcast from 11 to 11:15 a. m. A special Roman Catholic service will be broadcast in the afternoon. In the evening, Dr. William Temple, Archbishop of Canterbury, Dr. John Baillic, moderator of the Free Church Federal Council, will jointly conduct another broadcast.

A DONATION of \$310 to the Warren A. Candler Memorial Library Fund has been received by President E. C. Peters, of Paine College, Augusta, Georgia, from the First African Baptist Church, Columbus, Ga. Rev. T. W. Smith, pastor of the church, was formerly pastor of the Thankful Baptist Church, Augusta, where he became interested in the value of Paine College's interracial program. Expressing his gratitude for the gift, Dr. Peters says: "I doubt if one can find better evidence of the things which may be thought of as the secondary value in our work here at Paine than the influence it has had upon fine men like Brother Smith." The church's campaign closed with a concert of Negro spirituals in Columbus, at which time \$185 was realized.

CHRISTIANS of India and of China, finding that they have much in common in their interest in the furtherance of the Christian faith and of democracy, have recently made plans for closer unity and understanding. The faculty of the Nanking Theological Seminary, now in temporary exile in West China, has asked the

damp. It will die in warmth. Emotion is essential to religion. We sometimes leave out emotion, but mighty little is done in this world on the basis of pure reason. Certainly we cannot run a church without emotion. An atmosphere of pharisaical complacency will kill any church in the world. The idea that we have need of nothing is absolutely damning. Ecclesiastical pride and self-sufficiency is suicidal.

The third element of ecclesiastical greatness lies in *clear vision*. The Savior offers ointment by use of which the church may be enabled to see. The Laodicean church had serious defects of vision. It was not able to discriminate values. The Savior proposed to cure that defect. The modern church suffers from the same difficulty. We find it hard to discriminate between right and wrong, primary and secondary things. Our eyes need anointing.

A great church is one that has real wealth, true beauty and clear vision. All of these our Savior proposes to furnish.

National Christian Council of India to designate an Indian Christian scholar to visit Chungking for a period of months, interpreting Indian life to the Seminary, the West China Union University, and other institutions housed there. It is expected also that a Chinese Christian scholar will be sent to Indian Christian institutions in exchange.

DESPITE the great demand upon every available passenger space in airplanes and ships traveling between America and the Far East by members of the armed services and related economic and diplomatic services, the United States government is finding place each week to return seasoned missionaries of various churches to China and to India. The attitude of the government is that these men, most of them with long experience as educators, physicians, or evangelists, are needed to maintain good relations between the East and the West. Missionaries returning from furlough are given "priorities" by interdenominational committee and leave "from an undisclosed port for an undisclosed port."

THE National Council of the Protestant Episcopal Church has petitioned President Roosevelt and Secretary of State Hull to use all possible influence to assure that adequate representation is given to the Christian church at the peace conference which will follow the war. It is pointed out that "at former peace conferences the accredited delegates have been accompanied by special advisers and consultants on almost every subject except religion," and that "the ordering of the future relations between nations and races on a basis of freedom and justice, and the establishment of a condition in the world in which peace can prevail, are largely dependent upon the acceptance of Christian principles as a basis of action."

THE Board of Education, Nashville, makes the following announcement: "A new member has joined the Department of Christian Education of Adults. J. Gordon Chamberlain, author of the book, 'Young Adults as Churchmen,' has represented the Department in the field during the summer months. Mr. Chamberlain will have special responsibility for young adult work. A native of Iowa, a graduate of Cornell College and Theological Seminary, with experience in the outstanding churches in New York City, Mr. Chamberlain comes to the Department with a rich background of experiences in both rural and urban churches. Problems of the young adult director are not new to him. For the past two years he has served as young adult director in the New York District of the New York Conference."

### FIRST CONTRIBUTION TO HENDRIX CHAPEL FUND

To the Mabelvale Methodist Church. Rev. Gerry Dean, pastor, goes the credit for the first cash contribution to the fund to be raised to build a new chapel on the Hendrix College campus. The church has already given Dr. C. M. Reves, district superintendent, a check for \$100.00 for this cause. "Go thou and do likewise." The Arkansas Methodist will be glad to give publicity to contributions by either organizations or individuals to this fund.

### CAN ROME BE MADE AN OPEN CITY?

(Continued from Page One)

lages, houses and buildings that are not defended and are ready to surrender. France declares Paris an open city to prevent its destruction. That meant that the French planned no further defense of Paris and almost immediately thereafter it was surrendered to the Germans. Any defense of Italy south of Rome would be, indirectly at least, a defense of Rome itself.

Happiness, the choice of all, can be directly gained by none. It is the gift of God to him who, in the spirit of Christ, toils for the good of others.—Selected.

# FOR WORKERS WITH CHILDREN

FAY McRAE, Editor, 723 Center, Little Rock

## LEADERSHIP SCHOOL FOR COLORED WORKERS

By Mrs. W. Floyd Bates

The Colored Methodist Arkansas School for Christian Workers was held at Philander Smith College, in Little Rock, August 2-7. This was one of several regional training schools conducted by the C. M. E. Church this summer, in which classes were held for the pastors, members of the Women's Missionary Societies, children's workers and young people. The Methodist Church co-operates in this fine work in several ways. First, Dr. J. Fisher Simpson and other members of the staff at Nashville assist in the planning for the schools. Then the Methodist Conference Boards of Christian Education, in the areas where the schools are held, furnish a certain number of instructors. The W. S. C. S. of the Methodist Church assists by furnishing a Counselor for each school and an instructor for the Handcraft class, and by paying the expenses of worthy Negro women so that they may attend the school. This year the North Arkansas W. S. C. S. made possible a new feature of the school, in Little Rock, by furnishing an instructor for a class on Recreation. Mrs. Wilbur Pearson, of W. Helena, had a very interested class of young people, and endeared herself to all members of the school by her fine Christian spirit, and her willingness to serve in any capacity where she was needed.

Mrs. F. W. E. Harris, Vice-President of the Missionary Council of the C. M. E. Church and also Director of Children's Work, taught a class on Women's Missionary Society in Relation to the Total Program of the Church.

Rev. C. O. Kurkendoll, Director of Religious Education in the C. M. E. Church led a large group of young people in the course, "Understanding Ourselves." In the evening he conducted a forum on "Christian Youth and a Just and Durable Peace." One of the most interesting features of the school was an interracial forum on Wednesday night. Several young people of the North Little Rock Youth Fellowship and of Winfield Church, Little Rock, participated in the forum. The thoughtful opinions voiced by the young people of both races and their fine Christian attitudes gave all who attended the forum, a feeling of hope for the future. May more of these forums, where the leaders of both groups of young people may come together to discuss Christian solutions of their common problems, be held in the future.

The course, "Teaching Children," was offered for Children's Workers. The North Arkansas Board of Christian Education furnishes the teacher. The needs of children were discussed in this class, and ways in which the local church may more effectively meet those needs. Two observation periods were held in connection with this class, during which the lesson materials for next Sunday for Primary and Junior children were used with children of those ages. Mrs. Harris, who writes the Lesson Materials for Primaries in the C. M. E. Church, was a most interested ob-

server as she watched one of her "Lessons" actually carried out. She expressed her appreciation for that feature of the class, and said that she had received several suggestions for improving the lesson materials that she is responsible for. In the afternoon all of the women were in an informal class on "Planning Vacation Schools." This group was conducted jointly by Mrs. Adelia Shanks of the C. M. E. Church and Mrs. W. F. Bates of the Methodist Church.

Next summer the children's workers of the Methodist Church may do a fine bit of missionary work by encouraging the W. S. C. S. in their local church to send a delegate to this training school.

\* This course was taught by Mrs. Bates, who has for six years given her services for training workers with children in these Leadership Schools.

## CHILDREN'S WORKERS PLAN FOR FALL

The members of the Little Rock Council of Children's Workers were hosts to the Children's Workers of the Little Rock District on Friday, August 20, in an all day meeting at First Church, Little Rock, Mrs. E. L. McKay, the District Director, presiding.

High-lights of Vacation Schools were given with 16 schools having been held and 38 non-churched children enrolled. The discussion of books relating to children's work proved most interesting and showed that teachers are using the summer months to catch up with their reading. The following books have been added to the Workers Library which is sponsored by the Little Rock Group of workers: You Can Do It; Activities For Children's Groups, by Bowman & Berry; Faith of Our Children by Mary Alice Jones; and Trails For The Christian Worker, by Smith. New books are constantly being added, thus giving the Little Rock teachers opportunities for keeping up with the latest methods and enrichment reading. Current pamphlets are also added as they are released by the General Board. The full library was on display, and many books were taken out by the workers present.

An overview of the new Children's Division Yearbook 1943-44, showed that this valuable piece of material is a must for superintendents of the

(Continued on Page Eight)

## A BEGINNER CHILD'S PHILOSOPHY OF LIFE

*I believe in the flowers that bloom; in the sunlight and all the little, dancing sunbeams that I can catch in my hands.*

*I believe in the cool, black earth that I play with. I feel it with my fingers as I build my mud house.*

*I believe in my mother. She tells me nice stories and I run to her when I am hurt.*

*I believe in my little kitten. She is so warm and fuzzy, and she curls up and makes a funny little sound when I hug her.*

*I believe in my house and the good food I get there and the bed my mother tucks me into at night.—Written by members of a Leadership Education Class.*

## CHILDREN'S MISSIONARY ACTIVITIES

The Secretaries of Children's Work of the following churches have sent reports for the first half of the year, some reported only for the first quarter, some only for the second, but the majority have sent in two reports.

**Batesville District.** Weldon, Cave City, Cotter, Batesville, Alicia, Tuckerman, Newport, First Church.

**Conway District.** Gardner Memorial, Washington Ave., Russellville, Danville, Atkins, Conway, Perry, Morrilton, Pottsville, Levy, Lamar, Ola, Dardanelle, (First Ch., North Little Rock, received too late for my report).

**Helena District.** Clarendon, Parkin, Helena, Black Fish Lake, West Memphis, Elaine, Forrest City, Earl, Hulbert, Wheatley, Harrisburg.

**Jonesboro District.** First Church, Jonesboro, Fisher Street, Yarbrough, Huntington Ave., Half Moon, Manila, Nettleton, Osceola, Blytheville, Lake Street, Promised Land, Black Oak, Monette, Joiner, Marked Tree.

**Fayetteville District.** Farmington, Rogers, Bentonville, Huntsville, Sulphur Spgs., Gravette, Eureka Spgs., Berryville, Decatur.

**Fort Smith District.** Fort Smith First Church, Booneville, East Van Buren, Paris, Midland Hts., Clarks-ville, Branch, Goddard Memorial, Grand Avenue.

**Paragould District.** Corning, Paragould First Church, Pocahontas, Rector, Piggott, Paragould East Side, Rector Fourth St., Walnut Ridge.

**Searcy District.** Bald Knob, Clinton, Searcy, Beebe, Cabot, Augusta, McCrory, Cotton Plant, Harrison, Griffithville.

All of the above named churches are carrying on some kind of Missionary study with their children. Not all have extra sessions, many have expanded sessions. Our work in the Children's Division is growing but very slowly. I am sure not all societies doing this work are reporting but I can only report those that report to me. If your name is not on this list and you know it should be, get a report blank and report for the next quarter. This report will be due October 5.—Mrs. Johnnie McClure, Secretary of Children's Work, North Arkansas Conference.

*Alcohol in the radiator  
Helps the car along;  
Alcohol in the operator  
Makes the car go wrong.*

## CHILDREN'S READING

By Clarice Cannon

There has never been greater emphasis placed upon the development of good reading habits for children than at this time. It is a well recognized fact that children should be helped to develop attitudes of good will toward all people and an appreciation of them. From earliest childhood their reading should be directed in a way that will further their knowledge and love of all that is best in people and in literature.

In classes conducted in "Enrichment Materials" at Mt. Sequoyah in the Leadership School, July 20-August 3, 1943, it was shown in every plan for children's work how great is the need for extensive reading and study on the part of parents, as well as stimulating the interest of children in doing more and better reading.

The Church has recommended and put at the disposal of parents many books written by competent men and women who know and understand the hearts and minds of children. There is also recommended an almost inexhaustible list of books for children; books that make the children of other lands become living, laughing and helpful playmates of the young American reader. The hero worship of the junior boy is satisfied in stories told by Margaret B. Cobb and Ezra Young in a little book called "Tales From East and West." "Tommy-Two-Wheels" by Robert N. McLean, is a story to delight the heart of every junior boy and girl. Tommy, with his quick sympathy for "all creatures both great and small" becomes a sturdy, lovable companion for all who know him. "Far Round the World" by Grace W. McGavran, is replete with stories and facts from many lands.

It is important that children learn very early the joy of seeking and finding facts for themselves and the responsibility of starting children upon the quest for the best rests squarely upon parents and teachers, and theirs is also the obligation of encouraging and guiding them along the way.

Even a cursory reference to the material outlined in the Church's program will indicate that books are an integral part of the great plan for a loftier, nobler race.

## AN APPRECIATION

We would call special attention to page six of The Arkansas Methodist each week, The Children's Page, edited by Annie Winburne. There you will always find a good story or two, and what teacher of boys and girls is not interested not only in enlarging her own repertoire of stories, but is anxious to acquaint her children with the sources of good reading!

Her poem each week with the appropriate picture is worth filing, ready for use at the proper time, for have you not noticed that Miss Winburne writes this poem with some experience that a child is having at the present time? Let us all try to make this page known to others and help the children we teach to make this their page of the family paper.—Fay McRae.

# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor

## IN STORYLAND

### JANE'S SECRET

"What can be the matter, Phyllis?"

"Nothing at all is the matter."

Phyllis hurried down the walk so that Jane should not see the sudden tears in her eyes. She did not like to cry.

Jane followed Phyllis, deep in thought. A secret is a terrible thing, especially when you can't tell it to your best friend. Jane knew that Phyllis felt bad and she was sorry, but she couldn't tell her this secret yet.

When the children reached the school yard Jane was quickly surrounded by three or four girls. Phyllis went off by herself.

After school Phyllis and Jane had a great deal of fun making paper-doll clothes. Jane had several sheets of tissue paper, blue and yellow and pink. She had even found some plaid paper for trimmings. With cutting and fitting and pasting the little girls soon made the paper into dresses.

"I do love paper dolls," said Phyllis. "Sometimes I think I had rather have them than real dolls. I asked mother to give me only paper dolls for my birthday."

"That's tomorrow, isn't it?" asked Jane, and she smiled to herself.

"Will you come over after school? Mother said I couldn't have a party this year. But she's ordered some ice cream, and maybe there'll be a cake."

Jane had a queer look on her face. "I can't come right after school, Phyllis. I promised Helen I'd go over there."

"Helen didn't ask me."

"I—I know."

"But it's my birthday."

"I'm sorry," said Jane, but she didn't look sorry.

Phyllis jumped to her feet. "If you don't like me any more I'm going home."

She ran out of the yard.

All the next day at school Phyllis kept away from Jane and from Helen. More than once she saw them giggling and talking together, but every time she came near them they grew quiet.

She felt hurt and went home by herself. Phyllis had a habit of sulking when things did not go to please her, and, even though today was her birthday and there was ice cream at home, she circled round the house to the back yard. She could do something to make those girls feel bad, and she intended to do it.

The paper dolls!

Lightly she ran across the back yard and down a side street to Jane's playhouse. She knew just where everything was. She picked up a box of colored papers that she had decided to burn or tear or spoil in some way. But when she took the cover off the box a scrap of white paper fluttered to the floor. She thought it was a paper-doll dress and stooped to pick it up, but when she saw that it was a note.

"Be sure to be on time," it said. "Won't it be a lark! Mrs. Cummins said—" The rest was torn off.

Mrs. Cummins? That was Phyllis' mother. What did she know about all this? Phyllis hadn't told her that the girls had a secret. Slowly she put back the box of paper dolls. She would go home and ask her mother what the note meant. Slowly and thoughtfully she walked up the front walk and opened the front gate.

"Surprise! Surprise!" a dozen merry voices shouted.

Then Phyllis realized what the note had meant and why the girls had avoided her and why Helen had not asked her to play. A surprise party! For her! Of course! It was her birthday!

Jane was hugging her tight. "Come on, Phyllis. The table is all set. There's a great big cake, and you are to have the first blow at the candles."

Of course it was intended that Phyllis Cummins should be the happiest little girl here, because it was her birthday and her party; but she wasn't, because she felt ashamed of herself.—Marguerite Murphy, in *The Youth's Companion*.

The chief of police of a small town was also an expert veterinary surgeon. One night the telephone bell rang. The chief constable's wife answered.

"Is that Mr. Jenkins?" asked an agitated voice.

"Do you want my husband in his capacity as veterinary or as police chief?"

"Both, madam," came the reply. "We can't get our new bulldog to open his mouth, and there's a burglar in it."



### SUMMER JOYS

*One of the joys of summer days  
Is finding many different ways  
To be a friend.*

*The chickens all have to be fed,  
Before their time to go to bed  
At each day's end.*

*The other friends who have no words,  
Our pets, the squirrels, the singing birds,  
All these have needs.*

*True happiness this service brings,  
A joy in doing kindly things  
And gracious deeds.—A. E. W.*

## WE SHARE EXPERIENCES

Dear Girls and Boys: Your letters show that you are having a happy summer in so many ways. One of the finest of these is being a helper. Bobbie Lea has really been a helper. Read her letter and see what she has done. Don't you know that Anna Jean's mother is glad because she is a splendid helper? Isn't it fine about her little baby brother?

Send us your letters and make them interesting. I think some of the grown folks are reading them, too.—Children's Page Editor.

Tuckerman, Ark.,  
August 21, 1943.

Dear Friends: I am a girl eleven years old. I attend Sunday School and church. I am now attending a summer term of school, so you see I haven't had any vacation.

During cotton chopping season I carried water for Dad's workers, about fifteen of them and you see I have had a very busy summer but have certainly enjoyed it.

I have bought one \$25 bond and am buying another so I am doing my part too.—Bobbie Lea Parr.

Willow, Ark.,  
August 20, 1943.

Dear Friends: I am a little girl nine years old and will be in the fifth grade when school begins. I made straight A's last year.

I spent my vacation at Camden, near the airport. It was interesting to watch the airplanes come and go. When I got home I found a little brother. This now makes me three brothers and they are sixteen and fourteen and the baby is two weeks old. I don't have any sisters. Your friend—Anna Jean Rhodes.

### ANY WAY YOU PLEASE

"Mamma, I wish you'd call the baby in; he's so cross we can't play!" cried Robert one day as he was playing in the yard with his sister and the baby.

"I don't think he would be cross if you were not cross to him," said mamma, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robert did so, and presently the baby pushed his straw hat over on one side of his head, just as Robbie had done.

"Whistle," said mamma.

Robbie did, and the baby began to whistle, too.

"Stop mocking me!" said Robert, giving the baby a push. Baby screamed and pushed Robbie back.

"There, you see," said his mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did, and baby hugged and kissed him back very warmly.

"Now, you see," said his mother, "you can make a cross or a good boy of your little brother, just as you choose. But you must teach him yourself."—Jewels.

### JUST FOR FUN

Silly: In the Eskimo country they live on candles and blubber.

Willy: Well, if I had to live on candles I guess I would too.

\* \* \*

Boastful Boy: Have I got good eyesight! See that telephone pole there? There's a caterpillar up near the top—and I can see it!

Modest: Not me. I do hear it crawling, though.

\* \* \*

"Oh, darling, look what's happened to my first pancake!" cried the young lady, who was learning to cook.

"Never mind, dear," said her husband; "it may not be a complete failure. Let's try it on the Victrola."

\* \* \*

"Do you know why the little ink-drop was so blue?"

"No."

"Because his father was in the pen finishing out a sentence."

\* \* \*

Rufus: "It's queer, the way a horse eats, isn't it?"

Goofus: "I don't know. How is it?"

Rufus: "He eats best without a bit in his mouth."

\* \* \*

Little Betty's grandmother used the old-fashioned method for measuring a yard by stretching the goods at arm's length, holding one end of it up to her nose. One day Betty came up to her grandmother with a piece of tape. "Smell this, Grandma, and see how long it is," was the startling request.



# The Little White Church On The Hill

By WALLACE I. TORBERT, Pastor Viney Grove Circuit

Text: Can any good thing come out of Nazareth? John 1:46.



RECENTLY I listened to a radio sermon by a popular metropolitan preacher on the subject, "The Little Brown Church In the Vale." He used the Little Brown Church to represent all rural churches. He paid a glowing tribute to the rural church of his boyhood, where evidently he had started in the Christian life, and later his ministry.

He spoke briefly of the difficulties now confronting the churches of the open country and seemed to consider all rural communities as over-churched. He referred to the blessing of the radio sermons to those who had been listening to such poor sermons as those delivered by rural pastors. (I wonder if he really believed that). His conclusion seemed to be that the radio and automobile had made the rural church an unnecessary burden upon any community within forty miles of a city church, a conclusion which is positively in error.

The original "Little Brown Church" made famous by the song still lives. It is located in northern Iowa. This church faces the same problems as those faced by all rural churches, but with one advantage. The hymn has so popularized the little church that people come from all over America to be married at its altar. This helps to relieve the pastor of some financial worry.

In certain circles it may be popular to speak rather disparagingly of the little country church, its pastor and people, but country people have no reason to be ashamed of either. Understand me, I am speaking of Methodist and other recognized churches, not some off-color, irresponsible cult or church.

"Can any good thing come out of Nazareth?" Come and see. In the Old Testament God introduces a great preacher with the words Elijah the Tishbite. Now it so happens that Elijah is my favorite Old Testament character, and I have read his story many times. For a long time that word Tishbite intrigued, but its meaning eluded me. At last I got it. The key was in that little phrase, "which was of the inhabitants of Gilead." The inhabitants of Gilead were hill men, so Elijah the Tishbite means Elijah the "Hill-billy." Now, Nazareth means backwoods or Brushtown. So to say that Jesus was a Nazarene was equivalent to saying he was a backwoodsman. Can any great man come out of the backwoods? Nazareth not only could, but did give to the world the greatest man of all times. "The common people heard him gladly." I once belonged to an annual Conference that had one district sometimes referred to as a backwoods district. There was usually a change in superintendency on this district about every two years. But one District Superintendent in making his report went back over the history of that district and showed that this so-called backward district had produced more candidates for the ministry and sent more students to our church schools than all the other districts in the Conference combined.

Referring again to the radio sermon mentioned, the preacher intimated that the preaching at "the Little Brown Church" was far below par. Some of it perhaps is, like a certain percent of radio sermons and those delivered from city pulpits. But, taken as a whole, the country preachers measure up right well with those in the larger towns and cities.

Bishop Berry of the Methodist Episcopal Church once said to a class of preachers, "When you preach in the country, preach your best sermons; when you preach in the city, wear your best clothes." That role still holds good. A preacher can come nearer getting by with poor preaching in the city than he can in the country. It is also true that country people are far more critical of their preacher than city

people. (I know for I have been both). This is due, in part at least, to the fact that country people know each other far more intimately than city people. Ofttimes families are intermarried to such an extent that entire communities are more or less related.

Bishop Quayle said in one of his books: "A company of country preachers freshly picked from the country bushes, or pulled up from the country fields, and with their country freckles on their faces and on their hands, and no indoctrination in socialism and its accomplishments and embellishments, but just robust believers in the redemption of Christ, will do more to bring the city to our Lord than all the specialists ever trained in the world." Evidently Bishop Quayle had a better opinion of our country preachers than this metropolitan radio preacher.

For years I have identified myself with the little white church on the hill and championed it against all comers. So what about it? Is the church of the open country needed today as of those "horse and buggy days" of yesteryear? My answer is an unqualified "yes." It is needed not only by the community in which it is located but by the town and city church as well. I was pastor of a rural parish for six years. During that time twenty-six members went from the little country churches of my parish to the county seat town or the nearby city. A friend of mine, a district superintendent in Nebraska, wrote me a few years ago that he was holding a quarterly conference in a large county seat church. There were twenty officials present. He took occasion to ask: "How many of you officials here tonight were converted or came from country or village churches to this church?" To his surprise eighteen of the twenty held up their hands. In another county seat town he found six men who were doing nothing but waining their pews on Sunday and dropping a little something in the offering, who had been church school superintendents in the communities from which they came, but no place was found for them in the large church. I once served a small church of less than one hundred members that gave to the Methodist Church in less than five years: one minister, one minister's wife, one deaconess, one nurse deaconess, one missionary to India and the secretary of the Conference laymen.

At a banquet given ministers' wives, (the list also included women preachers, deaconesses and the heads of women's societies) over 200 were present. It was found that only one present came from a large city, three from churches of over five hundred members and all the rest from the smaller churches; the majority from the rural churches.

Methodism during all the years of success and leadership in pioneering was guided by this rule: "Where twelve members can be found, let them be organized into a class (church). Many a pioneer church did a splendid community work with even less than twelve members. Country churches should first of all be allowed a free hand in solving their own problems.

It has not been so many years since one of the three churches now united into the Methodist Church resolved to prepare men and women for rural church work just as they prepare candidates for the mission field. Volunteers were called for, the rural field was to be their life-time job. There were volunteers aplenty. Those chosen were given special training in agriculture, home economics, playground activities and the like. In due time they were given their charges; assigned to their "life's work." Ten years later a check-up was made, and "believe it or not," three years was the longest time that any of the volunteer, especially trained country preachers had stuck it out. The excuse given by the majority for asking to be relieved and promoted was that they were "looked down upon" by other ministers and ministers' wives. This feeling may have been more imaginary than real, but that was the report of at least one District Superintendent who made the investigation.

Another attempt to solve "the rural church

problem" was the larger parish. Now mark you, while I speak of the "rural church problem" I use quotations. To go into rural work, considering it as a problem to be solved, is to fail before you start. The rural church does not present a problem any more than any other church. It is not a problem, but an opportunity. The larger parish idea was to unite two or three circuits into a parish then appoint a senior pastor with two or three junior preachers. Hire an expert to look after the religious, educational and social work and to live happy ever afterwards. Of course this plan called for a large Home Missionary appropriation. At one time we (my son and I) published two newspapers on the Burden (Kansas) Larger Parish. We favored and boosted the plan wholeheartedly—but it did not work as hoped for and after a few years the parish idea was abandoned, and the churches once again became individual units. The failure in this instance in my opinion was due to the fact that there was very little enthusiasm for the plan on the part of the parish.

In my opinion a rural parish or circuit should be made up of some three or four churches. Never more than four if it can possibly be avoided. In some instances we have known one man to be given as many as nine or ten churches in order to reach a minimum salary. Which reminds me of the boy who put a half bushel of eggs under a sitting hen "just to see the old thing spread herself."

Many changes have taken place in rural communities with more to come. A few years ago I thought that about everything that could happen had already happened to us. But we are forced to revise that idea a bit. I recently attended a community dinner held on the grounds of a one-room school. I was told that at one time that district had 110 children of school age and the school an attendance of 84. Students then were from six to 21 years of age and a boy or girl could go direct from the country school to college if he saw fit, and many of them did. At the time of our "home-coming," that school had ten pupils—now only six. Formerly that particular district had a family living on farms averaging about 80 acres, with from four to ten in every family. Now the farms were much larger and the families much smaller. At the present time there are communities in which you cannot find as many as a half dozen young people between the ages of sixteen and twenty-five.

As to the assertions so often made that rural communities are all over-churched, it just is not true. Some rural communities are over-churched. It is just as true that some towns and cities are over-churched. There are churches that should be united; a few should be closed (always with regret). It would be better if some church buildings were moved to a new location. Many of our country churches ought to be torn down and rebuilt.

If there is a problem (?) confronting the country church more than any other, it is the ways and means of financial support. I will not discuss that here. Many things are being tried and any plan is a good plan if it works successfully. But I believe the day will come, and possibly sooner than we think, when all the church will unite to pay ALL its ministers, regardless of whether they work in the country or the city, at home or in a foreign land.

Can any good thing come out of Nazareth? Most of the good things we enjoy have come to us by the Nazareth road. Think not of the country church as a problem to be solved but as an opportunity to be embraced.

The acts of breathing which I performed yesterday will not keep me alive today; I must continue to breathe afresh every moment, or animal life ceases. In like manner, yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul from moment to moment, in order to my enjoying the consolations, and to my working the works of God.—Toplady.



## The Church... and the Countryside

By GLENN F. SANFORD

### ONE EVIDENCE OF A TRUE BROTHERHOOD

One of the marks of a true brotherhood is evidenced by the sharing of ones possessions by the more fortunate with those of greater need. Such a brotherhood is found in the Methodist Church among the ministers of the North Arkansas Conference. The pastors who receive a salary of \$1,000.00 or more share with those who receive a salary of less than \$1,000.00. This plan is known as the "Sustentation Fund" and is described on page 28 of the last Conference journal.

On page 44 of the journal is published a list of 108 pastors and connectional workers and 106 churches, which together contributed \$5,402.75 to this fund. Immediately following the list of the contributors is the list of the pastors who received help from this fund. The checks ranged from \$6.00 to \$200.00 each. In most instances this small check was greatly needed and meant more at the beginning of school and when winter begins to settle down than most of us can ever know. I saw the face of a worthy pastor simply beam with joy when he received a check of just a little over \$100.00 and then heard him say, "A check like that at this time of the year means much to us circuit preachers."

To me this fund is not just a gift, it is not large enough for that but it in my heart a mark of brotherhood. It is a mark of the common cause for which we spend our days. What these pastors do with this fund is

not the question with me. I am interested that we stay close to each other in fellowship and prayer.

There are at this time about 213 pastoral charges in the Conference. Of this number 33 pastors are paid less than an annual salary of \$600.00; 122 are paid \$601.00 to \$1,500.00; 29 pastors are paid \$1,501.00 to \$2,000.00; 10 pastors are paid \$3,001.00 or over.

It is easy to raise salaries when the funds have accumulated in some reserve or in towns and cities where wealth has been congested. It would seem wise to me and surely a mark of true brotherhood that what special money we have to spend and what special effort we have to put forth in raising salaries should be given to that large group, 145 in number, who receive less than \$1,500.00 salary, in fact a large number receive less than \$1,000.00. I am not only happy to pay this sustentation fund but willing to increase it if the Conference wishes.

I wonder if we can't be 100% on this fund this year from pastors, churches and connectional men? I found that last year when I paid the entire amount at Annual Conference it was a little strain on the income for that month. This year I have adopted the famous American system of paying by installments.

We are a great and glorious brotherhood, each interested in the welfare of the others.

### SHARING

Have you ever noticed how ready we are to share with others the things which we enjoy—especially if it costs us nothing to so share. We read a good book and we like to talk to others about it; we urge them to read it, because, somehow, there seems to be something in common between us when they have read the same book which we have read. We always tell others about our favorite radio programs and explain what they have missed by not tuning in on them. If we discover a new restaurant where good food is served, we loudly sing its praises and persuade all of our friends to patronize the place.

Why, then, are we hesitant about sharing the finest, the holiest, the best life affords—the fellowship which we have with the Father? But, somehow, here we shut up like a clam and all too often make no mention of the best of all. Is this selfishness? Well, if it is, then we are selfish Christians. But, somehow, these two words don't go together. So, if we selfishly refuse to share the Master with others, then, perhaps we aren't Christians after all. Let's think it over!—Selected.

Genius is ninety-eight per cent work.—Edison.

### A SMILE DID IT

There was a terrible storm on the gulf; the waves were so high and violent that the ship rolled from side to side, the furniture had to be strapped down, and passengers had to keep to their berths to be safe. The pilot was strapped to his position, but it looked like the vessel was doomed to be wrecked on the rocky shore. One intrepid passenger determined to find out if there were any hopes of saving the vessel. Holding to the furniture, he crawled on his hands and knees to the stairway. He made his way up that and across the wave-washed deck to the ladder leading to the pilot's house. Up that he went until he could see the pilot, who by that time was slowly maneuvering the boat away from the rocky shore. The pilot looked at him and smiled. The passenger returned to the other passengers who were almost hopeless, and said: "All is well. I've seen the pilot and he smiled."

In these days we are needing smiles, the smiles that come from faith in God.—Exchange.

Our child's religion is largely dependent upon our own. For that reason parents need to examine the basis for their own faith.—Iris V. Cully.

### NEW ORLEANS PASTOR, NAVY CHAPLAIN, HOLDS JUNGLE SERVICE

How Navy jungle fighters chose to remain through a downpour of rain while Chaplain James E. Reaves, USNR, held services for them on an unnamed South Pacific island is recounted in vivid words in a letter just released by the Navy Chaplains' Division.

Chaplain Reaves is a member of the Louisiana Conference of The Methodist Church, and prior to his appointment to the chaplaincy was pastor of the Eighth Street Church, New Orleans. Previously he was at Chalmette Methodist Church, also in New Orleans. He completed his theological training at Southern Methodist University School of Theology, Dallas, in 1939.

The Chaplain, on duty with a transport engaged in South Pacific troop movements, had been asked to conduct a service on an island. "After going up a trail for quite a way through the jungle," he wrote, "we came to the spot and under a tree in the center of a clearing began the service. It soon started to pour but the men insisted on our continuing the service as it was the first one some of them had attended in several months. I might add that we could hear gunfire not far away and they had several sentries posted around the group to watch for snipers. A more attentive group of worshippers I've never seen."

A Jewish lad with a piano accordion and a former Salvation Army worker with a trumpet furnished music on his ship, Chaplain Reaves wrote. "We also have selections often by a quartet composed of the Skipper, the Navigator, the Dental Officer, and a Marine Major," he added.

### QUARTERLY CONFERENCES

#### MONTICELLO DISTRICT

##### Fourth Round

Wilmet, Sept. 5, a. m.  
Crossett, Sept. 5, p. m.  
Drew Ct., Sept. 12, a. m., Green Hill.  
McGehee, Sept. 12, p. m.  
Lake Village, Sept. 19, a. m.  
Eudora, Sept. 19, p. m.  
Arkansas City, Sept. 26, a. m.  
Dumas, Sept. 26, p. m.  
Montrose-Snyder, Oct. 3, a. m., Snyder.  
Watson, Oct. 3, p. m.  
Wilmar Ct., Oct. 10, a. m., Wilmar.  
Monticello, Oct. 10, p. m.  
New Edinburg Ct., Oct. 17, a. m., Good Hope.  
Tillar-Winchester, Oct. 17, p. m., Selma.  
Portland-Parkdale, Oct. 24, a. m., Parkdale.  
Dermott, Oct. 24, p. m.  
Fountain Hill Ct., Oct. 31, a. m., Waller's.  
Hamburg, Oct. 31, p. m.  
Hermitage Ct., Nov. 7, p. m.  
Warren, Nov. 7, p. m.—Arthur Terry, D.S.

### CHILDREN'S WORKERS PLAN FOR FALL

(Continued from Page Five)

Children's Division, and a source of valuable enrichment for any teacher.

The discussion of Promotion plans was led by Mrs. Jerry Bowen for the Nursery; Miss Fay McRae for the Beginner; Mrs. E. L. McKay for Primary; Miss Olive Smith, Junior.

After the lunch hour the workers divided into interest groups. 1. Arranging a Worship Center; 2. Making a litany; 3. Choral Reading, and a worship service was planned and given for concluding the meeting.

An interesting display of Devotional materials for use in the home and church was arranged for the pastors of the District, who were holding a meeting at the same time. —Mrs. C. C. Arnold, Secretary.

### FOURTH QUARTERLY CONFERENCE AT VANTREASE

The last conference of the year was held at Vantrease Memorial Church August 22. There was a great spirit of fellowship with District Superintendent Leland Clegg, who was holding his last conference at Vantrease, El Dorado.

All Benevolences were reported paid in full for the year, salaries paid up to date and a beautiful educational building is to be erected on the lot adjoining the church and dedicated in October.

The budget was reported overpaid \$400 and the fall collections yet to be paid. The Woman's Society of Christian Service reported \$270 in the treasury. The young people reported six young people sent to the assembly at Hendrix College, one to the Leadership Training School at Mt. Sequoyah, and one young lady had volunteered for Christian service in the mission field and will attend Scarritt College this fall.

In the pastor's report, Bro. Burks said it was the best year of his ministry and the greatest year in the history of the church. The afternoon appointments, Wesley and Bethel, reported all salaries and Benevolences paid in full for the year.—Reporter.

### RICHMOND

We have had our pastor, Rev. Wallis Calloway, assisted by Rev. Clyde Swift of Gilham, lead us in a week's evangelistic meeting. The service of song led by the pastor was excellent. The forceful, soul stirring Gospel messages greatly revived the church. Some of our loyal and faithful members express themselves as having their vision greatly broadened, and resolved to be even more faithful and active in God's work. A free will offering of \$39.00 was made for the preachers.

The regular church attendance since the coming of Bro. Calloway in June has greatly increased and the attendance at Sunday School is excellent. Collections are good in every branch of the work.

Just prior to this meeting, the papering of the church was completed. Much improvement was made in the parsonage in May, and contracts have been awarded for papering the two remaining rooms, and some necessary repairs on the building. Richmond feels she has a splendid pastor in Bro. Calloway, and we greatly appreciate his efforts in our behalf.—Reporter.

### THE FOUR FREEDOMS

Posters by Norman Rockwell interpreting the four freedoms may be obtained upon request from the Division of Public Inquiry, Office of War Information, Washington, D. C. Order by number and title.

Freedom of Worship—No. 43  
Freedom of Speech—No. 44  
Freedom from Want—No. 45  
Freedom from Fear—No. 46

With advertising trimmed off, picture attractively mounted and illuminated these pictorial interpretations are excellent resources for worship. Painted on the back with linseed oil to produce a parchment effect, with light behind, the posters may be used effectively in evening worship services. Help to build a mind for enduring peace by using these posters in worship and study groups.



## Chile's Poverty Is Spiritual

By the Rev. Raymond Valenzuela, Concepcion, Chile

"There is something strangely appealing about the Chilean people," Bishop George A. Miller, veteran missionary to South America, once wrote me. "I can hardly describe it exactly, except to say that it is a basic human quality that finds common ground with a whole world and makes shift to get along under what at times are very difficult living conditions. With much reason the Chileans have been called the 'Yankees of South America.' Chile, the most democratic country in the continent with resultant multiplies political parties, perpetual wrangles among factions and always the unexpected breaking out somewhere."

The Chilean people are a highly homogenous group now and the amalgamation of the original Spaniard with the native Araucanian Indian, a vigorous breed never conquered by the Spaniard, has produced a basically virile, energetic stock. Chilean people are naturally quick and able, and with natural advantages of climate and of soil there should have emerged a prosperous, sturdy and progressive country.

The truth is, however, that economic misery and evidences of moral failure stare at you from every side. I have heard conflicting reports as to whether conditions are better today than before or not. We have gained industrially, but in many ways the people are poorer. Certain it is that in recent years and months prices have gone up four or five hundred per cent while wages have not gone up evenly. The bulk of the common people in Santiago give the impression of living a harassed and driven life, while further south the evidences of universal poverty deepen, though the tenor of life is slower.

Many reasons for this appalling anomaly between a rich land and virile people on the one hand and widespread poverty and deep misery on the other might be advanced. Lack of education among the masses (illiteracy is disappearing, but 94% of all pupils who begin first grade drop out before the sixth), and lack of technical skills for effective exploitation of soil and industry might be cited; lack of capital for development is a further reason.

But a deeper analysis seems to me to disclose that the fundamental reasons are moral and spiritual. We have had from a hundred to two hundred years longer than United States to develop education. The soil of Chile has yielded vast riches, and much of it has been spent in the gaming halls of the Riviera, or on drink from Chile's over-abundant wine. There has somehow been a lack of social responsibility and of effective cooperation for the common good which testifies to a tremendous failure in that sphere where men's basic motives are formed. Such a spiritual failure (not that other countries may be said to have really succeeded) bespeaks the failure of the church. The church in Chile means the dominant Roman Catholic church, but candor compels us to admit that the evangelical church shares the burden of failure. Our own shortcomings have been many and grievous, and as far as affecting the general picture is concerned we have been weak and ineffectual.

One reason for the failure of the

evangelical church to influence the national situation, though thousands of individuals have been reached, has been its failure to reach the educated elements, the leaders. Our churches have been developed almost exclusively among working-class people.

It is largely as an effort to remedy this failure that the Methodist Board of Missions has sent us to the city of Concepcion to begin an entirely new kind of work. Here is a provincial town to around 80,000 with a university of about 800 stu-

as the nucleus of those who will come to our open house. These will bring other friends with them and I am confident that in a gradual and normal way a group will emerge that has some degree of self-consciousness and self-direction as a unit of Christian university students. Perhaps it is not too much to hope that from such a group and others like it a new and better Chile will emerge.

There is another important aspect to our work. We are committed to the work of the local church. We have always felt that in large part the problem of reaching the more educated people of Chile is one of raising the culture as well as the

## REFUGEES HELP OTHER REFUGEES IN CHINA

The spirit of mutual helpfulness which exists among the Chinese is well shown in a report just received by the Church Committee for China Relief—with which the Methodist Committee for Overseas Relief cooperates—about a colony of refugees where some families, as soon as they attained self-support, began to contribute to the aid of others less fortunate than themselves.

The report came from Rev. Kimber Den in charge of the Christian Rural Service nion with headquarters at Linchwan in Kiangai Province. One of their projects consists of a colony of refugees on a small tract of abandoned land. Here about 85 acres were cultivated last year and the resulting crops, consisting of rice, corn, peanuts and beans produced an income of \$7,250 (U.S.) After this harvest, the first group of sixty families reached the stage of full self-support, while eighty per cent of the second group, who had been admitted only last spring, had also attained self-support. Those who had not yet reached self-support were families who because of long illness or other misfortunes lacked able-bodied workers.

Mr. Den adds, "In appreciation of the peace and security they are now enjoying and of the many blessings they have received, some of the better-off refugees are now even making a voluntary contribution toward the running expenses of our Refugee Camp."

At the Home for War Orphans a similar spirit of helpfulness was shown. The children have a vegetable garden and from the proceeds of the sale of vegetables they saved enough to provide a Christmas dinner last year for all the poor street children in the community. About forty responded to their invitation.

As Mr. Den says in his report: "Thus the children are being taught to share the fruits of their own labors with their fellow children in a Christian spirit of brotherly love and sacrifice. They increased their own joy by sharing it with others."

A young girl exclaimed to a serene woman of seventy: "Oh, I wish I had your faith in this time of trial!" The answer was full of wisdom for all who come to the testing of their faith. "My faith has come from going through all kinds of hard testings—sickness, anxiety, losses, burdens, perils; but God never failed. I kept on trying. Gradually I became more aware of him and his grace. Go and build your own faith, bit by bit, out of your own experiences. God will give you proofs of His goodness and truth, and the triumph of those who put their trust in Him."—Orion W. Fifer.

"The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served."

in having been chosen for this work. It is nevertheless a work which will be fought with discouragements as everyone has tried to reach the intellectuals of Latin America thus far can testify. It is easy to establish friendships and contacts—it is an entirely different matter to secure cooperation for the local church. That is why we feel that this two-sided approach of working within as well as without the church is so important.

## Hymn Of Allied Unity

By ERNEST WARBURTON SHUTTLEFF

Suggested Tunes:

"Missionary Chant," "Grace Church," "Duke Street"

*Almighty God, whose will alone  
Abides through time a changeless throne;  
Our storm-tossed nations, like the sea,  
In tides of prayer turn to Thee.*

*Lead all our peoples by Thy might;  
Inspire our enemies by Thy right;  
We consecrate our hosts to Thee  
To free and serve humanity.*

*Uphold our allies—may we stand  
Steadfast in faith at Thy command.  
Lead us as one, that we may save  
The holy birthright Heaven gave.*

*Freedom to call Thy skies our own;  
Freedom to reap what we have sown;  
Freedom to keep our hearthstones bright  
By Love's pure flame and faith's clear light.*

*Give to our arms, O Sovereign Will,  
Conquests of good suppressing ill;  
Not provinces in thralldom bound,  
But lands made free as holy ground.*

*Grant to humanity Thy grace,  
And let the glory of Thy face,  
Through truth acclaimed and victory won,  
Shine on a world where strife is done.*

dents. Different from other South American universities, the University of Concepcion has a unified campus much like an American university. But very little has been done to care for the social and spiritual needs of the students, all of whom live as boarders in boarding houses and private homes. Here then, is an unparalleled opportunity to render a service by establishing a center where students can study and spend their leisure time, and at the same time, to awaken the spiritual realization of the future leaders of Chile, whom we would otherwise never reach.

And so it is that we have a house in the center of the area where we are outfitting a reading room with current magazines and equipping a game room. There are already seven Methodist university students as well as other friends who will serve

economic and spiritual level of the existing church, so that it can be a suitable spiritual home for cultured people as it cannot be at present. Thus we have dug into the work of our Methodist church here in Concepcion, in a situation which seems unusually promising. We have become counsellors of the young people's group, and are organizing a new league for the, as ever neglected, adolescent group. Working over a period of years we hope—by five, ten or fifteen years from now—we will have a group of young people and young adults among whom university people will feel at home and a church that will be able to present a real challenge to them.

Altogether the situation here in Concepcion is one of unusual opportunity and we feel a sense of high privilege and of responsibility



## IN THE LIVES OF MEN

By  
Charles O. Ransford

The world will never be at its best until we lift the level of individual living. We rise or fall together.

\* \* \*

Good men and women keep the world from decay. They are "the salt of the earth." They "are the light of the world." They are the "savior of life unto life." They are the leaven that puts new vitamins into human society.

\* \* \*

Life looked at as a whole may be very disconcerting. The temptation is to say, "I can do nothing." Practically every reformation began with one or a few persons. Higher standards on the college campus may be raised when a few students set themselves to do the right thing. Communities have been changed by zealous preachers and a few godly souls. Business and labor conditions have been improved when a strong man has had a conviction to change his business methods. The world's evil ways are being corrected and life's standards are being raised because a few godly men and women have determined there shall be improvements.

\* \* \*

Almost every successful individual looks back to days spent under the tutelage of some godly man or woman. Such teachers have a joy in their services and always rejoice to find a responsive spirit among their students. The teacher did not play favorites, but he thought here is one who will reward my labors, and he gave him special attention. A metropolitan paper recently told of the visit of a man now notable in public service, to his boyhood home town. On the occasion of this visit, he sought out a gray-haired woman who had been his teacher. The great man in humility gave her credit for the ideals she had inspired in him.

### MT. PLEASANT CAMP GROUND REVIVAL

The annual meeting begins at camp ground at the regular time, the last Sunday in August, which is the 29th. Services begin that morning. We are expecting an outstanding layman. The history of this church will be given. The original record will be on hand, showing the charter members, and many other features of interest will be had.

All former pastors are especially invited. This will be a circuit-wide rally for the Wilmar Circuit. Please spread lunch with us, you who come from other churches of the circuit.—C. V. Mashburn, Pastor.

The weakness of Christianity has often been laid to the inefficiency of its organizations, to the contradictions of its creeds, to the disunity of its churches. The real weakness of our religion lies in the failure of the human spirit.—From Sermons on the Inner Life, by Charles H. Heim-sath, Cokesbury Press.

### CLAY COUNTY METHODIST SUNDAY RALLY

At the request of the district superintendent of the Paragould District, Rev. H. Lynn Wade, the following program of the Clay County Methodist Sunday School Rally to be held August 29, is given. Brother Wade states that this program combines both the adult and the young people's work:

Clay County Methodist Fifth Sunday Rally, Hurricane Church, 10:30 o'clock:

Theme: "The Church."

Song service ..... Congregation  
Prayer ..... Jim Hollifield, Liberty Hill  
Welcome address ..... Hurricane  
Response ..... Cache Lake  
"The Love of God" ..... Knobel  
Duet ..... Five Oaks  
"My Experience as Supt., Sunday School" ..... C. I. Dowdy, Ebenezer  
"My Experience as a Sunday School Teacher" ..... Lee Hass  
"A Layman's Place or Duty in the Church" .....

..... Judge Walden, Paragould  
Sermon ..... Rev. H. Lynn Wade  
Announcements and Benediction ..... Rev. John W. Simmons  
Lunch.

Song service ..... Congregation  
Devotional ..... Ramer's Chapel  
Special song .....  
..... McCluney Girls, Rector, 4th St.  
Business session ..... Chairman  
Song ..... Congregation  
"Life's Worth the Fight" .....  
..... Liberty Hill  
Duet ..... Union Grove  
"Why Attend Church?" .....

..... Rock Springs  
"The Rich Young Ruler" ..... Five Oaks  
Reading—"A Mile and a Half From Church" and "It Isn't The Church, It's You" .....  
..... George Hardin, Ebenezer  
Sermon—"The Church" .....  
..... Rev. G. A. McKelvey, Lake City  
Benediction ..... Rev. P. W. Emrah

### MACEY REVIVAL

Rev. J. A. Gatlin, our district superintendent, opened our revival on Saturday night, July 31. He preached a fine sermon and on August 1 we had good services from eleven a. m. to one p. m. and then had a basket lunch on the church grounds with quarterly conference at two-thirty. We had fine crowds for all these services. Brother Gatlin preached again on Sunday night then Rev. Will Downum of Huntington Avenue Church, Jonesboro, took charge on Monday night and continued with the services for the rest of the revival. He brought some fine sermons to all of us. We only had two additions to the church but we all received great blessings.

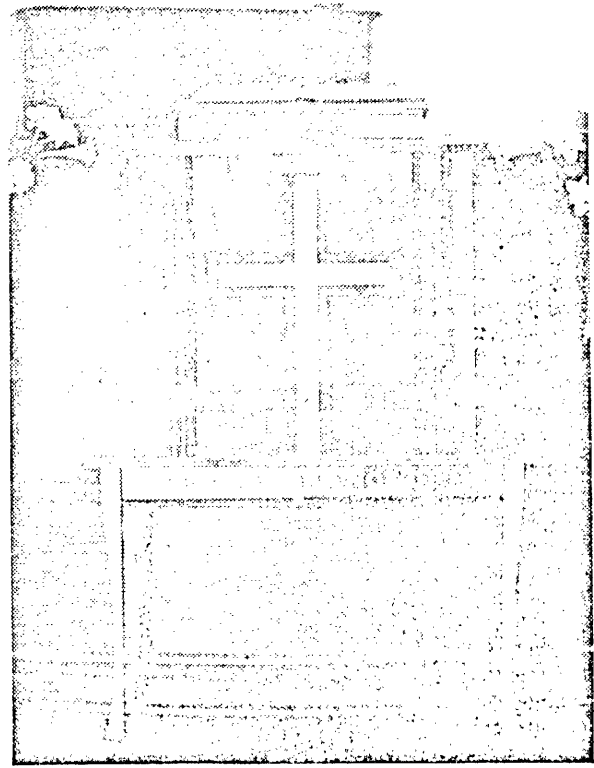
Rev. Glenn Bruner, our pastor, organized a Booster Band for Juniors and they had a car race. The Dodges were in charge of Mabel Jean Harrell and the Fords in charge of Paty Ann Stewart. Each Bible verse was five miles, your presence was five more and if you brought your parents that was ten miles for each one. Each child could make thirty miles in one night. There was really some stiff competition and great interest and the Dodges won. We intend to carry on the Booster Band. They learned several choruses and did some good singing.

Our song leader, Melton DeFries, gave us a special song during the revival. It was appreciated by all.

We have recently redecorated our church auditorium and it looks much better. We are all proud of it.

The Church School showed a fine increase Sunday.—Mrs. J. E. Harrell.

### NEW PULPIT AND COMMUNION TABLE DEDICATED



The First Methodist Church, Mena, Ark., dedicated a beautiful new pulpit and communion table at the morning service Sunday, July 25. The pulpit, which is made of solid native cherry, has an inlaid cross of white cedar. The cross is symbolic of Christ's sacrifice and victory over death. The communion table is constructed of solid cherry. The lettering, "In Remembrance of Me" is hand carved of white pine. The pulpit and communion table add greatly to the beauty of the sanctuary of the church and to the worship services.

The capacity congregation dedicated the pulpit and table to the proclaiming of the good news of the gospel of Jesus Christ. to the reading of the Scripture, to the inspiring, awakening and comforting of the souls of men, to the proclaiming of the social gospel of justice and human brotherhood, to the declaring of the missionary message and to the glory of God and the service of men in the spirit of the Master, Jesus Christ.

The pulpit and communion table were presented to the Mena church by Dr. B. H. Hawkins, and was constructed by Dave Atwood at his s. o. j. in Mena.

### SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

Twelve: Nophlet, A. C. Rogers.  
Eight: Vandale-Cherry Valley, M. A. Graves.  
Five: Lonoke, Earle Lewis; Friendship Circuit, K. K. Carithers.  
Three: Charleston Circuit, James R. Chandler; Hawley Memorial, G. W. Robertson; Pottsville, C. H. Harrison.  
Two: Clarendon, Ed Bridgman; Corn- ing, B. C. Few; Benton, J. M. Hamilton; Bethel-Redfield, Welton Meeks; Magnolia First Church, Roy Fawcett; Prescott, S. T. Baugh; Adona, E. B. Turner; Good Faith, Everett Vinson.  
One: Hunter Memorial, W. C. Watson; Widener-Madison, L. E. Lafavers; Wilmar Circuit, C. V. Mashburn; Twenty-Eighth St., B. F. Fitzhugh; Capitol View, H. O. Bolin; Jasper, T. C. Huff; First Church, North Little Rock, A. D. Stewart; First Church, Jonesboro, A. W. Martin; Hope, R. B. Moore; Dell Circuit, E. H. Farce; Stephens, J. H. Cummins; Athens, Kenneth Shamblin; Emmett-Waterloo, Geo. L. Cagle; Marked Tree, J. A. Womack; Weona, Norris Greer; DeView-McClard, Lloyd Peters; Hoxie, R. E. Wilson; Magazine, L. R. Ruble; McGhee, R. A. Teeter; Mt. Ida, W. S. Cazort; Heber Springs, Central, J. H. Smith; Grand Avenue, Pt. Smith, W. R. Dalton; Jonesboro Circuit, E. H. Hance; Hampton, W. O. Tisdale; Hartman Circuit, J. C. Cofer; Keo-Tomblerlin, C. R. Roy; Weiner-Hickory Ridge, H. C. Minnis; Bismarck-Houston, J. E. Branson; Breckenridge, Colt Circuit, J. C. Richey; Sulphur Springs-Mt. Carmel, G. P. Eikes; Centennial, El Dorado, P. D. Alston; Conway, First Church, Edward H. Harris; Desha Circuit, T. O. Love; Alma, O. D. Peters; Marmaduke, Harold Spence; Pulaski Heights, E. R. Harrison; Foreman, Ed Dunlap; Lewisville Circuit, M. E. Scott; Highland Methodist, O. E. Holmes; Watson, S. C. Dugger.

### TO KNOW THE WILL OF GOD

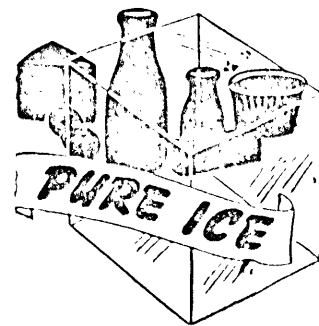
There are three things to do to know the will of God. The first is to pray, as sincerely and simply as you can for God's light and God's leadership. If you do this persistently and earnestly, tangled issues will assume order and you will see things in their pure perspective.

The second is to examine the whole issue in the light of the supreme moral teaching of Jesus. When you do this it will become apparent that nothing you can have in the way of money, honors, comforts, or pleasures is so important as what you are.

The third thing to do is to survey the whole situation in the light of possible consequences.—Georgia Harkness, in Religious Living.

Cheerfulness oils the machinery of life.—Virginia Methodist Advocate.

## ICE DOES MORE THAN JUST KEEP FOODS COLD!..



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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## CHURCH WOMAN SERVES IN MANY WAYS

Through all of the activities in making the local church a place of fellowship walks the church woman. She serves in many ways. "Whatever thy hand findeth to do, do it with thy might" are her marching orders. The job may take her as a visitor, not a social worker, but as a friendly visitor, to the trailer camps, or into the homes of wives and families of enlisted men, or to the Center to give a special place along with a batch of cookies, or to the church to make its altar a place of beauty. On the alert, she is at work in her home, in her church, and in her community. The church woman can proudly wear her Sunday-go-to-meeting dress as her uniform, and march with a firm step, realizing that she is making a vital contribution to the church and its victorious cause. She can learn to guard and protect the home front, and it won't be a new course for her. Perhaps she needs a refresher course in order that she may best serve her home, her church, and her community. Where shall she report for duty? Her community and its needs, and the volunteer church woman, with her interests and her energy, will determine the work in which she enlists. Yes, the church woman also serves. And we feel that it is rather an important job. In these days when the call is made for all-out victory, one should not make the mistake so very often made of thinking that activities which are not covered with red, white and blue glamour are unimportant. We need to read again the story in Old Testament writ, that "he who remains faithful to the stuff, shall share equally with those who go down into the heat of battle."—Methodist Woman.

## OPEN METHODIST DISPENSARY IN CUBA

Under the auspices of the Methodist Church in Mayari, Cuba, a "Children's Dispensary and Clinic" was opened recently in that community, in a new building donated for that purpose and equipped by the church. One hundred and twenty-five persons have pledged monthly support of the dispensary. Four doctors, two pharmacists, a laboratory technician, and seven lay members of the church are on the board of directors. Each doctor devotes time each week to the clinic; four girls of the church have volunteered their time as assistants to the doctors, each serving one day in four; a dentist in the community has also volunteered to give his services free to any poor child sent him from the clinic. The Rev. and Mrs. Maurice C. Daily, Methodist missionaries in Mayari, have supervised the development of this service project.

I shall pass through this world once. Any good, therefore, that I can do, or any kindness that I can show to any human being, let me do it now; let me not defer or neglect it, for I shall not pass this way again.—Anonymous.

Prayer never yokes up with laziness.—Michigan Christian Advocate.

*The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.—Psalm 66:18.*

## "PRAYER TIME"

RUBY WEYBURN TOBIAS

*The while she darns her children's socks,  
She prays for little stumbling feet;  
Each folded pair within the box  
Fits faith's bright sandals, sure and fleet.*

*While washing out, with mother pains,  
Small dusty suits and frocks and slips,  
She prays that God may cleanse the stains  
From little hearts and hands and lips.*

*And when she breaks the fragrant bread,  
Or pours each portion in its cup,  
For grace to keep their spirits fed,  
Her mother heart is lifted up.*

*Oh, busy ones, whose souls grow faint,  
Whose tasks seem longer than the day,  
It doesn't take a cloistered saint  
To find a little time to pray!*

—RELIGIOUS TELESCOPE.

## LOOKING FORWARD TO A BETTER WORLD

By MADAME CHIANG KAI-SHEK

There are few new doctrines in the world. In fact, to my mind, we do not need any new doctrines, but we should see to it that every worthy doctrine is fully developed and practiced.

In the same way, we should not sit and hope for a fortuitous concurrence of events to creating a better world after the war, but should have the moral courage to strike out and explore the possibilities of making a better world. Caraffa (Pope Paul IV) was once told by Cardinal Pecheco of the corruption around him. Far from resorting to anger, he examined the situation and took steps to eliminate those who were responsible for the evils. He was not afraid to rise above the melee surrounding him; he fought against favoritism and won the battle of the will to righteousness.

There are some skeptics today who regard all post-war world collaboration with the eyes of cynics. Bacon, a nationalist of the exclusive school, lacked a sense of statesmanship, for he did not realize, as we do today, that rulers and statesmen owe allegiance to civilization and to humanity at large. Today his well-known maxim: "The increase of any state must be from the foreigner, for whatever is somewhere gotten is somewhere lost," sounds to those of us who have the slightest inkling of economics to be risible, although his logic to like minds may have seemed to be irrefutable. Compare him to Grotius, his great contemporary, and you will immediately understand what a part vision and imagination can play.

If we but possess the pertinacity to bring it into being, what was yesterday regarded as the impossible becomes today the reality. In the Middle Ages, I may point out, papal bulls of excommunication, bloody wars in determining the true Catholic faith, religious pogroms and inquisitions impoverish-

ed and tore Europe asunder. What could seem more inconclusive than a question which involved the arbitration of men's souls? Who could have thought, nay, dared hope, that movements of reformation could finally materialize with the religious peace of Augsburg in 1555?

Again, the British North America Act in 1867, providing for the federation of Canada, was thought by many at the time to be alienating Canada from the British Commonwealth. In reality it forged stronger bonds of affection and ties between Great Britain and Canada.

The world today is once more at the crossroads. Let us realize that in planning for a post-war world the transient assets of a policeman in the Hobbesian sense given worldwide application will be far from adequate unless we actualize it with the fundamental and the positive.

Should not we of the United Nations also strive for foresight and exercise understanding so that the vanquished will be treated as neighbors and as fellow beings while punishment should be limited only to the perpetrators of this war?

## WESLEYAN SERVICE GUILD RETREAT

All employed women of the Little Rock Conference are invited to attend the Wesleyan Service Guild Week-end Retreat at Ferncliff, September 4-5. The entire cost of the week-end will be \$2.50. The retreat opens with supper Saturday night and closes Sunday afternoon. Send reservations to Olive Smith, Conference Secretary, Wesleyan Service Guild, 1800 North Harrison, Little Rock, by September 2.

Tact is a gift; it is likewise a grace. As a gift it may or may not have fallen to our share; as a grace we are bound either to possess it or to acquire it.—The Candle.

## POLL OF CHURCH WOMEN

Described as the "greatest event in the ecumenical movement among church women in recent years" is the proposed nation-wide poll on the peace sentiments of 4,000,000 Protestant women which will be conducted on World Community Day, November 11. The poll will climax a day of study on the "Price of an Enduring Peace," sponsored nationally by 22 denominational women's organizations and the United Council of Church Women. It is anticipated that nearly 70,000 churches will participate in local interdenominational clinics at the call of the 22 denominational women's groups.

The poll will be taken by secret ballot in each community at the close of the day-long study and discussion program and will consist of two queries addressed to churchwomen. The first, expected to "lift the church out of isolationism," will ask the churchwoman whether she favors the cooperation of the United States with other nations in establishing a new world order. The second question asks whether she is willing to pay the price of peace as she is now willing to pay the price of war. The results of the poll will be forwarded to Congressmen, jurisdiction by jurisdiction, as evidence of specific popular peace opinion.

Denominations sponsoring World Community Day include: Northern Baptist Convention, National Baptists, Church of the Brethren, United Brethren, Church of God, Congregational Christian, Disciples of Christ, Protestant Episcopal, Evangelical, Evangelical and Reformed, Friends, United Lutheran, Methodist, Presbyterian U. S. A., Presbyterian U. S., United Presbyterian, Reformed, Universalist, Unitarian, Colored Methodist Episcopal, African Methodist Episcopal, and African Methodist Episcopal Zion.—Zion Herald.

## NURSE WORKS WITH WAR PRISONERS

The first known instance of a missionary of the Board of Missions and Church Extension serving prisoners of war is learned from a letter from Miss Martha Whiteley, missionary nurse in Algiers, North Africa. She says:

"Visited in company with one of the Red Cross workers the prisoners (Nazi) in the hospital trains and gave them toilet articles to be used in common, also chewing gum. They said 'Thank you' in three languages! There are so many of them but they are being well cared for, considering the bigness of the job. Most of these boys seemed like decent fellows but they will all have much to learn after years of false propaganda. And what a task we have ahead of us to re-educate adults to tell the truth! Well, God reigns and truth will win and live, but at what a price."

Word from Algiers stresses the need for clothing there, particularly for children's apparel and baby layettes. With the exception of milk, food is said to be sufficient. According to Miss Elizabeth M. Lee, executive secretary of the Woman's Division of Christian Service in charge of work in North Africa, it is believed that clothing can be sent to North Africa at present.



# Little Rock Conference Treasurer's Report

(Continued from Last Week)								Charge	B. F.	C. C.	Benev.	G. A. & J.	W. S.	M. S. F.	Total
PINE BLUFF DISTRICT								Nashville	36.00	111.00	221.00	25.00	44.00	12.00C	506.00
Charge	B. F.	C. C.	Benev.	G. A. & J.	W. S.	M. S. F.	Total	Okolona Circuit—							
St. Charles Circuit—								Center Grove					2.50		2.50
Oak Flat			6.00				6.00	Okolona	9.75	30.00	38.25	4.50			82.50
Pleasant Grove	3.90	7.00	35.00	1.00			46.00	Bierne	.37	1.37			6.00		7.70
St. Charles			56.00		6.00		62.00	Total	\$10.12	\$31.33	\$38.25	\$1.50	\$8.50		\$92.70
Total	\$3.00	\$7.00	\$97.00	\$1.00	\$6.00		\$114.00	Prescott Station	51.00	108.00	150.00	20.00	18.59	8.00P	358.59
Sheridan-New Hope—								Prescott Circuit—				5.00			5.00
New Hope	2.70	9.60	30.00	2.00		1.20C	63.50	Fairview	2.24	5.00	5.00				12.24
Sheridan	22.48	79.32	177.15	5.82		9.90C	294.67	Harmony	2.25	5.00	5.00				12.25
Total	\$25.18	\$88.92	\$207.15	\$7.82		\$29.10	\$358.17	Midway	5.19	12.20	15.00				32.69
Sheridan Circuit—	1.00		7.50				8.50	Moscow	1.41	3.07	12.02				16.50
Center					13.75		13.75	New Salem	1.25	2.45	5.00				8.70
Oak Grove	1.00		5.25				6.25	Pleasant Ridge	1.75	3.31			5.84		10.90
Poyen	1.00		4.00				5.00	Total	\$11.39	\$31.03	\$12.02	\$5.00	\$5.84		\$98.28
Wofford's Chapel	1.00		2.40				3.40	Springhill Circuit—							
Total	\$4.00		\$19.15		\$13.75		\$36.90	Battlefield	.65	.75	4.10	.50			6.00
Sherrill-Tucker								Bethlehem	1.75	2.00	8.25	1.00			12.00
Sherrill	20.60		110.00		15.00	9.00C	154.00	Fairview	1.06	2.00	3.40	.60			7.00
Tucker	5.00	2.00	34.00	1.00	8.00		50.00	Hinton	1.75	2.00	8.25	1.60			13.00
Total	\$25.00	\$2.00	\$144.00	\$1.00	23.00	\$9.00	\$204.00	Oak Grove	3.15	4.10	10.00	1.50			18.75
Star City Circuit—								Sardis	1.00	1.15	2.00	.85			5.00
Star City	27.00	\$4.00	150.00	7.50		11.00C	279.50	Springhill	4.25	9.00	4.89	2.15	9.35	2.00P	31.64
Stuttgart: First Ch.	31.50	135.00	375.00	7.50	20.00	13.50C	582.50	Total	\$13.55	\$21.00	\$10.89	\$7.60	\$9.36	\$2.00	\$94.35
Grand Avenue	77.00	374.00	1000.00	15.00	67.00	25.00P	1592.00	Washington-Columbus—							
Sulphur Springs-Mt. Carmel—								Blackland	.50	1.50	5.00	.50			7.50
Mt. Carmel	2.00	4.00	9.00	.50			15.50	Columbus	.75	1.00					1.75
Sulphur Springs	3.00	7.00	10.75	.50	1.00		22.25	Fulton	.50	1.00					1.50
Total	\$5.00	\$11.00	\$19.75	\$1.00	\$1.00		\$37.75	Okay	.50	.50					1.00
Swan Lake	13.00	3.37	77.00	1.00	14.65		109.02	Washington	1.50	5.50	5.00		4.00		16.00
White Hall	4.00	9.00	10.00		20.00		43.00	Total	\$3.75	\$9.50	\$10.00	\$ .50	\$1.00		\$27.75
Neil Hart, Dist. Supt.						26.00P	26.00	Grand Total	\$280.77	\$1119.63	\$2297.29	\$154.85	\$225.85	\$183.37	\$1361.76
Grand Total	\$660.55	\$2287.76	\$6372.45	\$146.82	\$1420.08	\$415.88	\$11303.31	TEXARKANA DISTRICT							
PRESCOTT DISTRICT								Ashdown	22.50	75.00	125.00	6.00		5.00C	238.50
Antoine Circuit—								Buckner Circuit—							
Antoine	1.69	3.75	16.50	.75			22.69	Buckner	8.00	21.00	20.00	1.00			50.00
Boto	1.45	3.25	11.00	.50			16.20	Mt. Ida	2.00	4.80	5.50	1.00			13.30
Jenny	.65	2.15	6.00	.50			9.30	Mt. Vernon	3.37	9.00	20.00	1.00			33.37
Dick					4.75		4.75	Oak Grove	2.81	6.50	6.81	1.00			17.12
Dugah	.70	1.50	1.05	.50			3.75	Total	\$16.18	\$41.30	\$52.31	\$1.00			\$113.79
Maline	1.55	3.50	5.00		2.00		12.05	Cherry Hill Circuit—							
Total	\$6.04	\$14.15	\$39.55	\$2.25	\$6.75		\$68.74	Cherry Hill	1.57	3.50					5.07
Bingen Circuit	10.07	22.60					32.67	Dallas	1.12	2.50	8.00				11.62
Avery's Chapel				1.00	15.00		16.00	Highland	.98	2.20					2.18
Bigger's Chapel			3.50		3.00		6.50	Rocky	.67	1.50					2.17
Bign			26.50	1.00	8.00		35.00	Total	\$4.34	\$9.70	\$8.00				\$22.04
Doyle				1.00	11.00		15.00	DeQueen	28.36	112.10	126.00		15.00		253.66
Friedship				1.00	9.50		10.50	Dierks Charge—							
Pump Springs			4.50	1.00	2.00		7.50	Dierks	20.25	63.00	33.00	4.00	12.00	9.00C	141.25
Sweet Home			9.23		3.00		12.23	Green's Chapel	.35	.75			.25		1.35
Total	\$10.07	\$22.60	\$42.73	\$5.00	\$54.50		\$135.90	Total	\$20.60	\$63.75	\$33.00	\$1.00	\$12.25	\$9.00	\$142.60
Blevins Circuit—								Doddridge Circuit—							
Blevins	5.49	17.43	257.00	6.00		9.96C	295.88	Doddridge	2.10	5.25	20.00	2.00	6.50		35.85
McCaskill	2.18	6.98					9.16	Mann's Chapel	1.21	3.01	3.00				7.22
Macedonia	.57	1.81					2.38	Olive Branch	6.29	15.72	10.00	2.00	11.50		45.52
Sweet Home	1.00	3.42	10.26	2.00			16.68	Total	\$9.60	\$23.99	\$33.00	\$1.00	\$18.00		\$88.59
Center Point Circuit—								Foreman Station	2.03	5.10			4.00		11.43
Center	1.96		.56		2.80	\$9.96	\$324.10	Fouke Circuit—							
Center Point	1.69	3.75	9.00		3.00		17.44	Fouke	4.43	9.81		1.00	13.00		28.27
Longview		2.20					2.20	Holly Springs	2.16	5.18		1.00	9.00		17.94
Trinity			2.28		7.00		9.28	Silverina	3.94	8.75		2.00	12.00		27.69
Wakefield					3.13		3.13	Total	\$10.83	\$21.07		\$1.00	\$35.00		\$73.90
Total	\$3.65	\$5.95	\$11.84		\$15.93		\$37.37	Hatfield Circuit	8.00	12.00			2.12		22.12
Emmett-Waterloo—								Cove	4.25	11.31	25.00	1.00	2.30		42.89
Antioch	.16	.50				.07C	.80	Hatfield					12.87		12.87
Boyd's Chapel	.24	.89					1.13	Vandervoort			3.75		4.13		7.88
DeAnn	.57	1.84	1.00			1.00C	5.41	Wicks					15.00		15.00
Emmett	15.92	49.60	50.00		16.00		131.52	Total	\$12.25	\$23.31	\$28.75	\$1.00	\$36.42		\$101.76
Holly Grove	1.27	4.15	5.65	1.00	1.25	.39C	14.29	Horatio Circuit	16.50	32.00			19.00		74.50
Waterloo	5.25	18.30	26.25	2.00		4.00C	55.80	Gilliam			1.00		1.50		2.50
Total	\$23.41	\$75.58	\$82.90	\$3.00	\$17.35	\$6.71	\$208.95	Horatio	4.50	11.00	48.00		8.50		72.00
Forester	34.00	110.00	55.00	10.00		15.00C	221.00	Walnut Springs					5.00		5.00
Glenwood Circuit—															

## CHRISTIAN EDUCATION NOTES

By Ira A. Brumley

### Summer Youth Program

The North Arkansas Conference has had a summer of youth work that has equalled or surpassed any previous summer of youth work for our Conference.

There have been eight assembly and camp programs: Two at Mt. Sequoyah, three at Conway, two at Camp Miramichiee, and one on Petit Jean Mountain.

The attendance of Intermediates has gone far beyond any former year. The attendance of seniors and older youth has been all we could have expected.

The Morrilton and Conway County program was a new activity. The smaller area plan has some very great advantages.

The eight day intermediate camp at Miramichiee was a new activity. We had been having a four day camp for several years, but decided to try an eight day camp for this year. It proved to be the best camping program we have ever had in the Conference. We are already getting requests about this program for next year.

A number of churches have included their intermediates in the vacation school program. Some churches have conducted Youth Week for the young people of the church.

Plans are already under way for some special district and sub-district meetings for youth.

### North Arkansas Conference Training Program

The report of the Department of Training of the General Board of Education shows that the North Arkansas Conference is still leading the Conferences of our Jurisdiction in training work.

We have had about two thousand people enrolled in some formal training program during this Conference Year. A total of 1,194 training credits have been granted to persons in the North Arkansas Conference since our Annual Conference meeting. This does not include the work of our people in the various leadership schools at Mt. Sequoyah this summer. We have had a total of 63 training schools during the Conference Year.

Four schools are planned for the near future, one of these now being held with fourteen enrolled.

Many other schools will be planned for September and October. September and October should be

the months when we give much time and thought to the training of leaders as that is the time for getting the program under way for the new church school year.

### Stewardship Books

The North Arkansas Conference Board of Education has made it possible for any minister of the Conference to have at half price two stewardship books: "The Christian Motive and Method in Stewardship," Trimble; and "Achieving Results in Church Finance," McKeown. Just sixty cents in a money order will bring to a North Arkansas Conference minister each of these books; or thirty cents will secure either of them. Write us for your copies at once.

### CHURCH SCHOOL RALLY DAY OFFERINGS

#### North Arkansas Conference

Our last Church School Rally Day offering report was made June 4, and appeared in the Arkansas Methodist on June 10. Since that time the following offerings have been received:

Batesville District	
Moorefield	\$ 5.00
Desha Charge	6.00
Sulphur Rock	3.50
Newark	8.00
Conway District	
Perryville	5.00
Perry	2.00
Mt. Carmel	5.00
Conway (additional payment)	25.00
Fayetteville District	
Gravette	\$ 2.50
Decatur	2.50
Falling Springs	1.00
Springtown	4.26
Farmington	5.00
Winslow	2.00
Council Grove	3.00
Centerton	5.17
Fayetteville (additional payment)	50.00
Siloam Springs	15.00
Fort Smith District	
Prairie View	\$ 3.00
Seranton	3.00
Bethel (Hackett Charge)	1.50
Booneville	30.00
Charleston	5.00
Waldron	10.00
Grand Prairie	2.00
Hartford	5.00
Helena District	
Clarendon	\$15.00
Black Fish	5.00
Cherry Valley	3.00
Jonesboro District	
Nettleton and Bay	\$ 7.00
Paragould District	
Stranger's Home	\$ 3.50
Biggers Charge	5.00
Searcy District	
Heber Springs, Central	\$ 5.00
Patterson	5.00
Griffithville	3.00
Dogwood	2.00
New Hope	1.00
McCrory	16.00

—Ira A. Brumley.

Live with wolves and you will learn to howl.—A Spanish Proverb.

Charge	B. F.	C. C.	Benev.	G. A. & J.	W. S.	M. S. F.	Total
Texarkana—							
College Hill	21.63	77.00	87.50	4.69		9.66C	200.48
First Church	112.00	600.00	1816.69	25.00	205.31	50.00C	2859.00
Fairview	23.60	94.50	100.00	7.00		50.00P	245.60
Texarkana Circuit	16.00	41.85	102.75	6.07		10.50C	166.67
Few Memorial			6.00			10.00P	6.00
Harmony Grove	7.00	18.00			11.25		36.25
Total	\$23.00	\$59.85	\$108.75	\$6.07	\$11.25		\$208.92
Winthrop Circuit	5.00	10.00	15.00	2.00	6.00		38.00
A. J. Christie, District Supt.						20.00P	20.00
Grand Total	\$140.46	\$1668.70	\$3455.05	\$88.26	\$523.70	\$279.66	\$6155.83

The above report covers all payments on acceptances made to me as Treasurer of the Little Rock Conference from the beginning of this Conference year—up through August 10, 1943.

### RECAPITULATION

Total paid on Bishop's Fund	\$ 3,922.62
Conference Claimants	13,889.62
Benevolences	40,608.98
General Adm. and Jurisdictional Conference Expense Fund	1,151.28
World Service (Fourth Sunday Offering)	5,635.42
Ministerial Sustentation Fund—Church	1,326.80
Ministerial Sustentation Fund—Pastor	722.68
Grand Total	\$67,257.40

C. E. HAYES, Treasurer, Little Rock Conference.

## FOOD AND AGRICULTURE IN CHINA

By Dr. Kuo Ping-wen  
Vice-Minister of Finance,  
Republic of China

China is probably the oldest and largest agricultural country in the world. The total area of farm land is 232,000,000 acres, which supports as large a population as 450,000,000.

Agriculture is the backbone of China's national economy. There are approximately sixty million farm households in the country out of a total of eighty million.

Rice and wheat are the staple foods; soy beans, gaoliang, millet, barley, corn, and potatoes are next in importance. The nation as a whole consumes little fish and meat, and small quantities of eggs, fruits, and greens, which are considered as subsidiary foods. While it is fairly sufficient in caloric values (in normal years, not in war years), the diet is seriously deficient in protein, calcium, and vitamins. To improve the health of the people, China should increase the production and consumption of protective foods.

China plans to carry out a large agricultural program, the main items of which are: development of the pastoral and agricultural lands in the Northwest and Northeast; cultivation of additional land through irrigation and reclamation projects; control of floods and droughts; prevention of plant and animal diseases; introduction of farm machinery; introduction of new varieties of crop seeds and stock breeds; manufacture of chemical fertilizers; and development of fishing industries. These agricultural projects will be coordinated with industrialization projects now under planning. To hasten the agricultural projects, the Government will undertake to advance farmers' education, improve farm credit, and reform the land system.

Adjustment of supply and demand between producing and consuming

areas and between fat and lean years constitute two major problems. First, China plans to build new railways and highways and to improve existing waterways in order to facilitate the transportation of food from producing to consuming areas. The thousand-mile-long Grand Canal, constructed in the sixth century, known in Chinese as the Chipping-Food Canal, is a notable achievement of this kind in history. Secondly, China intends to revive and modernize the ancient equalization granary system. Owing to the uncertainty of seasons and crops the government of old-day China purchased grain from the people in fat years and sold it to them at cost prices in lean years. This system seems to be the forerunner of the modern idea of ever-normal granaries and buffer stocks, and may be of interest to other nations.

Although the problems of domestic production and consumption and distribution are paramount, China's foreign trade in farm products is by no means insignificant. In 1936 farm exports constituted eighty per cent of the total exports, and farm imports 23 per cent of the total imports. If China is to import large quantities of industrial and farm machinery after the war, she will have to increase the exportation of such farm products as tea, silk, tung oil, bristles, wool, hides and skins.

### THE AIM OF MISSIONS

The supreme aim of missions is to make the Lord Jesus Christ known to all peoples in all lands as their divine Saviour, to persuade them to become His disciples, and to gather these disciples into Christian churches; to enlist them in the building of the kingdom of God; to co-operate with these churches; to promote world Christian fellowship and to bring to bear on all human life the spirit and principles of Jesus.—Discipline of The Methodist Church.

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- ★ principles of Reverence . . . Beauty . . . Dignity . . . and Service, to the departed. That has been and will always be synonymous with the name of
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With the winning of the war, our millions of soldiers will be heading home... and we must be ready with jobs for them and security for their families.

Waste in war is a crime! As abundant as electricity is, there isn't a kilowatt to waste!



When they went to war they left behind the American way of life... a system that has brought to the American people the greatest prosperity the world has ever known. A system of labor and business at a profit that has carried the nation through countless crises, and *each time has returned our country to greater heights than before!*

This American system must be preserved, that every citizen may have equal privileges of free enterprise... the right to accumulate such wealth as his brain and hands can produce! We are proud that our company is an integral part of this American system.

## ARKANSAS POWER & LIGHT CO.

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# The Sunday School Lesson

By DR. W. P. WHALEY



## Israel's Sin and Restoration

LESSON FOR AUGUST 29, 1943

SCRIPTURE LESSON: Exodus 32:7 to 10; Exodus 34:4 to 9, and 27, 28.

GOLDEN TEXT: "Jehovah is slow to anger, and abundant in loving kindness, forgiving iniquity and transgression." Numbers 14:18.

One should read from Exodus 24 through Exodus 35. Most of this is direction for building and furnishing the tabernacle, and setting aside and consecrating a priesthood. It was probably inserted in the wrong place. Perhaps the plans for building the tabernacle were given sometime after the events of this lesson, and after the Israelites had moved further on. In the beginning of the 24th chapter, Moses, Aaron, Nadab, Abihu and seventy of the church officers were called up into the mountain. It is likely that all these were with Moses in the preparation of the plans for the first church building the Jews had—the tabernacle.

But in writing the Ten Commandments, only Moses and young Joshua were together. Aaron and the elders of the church remained down in the valley with the multitude, and were given a charge to take care of everything in the absence of Moses. Moses and Joshua were absent forty days. Nobody could see them or hear from them. They were chiseling the Ten Commandments on tables of stone, either in Babylonia cuneiform or in Egyptian hieroglyphics; and that was not a quick job. The aged Moses and the young Joshua must have spent much time in discussion, planning and prayer.

Many of the people down in the plain got restless, and broke out of control of Aaron and the other church officers. "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." Aaron must have been a jeweler in Egypt; for he knew how to work in gold. He had the people to bring all their gold jewelry to him. He built a furnace, melted down all this gold into one mass, then shaped it into the form of a calf.

These Hebrews were familiar with the idolatry of the Egyptians. They had many gods. These gods were invisible spirits, but were supposed to dwell in animals, rivers, the sun and other things. Ftha was supposed to be incarnated in a black bull with certain white spots. This bull was called Apis. He was very sacred. Temples were built to him, and he was worshiped. He was not allowed to live more than twenty-five years. When he reached that age he was secretly drowned, carefully embalmed, and put in an underground tomb. Then a search was begun for another Apis. It was sometimes years before one was found so built and marked as to convince the priests that Ptah was in him.

Their goddess Hathor was repre-

sented by an idol in the form of a woman with a cow's head. She was the goddess of music and the dance. Temples were built to her and she was worshipped with music and dancing.

Aaron and the people did not mean to turn from Jehovah to the worship of an Egyptian god or goddess; for, when the golden calf was finished and set up, Aaron proclaimed to the people: "Tomorrow is a feast to the Lord. And they rose up early on the morrow and offered burnt offerings, and brought peace offerings." (32:5, 6). All this was meant to be worship of Jehovah. Since Moses was gone, and perhaps the pillar of cloud and of fire, the people felt they needed some visible representation of their God. They did not tell Aaron to make a golden calf. They asked him to "make us gods, which shall go before us"—something visible they could follow. They would not have felt they needed anything more if the pillar of cloud and of fire, had still been with them. The people did not regard this metal calf as a god, any more than the Egyptians regarded Apis as a god; but it was to them a visible symbol of Jehovah. Their sin lay in the making a "graven image"—a world-wide sin of heathen people from which God was determined to save His chosen people. God was teaching the Hebrews that He is a Spirit and that He cannot be, and must not be, represented by any sort of image. But the Hebrews were hard to cure. They kept relapsing into image worship until the Babylonia captivity. That finally cured them.

### Divine Anger

All this had been going on while Moses and Joshua were painstakingly working on the tables of stone and discussing the problems before them. God saw what was going on down in the camp before Moses did. He told Moses, and said: "Let me alone that my wrath may wax hot against them, and that I may consume them." Moses wrestled with God to cool His wrath and change His destructive purpose. When he had quieted God, Moses and Joshua went down to the plain. What Moses saw and heard made him as angry as God had been. "And it came to pass that as soon as he came nigh unto the camp, that he saw the calf and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and break them beneath the mount." (32:19).

What amazing meetings between God and His appointed leaders of the church! Sometimes God is instructing, encouraging, reproving, commanding a church leader who is out of patience and ready to quit. Sometimes a church leader feels that God has forsaken the situation, and set it afire with His consuming

wrath; and that he must cool God's anger and encourage Him to come back and get into the game. God and His human leaders hold one another to the great program of human salvation! If there were no God in the camp! If God did not mightily inspire His leaders, and make them afraid not to go forward! Then, if there were no great human leaders in the church who could wrestle with God and make Him "repent of the evil which He thought to do unto His people"! Human prayer turns the Almighty!

### Taking Up the Task Again

Moses pulled God back into the church of Israel, and made Him hold on to the people of Abraham, Isaac and Jacob (32:13). God had proposed to abandon them, cast to the winds His ancient pledges, and start a new race; but Moses made Him reconsider.

Then God pulled Moses back onto the job. He had broken the tablets of stone on which he and Joshua had chisled the Ten Commandments. God told them to go back up on the mountain and do the work over; and they went back to spend another forty days doing over what they had already done so carefully and prayerfully.

"Go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee."

So the church of Israel went marching on again.

In Hastings' "Men of the Bible" we have found more of Margaret J. Preston's beautiful poem on "Moses' Argument With God," a smattering of which we gave a few lessons back. Three verses are:

"Send whom Thou wilt! All choice is Thine,  
Thou canst fulfill Thy set decree  
Through other hands more meet to be

Upborne in Thy so vast design;  
Lord, I beseech Thee—send not me!

Had Moses failed to go, had God  
Granted his prayer, there would  
have been

For him no leadership to win—  
No pillared fire, no magic rod,  
No wonders in the land of Zin.

No smiting of the sea—no tears  
Ecstatic shed on Sinai's steep—  
No Nebo, with God to keep  
His burial—only forty years  
Of desert-watching with his sheep"  
(Clip this and preserve it).

### WHAT THE ARTIST SAW

An artist was asked to paint a picture of a dying church. Did he set upon canvas a small, feeble congregation in a ruined building? Quite the reverse. He depicted a stately edifice, with a rich pulpit, organ and windows. But in the porch there was hung a small box, with the words above it, "Collection for Foreign Missions." And just where the contributions should have gone, the slit was blocked by a cobweb! That was the artist's conception of a dying church, and it was profoundly true.—The Baptist Observer.

Doubters are never happy; it takes faith, trustfulness to be joyful.—Robt. H. Coleman.

No man is so poor as he whose chief wealth is money.—Michigan Christian Advocate.

That charity which longs to publish itself, ceases to be charity.—Hutton.

### WHAT IS CHRISTIANITY?

It is unreserved and full acceptance of Jesus Christ as the unique and divine Son of God and the absolute Saviour of mankind. Then in the home, it is kindness; in business, it is honesty; in society, it is courtesy; in work, it is fairness; toward the unfortunate, it is pity; toward the weak, it is help; toward the wicked, it is resistance; toward the strong, it is trust; toward the penitent, it is forgiveness; toward the fortunate, it is congratulation; toward God, it is reverence and law.—Exchange.

I sometimes wonder if the American churchman realizes the way he influences foreign missions by the way he lives in his own community.—Howard Kester.

It is not how much we give, but how much we have after we have given.—Wesleyan Christian Advocate.

### Good For Over 100 Years

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

→ GRAY'S OINTMENT

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Snap Back with ELEANOR

FOLLOW PACKAGE DIRECTIONS. SEE YOUR DOCTOR IF HEADACHES PERSIST.

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CAPUDINE

### EYE COMFORT



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helps to relieve local irritation of the eyes caused by excessive use or exposure to dust, wind or sun glare. 25c and 50c at drug stores. Genuine in red carton.

10c
25c

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# WINFIELD MEMORIAL METHODIST CHURCH

## NEW MEMBERS

Major Milton D. Roth, 2517 Grove Circle.

Mrs. Milton D. Roth, 2517 Grove Circle.

Mrs. Paul O. Henley, 523 Orange, North Little Rock.

## KNOWN ILL

Miss Alice Buzbee, 300 North Woodrow.

Mrs. W. H. Laney, 1224 West 34th.

Mr. Eugene J. Florian, 3021 High Street.

## AN ORCHID TO DR. SLACK

On the radio program Sunday, Tipton & Hurst, Florists, awarded the orchid to Dr. Slack. They sent to him a living orchid and a certificate naming him "The Outstanding Person of the Week."

This is a well-earned compliment. We are glad that Dr. Slack, in addition to his fine work with his own church, has made his influence felt in the community at large.

Congratulations, and we hope Mrs. Slack is enjoying wearing the orchid.—Minnie Buzbee.

## R U PAID-UP?

Next Sunday closes the third quarter of the fiscal year of Winfield, the finances being pledged through November.

It is in the hopes of the Finance Committee that all persons will take due notice and pay up your pledge in full for nine months.

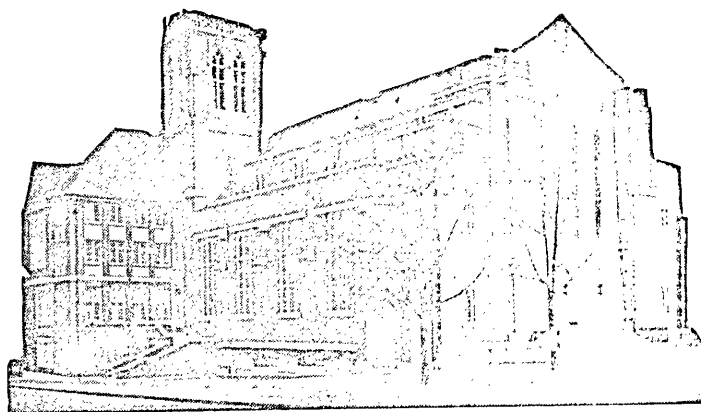
This saves the Church the expense of mailing notices to the membership; it also saves the Committee the expense and time of calling and calling-on the members for payments.

Your envelope should tell you if you are paid to date, in case you have used your envelopes as they are arranged. In case you do not know if you are PAID UP FOR NINE MONTHS or not, feel free to phone the Church Secretary—2-1990. Such information can be given you in a moment.

Conference always meets in the middle of November; the Board of Stewards will be meeting early in September and will be needing your cooperation in meeting all obligations by that date-line.—For the Finance Committee.

## CHOIR PRACTICE

All regular members of the choir take note of the beginning of regular practice, Thursday, September 2. Any new person interested in choir work, call Mrs. Steed, 4-3964.



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. C. M. Reves will preach.

### C. M. REVES:

Licensed to preach in 1908  
Admitted on trial into White River Conference, 1908  
Served Maynard Circuit, Piggott Circuit, 1908-1911  
Attended Vanderbilt School of Theology, 1911-13  
Pastor, Piggott and Rector Charge, 1913-14  
Pastor, Paragould, 1914-15  
Pastor, Helena, 1915-17  
Chaplain in World War, 1917-19  
Pastor, Conway, 1919-1922  
Pastor, Winfield, 1922-27  
Pastor, Boston Avenue (Tulsa, Oklahoma), 1927-31  
Pastor, First Church, 1931-36  
Pastor, Camden, 1936-38  
District Superintendent of Little Rock District, 1938-1943  
DD Degree at Hendrix College  
Member, General Conference, 1934, Jackson, Mississippi  
Member, General Conference, 1938, Birmingham, Alabama  
Member, United Conference, 1939, Kansas City, Missouri  
Member, General Conference, 1940, Atlantic City, New Jersey.

## CHURCH CALENDAR

Friday, August 27:

7:30—Boy Scouts.

Monday, August 30:

8:00—Little Rock Youth Sub-District at Asbury.

Tuesday, August 31:

7:00 p. m.—Intermediate Retreat begins. (See article).

Thursday, September 2:

7:30 p. m.—Chancel and Wesley Choirs. (See article).

## YOUTH FELLOWSHIPS

7:00 P. M.—August 29

Frances Thompson will lead the Young People in a discussion of "The Losing End." The Worship Commission will have charge.

Bill Slack will be the leader of the Senior High Group as they discuss "Hobbies To Ride." Recreation will be in Fellowship Hall.

The Junior High Group will discuss "The Losing End" with Delores Ingram as the leader. Recreation will be outside.

## INTERMEDIATE RETREAT

Tuesday evening at 7:00 p. m. the Intermediates and their workers of Little Rock and North Little Rock will begin their fall retreat with a Fellowship Supper (25c) at First Methodist Church, North Little Rock, Third and Maple streets. After supper there will be discussion groups on "Ways of Worshiping," "Ways of Using My Time," and "Ways of Jesus." There will also be a class for Adult workers with Intermediates. Following these classes there will be a worship service led by Miss Lucille Adams of Jonesboro.

On Wednesday there will be a morning and afternoon session. Phone your reservations for supper to Mrs. C. B. Nelson—4-0798—by noon Tuesday.

## NEW SET-UP IN JUNIOR DEPT.

Because of the crowded condition in the Primary Department and because observation and study have proved the need of a two-year span instead of three years, the Board of Stewards approved a plan recommended to them which provides for a lower and an upper Junior Department. The Third Grade will be removed from the Primary department to the lower floor of the Junior department, where they will share the space with the Fourth Grade. The Fifth and Sixth Grades will be housed on the second floor of the department.

The work is now under way and will be ready for the new group on Promotion Sunday, Sept. 26. Mrs. A. S. Ross is Supt. of the department.

## The Minister's Message

I want to see you at Winfield Sunday morning, when I shall have the privilege of being in the pulpit. And I am asking you to come not merely for the pleasure it will give me, although it will be a great joy to see you in your place. I am asking you to come, for one thing, to show your loyalty and love for your pastor who will be on his vacation. And then I am asking you to come to worship with us. These are days when we need what the house of God can give to us. I shall be praying that the service may have

in it something very real for you.

And now let me make a request of you. Please come to the service with a sincere prayer in your heart that God may bless both the people and the preacher as they worship together. And, of course, you will not forget to pray for your beloved pastor and the parsonage family.

C. M. REVES.

District Superintendent of Little Rock District.