

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

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The Ministry's Highest Privilege

THE MINISTRY, as a calling, has had accorded to it some of the highest privileges ever enjoyed by the sons of men. Its place in the moral and spiritual leadership of the world, across the centuries, is unequalled by any other group or vocation.

The need for the minister can be measured by the needs of the people he serves. If that be true, the need for the helpful, sympathetic services of a good minister were never so great in the history of our nation as today. This means that we, as ministers, enjoy today the highest privileges accorded the ministry of any generation since the foundation of our country.

All about us are people who need the help and inspiration that only the church can bring. Loneliness, uncertainty, a sense of insecurity and in many homes an indescribable sadness have opened the hearts of people to the message of the Christ. The foundation on which some have built their life's plans has broken. So much in which they have trusted has brought only sadness and disappointment. Unless the church can meet the needs of distressed people all about us now, it will be unable to meet the larger needs of our disillusioned world when the madness of war has passed.

While a shallow, unjustifiable, optimistic attitude would likely cause our people to question our judgment and thereby affect adversely our leadership, we should certainly avoid a defeatist attitude. We cannot follow through the entire statement with Browning, as we have formerly delighted to do, as he says:

"God's in his heaven;

All's right with the world."

We should, however, with increased emphasis, declare "God's in his heaven." We should also say with Browning "God! Thou art love! I build my faith on that." Our people should be able to find in our leaders a sturdy, steadfast, unshaken faith in God, faith in the church and faith in the power of the gospel to redeem the world. We betray a sacred trust, as ministers, unless we rise to the high religious privileges now all about us and give to our people a positive, aggressive, spiritual leadership that is itself grounded on an undisturbed faith.

It's Up To Our Annual Conference

THE Hendrix College Chapel committee, which met in Little Rock Thursday afternoon of last week, is a committee which was born of the feeling at the summer Pastor's School that something should be done now about building this new chapel on the Hendrix College campus.

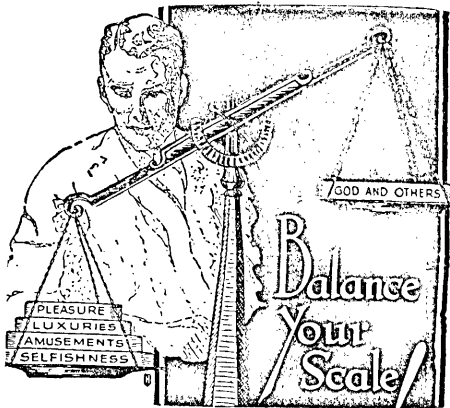
In the meeting at Little Rock, it was the unanimous opinion of all present that such a chapel should be built. Since this committee has no official standing so far as our annual conferences are concerned, and since it is absolutely necessary that both of our annual conferences authorize such a movement before it would have promise of success, the findings of this committee, in the form of resolutions, will be presented to both of our annual conferences this fall for whatever action the annual conferences deem wise. If our annual conferences catch the vision of a great chapel on the Hendrix College campus which stands out so clearly in the mind of the committee we shall be on our way. It is up to the annual conferences.

Christian Stewardship

By BISHOP CHARLES C. SELECMAN

GR^{EAT} as are the problems that confront the Christian Church in all lands today, it is apparent that even greater problems await the close of the war if we hope to build an enduring peace and to establish justice and brotherhood among men and nations.

If the Christian Church is to render that measure of spiritual service which is so sorely needed in this emergency it will be necessary for the rank and file of both ministers and lay-members to take a far more serious and definite



share in the program of religion both local and general.

We are treating our spiritual life and responsibilities too casually. One may safely affirm that the average Christian should invest twice as much money, three times as much time and five times as much constructive thought and prayer as has been his custom heretofore.

When such a standard of consecration is reached it will then be necessary for the leaders of the church to formulate a program of education, training, evangelism, missions and philanthropy that will justify the investment.

Stewardship Rally

THE Stewardship Rally held at the First Methodist Church in Little Rock on Thursday of last week was a truly great meeting measured by any standard. Bishop Charles C. Selecman, Bishop Edwin Holt Hughes and Dr. George L. Morelock, our visiting speakers, were at their best and that is good enough for any meeting.

Our Conference Presidents of the Woman's Society of Christian Service, our Conference Lay Leaders and other local leaders addressed the meeting. Bishop Hughes voiced the sentiment of the group, in the closing address of the day when he said that every speech of the day was of an unusually high order.

The attendance exceeded expectations. The auditorium and balcony were both filled. The effect of this meeting will be felt across the years in Arkansas.

Ye Are Not Your Own

PAUL, the greatest of the apostles, said, "ye are not your own, for ye are bought with a price." By this and other similar statements, Paul recognized for himself and proclaimed for others the fact of divine ownership. Paul recognized the fact that we are all stewards and that we must give an account of our stewardship to the God who made us.

There are those who say, "the world owes me a living" and they spend much of their time trying to collect what they seem to think that the world owes them. Such people often go through life feeling that the world owes them. There are others who, with the apostle Paul declare, "I am debtor." These go through life with a sense of obligation to God and to their fellow man. The one makes self the center around which his little life revolves. The other makes self an agent, an instrument in God's hands with which He works out His divine purposes; a channel through which the power of God can be loosed in the world.

An owner of a great chain store system had as a business slogan, "Sole owner of my name." We are about to realize, in the present world crisis, that we are the "sole owners" of practically nothing, even in relation to government. We have learned that the government can order our lives in almost any direction it desires. Our food, our clothing, our right to buy and sell, our travel, our hours of labor, our income, with other activities too numerous to mention, are all subject to the will of government. We have learned also that the government can command the lives of our children and ourselves and, if governmental safety demands it, we can be placed, willing or unwilling, where we are almost certain to lose our lives for the nation's good. "Ye are not your own." It is a crime against the state even to attempt suicide.

We should realize that "we are not our own" in our relation to God. We are His by the right of creation. The creator of anything—a book, a poem or a machine—has property rights in his creation. So we are God's because He made us. We are God's by right of purchase. Christ on the cross was the incalculable price paid for our immortal souls. The most of our readers belong to God by voluntary consecration of life to Him. Thus we belong to God by right of creation, by right of purchase and by our voluntary surrender—thrice His.

Ultimate Victory Assured, Possibly Soon

THE unconditional surrender of Italy, the crushing defeat Hitler's forces are suffering on the Russian front and the many cracking seams in the armor of Hitler's "European Fortress" all indicate that any faint hopes for ultimate victory which were still held by the Axis forces have now gone "a-glimmering."

Germany is now defeated and it is quite possible that no one knows that so well as the leadership of the German forces. That does not mean that the war is over. Axis leaders have threatened to pull all Europe down with them if they are crushed. That is yet a possibility. Europe may be in shambles before Germany quits fighting. However, Germany is now defeated and if she fights to the last man, which German soldiers have never done before, Germany will be a very real part of the wreckage which German leaders have threatened to make of Europe in defeat. Let us hope that the end of it all is much nearer than we dare now believe.



"We Are Stewards"



By BATES STURDY

"To every man according to his several ability."—Matthew 25:15.

STEWARDSHIP is a much used term. Often the world is heard from the pulpit, in the church study class and the Sunday School teacher employs it. We may say briefly that stewardship is the name of the work of a steward; his accepted and performed responsibility.

Let us study the meaning of our term. To better understand it would afford greater appreciation for it. Stewardship means trust, or confidence, placing faith in another. When Jesus said, "For the Kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods," He was saying that this "Man" had faith in "His own servants." This lifts stewardship to the high plane of faith. What a glorious thing to think of our Heavenly Father placing divine faith in us. We are honored with His confidence. He created and made the world, then turned it over to us to live in it because of His trusting man. This is the very first thing we discover in stewardship—faith of another.

Again stewardship implies management. Not only is confidence placed in stewardship but responsibility. The person entrusted is expected to take charge of that which is in his care. He is to make good use of it. When the man in the Lord's story delivered to them his goods, he also expected the servants to accept the management of the goods. In fact a steward is one who manages the affairs of another. He is to put the money, or property to good use, that under his control of it, gain may be enjoyed. Thus, a steward is one entrusted with management. He is under responsibility. Stewardship is management of the property of another.

With a definition, or understanding of our term, it will prove helpful to see an example, or two of it. To see stewardship in others gives one the picture more clearly.

Our very first example will be Adam, in Genesis. Here is one created in the image of his creator. He is possessed of thought, or intelligence, choice, or volition and consciousness of God, or moral response. Not only was he created but the Lord God placed him and his companion, Eve, in a home, Eden. Now in Genesis 2:15 we read, "and the Lord God took the man, and put him into the garden of Eden to dress it and keep it." Notice that standing out before us here in bold relief is God's faith in Adam. He entrusted His property to him. "God planted a garden eastward in Eden." Then He placed man in it. What divine confidence was had in Adam.

Also notice furthermore that Adam was to manage it. "To dress and keep it." Adam, the first man, was made a steward. As a steward of another's possession, he exercised stewardship—management. God intended for him to see that the garden was not only his home, but was kept in good condition. He had enjoyment and responsibility. He could refuse the responsibility

and lose the enjoyment. He might retain the enjoyment of a lovely home as he executed the responsibility of dressing and keeping Eden. There was Adam, an entrusted manager of Eden. His stewardship lay in his dressing and keeping the garden according to the Lord's holy plan and purpose. He might have said with Charles Wesley, "A charge to keep I have, a God to glorify."

Now we will use an example of stewardship from the New Testament. The case of two fishermen. "And Jesus, walking by the Sea of Gali-



REV. BATES STURDY
Pastor Lake Street (Blytheville)
Church

lee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers, and he saith unto them, "follow me, and I will make you fishers of men." Matt. 4:18-19.

These men followed Jesus for three years. They were becoming fishers of men, because Jesus was entrusting them with his soul-winning skill. He places confidence in them and instructs them. He was placing his teaching in their minds and hearts. As we said in our defining a steward—one trusted—so these two men are surely greatly entrusted by our Lord. What sacred leads and insights he gives them on how to fish for men. They are receiving valuable information. What wonderful faith Jesus has in Peter and Andrew.

Besides entrusting them with the skill, or the technique of soul-winning, he makes them the manager of it, too. Not alone were they to become able to fish for men but were to use this skill in soul-winning. They were to manage it. They were stewards of the teachings of Jesus. We see Peter on the opening of the Christian era bringing great multitudes into the Church. Also,

in Cornelius' house a goodly number are happy recipients of the truth because of his skill. Here Peter and other workers are managing this holy ability. They are fishing for men because Jesus showed them how to fish for men. He used trained human effort to declare at Pentecost and guide in Ceasera those who sought to know the Lord as Saviour.

Not only Adam and the two fishermen were stewards but all are included in this matter of stewardship. Our text reads, "To every man according to his ability." Note, to every man. No one is overlooked. All are stewards.

In the organization of the Church in the official Board's, members of the Church are made stewards by appointment of the quarterly conference upon nomination of the pastor. They are entrusted with this office because they are persons of solid piety and have business ability. Confidence elects them to office. They share in this high honor.

With the faith of the conference placed in them they are to manage the business of the Church, and to bear the weight of responsibility of general leadership and direction. These persons become known and generally designated as stewards. They are official stewards.

We are thinking of other stewards. These are the whole membership of the Church. There is a sense in which every one is a steward by divine appointment. We are created to be responsible and we are responsible. The Lord entrusts us all with His possessions. There is a difference in the what we have, because we have different abilities. The Lord makes no mistake in giving me the thing you should have. He gives to me as I am able to use it, but he puts confidence in every one of us.

As a steward it is my office to manage. I am to use what I have. It may be "five" talents, or "two," or one." Of one talent it is my job to use it and make another talent. If my possession is five talents I am to use it. Whatever our possessions we are managers of it. No other is responsible for what I have. My ability may be very small and limited but I am a steward all the same.

So let us accept the fact that even if we are not stewards officially, we are stewards under God of all with which we are entrusted. We are to accept His possessions for us as managers of the life we live, the deeds we do, the gifts we make and the personality we develop. We might find help in these lines taken from the Log, United States Academy;

*"Taint what we have,
But what we give;
'Taint where we are,
But how we live;
'Taint what we do,
But how we do it—
That makes this life
Worth goin' through it."*

A steward before God might be able to say, "What I am to be, I am now becoming."

THE PEOPLE HAVE SPOKEN

Hundreds of thousands of the best citizens of the United States have petitioned the President and Congress to put a ban on liquor. The Congressional Record has these petitions, besides thousands of personal letters, recorded by states. Nothing has been done about it.

Parents are giving their sons, their own flesh and blood to save America. They send them away with a prayer to God to save them from temptation, knowing they will face danger and possibly death at the hands of the enemy. We must conquer the enemy that is within our gates before we can expect to conquer the foe that is without.

The people have spoken. Is this

government "of the people, by the people and for the people"? Eleven years ago the Prohibition Law was repealed to raise revenues to balance the nation's budget. Has it been balanced? Yes, there has been a balance all right. Repeal has been weighed in the balance and found wanting.

We know the fate of nations that have forgotten God. Will our lawmakers not heed the warning? Have they taken their bottle and gone to sleep? Are they in a drunken stupor? Have they not read what our Master says about intemperance—do they not know the harm of intoxicants? God cannot bless a liquor-soaked nation. Must the young manhood, the flower of America be the target of the liquor interest to

satisfy their monetary gains? Must tons of human flesh decay at the enemy's feet because of liquor? Three thousand were killed at Pearl Harbor, the worst naval defeat in 166 years of history, because of liquor.

Alcohol was the chief cause of the French armies' collapse. General Petain said: "Our soldiers were drunk and could not fight."

All great nations who are at war, except our own, have made drastic regulations for the curtailment of the use of intoxicating beverages. Wearing of U. S. uniform should be an honor and not a disgrace to our beloved country by having it soiled with booze.

The people send men to Congress to represent the best interest of our

country—not to favor the liquor interest. Our people are loyal and will sacrifice until it hurts but refuse to be dominated by an industry that would hinder our chances of victory in the present crisis.

The people have spoken—hundreds of thousands of them.—Mrs. L. F. Williams, Rison, Ark.

Soft jobs come to those who have done hard jobs well, and easy money is postponed payment that comes to the man who has earned hard money.—William Feather.

I think it must be written somewhere that the virtues of the mothers shall be visited on their children as well as the sins of the fathers.—Charles Dickens.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

WHY DEMOCRACY IS BEST

Man might conceivably have arrived at the idea of democracy through the exercise of his independent reason. A purely pragmatic philosophy proves its value, for it works, at least better than any other political system, so far as the welfare of each and every unit of society is concerned. At any rate this is true of democracy in theory. If it doesn't work well in practice, the reason is to be found in the fact that in our practice we have deviated from the theory.

For Christians, however, the idea of democracy finds additional support in revealed religion. The Christian doctrine of the Incarnation holds that in Jesus Christ, we discover not only what God is, but also what man ought to be.

There are two very practical considerations which follow from these basic truths. We are destined for greater ends than we have reached. What these ends may be in terms of our social structure, we must labor to learn. Wisdom is not born, nor does it die, with any individual or generation. It behooves us to have the humility of the seeker for truth without which we cannot find it. Democracy is not so much the right of the majority to rule as it is the right of minorities to think, to speak and to live.

A second fact is the real identity of the interest of the several units of society. No social system is good for one unless it is also good for all. Theories must be tested not by their effect upon one class but by their value for the common weal. The temporary sacrifice of the one may be the necessary prelude to the welfare of the whole. No one argues the propriety of calling upon our men in uniform to make a sacrifice of their personal preferences, of their immediate profit, or of their safety and security. In our will to democracy we civilians must respond with equal sincerity and good will. The end is worth the price.—Rt. Rev. Benjamin M. Washburn, D.D., Bishop, Episcopal Diocese of Newark, in The Union Signal.

CHOOSE YOUR "KIND OF LIFE"

By Gerald Kennedy

Have you ever seen that dreariest of spectacles, a person boringly drunk making a nuisance of himself? And have you said to yourself, "How splendid. That is the part I ought to play!" Have you ever seen that most disheartening sight—a woman drunk? And have you said, "Isn't that smart? Isn't it exciting?" Have you ever seen a wretch being drunk in the gutter and thought, "That fellow is really living"? No, you never said any of these things. There is no admiration for the kind of life that has to be drugged in order to escape boredom. Every person in the presence of these embarrassing spectacles, says to himself, "I am not like that." You see, it is not a matter of external rule at all. We can escape that but we cannot escape what we are. Let any man dare to accept Christianity's affirmation that we are the sons of God, and alcohol will find no place in his life. Because of a rule? No, because of what he is.—The Voice.

A PRAYER ON EVERY STAR

By WILLIAM L. STIDGER

(Suggested by a Story-Editorial in "The Christian Advocate")

"Good-by, my boy," my father said
That day I left my home;
"My love goes with you everywhere
No matter where you roam;
On land or sea, on train or ship,
On mountain peak or plain;
In happy days or loneliness,
In laughter, joy or pain."

"Good-by, my boy," he said it so,
With tenderness and love;
"Each night whatever stars may shine
In God's clear skies above,
Remember I am watching them
And you may watch them too;
The same white stars that shine on me,
Those same shall shine on you."

"Good-by, my boy! and when you look
Into those starlit skies
We both shall see the selfsame stars
With loving, lonely eyes;
And I shall lift a prayer for you.
Whatever ships you sail,
Whatever sea, whatever land,
My love shall never fail!"

"Good-by, my boy!" my father said
Through misty, tear-dimmed eyes;
"I'll hang a prayer on every star
That shines in God's blue skies!"
So when I watch the stars by night
His words come back to me
And I can feel his love and care
On foreign land and sea.

"Good-by, my boy!" What tender words;
How filled with love and light.
They warm my heart and hush my fears
As I stand watch by night.
And so, five thousand miles away
From home is not so far
Because I know my father hangs
A prayer on every star.

—From The Christian Advocate.

THE ONLY CURE FOR A TROUBLED HEART

The Bible is a great book. It is the record of man's search after God, and in Christ, God's search after man. Christ said: "I came to seek and save that which is lost." A seeking sinner and a seeking Saviour can soon get together. All portions of the Bible are good but some are better than others. Different people would select different passages as their favorites, but it is my conviction that more would select the fourteenth chapter of John than any other. This is true because this chapter deals with troubles, and all, sooner or later, have their troubles.

This wonderful chapter begins with these words, "Let not your heart be troubled: ye believe in God, believe also in me." The very force of circumstances has led people in all ages of the world to believe in some kind of a Supreme Being. Even heathens who have never heard of Christ have had such faith. They knew the world they lived in had to have a creator. It is not sufficient, however, merely to believe in a Supreme Being. Such faith as that alone will not prove a cure for troubled hearts. Christ did not come merely to lead people to believe in some kind of a Supreme Being.

They already had that faith. He came to seek and save the lost and in doing so it was necessary that He reveal the kind of Being God is. So, it is faith in a Christ-like God which works this great wonder of curing troubled hearts. He said, "He who hath seen me, hath seen the Father." To know what God is like then, it is only necessary to note the great human-divine life of Christ.

While here in the flesh, He was a Being of matchless power. He walked the water, stilled the tempest, opened blinded eyes, unstopped deaf ears, caused the lame to leap for joy, raised the dead, and came back from the tomb the complete victor over all forces of evil. He said to His disciples, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John, the beloved Apostle, said, "This is the victory that overcometh the world, even our faith." It is in this world with its sinful order that people have their tribulations. But Christ has overcome the world and we, too, are victors through Him. He cures the troubled

hearts of people by revealing to them a God who is bigger than any problems they can possibly face. We look upon death as the greatest enemy to our physical well-being, but Jesus makes it a stepping-stone into a higher life. "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you."

Not only is Christ a Being of matchless power but He is wiser than we can imagine. He knows all about us. Not only are our words heard by Him, but He knows our thoughts. He knows the desires of our hearts and the motives that are back of all our deeds. When we think of ourselves; our human weakness; the failures we make in attaining our own ideals, we wonder how Christ can know so much about us and still love us. It was said of Jesus that He did not need that any one should tell him of man; for He knew what was in man. Such knowledge leads us to believe that He knows what is best for us. He knows us better than we know ourselves, and we can safely leave our problems in His hands.

He said to His disciples when He went away in visible form, "I will not leave you comfortless; I will come to you." He didn't say He was coming to some future generation, but to them. He did come to them. He is here today. He is "closer to us than breathing, and nearer than our hands and feet." Were He millions of miles away from us His power and His wisdom could not help us. We need One who is as real as our troubles and as near to us as our own heart-throbs. In spirit Jesus is just that close to us. He said, "Don't worry. . . . Let not your heart be troubled. . . . Believe in me." This kind of faith in Him will cure any trouble we face. It will enable us to smile through our tears, and give us victory over every adverse circumstance of life.

He is here with His power and His wisdom, and He is also here with His love. He knows all about us and loves us in spite of our faults. His love cannot be killed. He proved this by praying for those who were nailing Him to the cross. He had never done them an injury, but still they took His life. He did not rail against them. He did not call the judgment of the Father down upon them. His only comment was, "Father, forgive them; for they know not what they do." He is making that prayer for us today when we fail to live up to His great ideal for us. We are told that He is making intercessions for us. "We know not what to pray for as we ought; but the Spirit himself makes intercessions for us with groanings which cannot be uttered. And he that searcheth the heart knoweth what is in the mind of the Spirit, because he maketh intercession for saints according to the will of God."

"Let not your heart be troubled." Have faith in a Christ-like God. A Being of unlimited power; perfect wisdom; One who is always present to help; and One of infinite love. Undaunted faith in this kind of God is the only cure in this world for a troubled heart. Let us learn more and more to lean upon Him and look to Him whether the way be dark or light; the path filled with thorns or roses.—H. O. B.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

HOW ALL THINGS WORK TOGETHER FOR GOOD

At the Little Rock Conference which met in Hot Springs in the fall of 1912, Bishop Chandler appointed me to the Little Rock District. Notwithstanding the District had been operating for forty-five years, it had no parsonage. Preachers came to the District from furnished parsonages, and returned after four years or less on the District to similar homes. Presiding Elders had to provide and furnish homes for themselves.

I borrowed money and bought a newly-built house on Pulaski Heights, a choice residence section of the city, which had recently been opened. We furnished it comfortably and settled down to our work.

One day, while I was out of the District, and my wife was attending a meeting of the Missionary Society, our house burned to the ground. Ours was one of two large houses, side by side, on the same street. Our neighbor's house burned first, and because the fire protection was inadequate, ours caught fire from his. The neighbors saved a small portion of our furniture. After I had collected my insurance and paid off the mortgage, I was flat broke.

In view of this misfortune, I found myself wondering and asking questions. That "All things work together for good for them that love the Lord" seemed hard to understand. I gave the question much thought and was finally able to get an affirmative answer. I share here that answer with my readers.

In the first place, while the people of the District were sympathetic, we bought a district parsonage and paid for it. Today, I understand, Dr. C. M. Reves, superintendent of the District, lives in it.

In the second place, the loss of two fairly valuable homes so disturbed the city authorities that a new fire station was soon located in that immediate vicinity. Who can tell how many homes were saved through the years because mine burned?

In the third place, my loss interested First Church, Little Rock, in me and my family. They gave me a beautifully bound set of Encyclopedia Britannica, and later invited me to become their pastor.

In the fourth place, it set me free to go where the Conference saw fit to send me. If I had kept my home, I might have insisted on staying in it to the hurt of my ministry and the cause I was trying to serve.

In the fifth place, my sermons all burned and

NEWS AND NOTES ABOUT FACTS AND FOLKS

BYRON CRAVENS of Osceola was elected vice-president of the National Conference of the Methodist Youth Fellowship at the recent meeting in Jacksonville, Illinois. A full report appears on the Youth's Page of this issue.

MISS BONNIE RANKIN, only daughter of Mr. and Mrs. C. E. Rankin of Springdale, who graduated from the University of Arkansas in June of this year, left September 6 for New Haven, Conn., where she is entering Yale University to work on her Master's degree in nursing. Miss Rankin was a member of the Western Oklahoma Caravan team of 1942 and has volunteered as a member of the Nurses Cadet Corps.

THE Hendrix College chapel committee met at First Church, Little Rock, September 9. Bishop Charles C. Seelman was elected chairman of the committee. Dr. C. M. Reves of Little Rock was elected vice chairman and Rev. W. V. Womack of Fort Smith was elected secretary. The committee is composed of a layman and a minister from each of the fifteen districts in the state, the two conference lay leaders and the two conference presidents of the Woman's Society of Christian Service. The district superintendents are ex-officio members.

DR. SANTE UBERTO BARBIERI, of the Committee on Evangelism of the Methodist Church in Argentina, heads the movement under way for the organization of evangelical work and chapels at the summer resort and seaport of Mar del Plata; at Chubut where there are several thousand descendants of Protestant immigrants who are now without pastoral care in Spanish; and in some of the northern provinces—notably Tucuman and Catamarca—where there are no evangelical churches in whole towns; and for extending the work of the church into the City of Florida, Uruguay. This committee conducted evangelistic campaigns in Argentina in 1942 that added seven per cent to the membership of the Methodist churches.

A GROUP of businessmen, writers, lawyers, and others, mostly in the vicinity of Chicago, have organized a "Family Altar League" for the purpose of "restoring the custom of daily family prayers as an antidote to the rapidly increasing wave of crime and juvenile delinquency." It quotes J. Edgar Hoover, director of the F. B. I., as calling upon the 220,000 Christian churches in America to go into action to restore the Christian home to this country. They believe that religion wave of crime and juvenile delinquency." It and immorality growing out of the war and the absence of home makers from their children while engaging in war industries. Leading sociologists and churchmen join law enforcement authorities in this statement, they say. The League has opened headquarters at 189 West Madison St., Chicago, with Dr. William F. McDermott as executive secretary.

DR. G. PITT BEERS, of the American Baptist Home Missionary Society, says: "Our ministers who have become chaplains are encountering one situation which is basically different from that to which they have been accustomed in the civilian pastorate. A chaplain is put in charge of a contingent of men without regard to their religious affiliation. He must find a way to be helpful to Catholic and Jew, and he is the chaplain of the most irreligious and most anti-church men in his contingent. There is something here that should enter into the thinking of our Protestant churches. We have thought too much in terms of being pastor of a church, looking after a congregation, and being responsible for a con-

I had to make new ones, which homiletically, was my salvation.

Finally, through all the years, I have had a profound sympathy for any preacher, white or black, who lost his home and library by fire. Often moved by that sympathy, I have rendered material assistance to those who had suffered from such losses. Thus the Pulaski Heights fire "worked together for good."

stituency. The result is that there has grown up in our thinking, to a considerable extent, the feeling that we are not responsible for the community round about us. . . . The minister must never think of himself in smaller terms than God's messenger to all the people round about him."

DR. W. C. WATSON, pastor of Hunter Memorial Church, Little Rock, will preach at First Church, Hot Springs, Sunday, September 19, while the pastor, Dr. Homer T. Fort, is in Fort Smith assisting Rev. E. H. Hook in a meeting at Dodson Avenue Church. Dr. C. M. Reves, district superintendent of the Little Rock District, will preach at Hunter Memorial at the 11 o'clock hour and Rev. W. W. Nelson will preach at the evening hour.

WENDELL L. WILKIE said recently to the American Committee for Chinese War Orphans, through which many American churches are supporting China's youngest victims of the war, "When I was in China, I visited many of the orphanages and came away deeply impressed with the fine work being done. To many of these children, peace is a thing unknown. All of their short lives have been spent in suffering, in privation, and in sacrifice, subjected to the uncertainties and death that war brings. For six long years that has been their life, and yet when you see them as I saw them, you realize how wonderful youth is—you can't help admire its plasticity, and hope. These are the future leaders of China."

REV. AND MRS. D. G. HINDMAN, pastors of the Yarbrow-Promised Land Charge, write: "On August 27 we closed a very successful two weeks' revival meeting at our Yarbrow Church. Rev. S. B. Wilford, pastor of the First Methodist Church Blytheville did some very effective preaching. Mrs. Hindman, assisted by Mrs. Albert Hollingsworth, had charge of the young people and Miss Marilyn Hindman, assisted by Miss Louise Mullins, had charge of the children. Mrs. Albert Hollingsworth was in charge of the singing. Good congregations attended the services. We feel that much good has been accomplished. There were several conversions and reclamations and ten united with the church on confession of faith and by vows."

A SCHOLARSHIP to be awarded to a Chinese girl will be endowed at Wesleyan College, Macon, Ga., to honor its distinguished former student, Mme. Chiang Kai-shek. The laymen of the South Georgia Conference instituted the movement to create an endowment for the Mme. Chiang Scholarship of at least \$16,000. A scholarship to honor her sister, Mme. Kung, is being provided for a Wesleyan student for the year 1943-44, by Mr. and Mrs. William H. Hightower. Mrs. Hightower was a classmate of Eling Soong in the class of 1909. The Chungling Soong Sun Scholarship, honoring the third of the Soong sisters will be provided for the coming year by the class of 1913 of which Mme. Sun was a member.

TO WIVES OF PREACHERS OF NORTH ARKANSAS CONFERENCE

Because of war conditions we are forced to request that wives of preachers not attend the Annual Conference this year. We hope you will understand why this request is necessary. With help almost impossible to get, so many foods rationed, and conditions generally so abnormal we feel under the necessity of making this request as much as we dislike to do so.

We will care for every preacher and delegate who comes, but we hope we will not be asked to take care of any others. Please do not ask that you be made an exception. Thank you for your cooperation. Respectfully—The Planning Committee, First Methodist Church, Russellville, Arkansas, September 8, 1943.

I find the great thing in this world is not so much where we stand, as in what direction we are moving.—Oliver Wendell Holmes.

JAMES E. CHRISTIE
President Little Rock Conference
Co-Editor

YOUTH'S PAGE

PAUL BUMPERS
President North Arkansas Conference
Co-Editor

National Conference Of The Methodist Youth Fellowship

By GEORGE B. AHN, JR.

FULLY aware of the challenging problems facing Christian youth in the present world war emergency and in the world of tomorrow, the National Conference of the Methodist Youth Fellowship spoke out "as the voice of Methodist youth" at its third annual meeting, held on the MacMurray College campus, Jacksonville, Ill., August 31 to September 4.

Presidents of 63 Annual Conference youth organizations and 23 state or regional student groups met with members of the Council and other youth delegates and the adult advisors from General Boards and field positions to prepare "a statement of convictions concerning youth facing the crisis of the hour."

The statement contains the deliberate judgment of the 150 delegates from 33 states on such subjects as war and peace, fellowship with those "in their country's services," race relations, evangelization of youth, temperance, service projects and neglected neighbors. Most of the adopted resolutions came from the 15 committees which spent two days in discussions and preparation of reports.

Appeal for Honorable Peace Now

An appeal to the governments of the world "to bring the war to a close at the earliest possible moment that an honorable peace can be made" was issued on behalf of Methodist youth of the National Conference in unanimously adopting a report from the Special Projects committee, chairmaned by Katherine Calhoun of Nashville, Tenn.

"That our fellow youth in all nations may not have died in vain, we plead for a just and equitable economic, racial and political relationship, bringing the world order into harmony with moral and spiritual order," the resolution stated.

Reaffirming its stand of the two previous annual meetings, the National Conference stated that the task of the Church in time of war should be "to preach, teach and exemplify love and not hate," and that "The Methodist Church should not as a Church actively support or participate in the war."

Manpower Conscription Opposed

Opposition to total conscription of manpower was expressed in an adopted report coming from the Congressional Action committee, of which Janet Metzger of Minneapolis, Minn., was chairman. Methodist youth are urged to write to Congressmen and to the President asking that the Austin-Wadsworth bill be defeated.

"Total manpower conscription means a general regimentation of life which is at variance with the basic principles of freedom on which our country was founded . . . and for which our young men are now giving their lives," the report said.

The National Military Training bill for peace-time also was opposed in the report because "military training robs men of the right of individual thought." Approval was given in the report to anti-poll tax

legislation, repeal of the Chinese exclusion laws, the Wagner-Murray bill to extend social security, and the bill for opening the Greek feeding program to other areas of need.

In considering the spiritual life and the need of youth, the National Conference issued a call "to all youth of The Methodist Church to seek a revitalization of their own spiritual lives, to accept Christ's guidance for our actions, and to receive from Him the power for real Christian living."

"Youth for Christ"

The call was contained in a report from the Committee on Worship and Evangelism, chairmaned by J. W. Sanders of Seattle, Wash., and Evanston, Ill., which also proposed a "Youth for Christ" evangelism campaign in all of our 42,000 churches. The effort will be launched during the Watchnight service on December 31, continued through the 1944 Lenten season and climaxed in a "Day of Decisions" on Palm Sunday.

"Effective means of study and discussion action" for Methodist youth in connection with the Crusade for a New World Order was planned by a committee which pledged the support of the National Conference in the Crusade. William Gatling of Norfolk, Va., was chairman of this committee.

Protesting against racial discrimination in any form, the National Conference adopted a resolution urging youth groups in every church "to study the principles of Christian non-violence and direct action in overcoming undemocratic and un-Christian racial discrimination in so many localities throughout our nation."

Interracial Program Adopted

The Race Relations committee, of which Lucy Mildren of Adrian, Mich., was chairman, also recommended that local church and student groups "seek for all peoples in the United States, irrespective of race, equal opportunities for education, work and social accommodations, better housing conditions, justice in the courts and representation on juries." Members of the National Conference agreed to act as reporters of racial tensions in their own communities, so that Church leadership can participate in alleviation.

Other recommendations contained in the report on race relations include: Establishment of "an interracial policy in admitting students to at least one Methodist theological seminary in the South," interracial cooperation for church nurseries and vacation church schools, and youth group activity in securing placements of persons of minority groups on police forces and in other government positions.

Maintenance of fellowship between youth groups and those in "the armed forces, conscientious objectors in Civilian Public Service camps and projects, and prisoners of war" was recommended in a six-point program of activity which includes: regular contacts through let-

ters and sending of religious literature, use of service people in religious services, and providing wholesome recreation.

Youth to Serve Injured

"Realizing the serious need for proper medical care and occupational therapy in the treatment of disabled service personnel, we recommend that members of the Methodist Youth Fellowship come to a sympathetic understanding of these men at home and abroad," states the adopted report of the Volunteer Service Projects committee, which was chairmaned by Mrs. Kay Madison Crabb of Sioux City, Iowa.

Further efforts to enlist Methodist youth for volunteer, sacrificial work in Christian service areas at home and abroad also was recommended in the adopted committee report. As a volunteer project, the National Conference agreed to investigate the setting up of a volunteer service unit in some state hospital, in cooperation with the American Friends Service Committee.

Neglected Neighbors to be Helped

"The task of reconstruction at home and abroad has brought to the attention of Christians the responsibility of understanding and sharing with all neighbors," stated a report from the "Neglected Neighbors" committee, headed by James Hadley of Baldwin, Kansas. The report recommends expanded programs of local youth groups for serving the neglected neighbors in their own communities.

Declaring that "intelligent understanding of all peoples of the world is an important factor in building a Christian world order," the World Friendship committee, with Julius Scott of Houston, Texas, as chairman, urged youth groups to revitalize missions study programs, and to support overseas relief of war victims through such activities as the Good Friday fast.

Relocation of all Japanese-Americans outside of relocation centers "as rapidly as possible" was recommended by a committee headed by Nelda Peterson of Ferndale, Wash., which also expressed opposition to any Congressional action "which would force American citizens of Japanese ancestry to lose their rights of citizenship."

Temperance Education Urged

Popularization of scientific education on temperance for young people was asked in a program of action adopted from a committee report presented by Lloyd White of New Concord, Ohio. Cooperation with local option campaigns against beverage alcohol was urged upon local church youth groups. The National Conference also voted to aid in establishing youth centers in local communities "where young people may go for wholesome refreshments and recreation."

Other committee reports which were adopted by the National Conference came from committees chairmaned by the following: Finance—

Thomas Mitchell, Homeland, Fla. (including budget of \$9,000 for the coming year); Caravan and Lisle Fellowship Committee—Paul Bumpers, Conway, Ark.; Publication—Maryse Dale, Plant City, Fla.; Recreation—Edgar Huffstutler, Paris, Mo., and Interdenominational Cooperation—Betty Church, Dubuque, Iowa.

sions in the absence of the president,

Harvey Seifert Keynotes Meeting

The keynote, and only major address of the meeting was given by Rev. Harvey Seifert of Adrian College, Adrian, Mich., and former secretary of the National Conference, who urged youth to take the lead in bringing the Church to make "effective saving changes in this hour of crisis" which can save the world.

A communion and consecration service, held outdoors on the MacMurray College campus, closed the five-day meeting. Mrs. Margarita Irle Will of Chicago, first vice-president, presided at the business sessions in the absence of the president, J. Kempton Jones of Salisbury, N. Carolina, who was unable to attend.

New Officers Elected

New officers of the National Conference were elected as follows: President, Neyland Hester, Lubbock, Texas; vice-president, Byron Cravens, Osceola, Ark.; secretary, Katherine Calhoun, Nashville, Tenn., and treasurer, Lloyd White, New Concord, Ohio.

Also elected to the Council, which acts for the National Conference between annual meetings, were the following members-at-large: Ann Fitzpatrick, Vienna, Ga.; Miriam Hallman, Philadelphia, Pa.; Martha Peters, Carroll, Iowa; Nelda Peterson, Ferndale, Wash.; Sarah Stephenson, Wichita Falls, Texas.

Don H. Allen, Springdale, Ohio; James Hadley, Baldwin, Kansas; Paul Jacquith, Salem, Ore.; George Harper, Birmingham, Ala.; Richard Levering, Moscow, Idaho; Julius S. Scott, Houston, Texas, and Prenza Woods, Austin, Texas.

PRIDE

Full satisfaction comes in taking pride in our accomplishments. The chief of a large city fire department, addressing a convention of volunteers fire departments, stated: "I have poor equipment and inefficiency. You men have the best and most efficient departments in the state. The difference is in the pride. You men have your hearts in your work. You do it because you love it. My men work for a living." Too many people work just to "get by" and receive wages. Others take pride in doing their best regardless of pay. When I worked in a factory I discovered this. The noon whistle blew the first day just as I had started a bolt into a machine. "Drop that wrench," yelled an old hand nearby the second the whistle started, "it's hot!" That is work for pay. We need pride in work for success. —Captain Walter Garfield Peck, Chaplain.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

RICHARD MAKES A PROMISE

Richard twisted and squirmed in his seat. School was a very dull place. If a fellow could just be let alone and not sent to school! "I'd learn enough to do me, anyway," he thought rebelliously. "And I'd have plenty of time then to do interesting things like flyin' my kite and skatin' and goin' to the zoo. I wish I lived on an island where there wasn't any school." Daddy and mother and the law were all bent on giving him an education.

"Richard!" It was Miss Emory's crisp voice. "What is five times nine?" Richard's head was suddenly in a whirl. He wished earnestly that whoever it was that invented the multiplication table had never been born.

"All right, Richard! Five times nine?" Miss Emory's patience was running low.

"Er—five times nine equals sixty-three," said Richard desperately. He knew it wasn't right. But when he had to write five times nine equals forty-five twenty times and hand it in, he was crosser than two sticks.

So he stopped by on the way home to tell Uncle Benny. Uncle Benny, mind you, was no more kin to Richard than he is to you or me, but there are some men every one calls "uncle," and Uncle Benny was one of them. Richard loved Uncle Benny. He was one-legged and old and rather dirty always. But he had a kind, funny, wrinkly smile and a soft, drawling voice, and he knew any number of first class stories. He had a tray that hung from his shoulders with pencils and shoestrings and matches in it. But he didn't have many customers; so he had time, nearly always to talk to Richard.

So that day Richard stopped by and began to tell Uncle Benny how he hated school and how he could not learn the multiplication table, and then he said wistfully, "Did you have to go to school, Uncle Benny?"

The old man's leathery face puckered into a rueful expression. "No sonny," he said, "I didn't have to. I could a-went though. But I was like you. I didn't like it. And them days they didn't make children go to school.

"I 'lowed I'd sell papers and get some money to do as I pleased with." Richard nodded. He had known Uncle Benny would understand. "And so," said the old man, "I did, and I liked it fust rate. No teacher to boss me, and no books to bother me. I did just as I pleased. I got along all right them times. But after a while, when I was grown and married and had a little boy of my own, I wanted to do better.

"And, sonny, I found out then that you need to know somethin' 'bout books to get along much. And I didn't have no time then to go to school. I had to work hard, to make enough to eat. And, long time later, when my little boy was grown and gone, I was too old to learn books. Then the street cars run over me and I lost my leg. I was in the hospital

a long time, and then when they brought me this wooden leg it was very hard at first to get about. I have been sellin' pencils and such ever since. Now, you see, if I'd a learnt somethin' when I had the chance I could use my head now when my body's worn out, and I could live nice and decent. And my boy 'ud be proud of me, like you are of your daddy. I bet he studied at school!"

Richard's chest swelled a bit. "He did!" he said. "And he was very poor then. But he learned everything he could. And everybody respected him. And he kept learning till he got a fine job and made lots of money."

"That's it," nodded Uncle Benny. "Now when you get to hatin' school, you mind about me. And you think about what education done for your daddy. And when you're old like me, you won't be thinkin' about havin' to go to the poorhouse."

Richard looked at the worn old face, so dismal and hopeless looking. He felt very sorry for Uncle Benny. But he nodded very solemnly and said: "All right Uncle Benny, I'll remember." And he did.—The Weymouth Baptist.

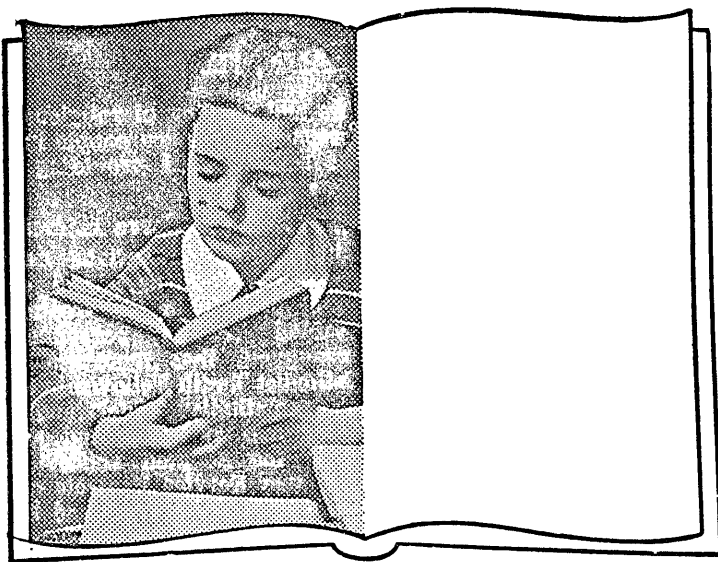
Billy: I didn't think I'd survive. First I got angina pectoria, then arteriosclerosis. Just as I was recovering from those, I got tuberculosis and aphasia.

New Kid: You look awful well to have had all those diseases.

Billy: I wasn't sick. I was in a spelling bee.

Frank, age five, had heard his elders say they had just glanced over the morning paper. A friend asked: "Frank, can you read?"

"No," he replied. "I can't even glance."



BOOK FRIENDS

*I have such happy times
With all my books.
I find so many spots
And pleasant nooks.*

*And friends of many lands
And other climes.
I visit there with them
So many times.*

*I'm never lonely while
I have book friends
I'm thankful for them all
As each day ends.—A. E. W.*

JUST FOR FUN

The children were in a nursery. "Don't you wish you were a bird and could fly?" suggested Beryl. "I'd much rather be an elephant and squirt water down my nose," answered her brother.—London Morning Post.

Farmer (proudly of his pigs): "Yes, sir, this is the cutest little pig I have, and his name is 'Ink'."

Visitor: "How's that?"

Farmer: "Because he's always running out of the pen."—Watchman-Examiner.

"That's a nice boy," said the visitor as little Bobby picked up his scattered toys. "I suppose your mother has promised you something if you clean up the room?"

"If I don't!" he corrected.—Ex.

Little Louie, one evening, watching a severe thunderstorm, in which the sheet lightning clashed almost continuously, seemed very interested and entirely unawed. Turning to his father, he asked: "What makes the wind open and shut its eyes so fast?"—The Christian Union Herald.

Judge—"Did you, or did you not, strike the policeman?"

Prisoner—"The answer is in the infirmary."

Sally: I saw a pumpkin in a restaurant window eight feet high and four feet wide.

Sue: Impossible! There aren't any pumpkins that big.

Sally: I didn't say the pumpkin was that big; it was in a window that big.

WE SHARE EXPERIENCES

Dear Girls and Boys: You are all in school now and planning for a busy, happy year. You will have lots to write us about. Tell us about the new friends you have met in school. Have you done something to make them feel at home and happy or if you were new in your school, what did somebody do to make you happy?

Lenora Sue says she has had a fine summer and that she is the first to see the Children's Page each week. I imagine she means in her family, don't you?

Wanda is a Girl Scout and went to camp this summer. She also visited her grandmother and I am sure she has had a happy time.

George Calvin has also had a nice trip.—Children's Page Editor.

Camden, Ark., Sept. 4, 1943.

Dear Friends: I am a little girl ten years old. I have had a lot of fun this summer.

I have two uncles in the service and one cousin in the service, also.

I am always the first to see the Children's Page every week. I also go to Sunday School and church every Sunday. Mr. Williams is my Sunday School teacher. He is real good. Your friend.—Lenora Sue Anderson.

Clarksville, Ark., Sept. 4, 1943.

Dear Friends: We take the Arkansas Methodist and I read the Children's Page. I think it is very interesting.

I have been in the Girl Scouts a year and I like it just fine. I went to the Scout camp this summer and also went to my Grandmother Jacobs and stayed a week and had a very nice time at both places.

I am ten years old and will be in the sixth grade. My birthday is the 24th of February. Your friend.—Wanda Kauffeld.

Rison, Ark., Sept. 7, 1943.

Dear Friends: I am a little boy eight years old. We take the Arkansas Methodist and I like to read the Children's Page. I took a trip to Hot Springs this summer. I always have a good time there. Your friend.—George Calvin Walker.

YOUNG FRUIT ON AN OLD TREE

Longfellow, in one of his delightful letters, wrote:

"To those who ask how I can write so many things that sound as if I were as happy as a boy, please say that there is in the neighborhood town a pear tree, planted by Governor Endicott two hundred years ago, and it still bears fruit not to be distinguished from that of a young tree in flavor.

"I suppose the tree makes new wood every year, so that some parts of it are always young. Perhaps this is the way with some men when they get old. I hope it is so with me."—Maritime Baptist.

Don't be afraid of opposition. Remember—a kite rises against, not with the wind.—Hamilton W. Mabie.

This College Unites India's Factions

By RICHARD T. BAKER

THERE is a flagpole on top of one of the dormitories at Lucknow Christian College. It's rather symbolic, that little piece of wood. One never knows what banner ought to be flying there.

It might be the American flag, because the American Methodist Church planted Lucknow Christian College along the banks of the

tion of communities: Hindus, and all the caste-wise subdivisions of Hinduism, Moslems, Anglo-Indians, British. How to weld these separate, tradition-bound families together into one united nation is the commanding problem of India today.

Lucknow Christian College, under its symbolic flagpole, has said to India: The Christian message is a

now's ideals, and no matter what flag is flying above the dormitory, the aim of the college is "that they all may be one."

Lucknow Christian College is divided into five schools. Chief among them is the regular college department, its curriculum devoted to arts and sciences, its enrollment of 820 men. Tied into the higher educational system of the United Provinces, Lucknow Christian College

now was not being ignored by the Methodist mission. Some of the schools were for girls, some for boys. One was destined to become the renowned Isabella Thoburn College, Asia's first college for women. Another became the Centennial School, and out of that grew the present Lucknow Christian College. In 1866 the Indian Mission Conference voted to build up Lucknow as the educational center of Methodism in that



DR. HARRY A. HANSON
Principal-Elect, Lucknow Christian College

Gumti river in India in 1888. Or, again, it might be the Union Jack, because India is still one of the British Commonwealth of Nations. It might be the flag of the Moslem League, because many Lucknow students are Mohammedans. Most recently of all, it was the tricolor and spinning wheel of the Congress party, because the sympathies of most students in India today run to

message of reconciliation. We are here to live as brothers in your midst. Upon our campus, India is one. And no matter what flag flies on our flagpole, there is only one dominant loyalty at Lucknow, there is only one student body, only one leader.

There are Hindus and Moslems, along with Christians, who attend Lucknow Christian College. There

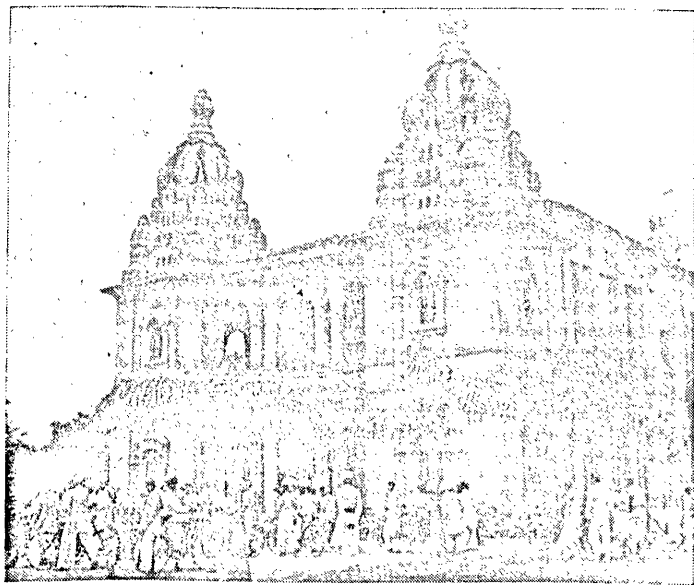
prepares its students for the provincial examinations in the Arts, Sciences, and Commerce.

Training in the sciences is one of Lucknow's unique offerings. Laboratories are crowded, equipment is worn.

The Lucknow student body embraces members of all religions in India. Christians are ten per cent of the total, a higher proportion than in most Christian colleges in India. Sixty-five per cent are Hindu, and

country. A flood in 1870 washed away the first building. Moving higher up, in 1877 Centennial opened its doors.

Centennial School today brings together some four hundred pupils for elementary and secondary education. The ages range from approximately third-grade to tenth-grade levels, by American comparison. The school is used as a practice teaching institution for the normal school of the College.



ORIGINAL BUILDING OF LUCKNOW
CHRISTIAN COLLEGE

the nationalist movement which Mohandas K. Gandhi represents.

The fact that that flagpole has so many claims upon it is symbolic of the range of interests and loyalties of the student body of Lucknow Christian College. Even more, it is symbolic of the factionalism of most of India's social life. India, with 400 millions of the world's people, a fifth of the human race, is a collec-

are students who sympathize with the Moslem League and others who are rabid disciples of the Hindu-inclined Gandhi movement. Periodically each runs up its flag and has its day.

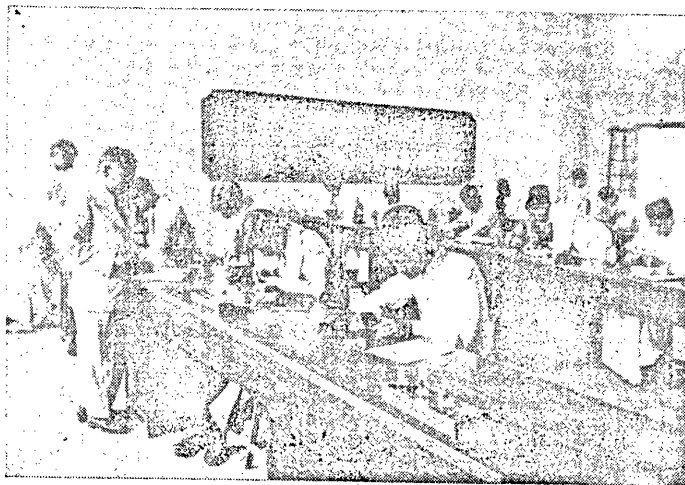
But the final voice at Lucknow Christian College is the voice of unity, reconciliation, of common searching for the truth. Factionalism is seen as the enemy of Luck-

25 per cent Moslem. Courses in the Christian religion and ethics are offered, and regular chapel services are held. There are 139 scholarships in the student body.

In 1865 there were seven Methodist day schools in the city of Lucknow. Far-famed as one of the educational center of Hindustan, Luck-

With only ten persons out of every hundred inhabitants of India able to read and write, one of the most staggering jobs in that great empire is the teacher's. The only private institution in the United Provinces permitted to train men as teachers is Lucknow Christian College

(Continued on Page Eight)



PRE-MEDIC STUDENTS IN LUCKNOW
CHRISTIAN COLLEGE



SOME STUDENTS IN LUCKNOW
CHRISTIAN COLLEGE

Literacy: A Post-War Must

By FRANK C. LAUBACH, "Apostle of Literacy"

LITERACY is one of the four or five MUSTS, if we are to have a safe world. Outside of Europe and North America, the great majority of the human race cannot read nor write their own names. In Asia close to ninety percent are illiterate; among the colored people of Africa over ninety-eight percent; and in Latin America seven out of every ten cannot read nor write.

What are we going to do about THAT? We cannot leave those illiterate millions alone. If we leave the world alone when this war is finished, we shall lose all that our boys are dying for.

Educators are excited about literacy, because we have found that the easiest and most promising people to educate are the illiterates. They are incredibly easy to reach and easy to teach. It is true that teaching people to read English is hard, but that is because we have such a chaotic way to spell—eight sounds for "a", and even more for "o"! But, fortunately, in ninety percent of the world's languages they spell phonetically—one sound for a letter. Where this is done, they can be taught to read by modern methods in a couple of weeks—not very well, but slowly and aloud. All they need after that is something interesting and easy to read, and they improve by practice.

Why this excitement about literacy? Because it is now seen to be the spearhead for the social and moral and spiritual uplift of the illiterate three-fifths of the human race. As soon as they learn to read their phonetics, we place in their

hands papers and tracts with short sentences, easy words they always have spoken, large print, telling them the answers to their deepest needs—about saving the lives of their babies, about malaria, blindness, intestinal diseases, sanitation, about cooking and selecting foods for health, about selecting seeds, destroying enemies to their animals and vegetables, about getting out of debt and keeping the laws; and about the principles of Christ.

Our new knowledge of geography opens up a shocking picture of these illiterates, the most oppressed and wretched people in the world. Too

sisting to their exploiters. Five out of six of their children die before they reach their first birthday.

Think what it will mean to these people and to their descendants if the Christians of America have enough human pity to help them out of their black sorrow!

They are the easiest people on earth to win for Christ, if we prove our sincerity. They are amazed when educated people pay any attention to them. When they find our interest is unselfish, their amazement turns into a tremendous gratitude. By the time we teach them to read in a dozen easy delightful les-

But when he saw the multitudes he was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd.—Matthew 9:36.

ignorant to depend upon themselves, they are victims of educated or half-educated scoundrels, who enslave them, rob them, and lie to them. Ninety percent of the illiterates are in debt, and since they cannot compute their debt, they do not know how much they owe; they only know that the debt was inherited from their ancestors, and that the money lender takes all they can give him without actually starving to death. Millions of them belong to the land on which they were born, are tortured or killed without the government's ever hearing of it. Countless millions of them are deliberately fed opium or cocaine or liquor to keep them drugged and therefore unre-

sons, they are ready to die for us. When we tell them we learned this from Christ, they love Him at once because they have seen Him in our actions. And when they become Christians they prove wonderfully loyal, and work with prodigious zeal to know their Bibles and to win others. We can have as many of these illiterate billion for Christ as we go after.

They are bright people. They are not our inferiors, but they have never had our chance. They have never had Christ. They are where our ancestors were in Europe before Christ came to them.

The Greek Catholic Church, before the First World War, failed to

do anything to help the literacy or the social conditions of Russia. Atheistic communism undertook it, and taught one hundred millions in twenty years. Now those one hundred millions are away from Christ and are reading countless tons of atheistic literature.

Today one hundred millions in Latin America, one billion on this planet are waiting to be taught. Will the Christian church grasp this opportunity, lead these people to Christ and set the standard for the matter they shall read? The future of the world hinges just as much upon that question whether the Greek Church would or would not serve the illiterate people.

The illiterate is so poor that he will not be able to buy expensive literature for a long while, not until his economic condition is better. During that period, when he is reading easy literature and improving his status, we shall need much money to subsidize the material we print. When he first starts to read he believes everything he reads and he memorizes practically all of it. Illiterates have wonderful memories and instinctively commit everything to memory. This is the time to plant ideas, which will grow a lifetime.

We shall need trained organizers, multitudes of writers and tremendous resources to subsidize this needed literature. A billion dollars could be used with immense benefit. But now every dollar counts while this newest, indeed infant enterprise of the Christian America gathers momentum.

THIS COLLEGE UNITES INDIA'S FACTORIES

(Continued from Page Seven)

through its normal division. Enrolling fifty, the College awards a certificate to its graduates.

Recently three Lucknow students set out for a neighboring village to conduct night classes for illiterates. Five classes were organized. There was no remuneration for anyone. For a year week-end classes were held, and at the end of the term 120 adults had been taught to read and write. To cap the climax, the governor of the United Provinces paid a visit to the Chillawan literary project and commended it highly.

This is the sort of work being done by Lucknow College through its Teacher Training College and allied departments.

Across the street from Lucknow's main campus, on a carpet of green overhung with palms, are the headquarters of two other schools of the College, the School of Commerce and the College of Physical Education. The former, founded in 1893, is the pioneer of commercial instruction in India. Its graduates have positions in every branch of the government and in many business establishments. Enrollment is 100.

Recognized throughout the Orient and the world is the work in physical education which Lucknow Christian College has pioneered. When "Ted" Mumby, Indiana athlete, arrived at Lucknow in 1821, he found the conventional calisthenics on the

athletic program and little more. He said, "Let's play," and from that day on Lucknow has skyrocketed into public attention in India with its victorious soccer, wrestling, tennis, volleyball and other teams. Plus his regular students, Mumby trains a continuing stream of short-termers, young men placed with him by the government, who then go out to supervise village recreation and health-building activities throughout the land.

Lucknow Christian College is interested in moving in only one direction—forward. Since the earliest days of the institution, it has had one purpose only, that of putting the opportunities of Christian education before a wider cross-section of India's population. Its history has not gone unnoticed by the country it is seeking to serve. Government officers, national leaders, churchmen, teachers, businessmen, of all ranks and positions, come back to alumni observances to exchange memories and honor Lucknow Christian College.

True religion extends alike to the intellect and the heart. Intellect is in vain if it leads not to emotion, and emotion is vain if not enlightened by intellect and both are vain if not guided by truth and leading to duty.—Tyron Edwards.

If we had no failings ourselves we should not take so much pleasure in finding out those of others.—Rochefoucauld.

PASTORS TO HOLD SEMINARS ON CHRISTIAN WORLD ORDER

Recognizing the need for pastoral leadership in studying the Christian Bases for World Order, The Board of Missions and Church Extension, working through its Field Department secretaries, Dr. Karl K. Quimby and Dr. W. F. Quillian, and the Annual Conference Boards of Missions and Church Extension, will sponsor a nation-wide series of pastors' seminars during the fall and winter months. In order to secure a maximum attendance, seminars will be held in as many districts as possible.

"The whole problem and possibility of a new world needs to come alive to every pastor," believes Dr. Quimby, who thinks ministers must become informed before the church can be aroused to a new crusade. "To marshal for a suffering world a powerful Christian public opinion for world peace is a necessary prelude to a more Christlike world order," continues Dr. Quimby. "To develop in every church a vital program of missions and world order is an essential part of the effort to bring about international cooperation and the possibility of enduring peace rather than isolationism and the certainty of continuing war."

Seminars should be planned at least a month in advance. The Joint Division of Education and Cultivation of the Board will furnish counselors to direct the sessions and as-

sist district superintendents in conducting them. Each pastor participating in the seminar should own the Seminar Packet on the Christian Bases of World Order. Correspondence as to details, leadership and materials is invited by Dr. Quimby and Dr. Quillian, 150 Fifth Avenue, New York 11 N. Y.

To live is equivalent to saying that one increases and grows in every part of one's being—in one's heart, in one's intelligence, in one's conscience, in one's intelligence, in one's conscience, in one's affections, in all that makes us better and stronger.—The American Friend.

These Questions Answer Many A Laxative Problem

Ques. Are all laxatives alike? Ans. Certainly not. Ques. Are all laxatives herbal laxatives? Ans. No some are saline, emollient, etc. Ques. Is Black-Draught herbal? Ans. Yes, Black-Draught is purely herbal—usually satisfactory and thorough if directions are followed. That's why it is called "the friendly laxative."

Black-Draught has been a best-seller all over the South with four generations. Costs only 25c for 25 to 40 doses. Comes powdered or granulated, which many say is even easier to take. Caution, use only as directed. Next time, try Black-Draught in the familiar yellow box.

"Dunkerque, Rickenbacker and Faith"

By W. B. SLACK

(A sermon preached at Winfield, Sunday morning, September 5, 1943. Dr. Slack was requested to give the sermon to the Arkansas Methodist for publication.)

Text: "God hath chosen what is foolish in the world to confound the wise, and what is weak to confound the mighty.—I Cor. 1:27.

WE ARE in a state of idealism today, we are at a new high in the market of Faith and Courage, like we have not been for two decades or more.

The Day of Miracles

God has performed some great miracles during this aggression, miracles that have saved the cause of free men from early and terrible defeat, miracles that have stirred to a new peak the Faith free men have in God.

Dunkerque awed England. The beaten British army stood helpless and doomed until a heavy fog formed about and above that army to form a dense and deep refuge from German planes. Then thousands of little boats ferried a half million of Britain's best trained soldiers across the channel to further safety. Both the fog and ferry were miraculous. The cynic might attempt to discredit the fog, saying it was just a work of nature. The cynic cannot discredit the courage of the pilots of the thousands of little boats, and the British believe that the fog was an act of God whose concern is for free men. The significant fact is that then and there an awed England took a new and firmer grip on her faith in God, and, with great assurance, sang lustily, "There will always be an England."

Then another miracle occurred. Hitler decided not to attack England's shores. Britons expected an attack and they had a right to expect it. In the escape from Dunkerque, though the men were rescued, all the military equipment and supplies were lost. That was virtually all the military supplies England possessed. There were just a few old and worthless tanks on the island. There was little artillery and hardly enough rifles to arm any sizable force. (America sent a boatload of old Springfields and Enfields and fifty Destroyers.) *England was open and undefended.* Why did Hitler not attack? England could have been taken like France had been, and the war might have been over in a short time. Why did Hitler not attack? May I change one name and quote Deborah, "The very stars in their course fought against Hitler." The mind of the mad mystic, who depends on the stars for decisions, was made up by the Master of the Stars. The British explanation is that God acted in the judgment and decision of a dictator and gave England another chance. Again the faith and courage of Britons rose to a new high; God had given the victory.

Take Our Own Case

December 7, 1941, Japan struck at Pearl Harbor and virtually destroyed our Pacific fleet. The Hawaiian Island could have been taken in twenty-four hours, such was the devastation, and the Panama Canal might easily have followed. Our Pacific coast lay bare to them. We later destroyed a vast armada of fighting ships and transports at Midway. But at December 7, there was nothing to stop them from successfully coming on east. We now know we were defenseless; Japan might have won the war in a very short time.

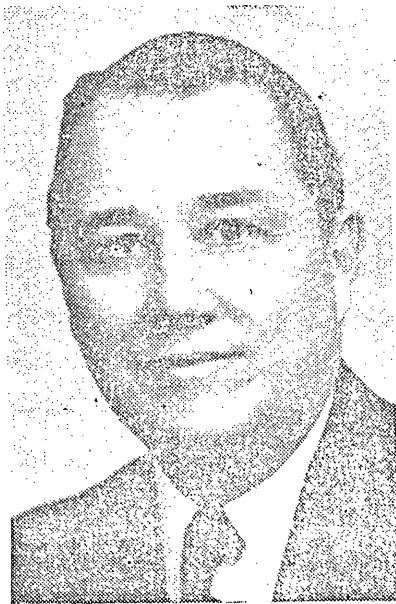
Japan had made precision preparations; their planes were shrewd and faultless, including the peace envoy in Washington. But Hirohito decided not to take Hawaii and not to attack the Pacific coast. And there, in the decision of the "Sun of Heaven" rested the destiny of America. Who dares to say that God does not determine the course of history and save free men by making the decisions of the minds of militarists.

The cynic may scoff, but Christian believers proclaim that God interfered to give free men another chance. We might have been on our knees in fear before Japan; we should now be on our knees in Faith before Almighty God. A

sobered America certainly must increase her Faith in God whose concern is for free men.

Eddie Rickenbacker

October 20, 1942, Captain Eddie Rickenbacker and companions were forced down at sea when the gas ran short. For twenty-one days they drifted on rubber rafts. They took only some fruit when the ship sank. The second day after the mishap they organized prayer groups, and read their Bibles, and, as Rickenbacker said, they prayed earnestly and humbly for deliverance. For food a seagull came and lighted on the head of Rickenbacker who gently took hold. They ate the gull raw, and, with the entrails caught fish and ate them raw and without waste. For water a squall came. They soaked it up in their shirts and handkerchiefs and socks and rationed it out two sips each day per person.



DR. W. B. SLACK, Pastor
Winfield Church, Little Rock

One companion died on the thirteenth day and was buried at sea with sincere religious services. They saw the first searcher plane on the seventeenth day but no searcher plane saw them until the twentieth day. The cynic might attempt to explain it away, but Captain Eddie Rickenbacker and his men said, they prayed and humbly. They believed God heard and answered their prayers and sent them food and water and deliverance and faith and courage.

At-Home Faith

Rarely does a man speak on a special occasion that he does not emphasize the four freedoms and rarely does a man speak on a special occasion that he does not add one or more freedoms to the original. Truly, we at home have come to a new high in idealism.

I have listened to some congressmen speak this summer. You know what they have said, for they have all said the same thing. I know what they are going to say before they say it: "We are going to (1) do away with the bureaucrats, (2) limit the powers of the president, (3) return the government to the people and the states, (4) feed the world, (5) set up a Democracy around the world, and so on." What they mean is that right now they are listening to the voice of the people and right now that voice is speaking of ideals.

The Returning Soldier

One of these ideals is, what are we going to do for the returning soldier? My answer is that the church can and must do the most. Letters from our soldier boys reveal a high faith and a strong courage. Dunkerque, British shores, Pearl Harbor, Pacific States, Rickenbacker—these are not isolated cases; they are typical cases.

Soldiers Believe in God

America is economically sound, because we

have untold resources. America is politically sound, because we have Democracy. America is educationally sound because we are truth seekers. Our great danger is that the foundations of faith and courage may not hold up, without which foundations all other structures fail and fall, economic, political, educational, and all.

The church must firmly establish a home land of faith and courage. That will be the greatest need of the returning soldier. Faith and courage is the force that is seeing them through today. It will be the task of the church to sustain them when they come home and relax from the tensions of the war. Today is the day when home-land faith and courage must not only rise to a new high, but must be anchored in new and strong convictions that it is God who has brought us these triumphs.

Every One of Us

Yes, it is an idealism all of us are catching. Who is not singing, humming, whistling or listening to "Coming In On a Wing and a Prayer?"

*"Coming in on a wing and a prayer,
Tho there's one motor gone, we can still carry-on,
We're coming in on a wing and a prayer,
What a show, what a fight,
Yes, we really hit the target for tonight.*

*"How we limp as we sail thru the air,
Look below, there's our field over there,
With our full crew aboard and our trust in the Lord,
We're coming in on a wing and a prayer."*

There is truly a state of idealism existing in the hearts and hopes of millions of people today. Can the church carry this high peak of idealism over into the tomorrows. There is a test for the church. God and the people are depending on the church to "root and ground" this Faith and Courage and Sacrifice so deeply in our lives that it will bear fruit for years to come.

UNIVERSAL BIBLE SUNDAY

Universal Bible Sunday will be observed this year on December 12. Sponsored by the American Bible Society and supported by the churches of more than fifty denominations, Universal Bible Sunday has become a nationally recognized event supported by endorsements of the President and the Governors of the States and bringing to the nation, over the radio networks, the voices of prominent religious leaders.

In sponsoring the celebration the American Bible Society supplies to every pastor in the country materials designed to encourage the spread of Bible reading and to acquaint the Christian people with the present demand for Bibles throughout the world which only the American people can meet. In its effort to cope with this need, the American Bible Society, which is the agent of all the great denominations in translating, publishing and distributing the Bible throughout the world, last year issued in the United States, 8,230,835 Scripture volumes for domestic and foreign use, exceeding its output of any former year. This record production was principally due to the demand for pocket Testaments for the men of our armed forces and for Bibles and Testaments for prisoners of war. Since early in 1940 the American Bible Society has distributed 3,375,673 Scripture volumes to our fighting men and is still filling orders for chaplains at the rate of about 25,000 books a week. Through its office in Geneva, Switzerland, the Society has supplied almost a half million Bibles, Testaments and Gospel portions to prisoners of war in Germany and elsewhere in thirty-four different languages.

Just now the American Bible Society is marshalling all its forces to publish large quantities of Bibles in various languages spoken in Europe for immediate supply to the civilian population of the impoverished nations there as soon as the war is over. Universal Bible Study this year will serve to inform the American people of these needs and afford an opportunity for a response.

Religious Education Week, Sept. 26 To Oct. 3

(The following articles by outstanding leaders in American life were written at the request of the International Council of Religious Education, Chicago)

HUMAN PROGRESS DEPENDS ON RELIGION

By ROBERT A. MILLIKAN

Chairman Executive Council California Institute of Technology

Two reasons why I wish to endorse the program of the International Council of Religious Education for Religious Education Week.

First, according to the official U. S. census of 1940, fifty-five million people, a large majority of the adult population of the United States, list themselves as adherents of one or another of the country's churches. This means that quite irrespective of any one's religious views, organized religion is in fact today the greatest social institution in this country. If this is true, then the person who has no knowledge of, or contact with, the life and work of the religious organizations of the country is by that very ignorance completely unfitted to assume a position of influence or leadership in American life. The chief function of the Council for the Promotion of Religious Education is to assist in dispelling that ignorance. Under the leadership of men like its President, former Governor Stassen of Minnesota, it can be trusted, in my judgment, to go at that job both sanely and effectively.

Second, I know of no way of going about the task of finding what is the essence of religion than by trying to discover what is the element that is common to all Christian churches and denominations, for their name is almost legion. That common element certainly has nothing to do with theology, for theologies are as wide apart as the poles, and if any one of them is right then all the differing ones are in this respect necessarily wrong. Nevertheless there is a common element in all Christian churches. It is the attitude or ideal of "othermindedness," commonly called unselfishness, technically known as extrovertness. This Christ-like or altruistic ideal means specifically concern for the common good and the effort to promote it. Nor is this just my individual statement. The man who is commonly regarded as the foremost of living philosophers, A. N. Whitehead, states the essence of religion in these three words: "Religion is world-loyalty." The spread of this attitude, coupled with the spread of the spirit of science, constitute the two essential conditions of human well-being and human progress. Either one of these two without the other is relatively important. Putting the two together into one sentence: Human progress depends upon the spread of the spirit or attitude of religion, implemented by knowledge.

These, then, are my reasons for believing in the religious education movement. I hope the net long-time result will consist in furnishing here in the United States an example to the world of how the religious life of a nation can evolve intelligently, wholesomely, inspiringly, reverently, completely divorced from all unreason, all superstition, and all unwholesome emotionalism.

CHRISTIAN TEACHING IMPORTANT FOR NATION

By FORREST C. DONNELL

Governor State of Missouri

George Washington, in his Farewell Address, said, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these fairest props of the duties of men and citizens."

Religion and Christian teaching may in our nation be properly regarded as a foundation underlying much of our national greatness, pillars which support the temple of human character and a prop which aids in holding in place the walls of that edifice.

In war there is a strong tendency toward permanent decline in benevolent and humane impulses toward enemy peoples. The existence, however, of reverence for Deity and the recognition of the fatherhood of God and brotherhood of man are profound influences toward preserving a fraternal spirit toward all mankind. Such a spirit is an important element when the writing of a peace treaty is in progress.

In peace or in war it would not be difficult for mankind, sorely stricken by poverty, disease and death, to lose hope. The comfort and assurance which religion gives to its possessors tend strongly, however, to cheer human hearts and preserve hope.

Christian teaching emphasizes the value of every soul. Christianity teaches unselfishness and service to fellow creatures, dignifies marriage, encourages proper training in the home, insists on kindness to children and respect for womanhood, presents consolation in time of sorrow, gives hope to every soul and inculcates reverence and thankfulness toward God.

Without such influences as are created by religion and Christian teaching, our nation would be in danger of grave decline in moral standards. With those influences, we may advance, slowly though it may be, toward attainment of individual and national ideals.

RELIGIOUS EDUCATION

By ERIC A. JOHNSON

President Chamber of Commerce of the United States

In these times that give supreme test to America's faith in the inevitability of Divine dispensation, it is well to redirect attention to the place that religion always has occupied in the conduct of our nation's affairs.

Therefore, I am glad that the International Council of Religious Education is seeking wide observance of Religious Education Week.

Determined foes deny, defy and would defile the very conceptions and aspirations which to us, nurtured in liberty, make life precious and sacred. The way to victory may be long and difficult, and a rebirth of religious consciousness will give to us as a nation a finer confidence in the righteousness of our cause.

There are no atheists in the foxholes that screen our troops from an enemy determinedly bent on snuffing out their existence, nor among our parachuters who drift down behind the enemy's defenses to chance their lives as they disrupt his communications. There is no religious scoffing among those who make up the hardy advance guard that lands on the enemy's beaches and fans out under a rain of deadly missiles to protect the lives of those that follow them. These men are so close to the realities of life and death that when they whisper a prayer it cannot but build up their confidence and courage.

America has been built on faith—faith in God and faith in our fellow-men. From this we have derived a faith in the righteousness of our American constitutional, civil, political, and religious freedoms. It is for these that our sons, brothers, and fellow citizens are now fighting at sea, on land, and in the air around the globe.

A large portion of the world is today under the bloody heels of men who have made a religion of devious thinking and brutal actions.

The two decades between the two World Wars have been a period of cynicism and little faith. In the enslaved and dictated countries cynicism has found its fullest and ugliest expression.

During these decades it became "smart" to question moral values, to "debunk" everything, to rationalize brutality, to make excuses for horrors at home and abroad. We have heard men sneer at freedom and make light of democracy. Many forget that our code of morals, our respect for truth and fair dealing, are not arbitrary laws imposed from the outside. They are the products of thousands of years of human experience—the quintessence of the wisdom of ages, of Christianity.

America needs dedication to higher standards in public life and of conduct in business. We need each individual to rededicate himself to religious study, that may fulfill his birthright as a child of the one God. Only in humility engendered through religious education may those individuals who compose society attain the highest concept of service to themselves, their fellowmen, their America, and world peace, prosperity, and happiness.

CITIZENS AND WORKERS OF TOMORROW

By ANDREW H. PHELPS

Vice President Westinghouse Electric and Manufacturing Co.

I believe Christian illiteracy is one of the greatest causes for war. I am glad the International Council of Religious Education is enlisting by the thousands the interest and leadership of our forward-thinking Christian statesmen who, when inspired on this subject, will work diligently to make attractive and available Religious Education to our young people—the leaders of tomorrow. The power behind Christian Education is sufficient to transform lives, communities, states, and nations.

It is later than we think. Many of us remember the aftermath of the first World War with crime of all sorts—robbery—murder—and the natural consequence of teaching men and nations to be brutal. It is feared that we may expect the same sort of thing to happen in the next ten years. The only way to mitigate the unspeakably sad situation is through a thorough training of the young people, the boys and girls, who within ten years will become the citizens and workers of tomorrow.

When we contemplate what a type of education has done in Japan, Italy, and Germany and the tremendous task of bringing a different type of training to these countries in order to save the world, we see an almost impossible task to be accomplished through Religious Education.

It is the sincere hope of your good friends that you will not want for money or workers to do a very complete and much needed Christian job. It is also hoped that Religious Education will emphasize anew the vital active transforming force of the life of Jesus Christ and the way He taught His followers to live. All people must feel a transforming power through Christ which, supplemented by the teaching of Christian ethics, should be a vital force to guide people in the way they should live their lives.

FAIRVIEW REVIVAL

Rev. J. R. Martin, pastor of Prescott Circuit, Prescott District, opened our revival Sunday afternoon, July 12, at three o'clock. His soul-stirring messages greatly revived the church.

Rev. C. C. Vanzant from Delight and Murfreesboro Charge, came and took charge of the preaching on Monday night and continued with the revival. He brought some fine Gospel messages to all of us. We had fine crowds, and all received

a great blessing. We had eleven admissions to the church.

Bro. Martin was song leader, and the singing was excellent.

Bro. Vanzant conducted a special Bible study for the children each night, which all enjoyed.

A free-will offering was taken the last night of the meeting and \$44.00 was collected. The women of the community gave Bro. Martin a pounding.—A Layman.

Patronize our advertisers.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

EDUCATIONAL SEMINARS

Mrs. T. E. Lovett, Conference Secretary of Missionary Education and Service, and Miss Lila Ashby, Conference Secretary of Christian Social Relations, announce plans for the Educational Seminars to be held in each of the seven districts of the Little Rock Conference. The following schedule is given: Camden District at Camden, September 21st; Texarkana District at Texarkana, September 22nd; Prescott District at Hope, September 23rd; Arkadelphia District at Malvern, September 24th; Monticello District at Dermott, September 28th; Pine Bluff District at Pine Bluff, September 30th; Little Rock District at Little Rock, October 1st.

All Secretaries of Missionary Education and Service, Christian Social Relations and Spiritual Life Chairmen as well as local presidents are urged to attend these seminars, where the entire study program for the new year will be presented. Others who may in any way be responsible for the study program in their societies are requested to attend, also.

Mrs. Lovett and Miss Ashby will, with the aid of other Conference officers, introduce to the women of the districts, the new Fall Study, "The Church and America's People"; the spring study, "Christian Ventures In Learning and Living," and the study based on the Bible, "God and the Problem of Human Suffering." Methods of presentation and class procedure will be suggested, and a full list of supplementary materials will be given each society. Text books for the Fall and Bible Study will be on sale by the District Secretary.

Among the Conference officers who will speak are: Mrs. A. R. McKinney at Texarkana; Mrs. Tom McLean at Malvern; Mrs. Allen Gannaway at Arkadelphia; Mrs. E. D. Galloway and Mrs. V. O. Buck at Dermott; Mrs. Neill Hart at Pine Bluff; Mrs. C. M. Weston at Little Rock and Mrs. Minnie Webb Forrest at Camden.—Mrs. T. S. Lovett, Conference Secretary, Missionary Education and Service, Grady, Ark.

SUPPLIES

Instituto Methodista, Ribeirio Preto, Brazil, is looking to the women of the Little Rock Conference to help provide much needed equipment for this fine institution where the only training school for Christian workers is being developed in Brazil. Miss Mary McSwain of Little Rock is serving at this school.

Ask your program chairman to give you a little time at one meeting to present the Supply needs and take an offering. Send your contribution to Mrs. Allen Gannaway, 1412 Wilson Street, Arkadelphia, and mark it "Supplies." Send your report to me by the fifth of October.

The root means fruit. I do not believe in a Christianity so absolutely hidden that it never makes itself seen or felt or known in any of the outgoing and action of life. We must be found somewhere in the great Christian testimony, each man in his own way declaring what God has done for him.—Joseph Parker.

In the morning sow thy seed, and in the evening withhold not thine hand. Ecc. 11:6.

SEVEN KEYS TO PROGRESS

MRS. C. O. BRICE

*To help us move forward in an interesting way,
The W. S. C. S. has arranged all of these,
So that we feel the necessity of using the Keys,
No matter how weak a society or small,
It may easily and successfully use them all.
The Master Key is Spiritual Life and we
Must use it each day as a foundation you see.
The Key to the Bookcase we need the year through,
For study courses, programs, and magazines new.
The Key to the Home is visiting and inviting, too,
Women who are not members join with you.
The Key to the Community unlocks a great door indeed,
C. S. R. activities growing out of study we speed.
The Key to the Bank increases giving each day,
If we are educated tithers we just love to pay.
The Key to the Schoolroom we keep very near,
Our children and young people are to us so dear.
The Key to the Alarm Box is used every quarter,
For supplies and reports—don't forget them daughter.
As keepers of these Keys let's be loyal and true,
Christ is depending upon us his work to do.
May we make him known throughout the year '43,
As we gratefully accept and use each Key.*

—Methodist Woman.

PAINE REGISTRAR'S ARMY WORK PRAISED

"Fourteen hundred and fifty men are indirectly looking to Sergeant William B. Graham, former registrar at Paine College, Augusta, Ga., for the leadership that will enable them to prepare themselves for basic military training and educational opportunities."

This high tribute is paid to Sergeant Graham in an article relative to the education program being conducted at Fort Benning, Ga., for some 6,000 Negro soldiers who are unable to read and write at fourth grade levels. The detailed story made front page in the Fort Benning Bayonet, publication of the big army base at Columbus, Georgia.

Of Sergeant Graham the article says: "Sergeant William L. Graham, headquarters, First Battalion, Special Training regiment, is educational adviser. A graduate of Paine College, Augusta, Ga., Sergeant Graham attended Northwestern University at Evanston, Ill., where he received his M.A. degree after receiving the B.A. at Paine. He also has returned to Northwestern for graduate study."

"Twelve years in educational work in the state of Georgia, where he holds a life teachers' certificate, Sergeant Graham was principal of the Paine College Laboratory high school, working with boys at the Bethlehem center in Augusta, and registrar and teacher of English at Paine College."

"Keeping abreast of the progress of his race, Sergeant Graham has taken an active interest in all conference and regional meetings for the betterment of his race. Today we find him, after ten months in the Army, giving of his time, talent and experience to those less fortunate than he in knowledge and opportunity."

CHRISTIAN IMPACT NEEDED

Dr. Glora Wysner, missionary to North Africa from the Woman's Division of Christian Service since 1926, told a vast audience at Lake Junaluska during the school of missions and missionary conference that it is a challenge to the church today to make the land of the vanished church in North Africa a land of the living church. "If the church is looking for statistics it will not find them in North Africa," said Miss Wysner, "but if it is looking for a place where work is difficult, it will find it in North Africa. Never have the Methodists had more than 32 missionaries in North Africa; now we have only 11 there. The church will not be built in North Africa by a small group of missionaries. We need a Christian impact in North Africa in every phase of life. There is a need for people of America in North Africa to live as Christians and make an impact with the people there. May the church send to those Moslems more missionaries, more business and professional men and women to witness for Christ and to build the church of Jesus Christ there."—The North Carolina Christian Advocate.

There can be no such thing as a frustrated Christian. Christianity offers so many paths to the abundant life that the Christian's problem becomes that of choosing rather than hunting avenues of expression. The Christian church offered its members freedom to be their best long before the world put a name on the slavery that shuts one up inside oneself.—Margaret A. J. Irvin.

The world can always use a few more people to go the second mile.—Bruce R. Baxter.

ATTENTION STUDENT SECRETARY

These things must be done now!

1. Introduction Cards:

Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price, 35c per 100. This card should be given to each person leaving a home church. It is meant to introduce that person to pastors and church groups near camps, on campuses and in defense areas, and may be used also as introductory to Chaplains and Service Men's Christian Leagues in camp. Each young person is expected to keep this card constantly at hand ready to present to persons in the new community to which he may go.

2. Students Leaving For School:

Give Introduction Cards to all young people leaving home church. Be sure the person understands how to keep the card and present when needed. Relay names of all students going to school now! Use blue cards! Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. 35c per 100. If you do not have blue cards do not wait on order before getting the names in. List all names going to each college and mail at once to Conference Secretary, Mrs. C. E. Moseley, Camden, Arkansas. The finest service you can give is to help the pastors and Student Secretary locate and unify the church young people on each campus before or as soon as they arrive.

3. Channeling Card:

This card may be sent from home church to a church in the new community which may be near campus or in defense industries, in which young people locate. This card can be sent to Conference Secretary who will channel card on to proper place. When the pastor student secretary at this location receives this card he or she will contact this young person immediately.

4. Send These College Students Names In At Once!

Make plans for youth in service at Christmas times. Packages overseas must be mailed between September 15 and October 15. Every boy and girl in service must hear from his church in some way at Christmas.

5. Suggested Gifts To Youth Away From Home:

Devotional Booklets (selected wisely); Books on Travel, Mission, Religion and Fiction; Bibles and New Testaments (pocket size); Magazines: Christian Advocate, Motive, Outlook, Christian Century; Pocket size games.

GOD IS LOVE

"Standing on the top of the Cheviot hills, a little son's hand closed in his, a father taught the lesson of measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the German ocean, then westward over hill and dale, and then sweeping his hand and his eye round the whole circling horizon, he said, 'Johnny, my boy, God's love is as big as all these!' 'Why, father,' the boy cheerfully replied, with sparkling eyes, 'then we must be in the middle of it!'"—King's Children.

Difficulties show men what they are.—Epictetus.

With The Churches

SCOTT STREET CHURCH SPONSORS OAK FOREST MISSION

The Scott Street Methodist Church, Little Rock, has begun Mission work in the Oak Forest section of Little Rock. Mr. Ray Robinson took his big truck and hauled in seats from the Holsted Methodist Church eighteen miles out and carried out folding chairs to seat the congregations. Light bulbs were strung out under those beautiful oak trees. The boys delivered handbills announcing the services: a beautiful sign was placed by the Fair Park Blvd. announcing the services. The pastor, Rev. John M. McCormack, preached each evening for two weeks. The Sunday evening services at the Scott Street Church were dismissed and the congregation attended the services in Oak Forest for three Sunday evenings. There were twenty-two confessions of faith, splendid congregations attended and a Sunday school was organized Sunday evening at 7 p. m. with fifty charter members. Services are conducted each Saturday evening under the trees and the Sunday School meets Sunday morning in the homes. The Children's Division meets in the home of Mrs. W. W. Woodson, 2405 South Taylor. The young people and adults meet in the home of Mr. and Mrs. Elmer Blevins, 2411 South Taylor. The young people are taught by Mr. Carl H. Richardson, the adults by Rev. H. C. Adams, beloved superannuate of the Scott Street Church. Mrs. J. G. Bowman, 3100 W. 12th Street and Mrs. W. W. Woodson are teaching the children. Mr. Jim Hall teaches the Junior boys, (14 junior boys enrolled already).

Over \$100 has been raised during the meeting. Donations are welcome to put into the building fund. A lot has been secured to establish a new church. The new deaconess, Miss Margaret Marshall will give some of her time to the mission.

There is no church in this new section of the city and it is one of the most beautiful sections of Little Rock with scores of new homes and a multitude of people.

FAIRVIEW CHURCH, CAMDEN

After spending four years on the Humphrey Charge during which time we saw a complete improvement program of our church and parsonage property instituted and almost completed during the years 1941 and 1942, we were appointed to the Fairview Church, Camden, succeeding Rev. H. D. Ginther who had left everything in excellent shape. It has never been my privilege to succeed a man who stood in such high favor with all the people.

We found here at Fairview one of the most completely furnished parsonages, everything new and up-to-date. When we met the people who make up the membership, most of them young people who have moved into this industrial situation coming from good old Methodist communities, (three members of the Board of Stewards came from Sparkman-Sardis) we could more readily understand why Fairview

had moved from a circuit appointment to a full time in such a short time.

The congregation has grown from a small group in 1928 when the church was built to a membership of 366.

A building program has been launched and much of the money raised and just as soon as conditions will permit the new church will be built.

The best thing about Fairview is that it is blessed with local leadership that always knows where it is going and knows how to get there.

This pastor is indeed grateful for the privilege of serving such people.—L. E. Wilson, pastor.

GLENWOOD REVIVAL

We have just closed one of the most successful revivals that has been held here in Glenwood Methodist Church. Due to the fact so many of our people are away in war defense plants, our crowds were not so large, but the one that perhaps needed the meeting most came and stayed with us until it was over. The reason we are making the statement about such a wonderful meeting is this is what the people are saying, not the preacher.

We received five into the church by certificate. This makes up to date 21 additions this year, nine on profession of faith, 12 by certificate. Rev. L. Gray Wilson of Carthage, our pastor there assisted in a great way. He did the preaching in day time and pastor led the devotional. At night Bro. Wilson did the devotional and pastor did the preaching. One day during the meeting we had the great joy of having Dr. Homer T. Fort First Church, Hot Springs, and our district superintendent Rev. Van W. Harrell with us in the services.

I wish I had the time and space to give to the readers of this great paper some of the things other than the revival, but at some future date we are planning to ask for additional space to give some of the grand things that all are doing.

If you are planning to have a meeting and are searching for help there is no use searching further. Call or write Rev. L. Gray Wilson, Carthage, Ark.—F. H. Martin, pastor.

MARMADUKE REVIVAL

Marmaduke has just closed the best revival our church has conducted, I know in the last fifteen years I have been here. Rev. Brady Cook and his sisters, Misses Fern and Irene assisted our pastor, Rev. H. H. Spence in this meeting. Bro. Cook brought some wonderful messages and he and his sisters rendered some beautiful specials in song. Everyone enjoyed the fine singing.

There were 35 conversions and 15 additions to the church. And there will be more additions.

The meeting started off in a fine way. The second night we had two conversions. Our morning services were very inspirational. Converts were won there. If you had never worked before and were a Christian, you could not keep from working.

Ged really worked in the hearts of people.

We were holding our night services in a tent. The new converts would rush to various parts of the tent or outside the tent and talk to the sinners, trying to lead them to the altar. We had the old time altar so many have thrown away. It was on old time shouting Methodist meeting.

We are glad to say that church-anity was thrown away and the whole community took part in this revival.

The last morning service was beautiful and made our hearts overflow to see at the altar 50 or 60 young people dedicating their lives to the services of God. Then two young women walked up and knelt and were gloriously saved.

The tent would not hold the crowds a great part of the time. Miss Fern did a wonderful piece of work with our young people, leading them in prayer services each night before church.

We are so happy and hope to go on with the good work. We also appreciate the cooperation of a great part of our good Baptist Christians who cooperated with us.

On Friday night we had an unusual special song. A. T. Hartsoe and his three sisters, Mrs. Jim Hoskins, Mrs. Marshall Starnes of Marmaduke and Mrs. Minnie Roe of Des Ark, Ark., sang, "It Is Well With My Soul." After a great number of years of service for their Lord, they can still say, "It is well with my soul."

The revival has meant much to our church and the other churches of the town. Our greatest joy was in seeing souls saved.

The experiences I had in this meeting will be remembered as long as I live and makes me more determined to work and grow for my master.—Nita Ferguson.

CONFERENCE HELD AT RURAL CHURCH

Two hundred ministers, church officials and lay members attended the Rural Life Conference held at the Center View Methodist Church, Harrisburg Corner, Friday, September 10, from 10 a. m. to 3 p. m. Rev. Arthur P. Cooley is pastor of the Harrisburg Corner, Weona, Wildwood churches.

The conference was conducted under the leadership of Rev. J. A. Gatlin, superintendent of the Jonesboro District. It was arranged by Rev. Glenn F. Sanford, secretary of the Town and Country Commission for the North Arkansas Conference. Bishop Charles C. Seelman had planned to attend, but was called back to his home in Oklahoma City by the illness of his wife while en route to Poinsett county.

The introductory service was conducted by the Rev. Mr. Gatlin. Dr. A. W. Martin, pastor of the Jonesboro Church, gave an account of the Inter-Church Conference at Columbus, Ohio, at which trends of the rural church were studied.

Bro. Sanford conducted a forum on special rural projects which have been undertaken in the Conference this year, using the rural churches in the area around Cave City as an example. After outlining the work there, he called on Rev. G. C. Johnson, district superintendent of the Batesville District; Frank White, layman from the Batesville Central Avenue Church, and Rev. E. J. Reeves, district evangelist and pastor at Cave City, all of whom have been directly connected with the re-

vival of rural churches in the Cave City vicinity. This forum closed the morning session.

The people of the Center View church served a delicious dinner from tables arranged at the side of the church during the noon hour.

During the afternoon session, talks were given by Charles Stuck, Conference Lay Leader of Jonesboro, who among other things said: "Methodism is going to have to get closer to peak production or lose its boys and girls—its future leadership." He charged that not more than 15 per cent of the church's membership is really tithing either in money or in effort expended.

Dr. E. W. Potter, former superintendent of the Jonesboro District during whose term of office the Poinsett County rural churches were established, introduced Rev. Frank M. Sweet of Manila, who organized the Weona Charge.

Bro. Sweet told how materials, money and interest were secured to build the three churches and one parsonage in the charge, stating that as many as 13 lumber yards were represented in one of the churches. Bro. Sweet was the first pastor of the Charge, and was followed by Rev. Norris Greer until his health failed. Bro. Cooley took the Charge over four months ago. Bro. Sweet is now doing district mission work near Manila.

During the afternoon session an offering of more than \$24 was taken "in appreciation of the splendid dinner" and turned over to the Center View church, which in turn presented it to the district superintendent to help carry on district mission work. He presented it to Rev. Mr. Sweet to be used in his present mission field.

Ministers were present from the entire district and among those from outside the district who attended were Rev. H. L. Wade, superintendent of the Paragould District; Dr. E. W. Potter, Paragould; Rev. Raymond Franks, pastor of Paragould East Side church; Rev. R. E. L. Bearden, Jr., Walnut Ridge and Rev. Kenneth Shamblin of West Memphis.—Guy C. Graves.

Dead churches are those which have stopped sending the gospel to the lost people; useless Christians are those who have ceased to witness for Jesus at home and abroad.—Open Windows.

Paul evidently meant to settle special cases as they came up—and he settled them all, not by the old laws, but by the new idea of universal love.—William Lyon Phelps.

Madam, Does An Old TABOO Prevent Your Knowing This Help

In less enlightened days, women didn't discuss these things. Now, it's different. If a woman suffers from periodic cramp-like pain and other purely functional distresses, she tries to learn how to help herself.

Thousands of women praise the 2-way help of Cardui. Taken as a tonic, it usually peeps up the appetite, stimulates the flow of gastric juices, thus aiding digestion and thereby helping build up energy and resistance. Started three days before the time, and taken as directed, it should help relieve much purely functional, periodic pain.

Try CARDUI. A 32 year record says it may help!



IN THE LIVES OF MEN

By
Charles O. Ransford

Never compare yourself with the inferior. Compare yourself with the best. Never say, I can do better than some ordinary person, but I can equal the excellence of the best.

The leaders of men in business and the professions in important matters do not give orders. They go ahead and personally meet their responsibilities. In recent conflicts on battle fields, a notably successful general said to his troops, "I will not send you anywhere I shall not personally go and lead you." In the crisis of battle he leaped from his car and went ahead, leading his troops to success in the combat.

Rearing sons to be soldiers and rearing sons to be citizens of peace are far different responsibilities. America's fine and splendid sons are making the world's most valiant soldiers, because they are first lovers of peace and young men of ideals and purpose. The new world all men and women desire and are praying for waits on the coming of a well-trained and superior manhood. The home, the school, and the church make such young men.

The opening of the fall term of our schools and colleges should compel parents and teachers to pause and think. We shall miss a considerable number of boys in the higher ranks of the high school and multitudes from our colleges. They have

QUARTERLY CONFERENCES

PRESCOTT DISTRICT—4th Round

Sept. 12, Columbus at 11 a. m.
Sept. 19, Forester at 11 a. m.
Sept. 19, Glenwood at 8 p. m.
Sept. 22, Mineral Springs at 8 p. m.
Sept. 26, Murfreesboro at 11 a. m.
Sept. 26, Bingen at Doyle at 3 p. m.
Sept. 29, Hope at 8 p. m.
Oct. 3, Antoine at Saline at 11 a. m.
Oct. 3, Washington at 8 p. m.
Oct. 10, Springhill at Sardis, 11 a. m.
Oct. 10, Emmett, 8 p. m.
Oct. 17, Center Point at Wakefield, 11 a. m.
Oct. 17, Blevins at 8 p. m.
Oct. 20, Gurdon, 8 p. m.
Oct. 24, Mt. Ida, 11 a. m.
Oct. 27, Okolona, 8 p. m.
Oct. 31, Anity, 11 a. m.
Nov. 3, Nashville, 8 p. m.
Nov. 7, Prescott, 8 p. m.
All pastors will make nominations of officials in triplicate form for the Quarterly Conference.—Van W. Harrell, D. S.

Monette Methodism Progresses

The Monette Methodist Church has had four years of progress. This year has been one of the best. In the beginning of the year we accepted a ten percent increase on Benevolence. All of our finances are in good shape and will be met in full before the Annual Conference meets in November.

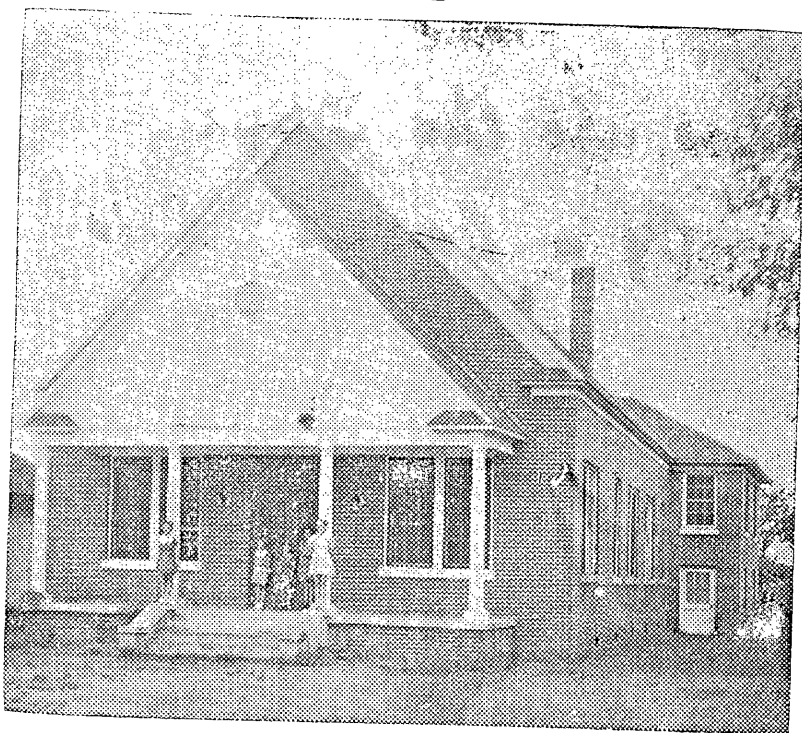
Four years ago we were \$1,500 in debt and very much discouraged. We had been struggling under a load of debt for ten years, and all our church property was in a bad state of repair. We were on half time and having a hard struggle to carry on at that. This year our outlook is altogether different. The debt has been paid, the parsonage has been completely remodeled, modernized and painted. The church has been redecorated inside, repaired and painted on the outside. A cabinet has been built in the basement and equipped for serving. We have gone from half time to full time at more than double the salary and Benevolence.

This year our pastor, assisted by Bro. Bruner of Black Oak, and some of our laymen conducted a visitation Evangelist service which was followed by a week of good preaching by our district superin-



REV. GEORGE L. MCGHEHEY,
Pastor

gone into military training. The fair and happy little ones in the kindergarten and primary grades must be trained to fill up the ranks of our marching youth. The thoughtful must pray for guidance. In love all true hearts will say, "O God, to us may strength be given to meet our highest responsibilities."



MONETTE METHODIST CHURCH

tendent, Bro. Gatlin. Eighteen members were added to the church bringing the total for the four year period to thirty-two.

Most of these achievements have been due to the persistent, untiring efforts of our pastor and his faithful wife. Bro. McGhehey is a hard worker, an excellent preacher and an efficient spiritual leader. His wife is also a very helpful leader among the women of the church.

In addition to his work in this community Bro. McGhehey and some of the laymen have held extension services in the communities which has resulted in bringing these communities and the Monette Church closer together and have made many friends for the Methodist Church in these communities.

Bro. McGhehey has been active in civic affairs as well as in church work, having been secretary and president of the Lions Club. In this capacity he has been an important factor in holding the club together and carrying out civic improvements. All this has helped to make friends for the church and enabled it to render a greater service to the community and exert a greater influence. With faith and enthusiasm we set our faces toward greater service in the future.—Joe Dowliss, Member of Board of Stewards.

HENDRIX COLLEGE NEWS

Regular enrollment at Hendrix College ended Saturday and classes began meeting on schedule Monday. The opening sermon was delivered at the First Methodist Church Sunday morning by the Rev. Edward Harris, pastor. New students were entertained in the homes of their faculty advisors Sunday afternoon.

A record enrollment is assured, college officials stated. Total enrollment will approximate 500 it was said. Included among the men students will be about 250 who began a standard nine-month college course in pre-engineering under the Army Specialized Training Program on August 9.

Conditions at the college will be close to those of normal times, said college officials, in spite of the effects of the war. The student body will be close to the numbers of peace time, and the program being followed by the army men is perhaps closer than any other military training program to the normal liberal arts offerings of the college. The fact that the length of the military program is the same as the civilian program—nine months—will lend a stability not obtained from most military programs, characterized by a frequent student turnover.—Martin.

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Of a Luxury Life!*



THE MORE WOMEN AT WORK-

*The Sooner
We'll Win!*

Never before in our history have the women of this country played to important a part in the achievement of victory! Never before have they been offered such an opportunity to assist in winning a war! Hundreds of thousands of women who never worked before are finding new interests in life, at a job that is vital, and earning good money at it.

Is it so important that women work? Most certainly—for every month increases the drain on the nation's manpower, creates jobs that must be filled by women if the nation is to function at its best. It is estimated that by the end of this year, eighteen million women will have to be employed in all industries—and there is a place for you among them!

Every able-bodied woman living in a labor shortage area, who is 18 years or over, and who has no children under 14, should apply for a war job or a job in an essential civilian service NOW! See your local United States Employment Service at once . . . volunteer for Victory with the women who are helping win this war.



ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. W. P. WHALEY



The Sin of Moses and Aaron

LESSON FOR SEPTEMBER 19, 1943

SCRIPTURE TEXT: Numbers 20.

GOLDEN TEXT: "Be ye angry, and sin not." Ephesians 4:26.

TIME: 1413 B. C. PLACE: Kadesh-barnea, in extreme southeast Palestine.

The events of this lesson occurred in early part of the fortieth year of Israel's wilderness life. In the thirty-third chapter of Numbers, Moses lists forty-one moves they had made in that time. Their thirty-third move brought them to Mt. Hor, on the border of Palestine; but Arad, king of the Canaanites would not let them go into their promised land, and they were forced to go a long way around into Moab, east of the Dead Sea and the Jordan river.

They were at Kadesh-barnea when Moses and Aaron committed this sin. Their next move brought them to Mt. Hor, where Aaron died at the age of one hundred and twenty-three years. Moses, Aaron, and Eleazar, Aaron's son, went up into Mt. Hor. Moses took the priest's robe off Aaron and put it on Eleazar. Then Aaron died, and Moses and Eleazar buried him in the top of Mt. Hor in a grave as hidden as that of Moses on Mt. Nebo. It must have been a great joy to the old priest, since he had to give it up, to see the priest's mantle laid upon the shoulders of his son. His sister Miriam had died back at Kadesh-barnea at the age of about one hundred and thirty years; and Moses, the youngest of the famous three, lived another year to lead Israel into Moab, and to find his own grave on Mt. Nebo.

I. The Sin of the Brothers.

Kadesh-barnea was a hard place. There was no water. People with no water for themselves and their cattle are excusable for discontent and complaint. "They gathered themselves together against Moses and against Aaron. And the people chided Moses, and spake, saying, Would God that we had died when our brethren died before the Lord. And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die here? And wherefore have ye made us to come up out of Egypt, to bring us into this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." They had been trying for forty years to get into a promised land "flowing with milk and honey," but had wandered about from one hard country to another, until their parents were dead. For years they had been in sight of Canaan. Who but their leaders could be to blame for this interminable wandering and this tantalizing delay? The people were burning up with their own suffering, and could not realize that their leaders might be suffering in the same way. Men pay a high price for leadership. They are exposed to criticism, insults and rebukes of the people they lead.

Moses had to be strong and firm to handle these "stiffnecked" people forty years in a hard country. His father-in-law knew it was an

impossible task for any one man, so persuaded Moses to appoint helpers, but they only partially lightened his load, and bore none of the criticism of the people. Moses may have seemed to some people to be tyrannical. His own brother and sister thought so at one time. Later, two hundred and fifty of the most prominent and influential people joined with Korah in rebellion against the leadership of Moses. It is a marvel that Moses was able to hold his leadership so long. The people sometimes threatened to elect another leader, and turn back to Egypt; and it is a wonder they did not do it.

This situation caught Moses and Aaron below par. Aaron was one hundred and twenty-three years old, and Moses was one hundred and twenty. But Moses told the people, "As thy days so shall thy strength be." It did not work out that way with these great brothers. They were not as strong on this occasion as they had been on similar occasions in the past. They fell into the sin of those who rule so long—self-importance. Authority and power had weakened their hold on God. Success in former situations made them self-confident in this.

II. Only God Could See the Sin of Moses and Aaron.

"The Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also."

What is wrong with this picture? We are sure these thirsty people thought the whole transaction a success, and were ready to acclaim these great leaders. It is likely that Moses and Aaron did not realize any sin. They had called the people rebels, which they were; and it was Moses' business to reprove and rebuke his people. Moses had smitten the rock instead of merely speaking to it. What was the difference? He had carried that wonderful rod ever since he left his sheep in Jethro's pasture. With it he had worked wonders before Pharaoh, he had parted the waters of the Red Sea, and at Rephidim he had smitten the rock to bring out water. As far as men could see, Moses and Aaron did no sin in all this.

Only God saw the sin. He detected some unbelief. In calling the people rebels, Moses "spake unad-

visedly with his lips" (Ps. 106:32). God could see that these leaders inserted their own will and way into this transaction, and had not regarded the divine direction as important in all minute details. God detected some bad temper in his tone as Moses said "Rebels." In hitting the rock twice Moses had shown the same rashness that made him throw the holy tables of stone and break them when he came down from Sinai and saw the golden calf. God detected some self-reliance and some dependence upon that rod that had served him forty years. God detected a measure of unbelief that should not have been in these leaders after their forty years with God. They were good and great men, but had in them some defects invisible to men but seen by God. They were reaching the end of their earthly career, and God was trying to reveal to them their remaining imperfections, and to correct them. We may be sure these mighty men were heartily sorry for the least offense toward God, and lost no time in driving out even the shadow of sin.

III. Penalty.

At Mt. Hor God told Moses and Aaron: "Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my ward, and eastward, and behold it

Moses prayed: "Let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan."

This seems like a severe penalty to be put upon these two wonderful men who had been trudging on for forty years, trying to get to the promised land, and to lead a nation into it. But, denied entrance into Canaan, they entered sooner into the "land that is fairer than day." Thus, one by one and each in a separate place, the three famous children of Amram and Jacob dropped into hidden graves.

FREE TITHING BULLETIN SAMPLES

The Tithing Bulletin, as prepared by Layman Tithing Foundation, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness and economy.

The Bulletin consists of four pages. They are furnished either with pages 2 and 3 blank or with 1 and 4 blank. They may be printed, multigraphed or mimeographed at one impression. The printed pages carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in Stewardship education which may lead up to pulpit presentation.

A complete set of samples and full particulars will be sent to any address free of charge, postage paid.

When you write please mention the Arkansas Methodist, also give your denomination.

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OURS A "GOING RELIGION"

Not only must we keep our eyes on Jesus, but we must lift him up to a lost world. If we are satisfied in keeping our religious experience to ourselves, we need to ask ourselves if Christ was really in that experience, for Christ said, "Go." Christianity must be a "going" religion if it is to live.—Andrew Potter.

Two things create love—perfection and usefulness, to which answer on our part, admiration and desire and both of these are centered in love.—Jeremy Taylor.

Good For Over 100 Years

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JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
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.

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Next time you need calomel take Calotabs, the improved calomel compound tablets that make calomel-taking pleasant. Sugar-coated, agreeable, prompt, and effective. Not necessary to follow with salts or castor oil.
Use only as directed on label.

WINFIELD MEMORIAL METHODIST CHURCH

NEW MEMBERS

Mr. C. G. Pool, 2720 So. Elm.
Mrs. C. G. Pool, 2720 So. Elm.
Mr. Charles E. Broderson, 1803 So. Pierce.
Mrs. Charles E. Broderson, 1803 So. Pierce.
Lt. Thomas L. Keheley, 1820 So. Johnson.

—10 out of 13—

There will be only one Training School for Greater Little Rock this fall. It will be held at First Methodist Church, North Little Rock, September 20-24. Christian workers take notice.

—10 out of 13—

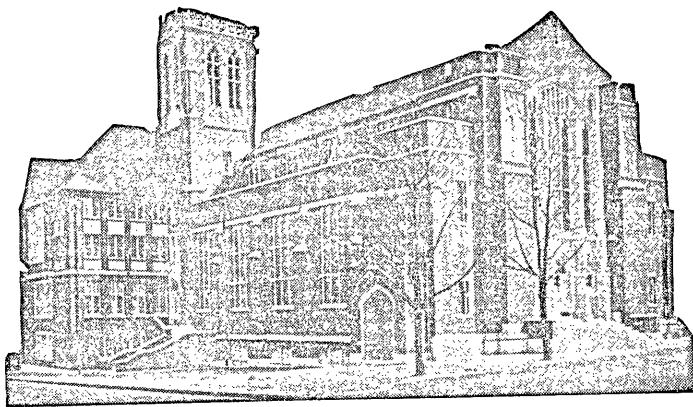
CALL FOR SOLDIER NAMES

The 75th Anniversary service of Winfield will be held Sunday, Sept. 26th. A feature of that service will be the Church's appreciation of her soldier boys and girls and a NOT-SAD Memorial service to those who have made the supreme sacrifice during this war.

If your son or daughter is in the service and the name is not on our Honor Roll, please let our office have that name, and address, at once.

—10 out of 13—

The slogan for Stewardship of Church attendance is 10 out of 13. That means that every member of Winfield is being asked to promise, by the help of God, to attend at least one Worship service every Sunday at least 10 of the 13 Sundays during October, November and December. WHEN YOU JOINED THE CHURCH YOU VOWED THAT YOU WOULD SUPPORT THE CHURCH BY YOUR PRESENCE.



Sixteenth and Louisiana. Little Rock
"Family, friendly Fellowship"

WILLIAM B. SLACK, Minister
MRS. I. J. STEED, Minister of Music
MISS KATE BOSSINGER, Organist
MISS NEVILLE WILSON, Church Secretary

Next Sunday At Winfield

10:00 a. m. Church School.
"Stewardship of Church School attendance."
10:55 a. m. "ONE TO WIN THE WORLD"
Sermon by the minister.

Now is the time for all Winfield members to begin the new slogan on the Stewardship of CHURCH ATTENDANCE.

—10 out of 13—

6:30 p.m. Youth Fellowships.

8:00 p. m.
"THOMAS: ABSENT FROM CHURCH"
Sermon by the minister.

Sunday night, Sept. 26th
"TWO MEN WENT TO CHURCH"

CIRCLES TO MEET

No. 1—Mrs. B. S. Smith, Chairman; will meet with Mrs. J. L. Verhoff, 1724 N. Jackson, for 1:30 dessert luncheon.

No. 2—Mrs. C. B. Wilson, Chairman; will meet with Mrs. G. T. Overton, 4307 Kenyon, for 1:30 dessert luncheon.

No. 3—Mrs. H. M. Gaylor, Chairman; will meet with Mrs. Charles Carter, 124 S. Woodrow, for 10:00 a. m. meeting; Mrs. W. A. Bartlow, co-hostess.

No. 4—Mrs. Frank Thacker, Chairman; will meet with Mrs. D. M. Garrison, 1415 Park Avenue, for 1:30 dessert luncheon.

No. 5—Mrs. Rufus Hunt, Chairman; will meet with Mrs. John Baker, 1908 Park, for 1:30 dessert luncheon; Mrs. Felix Ward, co-hostess.

No. 6—Mrs. James Thomas, Chairman; will meet with Mrs. W. M. Rankin, 1912 Spring, for 1:00 o'clock dessert luncheon. Co-hostesses, Mrs. Florence Park and Mrs. L. E. Hinton.

No. 7—Mrs. J. W. Rucker, Chairman; will meet with Miss Mamie Krohn, 2217 Arch, for 1:30 dessert luncheon; Mrs. J. W. Anderson, co-hostess.

No. 8—Mrs. Taylor Prewitt, Chairman; will meet with Mrs. Page Siebeck, 2914 Arch, for 1:00 o'clock dessert luncheon; Mrs. Walter Fuller, co-hostess.

No. 9—Mrs. W. J. Pennington, Chairman; will meet at 10:00 a. m. with Mrs. George K. Swaim, 2422 Scott.

No. 11—Mrs. W. J. Cargile, Chairman; will meet with Mrs. Luther Tull, 2203 McAlmont, for 1:30 dessert luncheon.

Seventy-Five Years With The Women

(3rd in historical series)

The women of the congregation always have played an important part in the services rendered and in the progress of Winfield church. Their most important work has been done through the regular organized groups. The first Foreign Missionary Society was organized in the early days of the church at old Spring Street. Mrs. Emily Storey was the first president. Mrs. A. T. Toors is the only living charter member.

In 1894, at 15th and Center, the Ladies Aid Society was formed to help the church locally. Mrs. Lloyd T. Ashby was the first president. Three years later this became the Woman's Home Mission Society. Not long after, the Home and Foreign societies were merged into one, with the program covering the entire field. The women organized similar societies among the juniors and young people. Even back in the early days the records show that the women paid \$500.00 toward reduction of the church debt, besides other local work and their regular contribution to missions.

When a reception to a new pastor's family or a Christmas party was to be held, the women engineered it. The present building with its many rooms did not exist then. But the chapel or some large space would be given a festive appearance by taking away the benches and bringing from the homes of members rugs, chairs, tables, lamps and other articles that would make it look more "party-like." An observant person, well acquainted with the congregation, could recognize and place many familiar objects. All this required much work for the women. And the next day all the articles had to be returned—without benefit of automobile. But the women took it all as just a part of the work which helped make a friendly church.

When the present church buildings at 16th and Louisiana were being built, the women faced their greatest challenge. They would not reduce their contributions to foreign missions and other church connectional work. But large sums of money were required to equip the church after it should be built. And they shouldered more than their share of the responsibility. The men of the family

were already giving heavily to the building fund, so this extra money could not come out of the family budget. But as usual, the women found a way and didn't mind the work that went with it.

Among the large sums raised at that time were \$5500.00 covering the entire cost of the new pews, \$1000.00 on the organ, \$2000.00 on the kitchen, \$1200.00 on the basement, later to be known as Fellowship Hall. In addition they assumed entire payment for the new parsonage at 2403 Louisiana, making large payments on it each year. After it was paid out, a new house was built on the old grounds and now they are including in their budget \$700 a year to pay for that. The present parsonage will be out of debt in two years.

After the move to the present location the women's society was known simply as "Women of Winfield." After the national union of the three bodies of the Methodist Church in 1940 the name, was changed to Woman's Society of Christian Service, the name being used by the two-and-a-half million women of the combined churches. Winfield women were hostesses for the first annual meeting of the Little Rock Conference of the society under its new name, in March, 1942.

Mrs. E. Ray Scott is present general chairman. The women are divided into ten circles, each with its chairman. The yearly budget for the group is \$2500.00. About half goes to missions and church connectional work and half for local work. In addition to these circles there is one composed of business women, called the Wesleyan Guild. Mrs. Frankie Murphy is chairman. The membership of the society is about 400.

For a good many years, no matter what the weather, the women have served the Fellowship Suppers on Wednesday evenings, as well as meals for conferences and many other occasions. Winfield women are represented in the group organized a few years ago as Greater Little Rock Council of Church Women. The women constantly are being called upon to render special services for the church and they are always found ready.

MINNIE BUZBEE, Historian.