

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into

the world" — Mark 16:15

VOL. LXII

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NO. 40

From Greenland's Icy Mountains

THE past week one of our friends among the laymen—a man who has boys widely scattered in our global war—was telling us how appropriate he thinks our old missionary hymn "From Greenland's Icy Mountain" is for so many occasions now. Being an active worker in a luncheon club, boys work and patriotic rallies it was my friend's conviction that this old hymn would fit in perfectly today in meetings of that character as well as in religious services.

We do have boys now from Greenland's mountains to India's coral strands. We have them by Africa's sunny fountains and on many ancient rivers and on many palmy plains trying to deliver people from the chains of error. If we think of it in connection with our present world situation, this hymn does seem to be strangely appropriate.

However, the writer of this great old hymn, who wrote more than a hundred years ago, had not the slightest idea of writing a hymn that would seem to be appropriate for our present world situation. He was writing about the chains of sin with which so many of the people of earth were bound in that day. He had a vision of a great world-wide missionary crusade which would break the shackles of sin and really set the world free.

What a tragedy that the Christian church, across this hundred years, has sung his hymn enthusiastically but has seen his vision dimly and has followed that vision slowly. If the nations of the world that are classified as Christian had spent for world evangelization, in the last hundred years, the tithe of what they have spent in the last ten years in war and in preparation for war, this old hymn would hardly be appropriate now anywhere, in church or out, since there would now be so few people calling us "to deliver their land from error's chain."

If in the years past we had spent annually even millions for a world-wide revival we would not now be spending billions for a war of survival. How much better it would have been if, throughout the years, we had been sending hundreds of men on missions of salvation than now to be sending millions of men on missions of destruction.

Humpty Dumpty Sat On A Wall

WE ARE all familiar with the nursery rhyme about Humpty Dumpty who sat on the wall and had a great fall. We are familiar also with the declaration that all of the King's horses and all of the King's men could not put Humpty Dumpty back again.

We have a modern version of Humpty Dumpty being enacted before our very eyes today. Mussolini, the modern Humpty Dumpty, has been sitting on a wall. Here Humpty Dumpty was not only an egg but a bad egg. This modern Humpty Dumpty "had a great fall." Hitler is trying to change the closing lines of his modern nursery rhyme by attempting to set Humpty Dumpty II back on the wall again.

It would have been just as easy to have set the real Humpty Dumpty—the broken egg—back on the wall again intact, as it would be now for Hitler to set Humpty Dumpty II back on his dictatorial wall. That is a job all Hitler's horses and all Hitler's men, plus Hitler's intuition cannot do.

The Business Of An Annual Conference

FOR most of us, who have for some years been members of an Annual Conference, the tremendous amount of business, so smoothly and efficiently transacted in the few days an Annual Conference is in session, has long ago ceased to be a matter of surprise. To many statesmen, accustomed to the delaying tactics and hindering cross-currents prevalent in our parliamentary bodies, and too many business executives accustomed to the complicated difficulties incident to the running of a great business concern, the harmony, efficiency and speed with which the complex business of an Annual Conference is transacted is a source of endless surprise.

We know, of course, that there has been much preliminary planning by the presiding Bishop, Boards, Committees, Secretaries and the local church where the Conference is being held long before the opening song is sung.

The organization of the Conference; the calling of a Conference Roll of almost five hundred names; the appointing of numerous committees and the seating of alternate delegates all happens in a comparatively short time. The public examination of the conduct and character of about two hundred and fifty ministers happens annually. Some one must answer for each one of them. The reports of District Superintendents to the Conference and the detailed reports of pastors to the statistical secretary; passing on the work for the year of undergraduates; listening, more or less patiently, to speakers representing special interests; memorial services; ordination services; receiving the class into full connection and the work and reports to Conference of the various Boards and Committees constitutes some of the business of an Annual Conference.

Throughout this time, when the Conference is not actually in business session, and sometimes when it is, the Bishop and Cabinet are attempting to make two hundred or more appointments that will be helpful to the Kingdom and satisfactory to the ministers and congregations.

It requires a master of assemblies to properly direct the business of an Annual Conference. This, in part, accounts for the care with which men are chosen for the Episcopacy. The President of an Annual Conference must be a parliamentarian; he must be more patient than Job; he must have a fine sense of fairness; he should have a keen sense of humor and he should be able to use firmness when necessary. By this standard of measurement, we feel that our Annual Conferences in Arkansas are especially fortunate in their episcopal leadership and we can be "at ease" about the manner in which the business of our Conferences will be conducted.

The Lord Is A Good Collector

YEARS ago the editor sat on his front porch with a former state-wide leader of Methodism who had formerly served in that area.

Across the street from the parsonage was a vacant lot which appeared to be one of the most desirable places for a residence in the town.

Our visiting friend asked if we knew the history of the vacant lot, which we did not. He gave us the story which was common knowledge, he said, at the time he was serving the area. The pastor who had been assigned to the church at that place, in earlier years, was a very sincere, conscientious minister. On receiving his assessment for conference claims he prayed earnestly for guidance in apportioning them to his membership. To a member of his church who lived in a nice home, on the now vacant lot, he had apportioned ten dollars, and notified her of the apportionment.

When the pastor went to collect the money for the conference claims the member stated very emphatically that she could not pay as much as ten dollars, but would pay two. The pastor took the two dollars but stated that he believed that he had made the apportionment under Divine guidance and it was his conviction that the member still owed the Lord eight dollars. He left saying "the Lord is a better collector than I am and He will get the other eight dollars." In a short time a fine milk cow the lady owned died. The pastor went back to see if she wanted to pay the other eight dollars. The lady reminded him of the death of her cow and said of course she could not pay more. The pastor left saying, "You still owe eight dollars. The Lord is a better collector than I am and will get the other eight dollars." A blooded buggy horse owned by the lady soon died. Again the pastor made his visit to collect the other eight dollars with the same result and again left declaring that the Lord would get the other eight dollars.

One Sunday morning with the church filled with people the cry of "fire" was heard. It was our lady's home scarcely half a block away. Before the cry could hardly be repeated there were enough people around the house to almost carry it away, but they did little more than to watch it burn down. My visiting friend said that the pastor did not go back any more. He decided that the Lord had His other eight dollars. If the Lord does not collect from some people some way here, He will have them charged with embezzlement at the judgment.

Our "Buy a Bond" Patriots Defy OPA

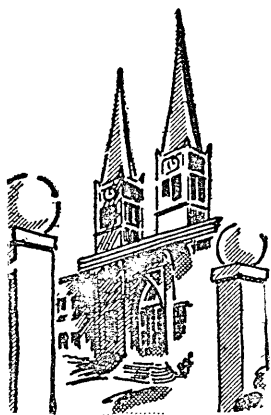
ACCORDING to recent press reports, our liberty loving "law abiding" beer dealers in Little Rock broke the OPA price ceiling on beer so constantly that the police were kept busy answering the phone calls of customers who, for some unknown reason, seemed to expect that beer dealers would observe government regulations, even when they affected their profit on beer.

These "buy-a-bottle-of-beer-and-take-your-change-in-war-stamps" patriots are simply running true to form when they brazenly set aside anything that stands between them and the financial gain they crave. If they are willing to wreck the lives that their business destroys; if they are willing to blight the homes that their

(Continued on Page Four)

Christian Colleges and the Ministry

By JOHN L. DAVIS, Executive Secretary
Board of Higher Education of Disciples of Christ



HE WAS a sophomore and had just come to the dean's office to complete his second year schedule in engineering. The dean, with one eye on the long line of jostling, happy students outside his door and the other on this handsome, intelligent youth, screwed his forehead into a wrinkled question mark when the boy, squirming in his chair, failed

ed to rise with the signed schedule card.

"Something wrong?" asked the dean.

"Don't like to take your time, but I've been thinking a lot this summer—and really all the year. I came here to take the pre-engineering program that would fit me for Tech but now I don't know."

"You are one of the few," the dean interrupted, "who has genuine aptitude for the engineering program and your first-year record is a fine one. What's troubling you?" And now the dean fixed both eyes on the student, forgetting those in the hall—as he always did when he sensed a real problem in a boy or girl.

"But I don't want to build bridges—I want to build human beings. I want to be a minister!"

That is a true story, as the writer can certify, for I was the college dean and the student was sitting in my office. A year on the campus of a Christian college had changed his whole scale of values and human lives and spiritual capacities had become for him the pearl of great price which alone could unify his whole being in a great life work. Bridges would need to be designed and built but he would leave that to others. For him there could be no happiness outside his new calling.

The role of the Christian college in conserving the religious aspirations and in training the young ministers whom the churches send it is well known. But it is scarcely realized how many young men and women decide to give themselves to full-time religious service after reaching college.

Within the past year three separate and in-

dependent studies have come to my attention which throw much light on the work of the Christian college in developing, nurturing and training the leadership of the church.

The first of these was a questionnaire study made at the University of Michigan of the attitudes toward the church of entering Protestant freshmen. It revealed that only one in three retained any interest in the church by the time he entered the university—that one-third had dropped out of Sunday school and church by the end of their elementary school period and another third by the end of their high school days. These figures are for university freshmen but they are, in all probability, very close to the experience of students who enter church-related and independent colleges.

In view of this startling rate of loss of church youth, the study made by President R. B. Montgomery of Lynchburg College, and reported in the September, 1942, issue of "Christian Education," throws the vital role of the Christian college in supplying a ministry for the church into strong light. Dr. Montgomery sent a questionnaire to all leading Protestant theological seminaries in America to ascertain whence the seminaries secure their students for ministerial training. The figures for Disciple students in theological seminaries are amazing since, despite the enormous growth of tax-supported schools in the past quarter century, they reveal that only a small minority of our ministers who receive training in theological seminaries come from state educational institutions. In fact, from 1930-31 to 1940-41 only 8.2 percent of Disciple ministerial students in seminaries had attended state schools for their under-graduate education. More than 91 per cent are still being educated on the campuses of our church colleges.

One wonders how many of the 8.2 percent of our ministers who go to state institutions for their undergraduate work come from those universities where Christian foundations are maintaining a vital program of religion and religious training for the students. Figures are not available, but it is certain that the work of the Christian foundations in this particular would prove decisive. All of which adds up to the corollary that the church can depend for her leadership only on those educational institutions which she maintains.

The third study to which I would refer is that of Dr. Eugene S. Briggs, President of Phil-

lips University, who shows in a recent article that of four hundred full-time pastors taken at random from the "Year Book of Disciples of Christ," a significant percentage were ordained to the ministry in an area where one of our Christian colleges is located. Thus the top ten states in ordaining Christian leaders have been Kentucky, Oklahoma, Ohio, Missouri, Tennessee, Indiana, Illinois, Iowa, West Virginia and Texas. That is like calling out a list of our oldest and most influential institutions of higher learning.

If I were asked to summarize in a single paragraph the functions which our Christian institutions of higher learning perform toward maintaining the ministry, I would list them as follows:

1. They receive prospective young ministers from the churches and orient them in a campus life wherein the church is honored and religion is championed and respected.

2. They lead many youth to a new evaluation of religious concepts and ideas which may have been rejected on superficial grounds and thus serve as the means of awakening in them aspirations and aims which can be satisfied only in an unselfish life work—often the ministry.

3. They maintain departments of religion which enable students who plan to enter religious work to enter on graduate work equipped as thoroughly in their chosen field as are students in education, literature, etc., when they enter the graduate school.

4. They establish contacts between the churches and the young ministers and thereby enable them to gain experience which is as valuable to them as is the teacher training programs maintained for the education of public schools teachers.

5. They provide experienced teachers and scholars in religion who act as guides and counselors for the young preacher and enable him, thereby, with the least possible anxiety and distress, to make the transition and growths which distinguish the tyro from the capable, established preacher of the faith.

In short, they make for the young minister exactly that difference which a swimmer feels when he shifts suddenly from swimming against the current to swim with it. On the campus of the Christian college he is "at home." That is why 91.9 percent of our ministers in theological seminaries attended a Christian college!—From World Call. Used by permission of the Editor.

In recent months the newspapers reported an investigation of E. H. Rollins & Son of New York, by the Securities Exchange Commission, which concerned some of the funds of the Board of Missions of the former Methodist Episcopal Church, South. Officers and attorneys of the Board attended the hearings, but it was deemed inappropriate to issue any statement while the hearing was in progress. The hearings have now been terminated, but we are informed that months may elapse before judgment is rendered and it now seems advisable to inform interested people of the salient facts.

1. The case was not against the Board of Missions but against the firm of E. H. Rollins & Son, through which the Board had invested some of its permanent funds. This hearing by the Securities Exchange Commission, charged that the firm had violated some of the rules and regulations of that Commission and in general charged that E. H. Rollins & Son had made a larger profit from its dealings with the Board than was permissible under ordinary practices. The officers of the Board cooperated with the Commission in every way.

A STATEMENT FROM THE BOARD OF MISSIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH

2. The funds which were thus invested were not current funds derived from the benevolent apportionments or World Service collections, but permanent funds placed in the Board's hands for specific purposes and which must at all times be profitably invested. The investments were not speculative in nature. There were no "marginal operations." The purpose of the investments was not to make a profit through the increase in the price of securities, but only to protect the funds and derive a fair and legitimate interest thereon.

3. No funds were lost in these investments, and no bond held by the Board defaulted in payment of the interest. All the funds are now and have always been safe. No charges of any kind have ever been made against the Board or its officers in this respect. At one time the press published a statement that certain "rebates" or "refunds" were made by E. H. Rollins & Son to the Treasurer of the General Section of the Board of Missions. It was, however, shown that all funds sent by

the company to the Treasurer had been paid into the proper accounts of the Board. A statement or "stipulation" to this effect was actually written into the records of the case.

4. The Treasurers have always been under bond and their books audited each year by certified public accountants. A special audit has been made since the beginning of the investigation in question. The audits have always shown that the books were in order, funds accounted for and operations well conducted. These audits are available to any interested person.

5. Not only have all the funds of the Board been protected but there has been a fair and even liberal return on the same, not only in the regular payment of the interest on the investments but also in the increase in the value of the bonds themselves. In fact, there are few trust accounts in the United States that show a better record of enhancement and return than has been true of the investments of the Board of Missions during the entire period covered by the investigation.

of the Securities Exchange Commission, and it should be emphasized that a profit on the body of investments, while naturally gratifying, was more or less incidental. The object of the investments was not to secure such profit but to protect the funds and secure the regular interest.

6. It is the contention of the Securities Exchange Commission that the Board should have secured an even larger return, that E. H. Rollins & Son made a larger profit than it should have made. In the absence of any findings by the Securities Exchange Commission, we must reserve our judgment. If the finds, when issued, should justify this contention and it is proven that E. H. Rollins & Son did actually make an excessive profit from its dealings with the Board, immediate steps will be taken to secure a proper refund or reimbursement.

Executive Committee of the Board of Missions, Methodist Episcopal Church, South: Bishop A. Frank Smith, Bishop Arthur J. Moore, Bishop J. L. Decell, Mrs. J. W. Perry, Mrs. Homer Tatum, Miss Mabel K. Howell, Rev. W. B. West, Rev. G. M. Davenport, Rev. W. G. Cram.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

ALL CHILDREN SHOULD BE TAUGHT THE HARMFUL EFFECTS OF ALCOHOL

Facts about alcohol as a beverage should be so well taught in the schools that children will be convinced of its harmful effects and therefore, when invited to drink, will say, "No, thank you," Dr. Haven Emerson told the School of Alcohol Studies.

Dr. Emerson for many years has been recognized as one of the leading public health authorities of the United States and now is professor emeritus of Public Health Practice at the College of Physicians and Surgeons in Columbia University, New York City.

In reporting Dr. Emerson's address at the School of Alcohol Studies, the Christian Science Monitor said:

"Though alcohol education is required in public schools throughout the country, recent years have seen a slump in this teaching. Dr. Emerson pointed to its necessity, held teachers the best source for instruction about the results of alcoholic drinks, and urged an unbiased devotion to the ascertained truths.

"The strongest answer to propaganda, partisanship of opinion and the like, he noted, is the cultivation of well-informed minds and the habit of independent opinion based on the facts.

"This is the function of school-teachers," he continued. "No one else is in so favorable a position to give the truthful story about alcohol. The job belongs to the men and women of the school classrooms, and when they have done what the laws of many states have specifically required of them, the most ingenious and specious of commercial advertising will make but little impression on youth.

"The place and the time to begin with alcohol education is the elementary school," he said. "It is obvious," he added, "that much of the knowledge about alcohol beyond its simple chemical and physical properties is difficult to teach any but high school grade students, and not possible even to all of them.

"It is my opinion that only by gradual building up of informed and prepared minds in children of the early grades can the intricate and involved effects of alcohol on human conduct and social behavior be taught in the later years of schooling with any residue of reason and conviction left in the child's mind when he meets the challenges of the drinking environment," Dr. Emerson commented.

"The child's conviction must be sufficiently strong to give it self-justification for saying 'No, thank you,' when alcoholic drinks are offered."

"Running through some of the reasons for alcohol education in the schools, Dr. Emerson observed:

"Among the effective contributions of the educator, the teacher and friend of the children of America today, which is based on sound science, good economics, and wholesome personal and social relationships, will be their teaching the truth about the effects of alcohol on the human body. . . .

"It is for us who are the trustees

THE WAY TO HAPPINESS

*There's a calling from the spirit,
And the meanest man can hear it.
In each soul there dwells a friendship,
Waiting for a welcome word.
Then remains for us a duty,
If we'd clothe their life in beauty,
It's to speak that word of kindness
That so long has been deferred.*

*Darkened skies will all grow brighter,
And the saddened heart much lighter,
When we live for one another,
With no greed for self alone.
Every life is what we make it,
There is joy for those who take it,
Years may bring us many blessings
That as yet, have been unknown.—Anon.*

A STARTLING QUESTION

The Bible is God's great question Book. Many of these questions are calculated to shake people out of their lethargy: "What will it profit a man if he gain the whole world and lose his own soul?" "What shall I do then with Jesus who is called Christ?" "What must I do to be saved?" "Thou fool, this night thy soul shall be required of thee, and whose shall all these things be?" "The great day of his wrath is come and who shall be able to stand?" "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" These are only a few of the thought-provoking questions found in God's Word. There is another which I wish to lift out and use as a background for a few remarks on the stewardship of life. It is found in Malachi 3:8: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

This is a startling question; a daring question. It took a lot of courage to raise it. Look at it for a moment. Think about it: "Will a man rob God?" At first thought we would answer, "No; a man would be afraid to rob God." "In him"—whether saint or sinner—"we live and move and have our being." He is the source of all life. Aside from Him there would not even be the barest type of physical existence. It is incredible to think that a man would rob a Being upon whom he thus depends. But God says, "You have robbed me."

Robbery is a very broad term. It means far more than breaking in on your neighbor and stealing his property, his cash, or failing to pay your material debts. Many people rob themselves. All do so who fail in any way to sustain right relation-

and interpreters of the facts assembled by our predecessors and of the sciences of today to make sure that no honest truth concerning any such hazard and handicap to life as alcohol is withheld or forgotten in the teaching of the school children, whom it is our privilege to travel with for some of the most formative years of their lives."—From The Union Signal.

ships toward God and their fellows. There is such a solidarity of interests between God and the human family that those who sin against Him sin also against themselves. There is such unity between the human family that Christ could say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The greatest birthright children have is that of Christian training and example and when parents fail to give these to them they are robbing their own children. We have world, national and community responsibilities, and those who withhold goodwill and Christian helpfulness are robbing their fellowman. In robbing others we rob God for He identifies Himself with others.

There are certain things we owe to God which when withheld constitutes robbery of Him. We owe it to God to believe in Him. Jesus said, "All things are possible if you can only believe." This is true only because God has all power, and faith releases that power. It hurts, even a good man, to be doubted. It hurts God far more for He is the source of all goodness and truth. The greatest hurt comes to Him, however, because the doubter hurts himself. God loves the doubter and longs to bless him, but his doubts cut him off from these blessings. No man can rob God of the faith he owes Him without robbing himself.

We owe God our service. Jesus said, "You call me Lord and Master, and you say well, for so I am, but I am among you as one who serves." After girding Himself with a towel and performing the lowest task of a slave—that of washing the disciples' feet—He said, "I have given you an example that ye should do as I have done unto you." Again He said, "I must work the works of Him who sent me, while it is day: the night cometh, when no man can work." He said God sent Him into the world to do a work. Just a little while before His visible departure He said to His disciples, "As my Father hath sent me, even so send I you." His Father sent Him to build a Kingdom; a great world brotherhood. He laid the foundations of it and left its continuation in the hands of His followers who were to be filled with His Spirit. He insisted that

they would be able to do greater works than He had done in the building of this Kingdom because He was going to the Father and would send the Spirit into each loyal heart. Nineteen hundred years have passed and men have failed to imbibe His Spirit and build that brotherhood! People have robbed God of their service. But how sorely they have also robbed themselves. Again the world is bathed in blood. Wars will never cease until people, in great numbers, quit robbing God.

We owe God our love. "Which is the great commandment in the law?" asked the lawyer. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The law and the prophets constituted the Old Testament. We have the New also now, and you can hang the entire Bible upon these two commandments. If one will faithfully practice these two commandments, not merely in word but in deed and in truth, he can forget all the rest of the Bible and he will still practice its precepts anyway. The only final hope of this world, and that which is to come, is that people cease robbing God and their neighbors of this love which is their due.

We owe God a seventh of our time. To be sure, we owe Him all of our time, but one-seventh is to be spent, not in making a living for ourselves, but in rendering special service to others—which means to Him—for which we expect no material remuneration. "It is lawful to do good on the Sabbath day."

Lastly, we owe God one-tenth of our money. The Jews were narrow and nationalistic in their religion. They paid the tithe to a church whose vision did not reach out beyond the bounds of their own nation. The Christian Church has a world vision. Certainly it cannot be accomplished with anything less than the tithe.—H. O. B.

When the pathway of duty runs counter to the highway of personal pleasure, any detour from the Duty-road calls for an exorbitant payment in the coin of honor at the toll-house of conscience.—The War Cry.

Without consistency there is no moral strength.—Owen.

A PRAYER

When hours of loneliness and need descend upon our human hearts, oh Thou, oh Lord, enrich us by the coming of Thy Word in memory, by speech, or from the printed page. Grant us to know the companionship of Him who is Thy Word to men. From Thy love in Him neither distance nor time, nor sorrow, nor despair, can separate us. Bind all suffering humanity together in Him, we beseech Thee, teaching us to share Thy Word one with another, and to heal the wounds of men by countless deeds of love.—Bible Society Record.

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E. T. WAYLAND, Editor and Business Manager
ANNIE WINBURNE, Assistant Editor

ASSOCIATE EDITORS { H. O. Bolin Fay McRae
W. P. Whaley Mrs. E. T. Wayland

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A VISIT TO THE LARK'S NEST

One summer in the early nineteen hundreds I had a little vacation in Northwest Arkansas. As I was returning on the train, looking over the time table, I discovered we were approaching the little railroad station known as Lancaster. I recalled immediately that it was the home of the Lark boys. Fred A. Lark, I had known and loved as a class-mate in Hendrix College. He is a member of the North Arkansas Conference, and at this time is pastor of our church at Judsonia. W. H. Lark, at the time of which I speak, was a steward in Hunter Memorial Church, where I was then pastor. Fleming Lark was secretary of the Railroad Y. M. C. A. in North Little Rock. I had also met Miss Hattie Lark who was a student at Galloway College, of which I was then a Trustee. There were two other preacher sons, Julian, now deceased, and Milton, and a married daughter who lived on a farm near the old home site.

I had long wanted to know the parents and other members of the family whom I had never met. On the spur of the moment I picked up my suit case and got off at Lancaster. When the train had moved out, I asked the station agent where the Larks lived and how I could get there. He told me to walk down a short distance, cross the creek on a log, follow a trail up the mountain, and I would soon be there.

When I knocked at the door, a man whom I immediately recognized as Brother Lark, came to greet me. I introduced myself and he cordially invited me in and made me feel perfectly at home. All of the children had gone out into the world and only the father and mother remained under the old roof-tree. I could but note the contrast between Brother and Sister Lark. He was a large, ruddy-faced, happy natured man, who loved to joke, and at meal time ate with gusto. His wife was a small, dark-eyed woman, very quiet, but evidently very efficient. Before supper, Brother Lark led me up a trail beyond his home to the church, located in a grove of large trees. The door was locked, but through a window we looked at the pulpit and the altar of the church. With his face glowing and his eyes shining, he pointed to the altar and said with much emotion, "They are all gone out into the world now, but every one of my children was converted at that altar."

After supper and a delightful visit together, Brother Lark arose quietly, took the Bible from the table and laid it in my lap. He said, "When we came from South Carolina to Arkansas and settled here, we erected a family altar which has never been neglected. Here all of our chil-

NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Rev. and Mrs. H. H. Spence on Sept. 14 a daughter, Rita Kay. Brother Spence is our pastor at Marmaduke.

WORD comes from Bishop Charles C. Selecman that Mrs. Selecman is improving very satisfactorily. Mrs. Selecman's many friends will be glad to hear that she is recovering from her recent illness.

THE Methodist Conference on Christian Education will be held at Kansas City, Mo., November 29-December 3, 1943. Following the conference there will be a continuation meeting of executive secretaries of Conference Boards of Education, December 4 and 5.

REV. W. A. DOWNUM, pastor at Huntington Avenue, Jonesboro, writes: "All finances, including salaries, are paid in full for the year. Thirty new members have been received to date, making a total of 128 since coming here. Fifty-nine of these were on profession of faith."

FRESHMEN at Hendrix College chose Jimmy McDaniel of Paragould, class president, and Johnarline Moseley of Dermott, senator in an election held this week. Carolyn Baird of Little Rock was chosen Junior president and Betty Jones, also of Little Rock, was chosen Junior senators in a run-off election held at the same time.

THE sympathy of many friends goes out to Rev. M. N. Johnston of Keiser and Mrs. Sam Yancey of Fayetteville in the death of their father, W. I. Johnston of Trenton, Tennessee, on September 27. Mr. Johnston was ninety years old and is also survived by another son, J. B. Johnston of Trenton, and another daughter, Mrs. H. L. Sappington of Lakeland, Fla.

EDUCATORS are now working on a plan to produce and distribute on a world-wide basis films for general educational purposes. The plan has already been approved by the World Federation of Education Associations. The successful use of the educational motion picture in vocational training by the Government agencies has made them indispensable, it is believed, in the future educational program.

TEN prospective ministers, students at Boston University School of Theology, have recently returned from Mexico where they spent the summer "trying to serve the churches and the people in a practical way" under the sponsorship of the

dren learned to pray. We are so glad to have you conduct our service tonight." When our prayer was over, Sister Lark quietly said, "Brother Hutchinson, our youngest son, Fayette, has just gone to Little Rock to work as a warden in the Insane Asylum. I want you to look after him." I said, "I'll be glad to do what I can, but I suspect you have already looked after him." She pressed her lips together closely, and her eyes flashed as she said, "I've tried to fix him."

That was Friday night, and on Sunday night, I was in my pulpit at Hunter Memorial Church. I saw Fayette Lark come in with his brother, Will, taking their seats together near the front. When the time came, I called on Fayette Lark to pray. In that strange place, without a moment's hesitation, he knelt down and began to pray. I said to myself, "She's got him fixed." If I were a mother, I would rather know how to "fix 'em" than preside at the biggest social function in the city.

In a short time Fayette Lark was a member of one of the Little Rock churches, superintendent of the Sunday School, and a leader in all of its activities. The saloons and dives never received any of his money, nor knew that he had come to town. He was "fixed."

The parents are gone to heaven now, and the children are widely scattered, but they are all fixed and are making their lives count in the building of the Kingdom. I am glad I had a chance to visit and spend a night in the "Lark's Nest."

Board of Missions of the Methodist Church. As three teams they served in and around Guana-Juota, Jalisco, and Zacatecas, where there are rural evangelical churches. Their services included building sanitary equipment for homes, playground equipment for churches and schools, planting trees, planting model gardens, teaching athletics, English, and farm methods. They expect to return to Mexico next summer; and think students from other seminaries will join them in similar service projects.

THE following request comes from the News Service Department of the Board of Missions, New York: "Many pastors and parents are receiving letters from soldiers, sailors, and marines, relating experiences or observations among missionaries or Christians in Asia and Africa. The News Service Department of the Board of Missions (W. W. Reid, 150 Fifth Ave., New York, 11, N. Y.) is eager to receive, for publication purposes, extracts from such letters. If you have received any, will you please copy them and send to the Department. Where permissible the name of the writer and the general field should be mentioned, but not his company, or station, or boat."

THE Hendrix College library is now receiving daily editions of nine Eastern, Middle Western, and Southern newspapers. Papers covering the immediate Arkansas region are the Memphis Commercial Appeal, the Fort Smith Times-Record, and Arkansas Democrat, the Arkansas Gazette, and the Log Cabin Democrat. Papers representing other regions are the Kansas City Times, the Chicago Daily News, "PM," the experimental Chicago daily published by Marshall Field III, and the New York Times. Recent additions have been primarily for the benefit of the A. S. T. P. students at Hendrix, nearly all of whom are from other sections of the country, and in order to give all Hendrix students the viewpoint of sections outside the South.

DR. MARVIN H. HARPER, of Washington, Ga., Methodist missionary-educator in Jubbulpore, India, recently returned to America on furlough says: "The friendly, democratic spirit of the American troops in India has created a very favorable attitude toward America and things American. We certainly hope the Christian church in America will recognize this as creating an unusual opportunity for a more extensive missionary program in India than we have ever carried on before. The visit of Christian Generalissimo and Madame Chiang Kai-shek to India also helped the Christian cause, for Indian nationals saw in them the highest embodiment of Oriental Christianity. I sincerely believe the Christian church never confronted greater evangelistic opportunities in India than at the present time. And if the Allies can take a Christian stand during the days of peace-making, the open doors should be even more numerous. The Christian church must even now make plans for 'attempting great things for God, and expecting great things from God,' after the war is over."

OUR "BUY A BOND" PATRIOTS DEFY OPA

(Continued from Page One)

business curses; if they are willing to debauch our boys in arms and thereby endanger the success of our "war of survival" all for paltry gain, we should not be surprised that an OPA ruling is disregarded. Such a trifle for them should not even be considered as news.

ANNUAL CONFERENCE DATES

The following announcement comes from Bishop Charles C. Selecman: "Please announce that the North Arkansas Annual Conference will convene at 4:30 p. m. Wednesday, November 3rd, at Russellville, Arkansas, and the Little Rock Conference will convene at 4:30 p. m., Wednesday, November 10th, at El Dorado."

FOR WORKERS WITH CHILDREN

FAY McRAE, Editor, 723 Center, Little Rock

"THE FAITH OF OUR CHILDREN"—MARY ALICE JONES

A Review By Ula Bowen

"In the ancient Hebrew writings there is the clear statement, 'Ye are the children of the Lord, your God,' and so we teach our children to think of themselves as the objects of God's thought and care. But they must not assume that to be children of God is an estate to be lightly regarded. Man must respond to the love of God to realize for himself the place in creation which God intended for him.

So this book which answers many questions of parents, teachers and children, shows how we may lead our children into life-enriching faith in God.

The first question of a young child, "What and where is God?" is not given a concrete answer. Instead, it is found in the experiences adults have shared from God—such as experiencing the joy of creation, having their attention directed to the cycle of life from a dry, brown seed to a blooming plant, and seeing the beauty of water come bubbling, fresh and cool, from a spring. Through these experiences a child is gradually helped to build a concept of God.

The author then answers the child's next question, "What does God look like?" Next comes the answer to adult's problems, "How do we help the little child to be aware of God's love?" This information is much needed by most adults for the author so carefully explains the fact that we begin correctly in calling attention to the provision in the natural world of fruits and vegetables and grains for food; to the provision of day and night for work and play and rest—but in order for the child to grow in the understanding of God's love, we can't shelter him from life as it is—for if, long after he should have put away childish things, he continues to think of God's love only in terms of personal care and protection he meets life as it is—real life—then disaster comes and disappointment crushes him.

In teaching of the righteousness of God, answers are found for such children's questions as: "How can destruction and suffering be if there is a God?" and "Why do the wicked prosper while the righteous suffer?"

To clarify a young child's understanding of God the author suggests that we tell him "Jesus showed us what God is like," and begin with simple stories of Jesus as his life is recorded in the Gospels, of His kindness, of the way He helped people, of how He showed His love for adults and little children. As children grow older we should select stories and sayings which show that Jesus knew the way of life which would enable persons to be truly happy.

The point is brought out that children must know of Jesus' life before they know of His death. Then the solution is given to our next problem, that of how to explain the fact of Jesus' crucifixion. In pointing out the fact that people suffer for being good as well as being bad the author explores such questions as: "What does it mean to be good?" and "How

PRAYER OF ST. FRANCIS OF ASSISI

Lord, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

does one decide what is good?" A forceful note is struck when she says, "We are not educating our children for a life of comfortable mediocrity, of easy conformity to the popularity accepted customs and standards of their day. We are educating them for life with God. We are striving to help them take their place as true sons of their Father—'children of God'—in the midst of a crooked and perverse generation."

Stress is laid on the careful planning needed to give children faith in God, since there are many children who have no way of gaining this through their circumstances. It is the duty of all Christians to aid these neglected children. Here we are faced with a most profoundly disturbing problem, and all adults could and would want to contribute more if they would only read this chapter on "The Neglected Children."

How can we, parents and teachers, help our children to know the Bible? Is it sufficiently important that children attend church school for us to insist that they do so even when they have no desire to do so? How should the church affect the lives of our boys and girls? Why should infants be baptized? When should boys and girls assume the vows of full membership in the church? How may children be taught to pray? These and many other perplexing problems find reasonable and helpful solutions in this thoughtful and readable volume.

If there is a theme paragraph in this very practical manual for the Christian parent and church school teacher, it is this:

"Beautiful stories in literature portray the finding of God, not in romantic searches for the Holy Grail in distant lands, but in simple acts of human kindness near at home; not in pilgrimages to Jerusalem, but in service to humble folk along the way; not in keeping the sacred flame in burnished lamps upon high altars, but in using its warmth to comfort shivering children. Many men and women whose lives have never been perpetuated in literature testify to the truth in these stories: one does not find God by concentrating on the search for Him but by acting always as if one knew He was near. We may remind our children of the saying of Jesus, 'Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me,' and encourage in them the faith that in such ways as these they are most likely to experience for themselves a sense of the reality of God."

ADDITIONAL SESSIONS WITH CHILDREN

In making the plans for the new Church School year, every church should endeavor to make arrangements for some extra sessions with girls and boys. We recommend that you study your own situation and the possible leadership available and decide on one of the following types of extra sessions:

1. **Weekly sessions.** The last article in CHILD GUIDANCE for October begins a most interesting unit on "The Songbook of the Bible," and in connection with this study the adult leader should read the article on "Opportunities for Choric Speaking" in the same issue.

2. **Monthly Meetings.** For Juniors "Helpers All," by Hubbard, price 25 cents, and additional enrichment material, "Tommy Two-wheels," McLean, price 60 cents. For Primaries, "Friends and Neighbors" by Rauschenberg, price 25 cents, additional enrichment material, "The Pigtail Twins" by Halladay, price 60 cents.

3. **Occasional sessions.** These sessions are usually planned and carried out by the church school teacher and her boys and girls as a carry-over of the Sunday session or of some specific interest and need discovered. They last as long as the need and interest demands for completing the work planned. Materials last as long as the need and interest demands for completing the work planned. Materials for any of these occasional sessions will be found in the regular literature for Sunday, from the Group and Closely Grade materials.—F. McR.

THE PROBLEM CORNER

Problem. "What special Mission study is prepared for children for the Fall?"

Answer: The Fall issue of *World Friendship Bulletin* for Secretaries of Children's Work says: "There are no specific missionary units occurring this quarter in either the Group Graded Lessons or the Closely Grade Course. However, the session plans for some units of study in both courses lend themselves to missionary emphasis. And in the regular observance of World Service Sunday as well as in the activities connected with the celebration of the Thanksgiving and Christmas festivals many opportunities for appreciation of other groups and friendly sharing with them will be found." For further suggestions of source materials for any type of extra session we refer you to this issue of *World Friendship Bulletin*. This has been

FOR SUPERINTENDENTS OF THE CHILDREN'S DIVISION

October begins a new year for work in the Church School. Those Superintendents of the Children's Division who have been re-elected to this office will want to complete their year's record in their 1942-43 Children's Division Yearbook and see that it is filled for future use. Those who have been elected for the first time will want to send in her name at once to the District Director of Children's Work so that her name may be on the mailing list for all communications coming directly to the children's workers of the church. If your district does not have a director send the name to the conference Board of Education.

All superintendents will want to make very definite plans, not only looking toward the whole year's work with children but to consider more specifically the things to be done this quarter. The following are suggestions to aid in this planning:

1. See that every teacher has an accurate list of the members in her class, including the detailed information about each child which is called for in the record system.

2. What plans will be made for discovering non-churched children, and checking on those children who became inactive during the past year?

3. Check the secretary's record to be sure that no child's name is overlooked in transferring from one record to another.

4. Enter the names of all the workers with children on page 40 of THE CHILDREN'S DIVISION YEARBOOK for 1943-44.

5. Make your plans for the COUNCIL OF CHILDREN'S WORKERS,—in the small church this will be all of the teachers of children, the secretary of children's work of the W. S. C. S., and the church school superintendent and the pastor if possible. See pages 9-11 of your Yearbook to guide you in your planning, and after a careful study of the 1X discussion guides make your plans for this meeting.

6. After this meeting is over, record on page 39 of the Yearbook the high point and the plans made, then write your District Director of Children's Work of the meeting, remember she is interested in your achievements and stands ready to give assistance whenever possible. If she does not know the answer to your problem she may be able to point you to some source for help, a book or some person who has worked on a similar need.

7. Begin now your plans for Thanksgiving and Christmas so that these two festivals may mean much to the children of your church.

sent to all secretaries of Children's Work of the W. S. C. S. and should be passed on to the superintendents or teachers of Primaries and Juniors, and discussed in the next meeting of the "Council of Children's Workers." If the Superintendent of the Children's Division does not call this meeting, then the Secretary of Children's Work should do so, for suggestions for this meeting see the appropriate article in same bulletin.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

ADVENTURING IN WORLD FRIENDSHIP

(Mrs. Neill Hart of Pine Bluff, who is secretary of Children's Work in Little Rock Conference, writes in a recent letter on the page FOR WORKERS WITH CHILDREN: "The children of the Little Rock Conference have been asked to assume the responsibility for the supply work of the Conference for MacDonell French Mission School." Mrs. Hart asks that teachers and children plan a Thanksgiving box or gift to be sent to the superintendent of this school, Miss Ella R. Hooper, Houma, La. So that you girls and boys may know something about this school and the boys and girls there, we are going to run a number of stories in this column. We know you will enjoy these stories which are taken from the book, *Our Church at Work in Acadia*, by Constance Rumbough, and that you will find much joy in planning and preparing your Thanksgiving box.)

During the past few years boys and girls all over the world have been having adventures in friendship with girls and boys in other lands. They have broadcast friendly messages to each on World Goodwill Day; they have exchanged gifts, and have written letters back and forth to one another. As part of this adventuring in world friendship they have learned that nations have shared what they have with each other, one giving its wheat, another its sugar, a third its rubber, each contributing to the good of all.

But one of the best ways to make and keep friends, they are learning, is to know and understand them, and the best way to know other boys and girls is to find out how they live, what they do at home, and at school, how they play, the stories they like to hear, the songs they sing. And so boys and girls are finding out all that they can about one another and exchanging the best that they have with each other, their favorite games, their most interesting stories and their best loved songs.

Not long ago a church school teacher visited a school in Houma, Louisiana. Every one of the boys and girls in this school she found were French Acadians. They spoke and sang French, but the visitor was very glad that they also knew English. She sang a Russian song for them, told a Chinese story, and taught them a game. Then she asked them to teach her some of their favorite French games and songs, to tell her some French stories, and to show her their Acadian country that she might write it all down for other girls and boys. They were much interested and said they would be very glad to help.

This was at a school that our church has built for Acadian boys and girls, called the MacDonell School, at Houma, Louisiana. To get to it the teacher and a friend rode in a *La's* straight south from New Orleans for about three hours. Miss Ellen K. Hooper, the head of the

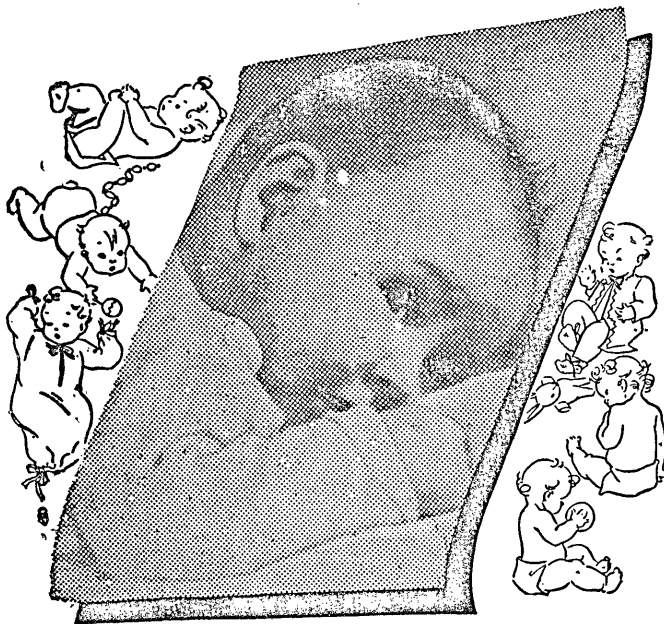
school, was at the bus station to meet them and took them over to MacDonell in the school Ford. As they drove in at the gate they saw the school, a long three-story building, standing back from the road with a smaller building off to the left and a large cottage with wide screened porches and a smaller bungalow near the big gate.

One rainy afternoon of the teacher's visit a group of girls gathered around the hearth before a crackling fire in the living-room of their dormitory and waited for something interesting to happen. "Let us play games," someone said. And they did. They played games of many different nations.

"Now," the visiting teacher said, "will you play some French games and let me write the directions as you play them?" Some of the older ones put their heads together and whispered awhile; then they started playing. The visitor sat in a corner by the fireplace and watched and wrote.

Then the teacher asked them to sing. There was one girl about ten years old with short, dark, bobbed hair and big brown eyes who loved to sing better than any of the rest. How fast her tongue clicked and her lips curved to form those beautiful French words!

All the time that the visitors were



THINKING

Do you wonder what I think
When I am still
Before I drop asleep
As babies will?

I think how nice a place
This world must be,
Because the folks that I have met
Seem fine to me.

I think the world outside
Is lovely, too,
I've seen not far away
A pretty view.

I think of things that grow
And wonder how.
I'll think of them again
I'm sleepy now.—A. E. W.

WE SHARE EXPERIENCES

Dear Girls and Boys: Your days now are full of a number of things. Make your letters interesting by telling some of the things you are doing. Can't we hear more about your hobbies, your pets, books you are reading and some of the things you are doing in school?

We are glad to have letters from Louise and Nadine this week.—Children's Page Editor.

Rector, Ark., Sept. 25, 1943.
112 West Second Street.

Dear Friends: I am a girl ten years old. My birthday is March 2. I have a sister eight years old. Her birthday is February 6. I also have a baby brother eleven months old. His birthday is October 20.

I am in the Fifth Grade and my sister is in the Fourth.

We enjoy reading the Children's Page.

Brother Hoggard is our pastor. We like to hear him preach. My Sunday School teacher is Miss Anna Lou Alstadt. Your friend.—Nadine Davis.

Sheridan, Ark., Sept. 27, 1943.

Dear Friends: I love to read the Children's Page.

My grandmother takes the Methodist.

I have three sisters, one is a baby sister five months old. Her name is Linda Sue.

My oldest sister, Helen, is twelve years old. My other sister, Ruth, is ten. I am eight years old. Our pastor is Rev. S. L. Durham.—Louise White.

JUST FOR FUN

"Grandmother, were you a little girl like me, once?"

"Yes, dear."

"Then I suppose you know how it feels to get ice cream cones when you don't expect them."

"Most of you guys never had a whole shirt on your back."

"Zat so? Look at me. Ain't I got a whole shirt on my back?"

"Look again. Half of your shirt is on the front."

"It says here that thousands of bacteria can live on the point of a needle."

"What a strange diet!"

Willis: "Has horseback riding helped Miss Stout to reduce?"

Phyllis: "Oh, yes. She began falling off right away."

with gifts. Each had a can of shrimp, a package of French coffee, and a tiny glass lamp just seven inches tall. "This is a *veilleuse*," said Miss Hooper when she gave the lamps to them. "It holds just enough oil for one night." It is the custom among Acadians to let one burn all night.

Perhaps you have been wondering how it happens that French people live in Louisiana and why some of them are called Acadians. Next week our story will be: "How the Acadians Came To Louisiana."

at Houma they heard that part of Louisiana spoken of as the Evangeline country. On one of the school-room walls there was a picture which showed a beautiful old oak, and underneath were written the words: "Evangeline Oak." Then someone asked the teacher if she had seen the Evangeline statue. She had read long ago the story of Evangeline written by Longfellow, the poet, but had forgotten much of it and anyhow longed to hear it over again in this, the real Evangeline country. So one day she asked one of the girls to tell her the story. The girl knew it well and took great pains to tell it in a beautiful way. Her voice was soft and sweet, and her words were selected with care for their beauty. She was a French Acadian, and this story of Evangeline is dear to the heart of every Acadian.

It would be hard to find happier boys and girls than those at MacDonell School. Maybe that is because they are all busy. They have classes in reading, writing and arithmetic, and all the other studies that one usually has up through Junior High. But besides this the girls learn to sew and cook, wash and iron, and the boys learn to work in the garden and look after the cows and chickens. When the visitors left MacDonell School they were loaded

Crisis... A Time of Opportunity

By PAUL W. QUILLIAN

(The sermon which follows was preached on August 29, 1943, by Rev. Paul W. Quillian, D.D., LL.D., pastor of the First Methodist Church, of Houston, Texas, over the Columbia Broadcasting System's "Church of the Air.")

A PHYSICIAN stands by the bed of his patient. All he can do has been done. The outcome of this sickness now depends upon factors not under his control. "It depends," he says to the anxious family. "It depends upon whether or not he has untapped reserves of strength. It depends upon whether or not he has the will to live. The crisis has come."

So, too, when a historian speaks of a crisis in world events, he is speaking of a time when a turn for the worse or a turn for the better in man's relationship to man hangs in the balances. The history of civilization is but the record of man's struggle for truth, beauty and goodness against forces within and without. After a time of world crisis there may emerge new attitudes, appreciations and techniques that improve world brotherhood or there may come a relapse into former ways of barbarism and a period of retrogression. The outcome of the crisis depends upon the quality of spirit of those who live in such a fateful time.

No wonder then that some say of a time of crisis, "It is a dangerous time." Yes, it is. But a time of crisis is also a time of opportunity. Out of sickness can come health. Out of a world catastrophe can come progress toward human betterment.

The author of the second Epistle of Peter evidently had such a view of critical times. In the third chapter of this epistle, after describing in terms familiar to his day, the coming of God's judgment upon the world, he writes, "Seeing, therefore, that all these things shall be destroyed, what manner of persons ought ye therefore to be?" In other words, when we face crisis, we should give attention to character.

It is true that today we do not picture God's day of judgment simply in terms of the physical destruction of this planet. In the course of time that event may occur but God's day of judgment is already upon us. We are today living in a time of crisis. World civilization is sick. The moan of tortured humanity is heard by every ear. Falling bombs are not more destructive of familiar things than the rising hopes of hitherto underprivileged nations and races and classes. The sins of pride, of greed and of indifference have brought catastrophe on a world scale.

Now as in every generation, the soul that sinneth, or the social group that sinneth, or the nation that sinneth—it shall die. Call it error of mortal mind, call it social stupidity, or call it sin. Evil is self-destructive. God's Judgment Day comes. The familiar things of our former days are being destroyed.

Then listen to this prophetic voice of an earlier day as he cries, "Seeing, therefore, that all these things shall be destroyed, what manner of persons ought ye therefore to be?"

Well, for one thing certainly, we ought to be persons of spiritual imagination and resourcefulness. We ought to love God with all our mind as well as with all our heart in times like these. When crisis comes in other areas of life we have learned this lesson and learned it well. Read Paul de Kref's "Hunger Fighters" and see what happened when catastrophe threatened the granary of our nation in the first quarter of this century. Wheat rust, drought and early frost, year after year, destroyed our wheat crop. Despair and failure came to thousands of our farmers. Scarcity in an essential element of our food supply threatened our nation. Mark Carleton in Kansas and Angus McKay in Canada were men of imaginative resourcefulness.

Carleton went to the barren steppes of Northern Russia and to remote islands of the sea looking for drought-resisting and early maturing strains of wheat. Year after year McKay patiently experimented in cross-breeding the various types discovered. Crisis became for these men a time of opportunity. Imagination and re-

sourcefulness won. The hungry inhabitants of war-ravaged countries are even now eating bread that comes from the wheat of Kansas, the Dakotas and Saskatchewan.

Is it any wonder that we ordinary folk have come to expect miracles as a matter of course from practical scientists in a time of crisis? Our raw rubber supply was cut off. Soon rubber was being made from petroleum and from corn. Our magnesium supply was cut off. Soon we were extracting it from sea water. Our metal supply became inadequate for our increased require-



DR. PAUL W. QUILLIAN

ments. Soon plastics, made from materials whose supply is abundant, appeared to serve a thousand familiar uses.

We take all of this for granted in the material world. We even make a slogan of our faith and hang it on the desks of our plant executives, saying, "The difficult we do immediately, the impossible takes a little longer."

But see what happens too often in the realm of attitudes and spiritual relationships. We have too little imaginative resourcefulness. We accept as inevitable inequalities and injustices that have been not sanctified but damned by the passing centuries. We suffer the curse of war because we have not used imaginative resourcefulness in building a framework for peace. If the billions that are used to destroy were but used to build. If the ingenuity that is geared to war were ever geared to peace. If—if. Yes, if only we heard today a voice saying, "Seeing therefore that all these things shall be destroyed, what manner of persons ought ye therefore to be?" We are fighting in this war today only that there may be again a chance for the development of a proper sort of persons. And one of the characteristics of the sort of person we need is spiritual imagination and resourcefulness.

World peace may be desirable for economic reasons but world peace will never be achieved by any force other than spiritual power. Hatred, prejudice, suspicion, greed, these tear the fabric of world humanity into tattered fragments. Sympathy, tolerance, appreciation, good will, these can bind us into a world brotherhood.

To a man who has no spiritual imagination, what happens to persons in India, or China, or Australia, means little. World peace can only come when there are enough people who really care about other people whom they have never seen save through the eye of spiritual imagination. All this bloody business of war will have to be gone through again and again by our children and our children's children until enough of us become the kind of persons we ought to be.

Or turn to our national difficulties. Differences between employers and employees are being settled in countless factories and shops today where men on both sides are possessed of spiritual imagination and resourcefulness. Joint

committees of management and labor in innumerable instances are learning to imagine the other fellow's side of the case and are working out amicable agreements. Here is our hope for the future. Not in theoretical generalizations hastily framed into national laws but in practical arrangements in specific cases.

So, too, in the area of national unity what an opportunity is ours now. The sons and daughters of all our citizens have been called to defend their country. The sons of Jews and Gentiles, of Catholics and Protestants, of white and negro, all are shedding their blood for the nation they love. How can we carry over into the post-war period of re-adjustment this sense of unity in a common cause, this sense of mutual respect and appreciation. Here, again, it is the task primarily of individual persons who are possessed of spiritual imagination. Putting yourself in the other fellow's place. Trying to see things from his viewpoint as well as your own. After this war, as after the first World War, there will be those who seek to fan the flames of racial and religious prejudice in order that they may profit financially from organizational dues and the sale of regalia. And there will be those who seek to ride into political preferment on a rising tide of disunity which they themselves have helped to create. Against these skulking jackals who haunt the battlefield of life, there is but one sure defense and that is the development within ourselves and others of spiritual imagination. In the face of such a crisis, what manner of persons ought we therefore to be?

But spiritual imagination is not enough for those who seek to make crisis a time of opportunity. We ought also to be persons of integrity. Imagination without integrity is sentimentality. Integrity without imagination is docility. Neither sentiment nor docile persons are adequate for this day. We need the ingenuity that imagination provides but we need also the irresistible power that integrity gives.

Though all the familiar things of our former days were destroyed, who would be fearful of building a better nation and a better world if our fellow builders were persons of integrity? It is the lack of integrity in ourselves or in others that makes us fearful. We are afraid of our international future. "Perhaps," we say, "the rulers and leaders in other nations will not be men of honor and integrity." We are fearful of the future of our own form of government. We are not quite sure that our elected officials will act always from motives of unselfish honesty. We worry about our investments or the future of our business because we are not sure that others will always be honest, and look after our interests as carefully as they look after their own.

What manner of persons ought we to be? Honest persons—persons who seek to do the right thing even though it costs. Persons whose word is good and whose promises are kept. That is what integrity means and we suffer from the lack of it.

Honest workmanship in production. Honest accounting on the part of a management. Honest handling of the right to vote by citizens. Honest discharge of public responsibility by elected officials. Honest advertising. Honest payment of debts.

No new social order will work any better than the one we have unless it is based on integrity. The one we have can endure forever if it is run by honest persons.

The newspapers are full of stories about Black Markets in rationed foods and goods. Are you honest? If you are you will not buy from Black Markets. How can we face our boys when they come home from the war if we have not kept faith with honor? In this time of crisis there is an opportunity and a desperate need for integrity.

But from where are these spiritual qualities of imagination and integrity to come? Granted that persons who possess these traits of character can turn crisis into a time of opportunity,

(Continued on Page Eight)

Mendoza, Methodist Of Mexico

By Ola Eugene Callahan

Vicente Mendoza was a Christmas gift to his parents. He was born in the city of Guadalajara on the 24th of December, 1875, in a humble Christian home.

His liberal-minded parents had accepted the Gospel preached from the lips of the first two missionaries who arrived in the State of Jalisco: Mr. John Stevens and Dr. David F. Watkins. The former was assassinated by the Catholics in Ahualulco, Jalisco and the latter became the spiritual father of the little boy Vicente. The early life of this child was tranquilly passed in the beautiful city of Guadalajara. Here he attended Sunday school regularly, for he does not remember ever to have missed a single Sunday except for illness.

He attended public school because there were no evangelical schools at that time. He was fortunate in being a pupil in the school whose principal was the renowned Don Aurelio Ortega, the most notable educator of the city. When this outstanding educator had been retired because of old age and was living a quiet life, Dr. Mendoza had the opportunity of cultivating a living and lasting friendship with his childhood teacher.

The days of the lad Vicente were divided into two activities: attending public school during the week, and going to the Mission Home and attending the services in the Church of the Messiah. Dr. Mendoza still visits this church.

Dr. Mendoza says that he and his father emigrated to Mexico City in 1887. As he already knew Dr. Watkins who was then living in the capital, he sought his guidance and help, passing much of his time with this missionary and attending his church. During the time he spent there, he learned the printing trade in the shop of the Methodist Episcopal Church, South, located in rooms that are now the social rooms of the Church on Balderas Avenue. Young Vicente never imagined that with the passing of the years that experience in the printing shop would serve him well as editor of our Methodist publication, "El Evangelista Mexicano." At dif-

ferent times he has worked in the printing shop of "La Luz", a Baptist paper; in that of "El Faro", a Presbyterian publication; and of "El Abogado Cristiano," a Methodist periodical. In that way he came to know well the missionaries and workers of all these denominations.

According to the plans he made for his life, he would have become a printer or publisher except for an act of providence. When he was fourteen years of age certain incidents brought to his mind the idea of dedicating himself to the Christian ministry, and these ideas grew on him, ideas that he had never before thought of, but God has many strange ways of calling and of providing. Thus the Lord guided him to the Presbyterian Seminary in Tlalpah, D. F., where he began his studies and where for the first time he was sent to a congregation to preach a sermon. This was in a little Presbyterian church in the mountains with a congregation composed of the most humble people. Dr. Mendoza has visited the church through the years and recently celebrated there a special service of gratitude on the fiftieth anniversary of that first sermon.

When the Seminary in Tlalpah closed, Dr. Mendoza applied to the Methodist Institute of Puebla, was admitted, and completed his studies, entering officially the ministry in 1898. Later he married Srita. Adela Ruiz, a teacher in the Institute for Girls in Puebla. There were born to this couple four children; two daughters who are married and live in Los Angeles, California, and two sons, one, Alfonso, who lives in Monterrey, Nuevo Leon, Mexico; and the other, William, who is a professor in Northwestern University, Evanston, Illinois. These four children were educated in the United States due to the fact Dr. Mendoza was in charge of the Mexican work in California about nine years. During his service there, his first wife died, and nine years later he married another teacher and graduate of the Methodist Institute of Puebla, Srita. Natalia G. Bravo, who has been a help to her husband in

his Christian ministry because of her talents, her consecration, and her spiritual vision.

Dr. Mendoza has had only four pastoral charges first, a rural church at Tezoutepec, Hidalgo; second, the church in Pachuca for two years then followed a term of five years in Puebla, and three times he has been appointed to the church on Gante Street, Mexico City, God has richly blessed his pastorates, for he is very much beloved by the members still living where he has served.

Being a printer by trade and a journalist at heart, he has given himself to this work for fifty years, for even while a student he was in charge of two or three sections of the official organ of the Methodist Church. In the course of the years he has been director of "El Abogado Cristiano" (The Christian Advocate); then he came from the United States to become the editor of "El Mundo Cristiano" (The Christian World); and for the past thirteen years he has been the editor of "El Evangelista Mexicano" (The Mexican Evangelist), which is our Methodist publication today.

Dr. Mendoza has also been an enthusiastic hymnologist. His collection, "Himnos Selectos", is well known and used in all the Spanish-speaking world. Many of the most popular and inspiring hymns in Spanish are from his pen.

He has always joyously worked with the young people, as he has been professor in our institutions of higher learning and at present is a member of the faculty of the Union Evangelical Seminary where he has been teaching for nearly ten years. He loves the young people, and they in turn love him as a father and counselor.

As Dr. Mendoza himself says, all that he is, all that he is worth, he owes to the Church and to his Savior. Thankful to God for all, he continues his great service, striving toward the final goal but he marches on with his head held high, trusting in God.

Let me but live my life from year to year with forward face and unreluctant soul.—Henry Van Dyke.

We can do what we want to do if we stick at it long enough.—Helen Keller.

THE TWO-DAY PLAN

A girl who had made her life useful and successful told a younger cousin how she did it. "I wasn't a bit worth while in life," she explained, "until I took up the two-day plan. I found it in a magazine."

"The two-day plan?" asked the cousin. "What is that?"

"Why, there are two rules in this magazine article. One was, 'Forget the day that is done,' and the other was 'Prepare to make the coming day the best day you ever knew.' So when I started out to try it, I called it the two-day plan. I always had worried a lot over things after they had happened. I used to go over them in my mind, and fret about them. But now I have stopped that. The two-day plan leaves it all behind. What I think about is how to make tomorrow better, for to make the best day ever, you have to put into it prayer, Bible reading, kindness, truth, and hard work. You never can be satisfied, but must always aim for a still better day. Try the two-day plan awhile. You will find it a good plan and you will be happier."—Queen's Gardens.

Our main business is not to see what lies in the distance but to do what lies clearly at hand.—Carlyle.

To believe is to be strong. Doubt cramps energy. Belief is power.—Robertson.

Choosing laxatives? These 3 Questions May be important

Ques. Should you choose your laxative for thoroughness, promptness, or general satisfactoriness? Ans. You should look for all three qualities. Ques. What laxative has been a best-seller in the South with four generations because it usually is prompt, thorough, and satisfactory when directions are followed? Ans. Good old Black-Draught. Ques. Is Black-Draught easy to take? Ans. You bet! Particularly in the new granulated form.

Black-Draught is purely herbal. Economical, too—25 to 40 doses only 25c. Caution, use only as directed. Get this "friendly laxative" in the familiar yellow box today.

CRISIS . . . A TIME OF OPPORTUNITY

(Continued from Page Seven)

what then? Spiritual imagination is not compounded in a laboratory. Integrity is not a contrivance of mechanical ingenuity.

We need something else. Yes, we need some One else. We need God. In our time of world sickness and soul sickness we need the Great Physician. Imagination, Integrity, Incarnation. God revealed in Jesus Christ. Christ who said, "I will not leave you comfortless. I will come to you." The living Christ of whom Paul said, "I live, yet not I but Christ liveth in me." When we seek to incarnate the spirit that God revealed in Christ, then His spiritual imagination will become ours, and His integrity will make us strong.

I was in business for a number of years before entering the ministry. At one time I had for a partner a man whose integrity was beyond question. No matter what it might cost him personally, if he was in on a deal, it had to be right. Through intimate association I found that his integrity rested back upon religious convictions. I studied the men with whom we did business. Whenever I found a man of unshakable integrity, almost without exception I found a man of deep religious convictions. Like every other business man I found some persons who were very active in church affairs who never

let their week day conduct be influenced by their Sunday professions. That kind of person had once made me discount the value of the church. I came to see that they were parasites on the church just as they were on society. They did not truly represent the rank and file of the church members. I have been a minister of religion now for twenty years. It is my conviction that the vast majority of those who are loyal and devoted church members are persons whose integrity is above reproach. I grant you that I am biased in their favor, so if you are unconvinced, have a chat with the credit manager of a few large department stores, or get the facts about home life from a Juvenile Court Judge or the case worker of the Welfare organization in your town.

Spiritual imagination is not an accident. It is the product of a philosophy of life that all worthy religions teach. Integrity does not stand alone in a person's character. It belongs to a whole family of attitudes and convictions that spring from religious faith. To the truly religious man a life of integrity is the sincerest form of worship of his God. Thousands of years ago a Hebrew prophet wrote, "What doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God." Jesus said, "Whatsoever ye would that men should do unto you, do ye even so unto them,"

and, "Inasmuch as ye did it unto one of the least of these, my brethren ye did it unto me." If we are to be persons of spiritual imagination, adequate for this time of crisis, we need the help that religion alone can give. If we really believe that our world needs more persons of unshakable integrity, we will give our allegiance and our support to some church that seeks to create such character.

"Seeing therefore that all these things shall be destroyed, what manner of persons ought we therefore to be?" Persons of imagination and integrity, incarnating again the spirit of the living God.

Is it not this that Alfred Noyes is saying in these lines from his recent volume, "Poems of the New World":

There's but one gift that all our dead desire,
One gift that men can give, and that's a dream
Unless, we too, can burn with that same fire
Of sacrifice; die to the things that seem;

Die to the little hatreds; die to greed;
Die to the old ignoble selves we knew;
Die to the base contempt of sect and creed,
And rise again, like these, with souls as true.

And that's not done by sword, or tongue or pen;
There's but one way. God make us better men.

RURAL METHODISM PLANS ACTION

By S. E. Evans

Recognition of the imperative need for a revitalized rural Methodist program, community-wide participation and cooperation, and more skilled development and use of existing machinery and leadership concerned 119 rural leaders from all parts of the country attending the National Methodist Rural Pastors' Conference in Columbus, Ohio.

The conference adjourned its two-day session on September 9, but did not end then. Its study groups on church program, philosophy and legislation relative to the rural church voted to continue the spade-work begun during spirited conference sessions. Resolutions adopted commit every rural Methodist church to concrete action; every Annual Conference to the organizing of a functioning Town and Country Commission and the appointment of volunteer or paid executive secretary; every district superintendent to "inform his rural pastors and churches of the aid available in our national and conference rural leadership"; every Town and Country Commission to "survey rural communities to demonstrate ways of analyzing and solving community and church problems by united efforts"; the adoption this year of a special project, beginning with local needs, by every rural church which will so modilize local leadership as to move into a long-term program."

A four-point program, submitted by the program study group, affirms "a revitalized worship as the unique function of the church in providing a sustaining force for the whole of rural life; a new community-mindedness whereby the church can make its own contribution by working and cooperating with other churches and other community agencies as a reconciling force for group conflicts and tensions and expanding from local into world-wide relationships; a fuller and deeper sense of stewardship, including the stewardship of soil and all natural resources, as well as every human resource; the enlistment and training of both ministerial and lay leadership for rural life."

Three addresses featured the Conference, which was planned by Dr. A. J. Walton and Dr. A. H. Rapking, of the Town and Country Department of the Board of Missions and Church Extension. Speakers and their subjects were: Dr. Rockwell C. Smith, Garrett Biblical Institute, Evanston, Ill., speaking on "A Vital Church Program"; Dr. A. W. Martin, Jonesboro, Ark., discussing "The Philosophy of the Rural Church"; Dr. O. E. Baker, eminent economist, sociologist and professor at the University of Maryland, on "World Trends Affecting the Rural Church."

"A person-centered church program focusing its attention on the needs of the people and offering more than a spectatorship in religion" was suggested as prerequisite to a vital church program by Dr. Smith. Stating that "our profound skepticism as to the applicability of the Christian gospel to interchurch and intracommunity relationships" hinders its effectiveness, Dr. Smith continued: "We may agree that we ought to love our enemies, but we do not apply the command to our dealings with rival churches and community agencies. The vital church program will carry a message regarding man's material possessions. The Christian spirit must

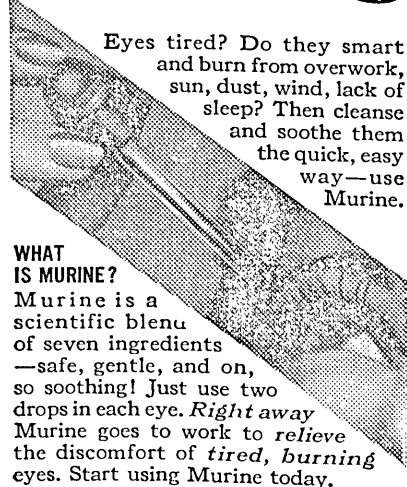
permeate production and consumption as well as benevolences. The local church must provide a window through which people whose technology makes them dependent on the beneficiaries of the whole world to see the whole world as their parish."

"Methodism has resources—manpower and material—for solving rural church problems," declared Dr. Martin. "But these must be mobilized and organized for effective service." Paraphrasing Winston Churchill's quotation, Dr. Martin said: "The Methodist Church cannot escape the responsibility of her power. As the Methodist Church goes in the rural scene, so goes Protestantism. The Methodist Church has the responsibility to strike out as bold leaders. It must come to a definite policy centered in the teaching of Jesus Christ. The preaching of the Kingdom of God here and now in the hearts and minds of men is imperative for the complete Christianization of both individual and community."

Stressing the need for the rural church to recognize current trends and adapt its ministry to them, Dr. Baker named as trends the progress in agricultural techniques and resulting increase in pre-worker production; the decrease of the national birth rate, more marked in the cities, and the accumulation in the cities of an increasing proletariat composed in part of children of farm tenants; the trend toward dependence on the state and away from the family unit; the possible development of father-son partnership in farm ownership. Dr. Baker emphasized the importance of the family unit as basic to rural life and recognized that "although stocks and bonds, corporations and industry come and go, the land remains permanent and should be utilized and conserved for future generations."

The presence of rural economists, sociologists and agricultural extension leaders in representative numbers intensified the significance of the conference and enhanced the completeness of approach of rural problems.

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"UNDERSTANDING SOLVES PROBLEMS" SAYS MADAME CHIANG KAI-SHEK

"Throughout the five thousand years of her history," says Madame Chiang Kai-shek, "China has absorbed and assimilated so much culture, art and religion of all races with which she came into contact that studying Sino-civilization one studies not only the culture of a great ancient country but civilization itself. Therefore, whatever books, artists, exhibits tend to interpret China and other nations of the East interpret human aspiration, human nature, humanity itself."

"To my mind many world problems can be solved if we know and understand each other as human beings. Environment and customs may differ but through sympathy and understanding we gain trust and confidence in each other's good faith."

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CHRISTIAN EDUCATION NOTES

By Ira A. Brumley

Jonesboro District Training Conference

Conditions have made it necessary to change the Epworth Training Conference at First Church, Jonesboro, from October 8-10, to October 15-17.

The Jonesboro churches are providing entertainment for two representatives from the various churches of the Jonesboro District.

The purpose of this Training Conference is to train youth and youth leaders for their work in the local church program.

The following courses are to be offered:

Worship and Evangelism, taught by Rev. Paul Bumpers, Conference Youth President; Community Service, to be taught by Rev. James Upton of Hendrix College; Recreation, to be taught by Mrs. Robert Bear-den of Walnut Ridge; World Friendship, to be taught by Rev. Earle Cravens of Osceola; Adult Workers, to be taught by Ira A. Brumley.

Miss Lucile Adams of Jonesboro, will be dean of the Conference and Rev. A. W. Martin, pastor host, will be Discussion Leader and Inspirational Speaker.

Text material should be ordered at once from Miss Lucile Adams, First Methodist Church, Jonesboro. The manual for each of the courses is to be the text material. The pressure of the program will permit little study so all reading should be done in advance of the Conference.

Clinton Training School

Reports coming to our office indicate a most excellent training school, one unit, was conducted at Clinton the past week under leadership of Mrs. W. F. Bates. Course taught was "Home and Church Co-operating in Children's Work." Seventeen credits were awarded.

North Little Rock Training School Success

The Disciples Churches of Little Rock, held September 19-24, 1943, was perhaps the most successful training school ever conducted by our Methodist Churches in North Little Rock.

The Disciples' Churches of Little Rock and North Little Rock and the Presbyterian Church of North Little Rock, cooperated in this school. Rev. Paul Kennedy and Miss Hazel Lewis of the Disciples Church, rendered excellent service.

Miss Fay McRae and Rev. Fred Harrison of Little Rock, rendered excellent service as teachers in the school and providing a fine contribution made by Little Rock to this program.

The other courses offered in the school were taught by Rev. Neill Hart of Pine Bluff; Rev. J. D. Barron of Eastland, Texas, and Mrs. Ira A. Brumley of Conway.

Reports indicate that each instructor made an excellent contribution to the success of the school.

Other First Series Schools

There is to be a one-unit training school at Manila, October 8-10. The course on Home and Church Co-operating in Children's Work, will be taught by Mrs. W. F. Bates.

There is to be a two-unit school at Leachville with the following courses offered:

Church and Home Cooperating in Children's Work, taught by Mrs. W.

F. Bates; Adults at Work in the small church, taught by Rev. George L. McGhehey of Monette. This school is to be held October 10-12.

Mrs. Bates is to conduct a one-unit school at Lake City on October 13-15.

Blytheville Training School

A four-unit Training School is being conducted at Blytheville this week. The courses are as follows:

Teaching Children, Mrs. W. F. Bates of North Little Rock; Guiding Intermediates, Mrs. C. B. Nelson of Little Rock; Toward a Christian World Community, Earle Cravens

of Osceola; The Acts of the Apostles, Ira A. Brumley.

Home Study Courses

The Department of Leadership Education of the General Board of Education, provides opportunities for Home Study Courses for individuals.

The North Arkansas Conference has been asked to be one of seven conferences to promote a person by person cultivation of Church School workers in the interest of acquainting these workers with the possibility of home study. Our Conference has been provided fifty-four

hundred copies of leaflets for the purpose of introducing this Home Study Program.

Any person interested in the Home Study Plan may write our office or the Department of Leadership Education of the General Board of Education and additional information will be provided.

Many things can be preserved in alcohol, but law and order are not on the list.—Chicago Daily News.

The strength of a country is the strength of its religious convictions.—Calvin Coolidge.

The author of "The Nazarene" has written another great religious novel—

THE Apostle

BY SHOLEM ASCH

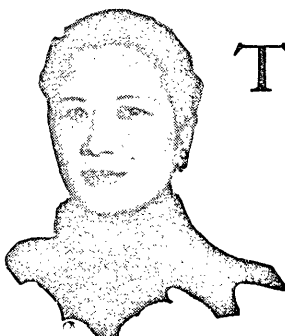
THE NAZARENE

By Sholem Asch. A famous novel based on the life of Christ—the book many have called "a work of art" \$3.00

THE ROBE

By Lloyd C. Douglas. The story of the Roman soldier who gambled for Christ's robe and won. A best-selling novel. \$2.75

HERE IT IS—the eagerly awaited successor to the author's earlier best-selling novel—*The Nazarene*. Written in a prose style that for sheer beauty has few equals in modern literature, this book portrays, in a vivid panoramic sweep, the slow spread of Christianity under the heroic leadership of Paul, who brought a message of hope to the oppressed throughout the Roman empire. Here is history woven into drama—a romantic, breath-taking account of those early days when Christians walked through the deadliest perils for their faith. Acclaimed by reviewers everywhere as a novel every Christian ought to read. 812 pages \$3.00



The Chiangs Of China

by

ELMER T. CLARK



A brilliant new book dealing with the Christian leadership in revolution and war of two fabulous Chinese families. The story begins with the coming of Charles Jones Soong to America in 1885, and

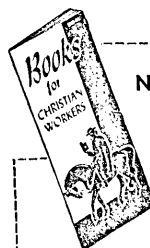
reaches its climax in the triumph of Madame Chiang Kai-shek in 1943. No more thrilling saga of the outreach of the foreign missionary spirit has ever been told. Illustrated; cloth bound \$1.00

THE SOONG SISTERS

By Emily Hahn. The detailed story of three remarkable women—Madame Chiang Kai-shek, Madame Sun Yat-sen, Madame Kung. The author knows China; paints her prose portraits with deft hand and seeing eye \$3.00

CHINA'S RELIGIOUS HERITAGE

By Y. C. Yang. Written in English by a Chinese, this is a masterly picture of Confucianism, Buddhism, and Taoism. A book that answers the question, "Why support Christian Missions in the Far East?" \$1.50



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By E. Stanley Jones. A new, needed kind of book for personal and family devotions—based not upon the calendar, but upon the reader's own spiritual starting place. Each devotion, complete in itself, carries forward the thought trend of the day before. Thus does the reader grow in spiritual awareness, until at year's end, the goal—abundant living—is reached. Pocket size \$1.00



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By Harry Emerson Fosdick. Here's practical advice on mastering personal problems! Drawing on his 20 years of "office practice" in dealing with the spiritual dislocations of everyday men and women, Dr. Fosdick develops his cure in psychological, rather than primarily religious, terms. Yet he proves that only in the practical use of faith lies real contentment \$2.50

I WAS MADE A MINISTER

By Bishop Edwin Holt Hughes. Absorbingly interesting autobiography covering vital years in the life of the man and his Church. Rich in anecdote and observation, echoing the names of the great in the pulpit and public life. Like Paul, the author talked with rulers; travelled to far places. And this is his best epistle! Illustrated. \$2.50



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Edited by Chaplain Eugene Nygaard. Excepting the Bible, this is America's best-selling book of religion for our fighting men. Each page contains a simple, manly, two-minute message, a suggested Bible reading, a short prayer—a page for every day in the year. Prepared by 370 leading churchmen and laymen. Blouse pocket size; choice of binding: Blue or Khaki. each, 75¢; 12 for \$7.50

PRAYER

By George A. Buttrick. A magnificent new appraisal of both science and religion; it examines the major claims of both and proposes that the understanding and practice of prayer will be the rebirth of man's spirit. It contains a working philosophy of prayer, with help on how to pray. Rich in analogy, fearless, searching, understandable, this is a must book for your own and your church's library \$2.00



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

TO SECRETARIES OF MISSIONARY EDUCATION

Asterisk! Asterisk!

Who's got the asterisk?

Well—the printers have three which should have been used in printing the lists of approved study books! Get out the list which your Conference Secretary of Missionary Education has sent you and place an astrisk (*) before "We Who Are America" on the first page, before "For All of Life" on the second page, and before "God and the Problem of Suffering" on the third page. Read the footnote on the first page and you will see that the asterisks indicate studies that may be taken for Special Jurisdiction Recognition. Adequate supplementary materials must be used and other requirements met. With "We, Who Are America," "Unity—a Challenge to American Democracy," is required; with "God and the Problem of Suffering," one of the following or some other book equally good is required: "Suffering, Human and Divine," By H. Wheeler Robinson; "Victorious Suffering," by Carl A. Glover.—Mrs. Peter Kittel, Secretary of Missionary Education, South Central Jurisdiction.

BRITISH STATEMENT ON THE "PILLARS OF PEACE"

A group of fourteen leaders of the British Council of Churches, including the Archbishops of Canterbury and York, have joined in a statement expressing virtually complete agreement with the political propositions advanced as the basis of peace by the Commission to Study the Bases of a Just and Durable Peace, instituted by the Federal Council of the Churches of Christ in America.

"We believe that the main principles stated are such as to commend themselves to Christian minds in this country," said the statement made public simultaneously in Great Britain and the United States, "and we share the hope expressed by the commission that combined action upon the basis of these principles may be taken by the United Nations."

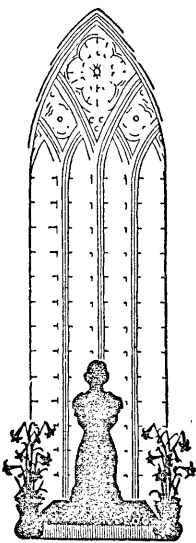
The British churchmen, taking up in order the Six Pillars of Peace, in most instances voiced complete agreement with the propositions and elaborated upon their concept of their implications.

The statement was signed by the group as individuals, but all are leaders in the British Council of Churches, which is comparable to the American Federal Council of Churches. In addition to the Archbishops of Canterbury and York, and John Baillie, moderator of the Church of Scotland, other signatories were: the bishop of Chichester; Roy D. Whitehorn, moderator, Free Church Federal Council of England; M. E. Aubrey, general secretary, Baptist Union; S. M. Berry, general secretary, Congregational Union; J. Hutchison Cockburn, former moderator of the Church of Scotland; A. D. Lindsay, master, Balliol College; Richard Livingstone, master, Corpus Christi College; Walter J. Noble, president, Methodist Conference; William Paton, secretary, In-

When a man's ways please the Lord, He maketh even his enemies to be at peace with him.—Proverbs 16:7.

A PRAYER FOR THE TIMES

BY WALTER L. SCRANTON



Almighty God, thou hast given unto us the gift of life; give unto us the wisdom to use this gift with understanding. All about the world the visible walls of men's hopes have crumbled. Yet thou hast placed within the citadel of our souls the seeds of deathless hope.

Today, with despair rising in the wake of the nameless misery visited upon multitudes of people, help us to know that in thee we have a power strong enough to triumph when the world has done its worst.

When we sense thy living presence, O God, we find our fears giving way before the surge of faith; our weakness disappears in the strength that is thy strength; above the darkness of this world we see the light of thy glory.

May the gift of hope, given by thee, kindle and rekindle the fires of faith until the whole world will be possessed by thy truth which alone can bring healing to the nations. Amen.—Christian Advocate.

SPIRITUAL LIFE PLANS, FOURTH QUARTER

THEME: "A new earth wherein dwelleth righteousness." We can help bring it about by: **THE HARVEST.**

I. Scripture: "Well done thou good and faithful servant."

II. Prayer Projects and Activities.

1. Pray for World Peace.
2. Observance of World Communion Sunday, October 3, 1943.
3. Pray for fine young women to enter Scarritt.
4. Pray and work at the job, for the North Arkansas Scarritt Scholarship Fund to be raised by all of us.
5. Successful ending of the year.
6. Pray for each other.
7. Make much of the Week of Prayer and Self-denial.

III. Reading Materials.

1. "God and the Problem of Suffering"—Mary De Bardeleben, 25c. Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.
2. Pamphlets: Order from: General Commission on Evangelism, Methodist Church, 166 Eighth Ave., Nashville, Tenn. "Why Not Enjoy Life"—J. S. Chubb. \$1.50 per 100. "When Ye Pray"—R. C. Raines. \$1.00 per 100. "Overcoming Sorrow"—C. J. Harrell. \$1.50 per 100. "They Were not There"—Roy L. Smith. \$1.00 per 100.

IV. Reports.

Please send your reports, fourth quarter, by December 30, to **YOUR DISTRICT CHAIRMAN.**—Mrs. D. G. Hindman, Conference Secretary of Spiritual Life.

ALTHEIMER SOCIETY

Mrs. Harley Lyon and Mrs. Ralph Dickey entertained the Altheimer W. S. C. S. at the Lyon home on September 20. Mrs. C. E. Spann was in charge of the program, assisted by Mrs. J. S. Garrett, Mrs. Sam Rice and Mrs. Julia Hoover.

As a special courtesy to the teachers of Altheimer school, and our new pastor's wife, Mrs. Fred

ternational Missionary Council; John Hope Simpson, authority on colonial affairs, and R. H. Tawney, economist.—Zion Herald.

Schwendimann, tea was served to twenty-eight members and guests. The living room was decorated with pink roses, while the dining room was decorated with mixed zennias and white tapers. Mrs. Schwendimann was presented a gift in appreciation of her leadership in our study just completed, "World Peace."—Mrs. Harley Lyon.

Faith and works are like the light and heat of a candle, they can not be separated.—Anonymous.

Our joys are our wings; our sorrows are our spurs.—Selected.

TEXARKANA DISTRICT SEMINAR

The Methodists of Texarkana District met at College Hill church on September 22 for a day of study and preparation in an educational seminar for the fall mission study on "The Church and America's Peoples," the spring study on "Christian Ventures In Learning and Living," and the Bible study, "God and the Problem of Suffering."

Mrs. Lovett, Conference Secretary of Missionary Education and Miss Lila Ashby, Conference Secretary of Christian Social Relations and Local Church Activities, composed a team from the Little Rock Conference to instruct officers and study leaders.

Rev. C. D. Meux, pastor College Hill church, opened the meeting with prayer.

Mrs. A. J. Christie, who was in charge of the morning worship period directed her meditation along the thought, "Where Is My Country?"

The entire morning session was devoted to an analysis of a study committee at work, education and action which comes as a result of the courses and an introduction of the three approved studies and the supplementary helps.

In presenting the text, "We Who Are America," Mrs. Lovett said, "The history of peoples is a history of migration." Mrs. T. H. Owens presented the text, "God and the Problem of Suffering." The third study, "For All of Life," was emphasized as a survey of the illiteracy of the world and the modern approach of Christians to non-Christians. Startling facts which were pointed out were that three out of five people in the world cannot read or write and that nine out of ten in Asia are illiterate.

A spiritual commitment service, given by Mrs. Lovett and Miss Ashby was the closing feature of the morning session. Mrs. A. R. McKinney, Conference President, voiced the prayer of dismissal.

A bountiful luncheon, complete in every detail was efficiently served by the College Hill ladies.

Mrs. Joe Norwood, assisted by Mrs. A. J. Christie, presented the devotional at the beginning of the afternoon program.

An explanation of report blanks and suggestions for dramatizations and other means of adding color and interest to the studies was discussed during the afternoon.

An effective dramatization, using a large map of America's peoples, was given by Miss Mary Westfield, as Miss Liberty, and Mrs. Lovett as the reader of thoughts from "Together We Build America."

A spirit of worship prevailed as Mrs. A. R. McKinney, standing unseen, repeated the memorable words of Madame Chiang Kai-shek concerning faith. Soft music, played by Mrs. Watson Jopling and a large picture of Madame Chiang Kai-shek placed before the audience added greatly to the inspiration of the hour. Rev. C. D. Meux dismissed the meeting.—Mrs. Jas. McGuyre, Recording Secretary.

Happiness is unrepented pleasure.—Socrates.

Farm Security Administration Helps Small Farmers In Arkansas

SHIFTLESS and lazy were the terms his neighbors used to describe Zack Jones (not his real name). And it's true that he hadn't been able to do much for his family. He did try to keep the children in school and he did try to stay out of debt. Sad Experience had taught him that a poor man pays a high price for borrowed money. It was better to do without if a man could get by.

Only the bitterest necessity drove Zack Jones to make an application for a rehabilitation loan with the Farm Security Administration in 1936. The family—there were five children—was in destitute condition. Mrs. Jones was ill. Their total assets consisted of some battered old furniture and six chickens.

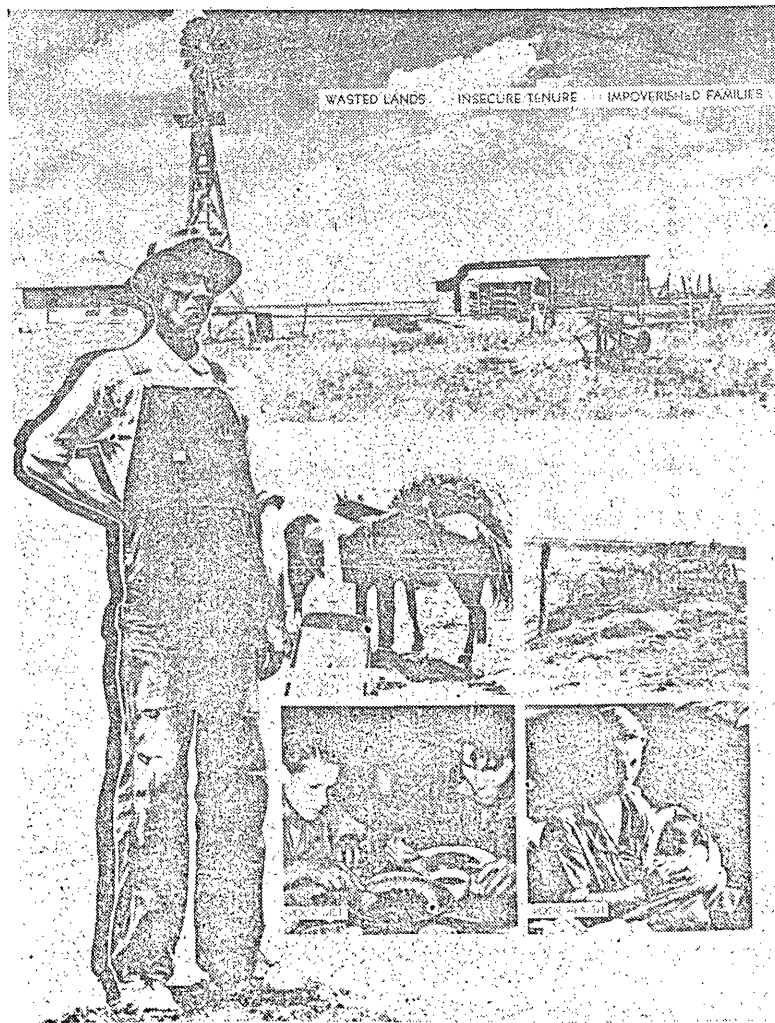
During the next three years Zack Jones borrowed from the FSA, the family didn't appear to make much progress. It's true they had a pressure cooker and raised a vegetable garden. They tried to follow a live-at-home program and that was a help. But Zack just couldn't get enough money ahead to pay on his debts. And it became apparent that the Jones family's lot would not be improved as long as they lived on that barren land.

Repeated rebuffs had given Zack Jones reason to believe he couldn't get a better farm, but the Farm Security supervisor thought differently. He knew of a pretty good place where the Jones family might move. He directed Zack to get in touch with the owner. In less than a week the landlord and tenant had made a trade and the Jones family moved again, but this time to a better place. With financial assistance and supervision from the FSA Zack did a god job of farming. When Zack decided to move at the end of the year, it was not because he was being forced off the place but because he could get a five-year lease and a better house on the adjoining farm.

This year Zack Jones has been able to bring his account with the Farm Security Administration up to current status. The family owns four cows and five calves. They have plenty of meat and lard for next year with a sow and five pigs to carry over. Their flock of fifty Rhode Island Red hens furnishes them with enough eggs for the family. In spite of the drouth they have 150 bushels of corn, four tons of hay, thirty bushels of sweet potatoes, 620 quarts of canned vegetables, fruits and meat. They estimate they'll have forty gallons of syrup and thirty bushels of peanuts and plenty of dried beans and field peas.

Since he has a five-year lease on the place, Zack Jones is building terraces and discing. He has six acres planted in winter peas so that he will be able to cut down on fertilizer next year.

One thing is certain. No one calls Zack Jones "lazy" or "shiftless" these days. He's doing more for his family than he was ever able to do before. The family has increased in size. There are now seven children. The mother is well again. The children are in school, that is, all of them are in school except two. The baby isn't six years old yet, and the oldest boy, Ray, is getting his education in a different kind of school—the U. S. Navy—where he is fighting mighty hard because he



knows the Jones family has a stake in this democracy.

The story of the Jones', which is a factual account of a Farm Security family, is typical of thousands of farm families in Arkansas who have traveled the road to rehabilitation

through the assistance of the Farm Security Administration. Since 1935, more than 1,500,000 families in the United States have received assistance of some type from the FSA. To help these families become self-supporting, self-respecting citizens,

the Farm Security has approached the problems of rural poverty on many fronts.

Zack Jones needed credit in a form that would give him enough money to equip his farm with the livestock and machinery necessary for successful farming; he needed supervision and assistance in planning and improving his farm and home operations; he needed better land; most of all, he needed someone to inspire him with confidence in his own ability to carry on.

Rehabilitation for other farmers handicapped by an excessive debt load has meant adjustment of debts. For some it has meant more equitable rent agreements and long-term leases. In most all cases, rehabilitation has meant a better health program. Farmers not on the FSA program have also benefitted from better marketing facilities set up by Farm Security.

Trained farm and home supervisors in Farm Security show the families how to plan their farm and home operations efficiently and how to put the plans into effect. Planning on the family-type farms of Arkansas has meant diversification of crops. It has meant a live-at-home program in which the family keeps enough livestock to supply dairy, meat and poultry needs, a garden that supplies vegetables the year round, and a canning program in which the homemaker uses a pressure cooker to put up fruit, meat and vegetables.

Every Farm Security family in Arkansas has a cow. Last year, FSA homemakers canned 10,291,700 quarts of food, or an average of 105.5 jars per person. The goal is 125 jars for each member of the family. These families dried or cured 9,729,049 pounds of fruits, meats and other food last year, or an average of 98.1 pounds per person. FSA families use very few ration stamps. And in the course of seven years, the nutritional program has resulted in a definite improvement of health.

Sickness, one of the chief causes and at the same time a tragic result of rural poverty, is attacked through health associations in which FSA borrowers pool their funds to pay doctor bills. Low-income farmers in Arkansas are participating in sixty-three health associations. Hospitalization is available to low-income families in 65 counties, and dental programs covering 30 counties have been set up. Cost to the family for medical care such as home and office visits, pre-natal and obstetrical care, amounts of \$12 per family, plus \$1.00 for each child. Additional fees for hospitalization and dental care are set up within range of the family's ability to pay. The health association program was worked out by the Farm Security Administration in cooperation with physicians. Poor health of many rural families is due to lack of sanitation facilities. The Farm Security Administration has used sanitation grants to help low-income farm families screen their homes, dig deep wells and to equip them with pumps, and build sanitary privies.

Goal of most low-income farm families—tenants and laborers—is farm ownership. Through the Bankhead-Jones Farm Tenant Act, FSA makes farm ownership loans to

(Continued on Page Thirteen)

THE FARM SECURITY ADMINISTRATION HELPS SMALL FARMERS IN ARKANSAS

(Continued from Page Twelve)

worthy couples who have farming experience and who give promise of making a contribution to the community.

An FSA county committee of three farmers selects the families and approves the farms as adequate economic units. The borrower has 40 years to repay the loan at 3 per cent interest, but of course many borrowers find that they can pay for their farms long before the 40 years are over.

Since 1938, the Farm Security Administration has made 2,046 loans to worthy farm couples in Arkansas to buy their own farm homes. This year an additional 1,073 farm units in the state are being sold under the same terms as the FSA liquidates the projects set up by the Resettlement Administration. In most cases these units are being sold to present occupants who meet the qualifications laid down by the Bankhead-Jones Act.

Progress of FSA borrowers on the rehabilitation program can be measured in the manner in which the families are recovering their position as self-reliant farmers. FSA borrowers in Arkansas have increased their net worth—or the value of what they own over what they owe—more than twofold since getting their FSA loans. The average net annual income of each family has likewise more than doubled.

The plan of combining credit with on-the-farm training has worked well. These families were unable to get credit from any other source when they came to Farm Security for assistance. Yet by June 30, FSA borrowers in Region VI—Arkansas, Louisiana and Mississippi—had repaid \$54,189,875.02, more than 93 per cent of the \$58,353,921.44 of the rehabilitation loans which have matured. Families who have borrowed from Farm Security to buy their farm homes in Arkansas, Louisiana and Mississippi, by June 30 had paid \$2,955,246.18, including advance payments in the Federal Treasury. This is \$383,534.12 in excess of maturities or 114 per cent.

The value of FSA progress has not been limited to rehabilitation of the families. With the outbreak of the war, emphasis of the FSA program was shifted from rehabilitation to food production, and FSA borrowers were asked to increase their production of essential war crops and livestock.

That the family type farm can increase food production was demonstrated in 1942 when families of the FSA in Arkansas accounted for 24,433,300 gallons of milk, an increase of 32 per cent over the year before; 1,941,590 dozen eggs, an increase of 34 per cent; 4,836,030 pounds of chicken, an increase of 36 per cent; 8,215,950 pounds of beef, an increase of 36 per cent; 13,114,000 pounds of peanuts, an increase of 172 per cent; and 225,116 bushels of soybeans, an increase of 216 per cent. In a survey conducted recently by county supervisors, 13,886 FSA families in Arkansas estimate they can materially increase production of essential war crops in 1944.

Recognition of the value of the FSA program has come from many churches and other organizations. Typical is a letter prepared by the Woman's Society of Christian Service of the Winfield Memorial Meth-



The Church... and the Countryside

By GLENN F. SANFORD

WORSHIP INSPIRED BY HARVEST TIME

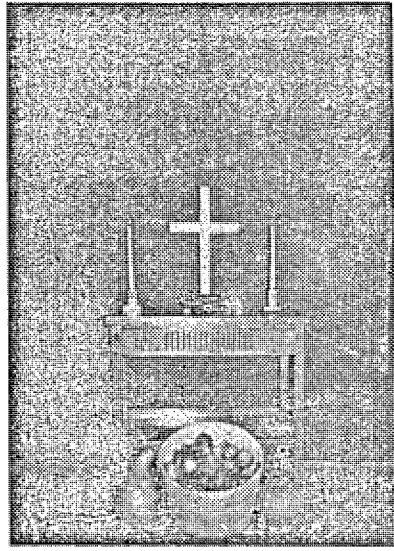
Each church, both large and small, should have a carefully planned Rural Life Sunday Service and Thanksgiving Service. In order to make these services most effective plans should be made early. For some situations these two services may well be united into one.

There is a host of helps available for these two services. Search the periodicals of our own church and helpful suggestions can be found. The following programs may be had from The Christian Rural Fellowship, 156 Fifth Ave., New York City: "An Order for the Dedication of the Seed, the Soil, and the Sowers," by Sells; "A Service of Dedication for the Cause of Rural Life" by Zigler; "An Order of Thanksgiving for Harvest, Land, and Liberty," by Sells. These and many other prepared programs may be had for one cent each.

Decorate the church with the products of the land. A worship center may be used, such as is shown in the photograph.

A little search will reveal that there are a host of natural products for this service. It might be well to have different farmers to prepare special products for use.

No, this is not a county fair but a



A Worship Center for a Thanksgiving Service

real and vital worship service. Products of the soil can be used as well as pictures or flowers as a means of worship. We need to remind people of the faithfulness with which God manifests His trust and love to us. God's own secret laboratory is at work about our feet all the time.

Let's make Thanksgiving more meaningful than ever!

odist Church in Little Rock, to Senator Hattie Caraway in March, 1943, on the adoption of the following resolution:

"Whereas the South is predominantly agricultural we realize the permanent improvement in our economic life cannot be achieved without attention to the needs of low-income farm families; and,

"Whereas we believe that continuance of the Farm Security Administration is designed to give assistance to the South's present and future economic security;

"Therefore, Be it resolved that we are in favor of the continuance of the Farm Security Administration and earnestly request your support of it."

REVIVAL AT MULBERRY

On August 22 we began a revival meeting at Mulberry with Rev. H. H. Griffin, district superintendent of the Searcy District, doing the preaching and the pastor in charge of the music. Rev. Griffin never did more acceptable preaching in his life. We had great crowds at all the evening services and the morning services were well attended. The people of Mulberry are very much in love with Brother Griffin. He had a most successful meeting here some six or eight years back. The final results were fourteen additions to the church, two of these on profession of faith. Several others are to join in the near future.

Mulberry is a beautiful town located between the two Mulberry

streams and just north of the Arkansas River, on Highway 64. Some of the finest farming land in the state is just south of the town. Mulberry has always been noted for her churches. It is a good business center and among the best people in Crawford County live here. We predict a great future for our good church. The work all over the Fort Smith District has gone forward in a most remarkable way under the fine leadership of our good district superintendent, Rev. W. V. Womack. This is his last year on the District and we all regret very much to lose him.—F. G. Villines, Pastor.

It isn't TABOO any . . . more for girls to know these truths

Girls today can be grateful that some subjects are discussed more frankly than they used to be.

That's one reason why thousands of women have come to know about CARDUI's 2-way help. Some take it, as directed, three days before "their time" to help relieve periodic pain due only to functional causes. Others take it as a tonic to stimulate the appetite and aid digestion by increasing the flow of gastric juices, thus helping to build up strength and energy for those demanding days to come.

A 62 year record says CARDUI may help. Try it, won't you?

PRAIRIE VIEW-SCRANTON CHARGE

Perhaps as we are nearing the end of this, our first year on this Charge, you will be interested in what we have accomplished. The work has been hard but our people have been pleasant, kind and considerate.

The parsonage was nicely furnished by the Prairie View church, they having bought entirely new furnishings for the living room and one bedroom.

The ladies of the W. S. C. S. from Scranton furnished a nice refrigerator for us. We have had four nice "poundings."

The Prairie View church has made repairs on their church amounting to \$225.00, having put on a new roof and put in new windows. All the churches on the Charge are now in good condition.

Have held six revival campaigns, with eight additions to the churches by profession of faith, in the good old-fashioned way—"on their knees"; had thirteen conversions. The churches are greatly revived spiritually and many souls reclaimed. We have organized four Societies of Christian Service on the Charge, with their pledges just about all paid. The McKendree W. S. C. S. has bought a nice new piano for their church.

Prairie View Pioneer Memorial and Dublin have all been very liberal on their community work for under-privileged families.

Our Sunday schools are all very good, considering so many have moved to new fields of labor. We are more than holding our own in attendance and interest.

The Woman's Society of Christian Service of Prairie View-Scranton, is now conducting a study course on Stewardship at the Prairie View church at their Sunday evening prayer service. The leaders of this class are Mrs. Press McCubbins, Mrs. W. H. Higdon, Mrs. J. H. Rogers, Mrs. J. D. Knight and Mrs. Roy Powers. An interesting talk on Stewardship was made last Sunday evening by our lay member, Mr. Press Cummins.

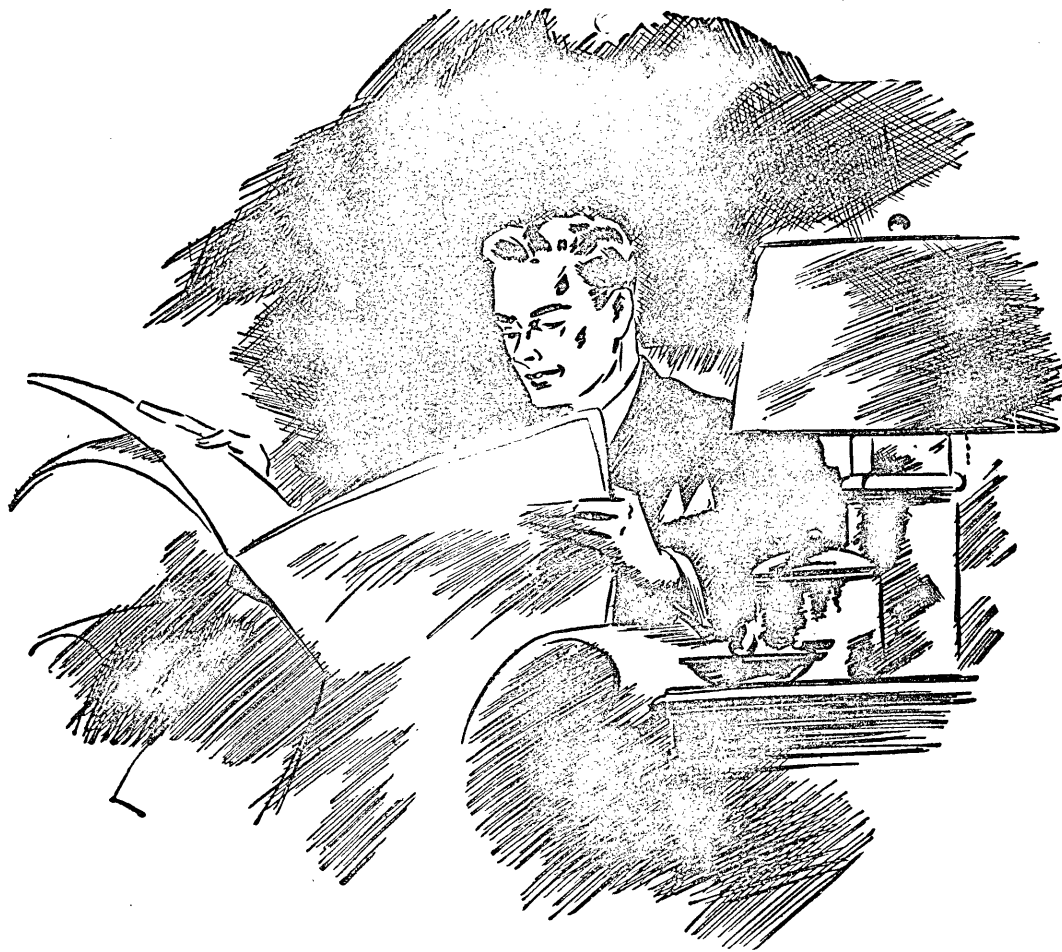
Our finances are just about paid in full and will be, I am sure, by the end of the year. Every call for special offerings has been met by our liberal-hearted people, and we have all made a resolution to live that the world can see Christ in our lives that we may do a greater work next year.—W. W. Warrington, Pastor.

Half of our sorrows come from setting exalted standards for people and then breaking our hearts when they fail to live up to them.—A. H. Rice.

Help Kidneys If Back Aches

Do you feel older than you are or suffer from Getting Up Nights, Backache, Nervousness, Leg Pains, Dizziness, Swollen Ankles, Rheumatic Pains, Burning, scanty or frequent passages? If so, remember that your Kidneys are vital to your health and that these symptoms may be due to non-organic and non-systemic Kidney and Bladder troubles—in such cases Cystex (a physician's prescription) usually gives prompt and joyous relief by helping the Kidneys flush out poisonous excess acids and wastes. You have everything to gain and nothing to lose in trying Cystex. An Iron-clad guarantee assures a refund of your money on return of empty package unless fully satisfied. Don't delay. Get Cystex (Siss-tex) from your druggist today. Only 35c.

THE 5TH FREEDOM THAT SUSTAINS THE OTHER FOUR!



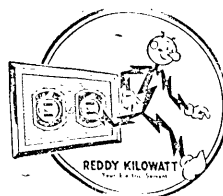
FREEDOM OF THE PRESS

Invariably the initial step in dictatorship is the placing of a gag on the nation's press. The Press of America must remain free if we are to continue a Democracy. Freedom of expression is an American heritage that must be protected at all cost!

This is National Newspaper Week and we are happy to honor the Press of Arkansas for the excellent job it has done in shaping the destiny of our state. Seventeen years before Arkansas was admitted to statehood, the Press was pioneering a path toward future growth and prosperity.

Arkansas Power & Light Company from its beginning has recognized fully the importance of the state's newspapers and has made full use of their advertising columns to carry company messages to the people of the state. We are grateful that the Press recognizes the democratic principles underlying the American plan of individual initiative and free enterprise, and is awake to its responsibility in keeping alive these very vital American principles.

WASTE in war is a crime. Do not waste electricity just because it isn't rationed.



OUR No. 1 Job is helping win the war! Buy all the War Bonds and Stamps you can!

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HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. W. P. WHALEY

Reverence For God

LESSON FOR OCTOBER 10, 1943

SCRIPTURE TEXT: Exodus 20:3 to 7; Matthew 4:10; Matthew 6:9; John 4:23, 24.

GOLDEN TEXT: "God is a spirit: and they that worship Him must worship in spirit and truth." John 4:24.

TIME AND PLACE: The Commandments were given by Moses 1445 B. C. at Sinai. Jesus' words spoken 27 A. D., during His temptation in the wilderness, and to the woman at Jacob's well.



We are studying today what Jesus said about God, and comparing Jesus' doctrine of God with that of Moses and others. We will find that Jesus is the greatest Teacher, and that His doctrine of God is the most advanced in all the world.

I. The Universal Belief In God.

The great notion of God was not revealed to man. It is constitutional. It is part of his makeup. It is an essential element. Without this belief in God he would be less than man. The belief is universal. Men are found without revelations or teachers, but not without some sort of belief in God. As with other parts of his nature, this notion of God may not be highly developed, or it may be dwarfed, or it may be diseased, or it may be nearly dead; but every man has, or has had, the notion of God.

A primitive belief is that a divine spirit resides in everything—trees, streams, seas, winds, suns, moons, planets, animals, birds. Such things are revered and worshiped. That is **animism**. Another belief that long covered the earth is that there are many gods—one to rule the day, one to rule the night, one to control the harvests, one for each people or country. That is **polytheism**. The most advanced belief is that there is only one God. That is **monotheism**. Abraham and others in Babylonia held to that. That is the belief of Jews, Christians, and Mohammedans.

Abraham, Jacob, and Moses thought of God as like a man. In their visions and dreams they thought they saw Him and talked with Him as a man. Moses never did teach his people that God is a Spirit. Throughout Old Testament times, Joshua, the Judges, the Seers and the Prophets seemed to see God, hear God, and talk to God as a man. That God is in the form of a man is the doctrine of **anthropomorphism**.

II. The Advance Lessons of the Great Teacher.

Moses and the Old Testament prophets carried their people far above other peoples in the understanding of God; but Jesus has carried us far above Moses and the prophets. He is truly the Great Teacher. His disciples asked Him, "Show us the Father." To the woman He met at Jacob's well, He said: "God is a Spirit." Moses and the prophets failed to teach that. If God is a Spirit, then He is invisible. Another doctrine the Old Testament failed to teach. Jesus said (John 6:46), "Not that any man hath seen the Father save He which is of God (Christ), He hath seen the Father." John said (1 Jno. 4:12). "No man hath seen God at any time." So Paul teaches that God is invisible (Rom. 1:20; Col. 1:15; 1 Tim. 1:17; Heb. 11:27).

But God, who is an Invisible Spirit, can impress the human spirit, for the human spirit is the offspring of God. The child spirit can communicate his will and needs to the Father Spirit in prayer; and the Father Spirit can reprove, approve, impress, forgive, call, and direct the child spirit. It is natural that the Spirit and His offspring should communicate. "In Him we live, and move, and have our being."

From the Old Testament we learn that God is eternal, omnipresent, omnipotent, omniscient, and infinite; that He is the Creator and Ruler of the universe; and that He is just and holy. Jesus takes us further. He tells us that God is our Father, and that His outstanding characteristic is love (John 3:16; 1 John 4:8).

III. Idolatry.

The second commandment is, "Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Images for worship have been fashioned after almost everything, and have been used by nearly all peoples. They have been carved from wood, chiseled from stone, moulded in metals. Some image worshippers say they do not worship the image itself, but the invisible god it represents. A few idolaters may be able to go beyond the idol, and worship only the invisible god; but most of them attach divine power and wisdom to the material image itself. Most images are in the form of a man, a beast, a bird, or a reptile; and cannot give the worshiper any conception of Him who is an invisible Spirit. The worshipers of idols do not make progress in morals or spiritual life. They remain as materialistic as the images before which they bow. Idol worship produces superstition, and holds people to it.

The Jews were the first people to take a strong and determined stand against the use of images in worship. Moses' declaration in that second commandment has been carried before the world thirty-five hundred years. The Mohammedans, many of whom are descendants of Abraham, are monotheists and condemn the use of images and pictures in places of worship with special severity.

But there are large bodies of Christian people who make large use of pictures and images in their places of worship. They would deny that they are idolaters; but many who frequent their places of worship show a decided awe and reverence for the images and pictures themselves. Jesus and the virgin Mary left no pictures of themselves. If they had, these would have been almost universally worshiped. As it is, many churches adopt the crea-

tions of artists, and set them up in their places of worship.

St. Paul said to the idol worshippers of Athens: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17:29).

IV. Reverence.

Singing of the majesty, glory and goodness of God, the Psalmist paused to say, "A brutish man knoweth not; neither doth a fool understand this." And there are people who live on the animal plane. They are prodigals from the divine Father. They have drifted so far from home, take only animal food, and are so engrossed in the hunt for husks that swine eat, that "God is not in all their thoughts." To know and reverence God, one must stay in God's kingdom; for that is man's kingdom, too.

To reverence God means to honor Him by giving Him the highest place in the temple of one's life. It means to accord to Him respect, mingled with awe. It means to worship Him, believe in Him, obey Him. His name is to be hallowed. His day sanctified. His courts attended. His kingdom prayed for and sought.

Alexander the Great grew up very much impressed that he was the son of a king and might be a king himself some day; and, so, he tried to be worthy of his father and of his own high possibilities.

If we who are the "offspring of God" would so strive to honor our Father, and to realize our own divine possibilities, that would be showing reverence for God.

All this is comprehended in the Great Commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"True religion is betting one's life that there is a God."—Donald Hankey.

HOW MINISTERS SHOULD PREACH

Dr. Chas. E. Jefferson for almost a third of a century occupied one pulpit in the very heart of Manhattan, admittedly the most difficult field on the American continent. For a minister in the center of New York City to get a hearing for so many years is a very remarkable record and what he says about preaching should be accepted as words of authority.

Listen, therefore, to what this eminent minister says:

"People are tired on Sunday. They have seen enough shows through the week. They have had all the entertainment they care for. What they want on the Lord's Day is a quiet conversation with an earnest-minded man who is interested in the higher things of the spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in every day language to his people Sunday after Sunday about Jesus Christ, and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years."—N. Carolina Christian Advocate.

Suspicion is the poison of true friendship.—Augustine.



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WINFIELD MEMORIAL METHODIST CHURCH

"DUNKERQUE, RICKENBACKER"

So many requests have come for extra copies of the sermon entitled "Dunkerque, Rickenbacker, and Faith" to be sent to our service men and women, especially those overseas, that it has been decided that in lieu of the quarterly letter the office would send this sermon. 200 copies have been prepared, and will go out this week.

There have been a great many changes in addresses in the last few months. Therefore, it becomes very necessary that this office be informed if and when your Service boy or girl changes address. If there is any doubt in your mind about our having the correct and up-to-date address of your boy or girl, please phone 2-1990 immediately.

A very large number of addresses were brought up to date for the Anniversary Memorial Day. But, with three people working at it, not all families were reached even then. Only you may be able to help us.

—10 out of 13—one is gone—

WE NEED YOUR SUPPORT

With conference just about one month off, we would like to have a good report for our pastor to present to the conference. Winfield has always had a good report and this will be, I am sure, no exception. However, that his report may be the very best possible, will you make every effort to pay your pledge in full by November 7, and if you have been blessed beyond your expectation when this pledge was made, it might be that you would like to express your appreciation in a way over and above your pledge in further aiding God's kingdom. Also, there are others who would not pledge (through a reason that you best know) that might come to our aid at this time, for a better time could not be found. Let us make October a real month for giving. We can place any amount that you will contribute toward reducing our church indebtedness. Please do not delay longer in paying your pledge up to date.—Finance Committee; W. P. Ivy, Chairman.

—10 out of 13—one is gone—

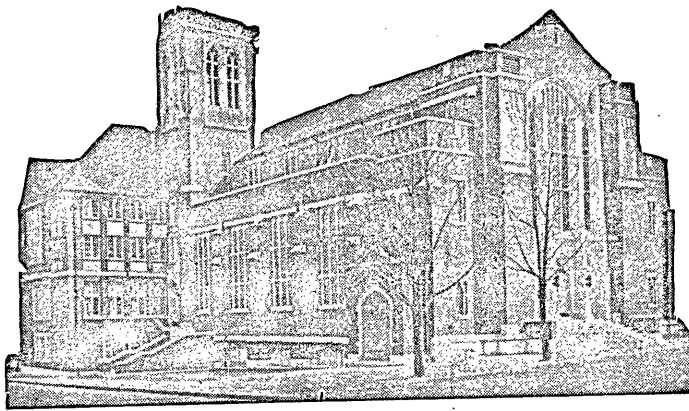
GIRL SCOUT TROOP

Girl Scout Troop No. 2 will meet Tuesdays at 4 o'clock at the church.

—10 out of 13—one is gone—

NEW MEMBERS

Lt. B. L. Thuesen, Camp Robinson.
Mr. Lamar Eastham, 416 E. Capitol.
Mrs. Lamar Eastham, 416 E. Capitol.



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.
Be proud of your Church School and be present at its TEACHING HOUR.
- 10:55 A. M. The Worship Hour.
"I GO TO CHURCH GLADLY—AND WHY?"
Sermon by the Minister.
- This is the first of a series of sermons on the large theme "I BELIEVE IN THE CHURCH."
- Now that you are Church-Vows Conscious, begin with this series on the Church.
- 6:00 P. M. Youth Fellowships.
(Read last column on this page.)

7:30—Evening Service—7:30
"THE GLADDEST MOMENT IN THE LIFE OF CHRIST"
Sermon by the Minister

Sunday Night, October 17th
"The Sadest Moment In the Life of Christ"

Hear these two in the series on "Great Moments" in the life of Christ

RALLY, LOYALTY MONTH

Too many think of Rally time as a day or an hour, and then it is over, the rally is completed. Rally is for the purpose of starting in on a full time schedule of loyalties. October is the month set aside for Methodists to Rally to Loyalty.

The Church School staff is complete and down to work. We still have a few vacant chairs in a room or two. Members of the Church are urged to be present at the Church school.

Our nursery, beginners, primary and junior departments are patterns for Church school work throughout the city for these ages. The junior department has recently undergone major improvements, which permit an upper and lower level of Junior department work, moving one age out of the very crowded Primary department.

The Nursery operates in two separate rooms,—one for the 2-year olds and one for the 3-year olds. The nursery accepts children who have arrived at the 2-year birthday.

The Youth Division is doing more effective work now than it has done in a long time. This division has three departments, (1) Junior High age, Senior High age, and College age. An important announcement for this Division is forthcoming.

One can not be too enthusiastic about the many and effective Adult classes in Winfield. Any adult that may be the least bit timid about getting acquainted or finding friends in the church will find any one of these adult classes just the place to meet that need.

Come to Sunday School, 10 a. m.

—10 out of 13—one is gone—

WESLEYAN SERVICE GUILD

The Wesleyan Service Guild will meet in Fellowship hall Tuesday evening, October 12, for fellowship dinner.

—10 out of 13—one is gone—

ALTAR FLOWERS

The altar flowers for the Sanctuary next Sunday will be placed by Mr. and Mrs. J. R. Connor in memory of Mrs. Mary Jane Connor and Mrs. William Scott.

—10 out of 13—one is gone—

CONGRATULATIONS

Captain and Mrs. E. E. Edwards, a son, born at the Baptist Hospital.
Mr. and Mrs. A. L. Johnson, a daughter, born at Baptist Hospital.

The Stewardship Of Church Vows

"I promise to uphold (support) the Methodist Church by my presence, my prayers, my gifts and my service." Another form questions the applicant for membership, "Will you be subject to the discipline of the Church, attend upon its ordinances, and support its institutions?"

"I will endeavor so to do, God being my Helper." Well, God has never ceased to be the Helper to anyone who, with true faith, has turned to Him. So, if a break-down has come, it is because we have ceased to endeavor, in fact, ceased to desire.

Will you sit quietly for five minutes and try to comprehend the far-reaching power of the Church or any local congregation when every member of the several groups would carry out that endeavor to support the Church by those four methods? Your five minutes will slip away fast, in fact, will be gone before you have comprehended the power of Winfield Church alone if ALL of our members were CONSCIENTIOUS about their 'presence' on the Sabbath day.

No community has ever lost faith in a Church or congregation until that Church or congregation has lost conscience in its vows to uphold the Church by its presence. Methodists had better come alive to the fact. It is vital that church members be present when the Word of God is being taught; it is even more vital that Church members have a demanding conscience on the vows taken to be present when the Word of God is being taught.

YOUR SOLDIER BOY OR GIRL! Can you comprehend the morale for your own soldier boy or girl if you would be present at Church at least once every Sunday and then would write a letter to him or her and express your renewed faith and courage in that letter, telling him or her that the worship service meant that to you. How can you expect him to keep his vows to God and country if you do not keep your vows to the church?

Yes, we need badly a renewed emphasis on the Stewardship of CHURCH VOWS—to uphold the Kingdom of God.