

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the

— Mark 16:15

VOL. LXII

LITTLE ROCK, ARKANSAS, OCTOBER

1943

NO. 42

## New Outlook For Methodist Orphanage

THURSDAY of last week the Board of Trustees of the Arkansas Methodist Orphanage had its annual pre-conference meeting. Organizing for the new year, Dr. Connor Morehead was elected Chairman and Rev. Paul Galloway was re-elected Secretary of the Board. Reports indicated that the Home is in excellent condition financially and otherwise.

At a meeting of the Board of Trustees in September J. S. M. Cannon, for years Conference Lay Leader of the Little Rock Conference, was elected Superintendent of the Home. Bro. Cannon, who will give full time to this important work, will take charge officially on November 1. Since his election to this position, he has spent much time studying the present situation and the future needs of our Children's Home. We may confidently look forward to an aggressive, practical, efficient administration under his leadership.

Realizing our present limitations, because of physical equipment, the Board of Trustees, in co-operation with our new Superintendent, is making definite plans for an enlarged, expanding program which will involve new buildings and will possibly involve a new location for our Methodist Home for Children. With this in mind, the Board of Trustees voted to set aside \$8,000 of its present cash balance as the beginning of a Building Fund. The Board voted to add to this fund each year the surplus of funds received after necessary, annual operating expenses have been paid.

Through our regular Christmas offering for the Home, through the income from our conference benevolences and through funds raised by personal solicitation by Bro. Cannon it is expected that this Building Fund will grow into such proportions as that we will be in a position to move into the larger program, which the Board has in mind, when the present war emergency is past. It has been suggested that the present building might be converted into a Home for retired ministers and wives or widows. This enlarged program will challenge our Methodism to real giving for this sacred cause.

## Office Of Arkansas Methodist Moved

AFTER being housed for twelve years at 1018 Scott, the office of the Arkansas Methodist was moved last week to rooms 1345-1346 Donaghey Building. In addition to the room for the business office we have an adjoining room in which the editor will have his office.

There are, we think, some very good reasons for this change of headquarters for your church paper. It is our feeling that the office of the Arkansas Methodist should be more accessible to visiting Methodists from outside the city, as well as our constituency in the city, than it could be at 1018 Scott. It is our feeling also that the present location better represents Arkansas Methodism and the work our church paper is trying to do than the former location. It has developed, also, that the high rental value of living rooms in Little Rock makes it possible for us to rent the rooms we have occupied and move to the splendid location we now have with little or no extra cost to the paper. We earnestly invite our friends to visit us in our new location.

## The Spiritual Dynamics Of An Annual Conference

WE HAVE written in this column about "The Business of an Annual Conference." These are important features of an Annual Conference. One has to do with records and reports of work done and the formulating of a program for the future; the other ministers to the social life of a minister as nothing else does.

Nevertheless, the most valuable and far-reaching effect of an Annual Conference is the spiritual power generated there which gives a religious atmosphere to the good fellowship enjoyed and guarantees the life and success of the programs marked out in the business sessions.

Throughout the year the minister has been constantly giving out of his spiritual powers in the service of his people. So great and so endless are these demands for his services spiritually as that he wonders, at times, how much longer he will be able to feed the hungry souls of others unless the spiritual powers of his own soul are replenished. Fortunately, for Methodist preachers the "times of refreshing" come at least once a year at these annual gatherings.

Of an Annual Conference it can be truly said that "The fellowship of kindred minds is like to that above." To hold the hands and look into the faces of so many who, like yourself, have been called of God into full time service is a towering source of strength. The great gospel sermons preached by guest preachers or by some of our own Conference brethren are food for the souls of sermon-hungry preachers. Well does this writer remember how, as a young minister, he looked forward to these conferences for the spiritual help and courage they brought him. With something of the same spirit of expectation and with something of the same sense of need he turns each year to the Annual Conference.

No Annual Conference would be complete without the timely messages delivered by the presiding bishop and the Sunday morning sermon which comes as a climax to the spiritual experiences of the week.

While an Annual Conference is a time of good fellowship and relaxation, we should always keep in mind that we are Methodist ministers. Our activities in the city where the Conference is being held, and especially in the homes where we are being entertained, should be such as to leave there the impress and impact of a good life. Any city should be better spiritually for having entertained an Annual Conference, and any home should be enriched spiritually for having helped in the entertainment.

Recently leaders of a church where an Annual Conference had just been held said, "It was like a great revival meeting in its effect on our church." May it be so where we are entertained this year.

## That Story Of The Vacant Lot

WE ARE always sincerely glad to hear from our readers regarding anything that appears in the Arkansas Methodist, whether the comments approve or disapprove; whether the letter is signed or unsigned—we prefer them signed.

No other article appearing on the front page of the paper, which is written by the editor, has brought quite the number of letters as has the article under the caption "The Lord Is A Good Collector."

In writing that article it was the editor's purpose to simply relate a "human interest" story. It was in no sense a statement of his theology; it was in no sense an illustration of how he thinks God deals with people.

One would, of necessity, be pretty dumb to believe that the story in that article was an example of the way God deals with folks. He would have to be pretty dumb because the evidence about him so overwhelmingly disproves such a theory about God. There are too many houses still standing that would have been in ashes long ago, under such a divine plan, for one to be able to believe that God burns the houses of those people who do not deal honestly with Him.

If God were to suddenly decide to burn all the homes in America of people who are in arrears on their financial obligations to Him, the famed Chicago fire would be like the flickering flame of a candle as compared to the conflagration which would sweep America from coast to coast. It is quite possible that there would not be enough houses left to shelter one-fourth of the church people of our nation. If this editor believed that the unusual coincidence described in the story were an example of the way God deals with delinquents, he would likely increase the amount of insurance on his home and advise many of his friends to do so.

Our one original comment in the article was to the effect that "If God does not collect here from some people some way, He will have them charged with embezzlement at the judgment." To that statement we subscribe, without qualifications, but the manner in which God will deal with delinquents, here or hereafter, we leave to Him. May we add here, however, that it is dangerous to overwork the mercy and love of God while we overlook the fact of the justice of God.

## Righting A Long-Time Wrong

IT NOW appears all but certain that Congress will repeal the Chinese exclusion laws and thereby right a long-time wrong. For about sixty years we have by law prohibited Chinese immigration to our nation, and we have also prohibited Chinese residents from becoming American citizens.

The repeal of the Chinese exclusion laws would simply put China on the par with other nations and would thereby allow about one hundred Chinese to enter our country annually. It would also make it possible for resident Chinamen to become citizens. President Roosevelt, in a message to Congress advocating the repeal of the law said "By the repeal of the Chinese exclusion laws we can correct a historic mistake." That mistake was both moral and political. It

(Continued on Page Four)

# A Study of the Incarnation

By JAMES A. ANDERSON

LET us begin with St. Paul's declaration of it: "Who, being in the form of God, thought it not robbery (something to be grasped) to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." This is what the Greek theologians named the "Kenosis," the emptying of oneself. It means that Christ in preparation for his work among us so divested himself of his divine attributes as to place himself on the level of the humblest of men.

The writer of the Epistle to the Hebrews assigns the reason for this; namely, since his ministry was to human beings, "in all things it behooved him to be much like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." In another place we are told he "was in all points tempted like as we are." It would be difficult to see what the example of Jesus could mean to us if He did not live upon our human level.

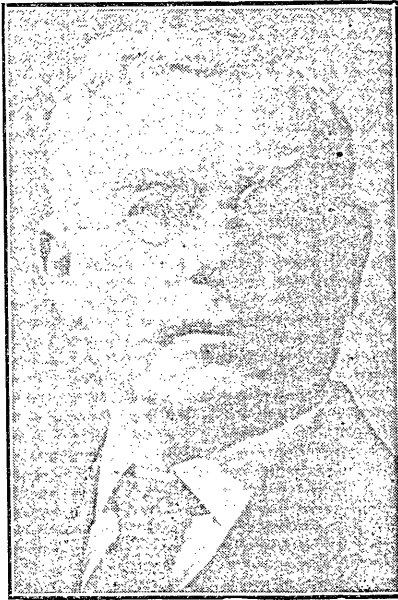
There are yet other facts which bear on the question. Jesus is his own witness: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." "The words that I speak unto you I speak not of myself; but the Father which dwelleth in me, he doeth the works." In these sayings Jesus plainly disclaims that it is by his own power he works or by his own wisdom that he taught. On one occasion at least he plainly said He did not know everything; it was when He was asked the time of His second coming. His reply was that no man nor the angels nor the Son knew the day or the hour for His coming; it was a matter wholly in the keeping of the Father. (May I pause a moment to say that it is truly wonderful how some men find it out and go daffy about it.)

The foregoing passages make it clear that Jesus lived and worked here upon the human level. He toiled and suffered under human limitations; he prayed to the Father as we must pray, depended upon Him as we must. When His work is finished, we find him praying that the Father would now glorify Him with the glory He had with Him before the world was—that is to say that he should now be re-invested with what He had laid down on coming to the earth; and so we may complete the quotation with which we opened this article: "Wherefore God also hath highly exalted Him, and given Him a name that is above every man: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." He has won His place as King over all kings and Lord over all lords.

Yet if the view here set forth is true, how shall we speak of Jesus as being divine whilst He was here on earth? I do not think that the fact of a Virgin Birth, "conceived by the Holy Ghost," affords any part of the answer to this question. Personally, I believe in the Virgin Birth. The only objection to it, so far as I know, is that it was a supernatural process. But there was never a religion, nor could there be, without the supernatural element; and to deny it on that ground is to deny that there is any religion at all. But the answer to the question is to be found in the doctrine of the Holy Spirit. It lies in the fact that God poured into this human spirit such a measure of the Divine Spirit that He was in His very nature and being as truly divine as He was truly man. As St. John puts it, "God giveth the Spirit not by measure to him," that is, not sparingly, but in abundance; so that, as the Nicene Creed puts it, He was very God as He was also very man.

Now this is a process that we do not claim to understand. But we do know for a certainty

that there is such a process, a veritable union of the divine and the human spirit. Our ignorance of how it happens is no barrier. We do not know how two chemical elements unite to form a new substance; for example how two parts of hydrogen and one part of oxygen unite to make water. About all we can say about it is that these elements have an affinity for each other. But we must remember that there is also an affinity between the human spirit and the divine Spirit. When God made human nature He made it in His own image. Man is by nature a son of God. The human and the divine spirit are akin, and it is not a thing incredible that they should get



DR. JAMES A. ANDERSON

together, that both should be in one person. The reality of our very religion rests upon this fact. Every man who has in him the Spirit of God is so far divine, a partaker of the divine nature. Nor can we fix any limit to this process. The presence of the Holy Spirit in the great body of the Church is an extension of the principle of the incarnation; so the Church is the body of Christ, and he is the head. The Incarnation, though supernatural, was, in the last analysis, natural, something natural within the world of spirit; for supernatural does not mean unnatural—it is the natural in its higher ranges. Both are part of the constitution of the universe, and within that constitution was ample room for the Incarnation.

We have spoken of the Incarnation as a process. It was a process, not a sudden and single act. The powers needed for His work were not in Jesus as He lay an infant in His mother's arms, nor were they characteristic of His boyhood. It were nothing less than grotesque to imagine a baby or a little boy possessing and being conscious of omnipotence, for example. We are plainly told by the record that "the child grew in stature, and in wisdom, and in favor with God and man." His development was like that of any other human being. No doubt the Spirit of God was always with Him, and it well may be that from His early years He was impressed that there was for Him some high calling. . . . "Wist ye not that I must be about my Father's business?" spoken when He was twelve years of age, may imply as much. But I do not think Jesus became aware of His Messiahship till His baptism by John the Baptist. Certainly not a little significance is to be attached to the descent of the Holy Spirit upon Him, and to the voice from heaven heard at that time. It is also significant that a sudden sense of a tremendous responsibility drove him immediately into the solitude of some desert, where he might get himself settled for His work. So far as we have record, He is for the first time face to face with His mission. It is further significant that Satan at that moment makes a supreme assault to divert Him from this mission. But He is now

ready for His work. And what we have here is a specimen of human nature raised to its nth power, its utmost height of spiritual capacity, yet not that alone. We have a Plus, namely, the Spirit of God poured out upon this human spirit to the point of its saturation, an entirely unique picture in our world.

Though this article is already a little lengthy, I am reluctant to close it without pointing out certain implications involved in the facts I have been stating. The incarnation of the Divinity in human nature is the most magnificent certificate that could possibly be given of the worth and dignity of a human being. Almighty God did not make us to be "poor worms of the dust," and He does not intend that we shall be. He made us great; intends to make us greater and greater. His purpose for us is perfection. . . . "Be ye therefore perfect, even as your Father in Heaven is perfect." "Now are we the sons of God; and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him." "We all, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." So St. Paul writes to the Christians at Corinth. To the Ephesians He says that God has "raised us up together and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." And He reminds them that the same Power that brought again Jesus from the dead, and set Him at His own right hand in the heavenly places, far above all principality and might, and dominion—it is this power with which God is working out for us our destiny. This is one of the flights of the imperial mind of Paul, in an effort to depict the heights that await us. There is another such flight, even greater, in His prayer that closes the third chapter of this epistle, ending with the words "that ye might be filled with all the fullness of God." Yet, conscious that he not even yet stated the whole case, he breaks into an ascription "unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." That is to say that no thought of man can scale the heights to which God will ultimately lift those that are committed to him. . . . So this is the grand implication of the Incarnation for us. Jesus has trod the way before us, a path leading through humiliations and toil and suffering and death, but also through resurrection and ascension, and ending at the right hand of God. He has shown that it can be done by all men and women, and he appeals to us to remember our high calling.

## GAIN IN WORLD SERVICE

Another significant gain in World Service giving was made in September when contributions amounted to 54.5 per cent more than for the same month of last year, bringing the total for the first four months of the fiscal year to \$882,302, an increase of 38.1 per cent over same period of 1942.

These figures were announced by Rev. O. W. Auman, treasurer of the General Commission on World Service and Finance, who also reported that receipts for "Special Gifts," the Episcopal Fund and the General Administration Fund also had increased not only in September but also in the four month period.

Expressing himself as "greatly heartened" by the increase of \$243,328 in World Service receipts for the June-September period, Dr. Auman cautioned the Church not to become over-optimistic about our giving for missionary and educational enterprises.

"We must remember that the usual large income months come later in the year," Dr. Auman stated. "It is reasonable to hope, however, that the same percentage of increase can be maintained to the end of the year, and thus we will more than achieve the 25 per cent gain over 1941-1942 giving which has been asked for by the Council of Bishops and the General Commission on World Service and Finance."

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## SCRAP OLD HABITS

Everyone is interested just now in collecting scrap metal. The newspapers urge us to save every bit of old metal that we can. Our Government tells us that this can be remelted and made into new products. And so we gather all the old pots and pans, buckets and boilers, cans and containers that we can find and we give them to the scrap collectors. And it is a fine project. For the homes in the community are getting rid of all the old junk that used to be in the cellar and the attic and, as a result, our community is a better place in which to live. Then, too, that old metal is converted into bright new metal that can be used for many articles.

Just so, we folk often gather a great deal of junk as we go through life. This junk is seen mostly in the form of habits. These junky habits clutter up our lives and make our personalities unpleasant to other people. And many times, with very little effort, we easily could convert them into very useful and pleasant habits.

As a ship plies its way back and forth across the ocean, a fungus growth called a barnacle begins to form on that part of the hull which lies beneath the water. At regular intervals the ship must stop at a dry-dock and have these hundreds of barnacles that cling to the hull removed, else they hinder the ship's speed. These habits that we collect are many times like barnacles—they hold us back in life.

When we see the slogan telling us to get in the scrap for Uncle Sam, let's ask ourselves whether or not we have any scrap about our lives that should be thrown out and shaped anew.—The Pulpit.

## A PRAYER FOR THE TIMES

BY RALPH GRIESLER

*Our heavenly Father, who expects us to come to Thee as a child goes to his good parents, draw us near to Thee. We are restless and anxious until we are received into thy presence. There all of earth's burdens are lightened and our strength renewed.*

*Up from the drabness of routine hours and confused trains of thought, we would climb; our spiritual pilgrimage points to the mercy seat from whence mercy flows. Help us to cut loose from the sordid ties of so much which binds us to secular and material things. Free us from the puzzles of these days to wing our way to the realm of the spirit where men's hearts are made tender sympathetic, loving and helpful.*

*We would climb to this new height, our Father, not that we may be protected from all suffering and harm, but rather that our discipleship may be more effective and our spirits saved from discouragement as we face our tasks. Grant that we may live as those who know the sustaining love of the great Father.*

*Make us useful in our time, O God, interpreting by our words and our deeds thy love for the world and all its human family. In the name of Jesus. Amen.*

Jesus spoke to men, not to mankind. His religion is one of individual accents.—Baptist Message.

## ONE TALENT

*In a napkin smooth and white,  
Hidden from all mortal sight,  
My one talent lies tonight.*

*Mine to hoard, or mine to use;  
May I not do what I choose?  
Mine to keep, or mine to lose;*

*Ah! the gift was only lent  
With the Giver's known intent  
That it should be wisely spent.*

*And I know He will demand  
When I in His presence stand.  
Every farthing at my hand,*

*What will be my grief and shame  
When I hear my humble name  
And cannot repay His claim?*

*One poor talent—nothing more!  
All the years that have gone o'er  
Have not added to the store.*

*Some will double what they hold,  
Others add to it tenfold  
And pay back the shining gold.*

*Would that I had toiled like them!  
All my sloth I now condemn;  
Guilty fears my soul o'erwhelm.*

*Lord, oh teach me what to do.  
Make me faithful, make me true,  
And the sacred trust renew.*

*Help me, ere too late it be,  
Something yet to do for Thee,  
Thou hast done all for me.—Anon.*

## HAPPY MOURNERS

In our last article we dealt with the first of the Beatitudes: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Let us now note the second of these great sayings: "Blessed are they that mourn: for they shall be comforted." The term literally means "Oh the happiness, spiritual prosperity and success of those who mourn: for they shall be comforted." This sounds like a contradiction of terms. How can mourners be happy? They seem to be about the most unhappy people we meet. The apparent contradiction can at least be partially explained by our misconception of the word "happy." We often think of happiness as gayety or giddiness, but such is not the case. A gay or giddy person may be very unhappy. Sometimes that is put-on to hide the true feeling of the heart. A man once attended a party. There he met a young lady whom he said was the gayest person he had ever seen. She was "the life of the party." He was shocked to learn that this same person committed suicide a few hours after the party was over.

In predicting the type of person Jesus would be the prophet said, "He is a man of sorrow and acquainted with grief," yet we cannot imagine Jesus as being unhappy. After all, what does it take to make a person happy? Undaunted faith in God and perfect unbroken harmony with Him are the two greatest quali-

ties which make for happiness, and Jesus had them in unmeasured portion. He was, therefore, the happiest Person who ever lived.

Christ was the happiest Person who ever lived and yet the world's greatest mourner. One day He was approaching the city of Jerusalem and the record goes on to say, "When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in thy day, the things which belong unto them thy peace! but now they are hid from thine eyes." Matthew tells us that in great sorrow He cried out, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." John tells us that "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." Again He stood by the tomb of His friend, Lazarus, and cried. Many times His cheeks were wet with tears, but still He was happy. On the mount of transfiguration He became so happy His face shone like the sun. He was a man of sorrow and acquainted with grief, yet the joy bells of heaven were always ringing in his soul.

We also can mourn and at the

## THE INDISPENSABLE

When the days are dark, men need its light. When times are hard, men need is comfort. When the outlook is discouraging, men need its confidence. When despair is abroad, men need its word of hope.

Today there are many luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.—Gospel Banner.

same time be happy. In fact, we must do a great deal of mourning before we can be supremely happy. We need to mourn over our own shortcomings. Jesus came not only to save us from our sins of the past but also to set us an example of how to live in the future. He said, "I have given you an example that you should do as I have done unto you." His challenge is: "If any man would come after me, let him deny himself and follow me." We are to live like Him and follow in His footsteps. When we compare our lives with others, we feel we are doing very well, but when we compare them with Him, we hang our heads in shame and feel like crying in the words of one of old, "Depart from me, O Lord, for I am a sinful man." Only the sick will send for the doctor. Only those who see and mourn over their past failures will seek the help of the great Physician of souls. They will be comforted in becoming more like Him.

Then, we need to mourn over the shortcomings of others. Jesus did. His passion for the lost sent Him to the cross. "Greater love hath no man than this that a man lay down his life for his friends." "This is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners." He said, "As the Father hath sent me even so send I you." He was sent by the Father to seek the lost and He in turn sends us to carry on this work. "Christ alone can save the world, but He cannot save the world alone." That is not a contradiction of terms. He alone can forgive the sinner's sins. But the sinner is a free moral agent and will not seek help of Christ unless we influence him to do so. Christ can't save the world alone. So, we need to mourn over the faults, failures and sins of others. When we do, we will make it a matter of prayer; and when we really pray we will do something about it; we will put feet and hands to our prayers. There are three degrees of prayer anyway: "ask", "seek", "knock." Many never pray at all, or at least they never attempt to pray until they get into trouble. Most people never get above the asking degree. Their prayers are only matters of words. That is why they are not answered. You will remember that "talk is cheap."

Blessed, or happy are they who mourn over their own faults, failures and sins: for they shall be comforted in becoming more and more like the Master. Blessed are they who mourn over the faults, failures and sins of others: for they will do all in their power to win them for the Kingdom of God.—H. O. B.



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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A SERIES OF THREE LESSONS ON TOLERANCE

#### No. 1—Racial Prejudice

When I was a boy in my teens I chopped cotton on my father's farm with a Negro boy about my age, named Oscar. His father was a share-cropper and Oscar and I spent much time playing and working together.

One day we stopped at the end of the cotton rows and lay down under the shade of a big elm tree to rest. While we waited, I told Oscar some of my plans for the future. I expected soon to leave for Hendrix College to prepare for the ministry. My ambitions were lofty and I talked freely. Presently I heard Oscar crying, and when I looked at him he was shaking with sobs. I inquired what was the matter and when he regained his composure, he said, "I can never be anybody; I can never do anything; I'm a 'nigger'."

His attitude moved me greatly. I had never thought much about his position in life, but had just taken it for granted. He had as much sense as I had, and, no doubt, as much ambition. Many roads, open to me, were closed to him, through no fault of his, but merely because of an accident of birth.

Many a time since then I have heard Oscar's sobs, and they have always made me tolerant toward my black brothers. I want them to have a fair chance at life and all the opportunities it affords. I have tried in a small way to make his lot easier, rather than harder.

In the face of the war, in which we are now fighting for democracy, let us be fair to the black man in our midst. Some things can come only with time. Attempting to bring them about prematurely would result in riot and bloodshed.

However, even now, we can see that he has a square deal in all the important things of life.

First of all, I want him to have an equal opportunity to educate his children.

Second, I want him to have equal justice in the courts. A lynching party is a national disgrace and a shame to a community.

Third, I want him to have economic equality. He should be paid as much for the same work as a white man.

Fourth, I want him to have a square deal in politics. In a democracy his vote should count for as much as mine. If we steal his vote and count him out, we will hurt ourselves and our children more than we will him and his children.

Whenever I see an injustice done a negro by members of the dominant race, I always hear Oscar's sob. I have no idea where Oscar is now,

## NEWS AND NOTES ABOUT FACTS AND FOLKS

MRS. GLOVER, wife of Rev. J. F. Glover, our pastor at Cabot, submitted to an operation at the Baptist Hospital in Little Rock the past week. She is getting along nicely.

REV. J. M. HARRISON, our pastor at Waldron, writes: "An election was held in Waldron (Hickman Township, Scott County), today on the manufacture and sale of intoxicating liquor. The result was as follows: 202 votes were cast, 192 against the manufacture and sale and 10 in favor."

REV. J. M. WILLIAMS, pastor at Evening Shade writes: "We are closing our first year on the Evening Shade Charge. This is one of the best works in the Batesville District. We have had some good revivals with twenty-eight conversions and twenty additions to the church. All finances are paid in full for the year. We are ready for Conference on November 3."

LAST week, as superintendent of the Arkansas Methodist Orphanage, we received from William R. Stuck a check for \$500.00 for that institution. The check came from the estate of the late Miss Flora Stuck of Jonesboro who remembered our less fortunate children when making her will. What finer thing can one do, when planning the distribution of an estate, than to remember our Methodist Home for Children?

MT. VERNON PLACE METHODIST CHURCH of Washington, D. C., recently celebrated its 73rd anniversary. Under the pastorate of Dr. John W. Rustin, Mt. Vernon Place enjoys a membership of 3,700 and is the largest Protestant Church in Washington. Duplicate church services at 9 and 11 a. m. are held each Sunday. Mt. Vernon's ministry of music includes five vested choirs of approximately 200 voices.

DR. A. W. MARTIN, pastor of First Methodist Church, Jonesboro, writes: "We are closing another good year here. Paid the last dollar of indebtedness against the church Saturday. Will have the dedication October 31. The bishop will be with us. Will have between \$5,000 and \$7,000 additional toward cost of an air-conditioning unit in the main auditorium after the war. There will be a substantial increase (at least \$500) in payments to World Service next year."

REV. C. H. SHERMAN, who is now at Waynesville, Mo., writes: "My new work is in the very heart of Fort Leonard Wood. I will be expected to work with our soldier boys a great deal of the time. I was chosen by the Missions Board of the conference to do this work. They are backing me with their money. I am sure I will like it very much. I will also have the Waynesville Church as my pastorate. This is a very nice small church, paying \$1,600 salary as its contribution to the work."

CHAPLAINS in the United States as well as overseas are often bombarded with requests for copies of The Upper Room at the beginning of a new quarter, reports Chaplain Ralph W. Rogers, base chaplain at headquarters of the U. S. Army Air Force "somewhere overseas." Chaplain Rogers declares that out of the many devotional booklets, The Upper Room is the favorite of the men at his headquarters. "The chaplains find the book most helpful in their ministrations," he says, "and the men show their appreciation by a bombardment of requests for copies at the beginning of each quarter."

but he preached me a sermon that day in the cotton patch that I can never forget.

This week I had a letter from Claude Gilyard. He was one of the janitors at Boston Avenue Church when I was pastor. I helped him to buy a little home and tried to be kind to him in every way possible. He is now in the army and wrote from a hospital in Belvoir, Va. His letter breathed gratitude and appreciation. He was thankful, most of all, that he had a home in which to leave his wife when he was called to the front. Every day he reads a lesson from "God's Minute" and prays.

God bless Claude and Oscar.

THE following news comes from the Board of Missions and Church Extension: "Fifty-two Methodist missionaries and three of their children who have been interned in occupied China and Japan are listed to be on the M. S. Gripsholm on its return trip to the United States, according to information received at the Board of Missions and Church Extension, from the State Department in Washington. The exchange is scheduled for October 15 in Goa, Portuguese India, and the Gripsholm should arrive in this country early in December." Dr. John W. Cline, who has spent many years in Shanghai, China, is listed as one of the missionaries who is returning to this country. His many friends in Arkansas will be glad to hear this news.

REV. W. T. TORBERT, pastor of the Viney Grove Circuit, writes: "Viney Grove Circuit has just held two successful and well attended Homecomings; at Rhea, October 3, where more than one hundred people registered; at Viney Grove, October 10, there was another congregation of about the same size. Cooperative dinners were served at both places demonstrating that rural Arkansas is not in the least danger of starving anyways soon. The pastor preached on both occasions. At Viney Grove the district superintendent preached in the afternoon and held the fourth quarterly conference. This charge will make a substantial advancement in salary next year. Three of the five points have already more than paid in full."

REV. GRIFFIN HAMILTON, of Rush Springs, Okla., writes: "On October 3 Bishop H. A. Boaz of Dallas, Texas, dedicated the new addition of the Methodist Church at the 11 o'clock service. He brought a great message to a large crowd after baptizing infants. The pastor and his people are proud of the addition that gives the Church School seven more class rooms and a basement and a new kitchen. Work was begun in the Spring of the year and finished the week of dedication. Along with the new addition the inside of the main building was worked over. The pastor held his own revival the last part of September with nineteen additions on profession of faith. Rush Springs is a splendid town of 1,800 people who are church-going people."

UNDER THE AUSPICES of the Methodist Church in Mayair, Cuba, a "Children's Dispensary and Clinic" was opened recently in that community, in a new building donated for that purpose and equipped by the church. One hundred twenty-five persons have pledged monthly support of the dispensary. Four doctors, two pharmacists, a laboratory technician, and seven lay members of the church are on the Board of Directors. Each doctor devotes time each week to the Clinic; four girls of the church have volunteered their time as assistants to the doctors, each serving one day in four; a dentist in the community has volunteered to give his services free to any child sent him from the Clinic.

### RIGHTING A LONG-TIME WRONG (Continued from Page One)

was morally wrong to take the position that the ancient peace-loving people of China were unfit for American citizenship. The Chinese exclusion act has done us no little harm politically throughout Asia and that harm will be increasingly evident unless we are wise enough to repeal the law.

### A WARTIME PRAYER

Almighty and Everlasting God who hast been the God of our fathers, be Thou now the God of their succeeding race. Especially at this time we commend to Thee the young men who have gone forth to defend our safety and freedom. Grant unto them courage in danger, patience in suffering, and moderation in victory. Be very near to the mothers and wives and children who wait and pray at home. Hasten the day when a just and righteous peace shall be established in the earth, and unto Thee, the Ruler of nations. Amen.—John Sutherland Bonnell, in Federal Council Bulletin.

# FOR WORKERS WITH CHILDREN

FAY McRAE, Editor, 723 Center, Little Rock

## A JUNIOR TEACHER DISCOVERS "TRAILS FOR JUNIORS"

She was a teacher in the Junior Department and was on the alert to use all methods she could to become as efficient as possible. When the October issue of CHILD GUIDANCE was given her one of the first articles to attract her attention was "Do You Use The Story Papers?" by Marion C. Armstrong. With pencil in hand she re-read this thought-producing article, resolving to "do something about it" with her class who had so often left their copies of JUNIOR TRAILS on the seat as they left the room.

The nine purposes for which Church School papers are provided seemed to put new values to them and to place the responsibility for the effective use of them on her as another material for her work with the boys and girls—"was it largely her fault that her group seemed to not enjoy the papers?"—she would find out by following the suggestions given by Miss Armstrong in this article. To do this, she would have to become familiar with the October issues of Trails for Juniors, as she read she made the following notes:

1. Create an interest in the continued story, "Bayou Suzette" . . . read aloud a part of the opening chapter. Discuss with interested groups the progress made in the story from Sunday to Sunday.

2. Have some of those who come early to clip the illustrated "Story of the Bible" and mount on research cards ready for use, and file in a small box, properly marked for the class library shelf.

3. For that extra session that has not yet started going. If held during the week the pages on "Things To Make" need to be clipped and filed, also good for Vacation School activities when more time and special helpers and equipment can be had. If on Sunday the extra sessions might start with a Trails for Juniors Club.

4. The jokes, puzzles and riddles to be clipped, pasted on cards and made ready to send to some junior shut-in, and of course a file made for the class to have for their permanent reading table.

5. "Stories of Here and There," a page in the October 31 issue of some of the new worthwhile books for juniors—just the thing to help in becoming familiar with the names of books and authors, for suggesting good books for Christmas. (Read at least one).

6. Why not make some class contribution to "The Juniors Own Page"?—find out the special interest of the boys and girls and have them make a selection—the litany being made on the Bible might be suggested, or a synopsis of what our class enjoyed in the October issues and the activities carried out from the interest in these copies.

This teacher concluded her notes by changing the last sentence of Miss Armstrong's article to read, "I hope my boys and girls belong to this fellowship of readers who enjoy TRAILS WITH JUNIORS with me and the other church school readers."—F. McR.

## GUIDING READING HABITS

*If the church today feels its responsibility for helping boys and girls to build for their generation, a friendlier and more Christian world than the world of our generation, surely there is a place for reading and the establishment of desirable reading habits and attitudes. For more than a hundred years our Protestant churches have supplied children and youth with story papers because we have appreciated that religion and culture must have a close relationship if religion survives.—October Child Guidance, by Marion C. Armstrong.*



## MISSIONARY ENTERPRISES FOR CHILDREN—1943-44

The emphasis for the missionary materials for use with children in 1943-44, is "Christian Adventures in Learning and Living." The materials will center attention upon certain missionary enterprises of our church which have been selected to illustrate how the church is helping people in the United States and other countries to have real Christian adventures as they learn to live together as Christians.

In this country made up of people of different races and national backgrounds, our church is engaged in a ministry of service which aids peoples of all races and nations to live as Christians and to work together in making their communities more Christian. Thus are having Christian adventures in living and learning together.

These missionary enterprises of our church have been selected for emphasis and illustration for 1943-44 in cooperation with the board secretaries responsible for this work.

### In the United States

Epworth Church and Community Center, Denver, Colorado; Scott Center, Philadelphia, Pa.; Grace Community Church, Denver, Colorado; Wesley Community House, San Antonio, Texas; Institutional Neighborhood House, Kansas City,

Mo.; Relocation Centers for Japanese-Americans; Work with Children in Defense Communities; Yuma Indians Mission, Yuma, Arizona.

### In Other Lands

Certain enterprises in other lands have been chosen which place a special stress on village and community life in other lands in the interest of helping people to live together as Christians and continue to improve conditions in the villages of communities concerned:

Wombo Nyama, Belgian Congo, Africa; Rural Christian Work in China; Vikarabad District, India; Pakaur District, India.

It is to be understood that these enterprises are representative of ways in which the church seeks to make the lives of all people more satisfying and in so doing provide Christian adventure in learning and living together in the United States and other lands to which Christian missionaries have gone. They should become the means of discovering similar ones of the church which are serving people in all parts of the world. These missionary enterprises are under the direction of the Board of Missions and Church Extension, including the Woman's Division of Christian Service.

## CHILDREN AND MISSIONS

Children are the hope of the world! This perhaps is true as never before. Every day we are more conscious of the significant place occupied by children, not only in the family and in the Church fellowship, but in the world at large. While young people and adults will be talking about the basis of a just and durable peace, it is the children who must live in the world which follows these perplexing days.

We, then, are charged with the responsibility of fortifying or preparing children of today for citizenship tomorrow. In order to make wise plans for the religious training of children, our Church leaders keep well informed on modern trends in general elementary education. The Woman's Division had representation, in the person of Miss Ruby Van Hooser, in the Conference of the Progressive Education Association meeting in New York City, where problems of the child in post-war world were considered. This group was concerned, as we are, with "What can schools do to deepen our understanding of China, India, Japan, Russia, Latin America, the United States of America and their peoples?" It is encouraging to learn that such a group as that in New York, stressed such fundamental factors as the oneness of all humanity, the need to know, understand, and appreciate the people of the Axis countries, and the necessity of living in friendliness and justice with all the varied national and racial groups who make up our own democracy.

In the months immediately before us there is an imperative need for our cooperation with community agencies for child betterment. An unprecedented effort is being made on the part of all groups concerned with the welfare of children, working together to meet these needs.

These problems and great needs are challenging opportunities, which we as women of today must meet for our children of tomorrow. "That which is done for children, must be done today, for children do not wait.—From the report of Mrs. B. B. Wedemeyer, Jurisdictional Secretary of Children's Work.

## PROBLEM CORNER

The Problem: I have been elected "Nursery Home Visitor." What is my job?

Suggestions: The leaflet, "The Nursery Children and the Church," No. 101-B, lists six areas of activities—visits to the homes of babies; enrolling babies as members; helping in planning for the sacrament of baptism of babies; recognition of baby's birthday; frequent visits to the homes of babies, with definite purpose suggested; and providing the parents of young children with reading material which will give constant help in the religious nurture of children. This leaflet is free and should be in the hands of all nursery workers.

The following are other sources to aid in solving the problem of your job:

1. "The Baptism of Babies," 100-B. (free) from your Conference office.
2. "The Nursery Department,"

106-H. (five cents order from Methodist Publishing House). While much of this is on the work with little children on Sunday there are many helpful suggestions for any leader of little children.

3. "Nursery Children in the Church," 109-H. (twenty cents, order from the Publishing House). Like the above this deals largely with the work on Sunday morning but should be had by any worker with Nursery Children.

Will not some of our readers write and tell us how you are tackling your job, and of some of the accomplishments of your efforts? It is by sharing our problems and achievements that we grow and help others.

"There is great danger these days of narrow ideas. Therefore, watch the trends of education and be sure that the ultimate purpose of education is for the whole man in all life in one world."

"A prophet is not a predictor of the future, but one who has an X-ray on the present."—Dr. Rollin H. Walker.

"Keep close to the essentials. There are many religious detours. There are ways and there is a way. There are few who find it."

"There must be no bitterness in the reconstructed world."—Mao Tse Tung Chiang Kai-shek. Are we training our children through example as well as precept in eliminating bitterness toward the Germans and Japanese?

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

The Bible inspires in the Christian lofty insights into the ultimate meanings of things.—Charles A. Dinsmore.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### THE ACADIANS IN LOUISIANA TODAY

(This is the third in a series of stories about the Acadians. Next week our story will be Our Church at Work in Acadia.)

The Acadians are still in Louisiana. Though they have been there one hundred and sixty-nine years and though Louisiana is now a part of the United States where English is spoken, yet they still speak French and their customs and ways of doing things are French. Many of the children do not know that they are Americans and think of English as a foreign language. If you could go there today and visit in the homes of some of the people, unless you could speak French you would not be able to say anything to them. You would have to make signs. You would feel that you had really come to a foreign country.

Usually Germans, Italians and people from other countries when they come to the United States learn very soon to speak English and adopt American customs. But not so the Acadians. They are so French in everything they do that often others think of them as foreign, yet really their ancestors were among the first to come to America and they are more American than almost any other people in the United States. They often shorten their name now to "Cajun," but they do not like for other people thus to speak of them. They are very proud to be Acadians, proud of their pure French ancestry.

There are many bayous in Louisiana sent back into the low marshes from the Mississippi River. There are lakes and swamps, too. All along the bayous and lakes, there are beautiful cypress trees and great live oaks from which Spanish moss hangs in long fingers, making the country a fairyland. Along the smaller bayous red and white iris grow wild, with hundreds of water hyacinths and lotus. You would see big birds, too, that probably you have never seen except in zoos—a blue heron standing on one slender leg over in the marsh on the bank and a pelican swooping suddenly down to the surface of the water to grab a fish he had seen from high up in the air. You would see ducks and geese, too, swimming about as you see on lakes in parks at home, only these are wild.

Anchored to the shore there are house boats. If you should be fortunate enough to be invited to go into one, you would see one or two small rooms with a bed, a stove, and some shelves for food. There are long galleries that run around the outside of the boats where the children can fish, swim and play like water babies. Some of these children have never lived anywhere else except in a house boat. But that would not mean that they had always lived in one place. Last week perhaps they were on a bayou fifty miles away, and next week they will move on to still another.

There are oysters in great quantities in the bayous and shrimp in



the deeper waters of the Gulf. Many of the people spend all their time fishing. There are long sheds along the banks where every day for months, so long as the oyster or shrimp season lasts, little children work all day long. Their fingers, which are tiny, are better than the big fingers of grown people to break off the shells of the shrimp. But it is hard work for them and of course they cannot go to school and work too.

Some of the Acadians make their living by trapping. More muskrats are trapped than anything else, for the fur of the muskrat can always be sold. A boy at MacDonell School caught one thousand muskrats all by himself during one season.

Back from the marshes in Louisiana there is good farm land. Here sugar cane is raised. Though there are great sugar plantations thousands of acres in extent, most of the people have only tiny farms. Along the banks of the bayous the cottage of one farm is so close to the cottage of the next farm that it is said that one can stand on the porch of a cottage and send a message from one porch to another for sixty or eighty miles.

Most of the houses on the farms have two rooms with heavy doors made of cypress wood. There is always a small porch across the front of the house. This serves as a living-room and a workroom. The front room is usually large and has two or three beds. The room in the back is the kitchen, but is used, too, for the dining-room. At the back of the kitchen is a great open fireplace with a cookstove nearby. Of course there is always a coffee-pot on it, for the Acadians are very fond of coffee. The small front yard is a mass of blooming flowers, but the back yard is marshy and muddy.

The Acadians are very hospitable

## STORY TIME

Story time with bedtime near,  
Mother reads, how fine to hear

Tales of lands and far off places,  
Boys and girls of other races.

Tales of wonders close at hand,  
Of happy times in our own land.

Brownies, gnomes and fairies gay  
Visit in the happiest way.

Story time is wonder time  
In any land or any clime.—A. E. W.

## JUST FOR FUN

A recent advertisement states: "It took 12,000 workers to put that bottle of milk at your door."  
Yes, it sounded as if it did.

Neighbor: "Where is your brother, Freddie?"  
Freddie: "He's in the house playing a duet. I finished first."

Mother: "Now tell me how your father's library book got in this condition."

Willie: "Why, Mom, didn't you hear Dad say several times last night that it was too dry for him? Well, I put it in the sink to soak."  
—Selected.

"Were you ever rewarded for bravery?" "Oh, yaas." "Did you get the Iron Cross?" "Nope." "The Victoria Cross?" "Naw, I got the Maltese cross." "How did you get the Maltese cross?" "I stepped on her tail."

When Mrs. Berg's expensive new fur coat was delivered to her home, she fondled it ecstatically for a time and then looked sad for a moment.

"What's the matter, aren't you satisfied with it?" inquired her husband.

"Yes," she answered, "but I feel so sorry for the poor thing that was skinned."

"Thanks," said Mr. Berg.

and friendly, always ready to greet a friend or welcome a stranger into their home. The coffee already on the stove is brought out and a cup of delicious French drip coffee is served.

## WE SHARE EXPERIENCES

Dear Girls and Boys: We hope you girls and boys in Sunday School with your teachers are planning for something special to do for someone else at Thanksgiving time. We have heard of one Department which is planning to send a box to the boys and girls in the McDonell School at Houma, La. We are sure there are lots of others planning one, too. These are the boys and girls who live in the land of Acadia and about whom the stories running on this page were written. If your Sunday School is planning something special, write us about it.

This week we have a letter from Evelyn Grace. She doesn't tell us how old she is but says she is in the Second Grade. We will guess she is seven, won't we? My, she has a nice lot of pets!

Lolita Eudean is certainly doing her part as a helper. She wants to surprise her Sunday School class with her letter and we hope they will all see it.—Children's Page Editor.

\* \* \*

R-1, McKamie, Ark.  
October 9, 1943.

Dear Girls and Boys: My school is at Taylor, Arkansas. I like my teacher.

My teacher is Mrs. Dolly Null. I am in the Second Grade.

I go to Sunday School every Sunday.

I have three pets, two cats and one dog.

Your friend.—Evelyn Grace Whaley.

\* \* \*

Wiseman, Ark., Sept. 3, 1943.

Dear Friends: I am a little farm girl. I help Daddy on the farm. I hoe and pick cotton and we milk twelve cows.

I have four sisters and two brothers.

I am ten years old and in the Fifth Grade.

We take the Arkansas Methodist. I hope to see this letter in it, so I can surprise my Sunday School class.

I go to school at Wiseman. Your friend.—Lolita Eudean Hill.

## A NEW BOOK

The Pirate's Apprentice, by Peter Wells. The John C. Winston Co., price \$1.25.

This is a story about a little boy named Jonathan who thought he would like to be a pirate. He did a lot of things that he had read pirates did and he finally found himself on a real pirate ship. After some experiences on the ship he decided he did not want to be a pirate but had rather be—but you will find that out when you read the book. The book has more pictures than reading matter and you will laugh a lot at them. The illustrations are also by Mr. Wells.

"I am Brave Eagle," said the Indian chieftain, introducing himself to the paleface visitor. "This is my son, Fighting Bird."

"And here," he added, "is my grandson, Four-Engined Bomber."—Wall Street Journal.





# Preaching In the Army Camp



By ALFRED A. KNOX, Chaplain U. S. A.

(This is the second in a series of three articles on the work of the chaplain.)

THOSE of us who came into the army convinced that the preaching was an important part of the church service still think so, nor have we seen anything to change our minds about it. Naturally we have had to be aware of the fact that many men in our congregations came from liturgical churches and expected some form in their worship. We have altered the service some in their direction, but we have kept a warm spot in our heart for the man who expects some Bible-centered preaching when he goes to church. And the men express their appreciation for a helpful sermon in a mighty real way. The handclasp at the chapel door is no less real than it was back home. Preaching is here to stay in the army chapel program.

However, if I came to the army expecting to "turn the barrel over" and grind out old grist for a couple of years, I was quickly and forcefully convinced otherwise. The outlines, the illustrations, the topics just don't fit. All that remained were the Bible truths and the central thoughts of the Christian doctrine. And it has been the most thrilling task of my brief ministerial career to plan brief, pertinent messages on problems the men were facing every day. In the case of most sermons, I have felt the traditional three-point sermon and content myself with developing one point. But I'm discovering the value of one-point sermonizing and may never depart from it again, realizing that if the hearers will carry one point away in their minds the sermon will survive a while at least and perchance have some effect on conduct.

Never has it been more true than here that a walk among your parishioners will put your homiletic mind to buzzing. Almost any occasion of walking down the streets or the field or visiting in the squadrons will suggest a sermon that should be preached. Men are constantly coming in with questions concerning the Bible, morality, the war, and the hereafter that need to be answered in sermon form and so the discussion of the question that one has raised becomes very quickly the germ of a message for the group, and the same problem that was discussed across the desk or out in the field is discussed across the pulpit.

Any rumors that may have been circulated concerning "canned sermons" for chaplains, or even suggested outlines, are completely erroneous. I have been an army chaplain for close to a year now as I write, and I have yet to see or hear of any bureaucratic effort to influence what chaplains preach about. It just isn't done. Our

minds and our tongues are completely free to interpret the gospel as we choose. As a matter of fact, there is a certain larger freedom since we do not feel some of the more subtle pressures that have sometimes been known to make us hold our tongues in the civilian community.

Definitely the two greatest changes that have come in my homiletic methods have been in the matter of the streamlined outline, necessitated by the short sermon, and in the subject usually influenced by the language of the camp or the news or problems of the day. The outline usually consists of the introduction, expository of the text or made up of a true life story; the development of one point; and the conclusion driving for a decision for rededication or public con-



CHAPLAIN ALFRED A. KNOX

fession of faith. In the matter of subjects, this is about what we find among our subjects used here: "Can a Soldier Be a Christian?"; "On Guard"; "Re-Fueling" (this would probably have been in civilian life, "The Need for Continuing Grace"); "When Our Air-Craft Are Missing" (Civilian title would be "Rescuing the Lost"); "Commandoes for Christ" (this would be "The Daring Challenge of Christian Discipleship"); "S. O. S." (this would have the civilian title, "The Need for Salvation"), and so it goes adapting subjects to the everyday jargon of the aviation mechanics student.

Illustrative material must necessarily be up-to-date and from the world in which the men are living. I use a story from the war in Sicily or fresh from the runways or hangars of our own field and even those who are drowsy will awaken in time to hear the point. On those oc-

casions when I have resorted to the illustrations of two or three years ago, the point has fallen flat. My best critic, my wife, is here to keep me informed of that. Naturally the homiletic mind is kept alert in every squadron area, on the flying field, and as I read the morning paper.

In choosing subject-matter, the constant turnover on this field keeps me pretty well within the limits of the fundamental discussions of the real issues of faith, and repentance, and forgiveness, and influence, and discipleship, outside of which one never needs to move in preaching, of course. But one must constantly realize here that most of the men are on an honest search for some few real things on which to hold, and they demand that their preaching be stripped of all that is artificial and superficial.

Only on a few occasions do we have the opportunity to preach to men in the field or on bivouac, but when these opportunities come it gives us a sample of the kind of preaching the chaplains are doing who are in the midst of the fighting overseas. And we realize that many of the things said about preaching here in the chapel in the army camp will come in for additional revision when our opportunity comes to serve with the men in the real theatres of operations.

A device which we are using to encourage men to carry the sermon away from the chapel with them and send some thought of it home is the printing in our bulletin of "The Gist of the Sermon," in which we boil the sermon down to one brief paragraph. Incidentally, this boiling down of the sermon is itself good homiletic exercise. It isn't as easy as it sounds. Here are a few examples from past bulletins:

**"Holding On"** (Gen. 32:26). Often the one thing which marks a person religiously is the ability to hold on to those things which are above—We must learn, in doubt, in despair, in sin to hold our grip on God. No person's condition is hopeless as long as he clings to God.

**"Hell Bent"** (Acts 19:23). Everyone in life is travelling one way or the other toward his eternal destiny. It is certainly true that you will never get to Heaven by walking constantly toward Hell.

**"S. O. S."** (Matthew 14:30). The SOS signal human SOS is given priority in Heaven. Not is given priority on all radio channels. The everyone that says "Lord, Lord" will enter the kingdom, but everyone that says "Lord, save me" will.

**"Commandos For Christ"** (II Timothy 2:3). As daring as the work of our Commandoes, must be the life of a Christian who has dedicated himself to following our Leader, Jesus Christ. It is a daring challenge. Will you accept it?

## RURAL LIFE CONFERENCES

A total of 415 persons attended the Rural Life Conferences held in Newton County last week. The conferences were sponsored by the Methodist Church of Jasper with the assistance of Rev. Glenn Sanford, Executive Secretary of the Town and Country Commission of the North Arkansas Conference.

The theme of the conferences was "The Abundant Life," and the words "Thy Kingdom come on earth even as it is in Heaven" furnished the text for the seven conferences.

Panel discussions were held in which representatives of the Church, the County Health Department, Extension Service, Soil Conservation and Farm Security explained the contributions which they could make to the Good Life and to God's Kingdom on Earth.

The discussions were vitally interesting with many of the questions coming from the people of the community. Following the discussions, Brother Sanford presented colored slides showing the work of the rural church in Arkansas. These pictures were very much appreciated by the people, and in two different places painting and repair work is being done on the buildings where the Sunday Schools met—partially as

a result of the inspiration of these pictures.

Conferences were held at Suits-Me, where a new Sunday school is meeting in an abandoned tourist cabin, formerly a dance hall, at Low Gap, Ponca, Red Rock, Hasty, Deer and Icedo.

The county workers cooperated splendidly with the church in these conferences, and each of us gained a new appreciation of the other's work. One worker testified on the last night that he had been blessed by a "new dose of religion" during the conferences.

One practical result of the conference will be the removal of badly infected tonsils of little Jimmie Hill of the Icedo community. His parents are Farm Security clients and the Farm Security supervisor knew of his need and had been trying to find a source of help for him. During the conference the county nurse learned of his need and will see that a channel is provided whereby the tonsils which are wrecking the happiness and future health of this twelve-year-old can be removed.

Bro. Sanford's presence and his messages have been a blessing to our county and we are looking forward to another series of conferences when they can be arranged.—T. C. Huff, Pastor of Newton County Charge.

## MISSIONARY TO RETIRE

One of the best-known and most colorful missionaries in the world will retire next year. He is Dr. Sam Higginbottom, principal of the Allahabad Agricultural Institute in India since 1911, and recently moderator of the General Assembly of the Presbyterian Church of the United States of America.

Coming to the United States at the turn of the century from Wales, Dr. Higginbottom was sent to India as a teacher of economics by the Presbyterian Church. But during his first years of service, he was deeply impressed by the poverty of the people and especially by their inability to secure enough food to keep themselves properly fed. Returning to the United States, he took an agricultural degree at Ohio State University and went back to India to organize the Institute, the agricultural college of Allahabad University. Its graduates are serving in every province of India and elsewhere in Asia, teaching better farming and operating farm schools. Dr. Higginbottom has been influential in introducing many new foodstuffs and farming methods to the people of India. He will be succeeded by Dr. John L. Goheen, the organizer of the Sangli Agricultural and Industrial School in India.

# No. Ark. Conference Treasurer's Pre-Conference Report--1942-43

As Treasurer, I have received for Conference Year 1942-43 on Benevolences and other funds listed through October 12, by Charges, as follows:

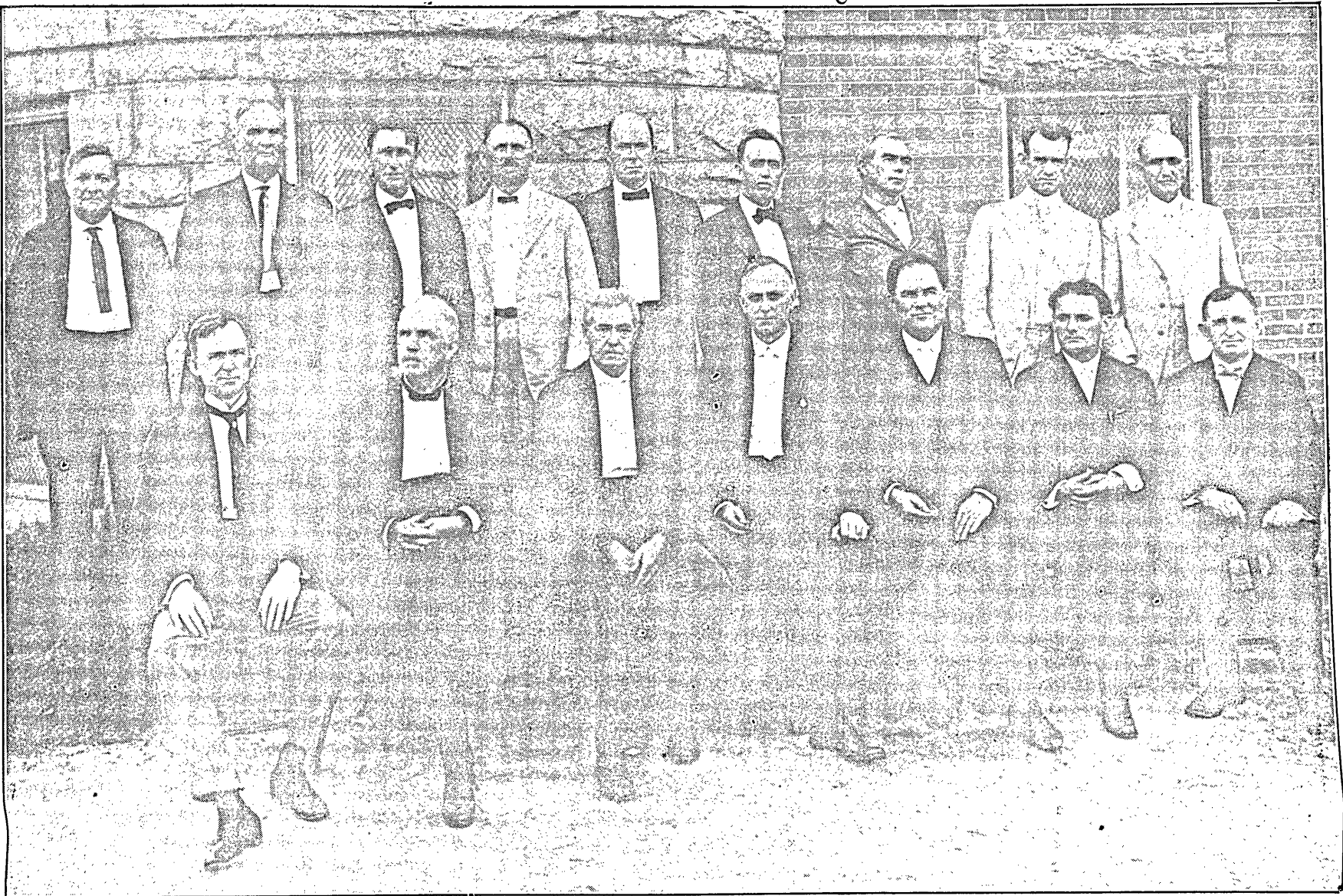
(Star \* indicates Benevolences paid IN FULL, or over.)  
(Double Star \*\* indicates Askings IN FULL, or over.)

As Treasurer, I have received for Conference Year 1942-43 on Benevolences and other funds listed through October 12, by Charges, as follows:						Midland Heights	440.00	45.00	140.00	11.00	3.00
(Star * indicates Benevolences paid IN FULL, or over.)						Midland Bethel Ext.	35.00		12.00	1.00	
(Double Star ** indicates Askings IN FULL, or over.)						Second Church	144.00	33.75	105.00	8.00	1.00
						S uth Fort Smith	80.00	27.00	84.00	7.00	1.00
						Greenwood	120.00	25.32	75.25	4.00	
						Hackett-Hartford	308.26	28.17	87.52	7.70	2.30
						Hartman Circuit	139.00	22.00	62.00	7.00	1.00
						Huntington-Pine Street	156.25	23.62	74.13	8.00	2.00
						Kibler-City Heights	105.73	18.50	53.00	7.56	.40
						Lavaca Circuit	136.00	16.25	47.00	1.00	
						Magazine Circuit	54.00	13.00	39.00	3.00	
						Mansfield	158.00	21.00	63.00	8.00	1.00
						Mulberry	29.00	11.25	35.00	3.50	.50
						Ozark	251.00	34.00	102.25	9.00	2.00
						Paris	627.12	39.26	125.18	11.00	3.00
						Prairie View-Scranton	73.12	13.83	49.98	3.50	1.00
						Van Buren: First	276.82	40.50	136.50	11.00	2.00
						East Van Buren-New Hope	100.00	27.00	84.00	7.00	1.00
						Waldron	165.00	27.00	84.00	9.00	2.00
						Waldron Circuit	84.63	13.00	39.50	2.00	1.00
						Totals	\$8,853.35	\$900.69	\$2,783.01	\$200.76	\$39.45
						HELENA DISTRICT					
						Aubrey	\$100.00	\$17.00	\$75.00		
						Brinkley	200.00	40.50	51.00		
						Clarendon	350.00	30.00	55.00		
						Colt Circuit	64.23	19.50	50.00		
						Crawfordsville	23.31				
						Earle	175.00	32.82	102.08		
						Elaine	460.00	41.50	129.00		
						Forrest City	1,325.00	74.50	231.00		
						Harrisburg	300.00	36.00	112.00		
						Marvell Circuit	132.25	33.00	53.00		
						Helena: First	1,500.00	56.25	177.00		
						Holly Grove	320.00	34.00	105.00		
						Hughes	585.00	47.25	147.00		
						Hulbert-Blackfish	65.50	21.50	59.00		
						Marianna	805.00	60.00	189.00		
						Parkin	38.60	20.00	63.00		
						Vannale-Cherry Valley	142.00	17.00	41.00		
						Weiner-Hickory Ridge	340.00	32.00	106.00		
						West Helena	235.26	47.28	147.00		
						West Memphis	300.00	54.00	168.00		
						Wheatley Circuit	130.00	33.50	66.50		
						Widener-Madison	193.00				
						Wynne	799.00	67.50	210.00		
						Totals	\$8,583.15	\$815.10	\$2,336.58	*\$215.68	*\$39.80
						JONESBORO DISTRICT					
						Black Oak	\$173.10	\$22.14	\$71.50	\$1.00	
						Blytheville: First	850.00	76.50	228.00	32.00	5.00
						Lake Street	121.00	27.00	84.00	3.00	1.00
						Bono-Trinity	61.49	19.15	44.36		
						Brookland Circuit	82.00	4.50	14.50	3.00	1.00
						Dell Station	33.50	13.50	42.00		
						Dell Circuit	62.85	13.00	39.75		
						Dyess-Whitton	90.20	16.87	52.50	2.00	1.00
						Egypt Circuit	40.00	15.55	47.95	2.00	
						Joiner	125.00	31.00	94.00		
						Jonesboro: First	2,000.00	122.53	350.00	55.00	10.00
						Fisher Street	116.60	33.75	105.00	2.00	1.00
						Huntington Avenue	255.00	40.50	126.00	4.00	1.00
						Jonesboro Circuit	71.50	17.22	53.55	1.00	1.00
						Keiser-Garden Point	40.00				
						Lake City Circuit	135.00	22.50	70.00	3.00	1.00
						Leachville	148.50	27.00	84.00	3.00	1.00
						Lepanto	201.00	34.00	105.00	6.00	1.00
						Luxora	30.99	20.24	57.75		
						Manila	215.00	36.00	112.00	2.00	1.00
						Marion	467.75	24.00	73.50	8.00	2.00
						Marked Tree	670.00	54.00	168.00	13.00	2.00
						Monette	167.00	22.00	70.00	3.00	1.00
						Nettleton-Bay	147.00	27.00	96.00	3.00	1.00
						Osceola	774.00	67.50	210.00	16.00	2.00
						Trumann	226.50	37.13	115.50	6.00	1.00
						Turrell-Gilmore	101.00	12.62	36.55	1.00	1.00
						Tyroneza	200.00	40.50	108.00	5.00	1.00
						Wilson	60.47				
						Wynona	55.00	22.50	70.00	1.00	1.00
						Yarbro-Promised Land	117.59	25.32	78.78	1.00	.50
						Total	\$7,849.04	\$925.52	\$2,818.19	\$176.00	\$37.50
						PARAGOULD DISTRICT					
						Beech Grove-Camp Ground	\$44.18	\$9.00	\$14.00		
						Biggers Circuit	65.00	14.44	42.75		
						Corning	200.00	49.50	154.00	15.00	5.00
						Gainesville Circuit	58.25				
						Greenway Circuit	80.76	16.11	50.05	4.00	
						Hoxie	208.29	30.38	94.50	10.00	
						Imboden-Black Rock	120.35	27.00	85.00		2.00
						Knobel Circuit	107.50	14.90	42.75		
						Leonard Circuit	80.00	18.00	56.00	5.00	
						Lorado Circuit	80.00	15.75	49.00	4.00	
						Hardy-Mammoth Spring	56.97	13.25	53.00	3.00	1.00
						Maynard Circuit	61.00	18.00	54.25		
						Marmaduke	100.00	10.13	31.50	3.50	
						Old Friendship Ext.	12.00	2.00	7.00		
						Morning Star Circuit	62.00	15.75	49.00	4.00	
						Paragould: First	1,650.00	75.00	231.00	25.00	15.00
						Paragould, East Side	240.00	33.75	90.00		
						Paragould Circuit	127.00	24.00	83.94	6.00	1.00
						Piggott	275.00	40.50	105.00	12.00	3.00
						Pocahontas	371.22	40.50	126.00	14.00	2.00
						Rector: First	351.00	45.00	140.04	14.00	3.00
						Rector, Fourth Street	147.62	30.87	96.04	8.00	
						Rector Circuit	35.00	12.71	39.55	4.00	
						Smithville Circuit	85.30	10.00	37.77	4.00	
						St. Francis Circuit	52.64	9.70	30.67	6.86	
						Strangers Home Circuit	50.00	13.06	40.60	4.00	
						Walnut Ridge	450.00	54.00	168.00	17.00	
						Walnut Ridge-Portia Ext.	35.00	6.00	20.00	2.00	
						Total	\$5,206.08	\$649.30	\$1,991.41	\$158.50	\$32.00
						SEARCY DISTRICT					
						Antioch Circuit	*\$125.00	\$20.00	\$63.00	\$5.00	\$2.00
						Augusta	** 540.00	47.25	147.00	13.00	2.00



# Cabinets of Little Rock and North Arkansas Conferences--1918

Since the sessions of the two Annual Conferences are near at hand the picture below will be of special interest. The group is made up of the late Bishop E. D. Mouzon and his cabinet and the year is 1918.



Left to right, first row: W. C. Watson, Little Rock; F. M. Tolleson, North Arkansas; B. A. Few, Little Rock; Bishop E. D. Mouzon; W. F. Evans, North Arkansas; Alonzo Monk, Little Rock; W. C. Davidson, Little Rock.  
Second row, standing: J. A. Biggs, Little Rock; R. C. Morehead, North Arkansas; James A. Anderson, North Arkansas; G. G. Davidson, North Arkansas; J. M. Hughey, North Arkansas; J. A. Henderson, Little Rock; J. A. Sage, Little Rock; J. H. O'Bryant, North Arkansas; J. K. Farris, N. Ark.

Bald Knob-Bradford	230.00	30.00	95.00	8.00	2.00
Beebe	350.00	33.76	105.00	8.50	1.50
Cabot	360.00	33.84	105.00	10.00	2.00
Clinton	129.00	29.00	91.00	7.00	1.00
Cotton Plant	490.00	20.00	63.00	6.00	1.00
Devew-McClelland	118.00	8.50	32.00	---	---
Griffithville Circuit	114.00	19.45	60.55	5.00	1.00
Harrison	550.00	54.00	168.00	14.00	2.00
Harrison-Valley View Ext.	15.00	2.25	7.00	---	---
Heber Springs: First	505.00	40.00	126.00	13.00	2.00
Heber Springs, Central	95.00	14.50	45.50	4.00	1.00
Higginson	48.83	10.00	35.00	---	---
Hunter Circuit	167.00	16.19	46.93	---	---
Jacksonville	150.00	16.88	52.50	4.00	1.00
Judsonia	121.00	27.00	84.00	12.00	1.00
Kensett	160.00	21.00	71.00	6.00	2.00
Leslie	85.00	13.00	42.00	4.00	1.00
Marshall	66.00	15.00	5.00	---	---
McCrory	440.00	27.00	84.00	8.00	2.00
McCrory-Fakes Chapel Ex.	15.00	4.50	14.00	1.00	.25
McRae Ct.	185.00	12.50	41.00	5.00	2.00
Pangburn Circuit	156.00	21.58	67.20	5.00	1.00
Quitman	217.00	22.85	67.90	4.00	1.00
Rose Bud Circuit	78.00	---	---	---	---
Scotland Circuit	25.00	3.00	18.00	---	---
Searcy: First	1,000.00	67.50	210.00	17.00	3.00
Searcy-Gum Springs Ext.	20.00	4.00	6.00	---	---
Valley Springs-Bellefonte	74.00	14.50	45.50	---	---
Newton County	12.00	3.04	9.44	---	---
Gregory Extension	35.00	---	---	---	---
Total	\$6,675.83	\$652.09	\$2,007.52	\$159.50	\$31.75
Grand Totals	\$57,917.72	\$5,814.94	\$17,792.43	\$1,359.08	\$268.24
Total Golden Cross	\$2,179.78				
Dedication Special	7,713.01				
Philander Smith College	2,079.90				
Sustentation Fund	2,934.79				
Miscellaneous	751.34				
Not placed	100.00				
Grand Total, All Funds	\$98,901.23				

This is the best Pre-Conference report we have had.  
It is hoped that all funds will be in the Treasurer's hands before Conference.  
If you are not IN FULL, be sure to bring this copy of report to Conference.  
Please do not mail any to me at Conway after Saturday, October 30.  
—Guy Murphy, Treasurer, North Arkansas Conference.

## REMITTANCES TO SUSTENTATION FUND

Remittances from both pastors and churches to the North Arkansas Conference Sustentation Fund should be sent directly to Rev. Guy Murphy, Conference Treasurer, Conway, Arkansas. All monies due this account which are brought to the seat of the conference at Russellville should be delivered Wednesday afternoon, or as soon as possible thereafter, to either Rev. I. L. Claud or Rev. J. T. Byrd, who have been requested by the Conference Board of Missions and Church Extension to assist Brother Murphy in handling this matter during the session of the Annual Conference. The rates which pastors and local churches are to pay are printed on page 28 of the 1942 Conference Journal.—A. W. Martin, Chairman.

## CONFERENCE RELATIONS AND MINISTERIAL QUALIFICATIONS

As chairman, I am asking members of this Committee to note that all Boards and Committees at the request of the bishop are asked to meet at 2 o'clock on Wednesday afternoon, November 3. Also to note in the schedule for conference session the class is to be received into full connection at 9 o'clock on Thursday morning and the Class on

Trial received at 10 o'clock, same morning. We shall have to do our work with these classes Wednesday that we may be ready to answer for them when the bishop calls.

Members of class for Reception on Trial will please have required papers in chairman's hand by the hour we meet. (See p. 212., Art. 2, Discipline.)

We shall meet in the Methodist Church in the room assigned.—F. M. Tolleson.

## BOARD OF MISSIONS AND CHURCH EXTENSION

The North Arkansas Conference Board of Missions and Church Extension will meet in the place provided at Russellville at 2 p. m., Wednesday, November 3. Pastors and district superintendents desiring financial assistance for churches or parsonages should have applications for same properly prepared and in the hands of Rev. A. N. Storey, secretary for Church Extension, by that hour.—A. W. Martin, Chairman.

## EVANGELISM COMMISSION

The Commission on Evangelism will meet Wednesday, November 3 at 2 p. m. in the Methodist Church at Russellville. Every member is urged to be present at this, the first and perhaps the only meeting of the Commission during the Conference.—O. E. Goddard, Chairman.

# The Rural Church Faces Its Task

By SARAH E. EVANS

**A** GREATER crisis than the war is represented by stripping rural communities of their resources, Dr. Arthur E. Morgan, Community Service, Inc., Yellow Springs, Ohio, told members of the National Protestant Convocation of Rural Pastors in Columbus, Ohio, September 6 to 8. "Their impoverishment makes rural life unattractive. The nation needs to know the extent of this depletion and reestablish those qualities in the countryside which are the very environment from which the nation's strength must come—neighborliness, mutual respect and regard, integrity, cooperation. The church must see itself as part of the community and not as a little community of its own."

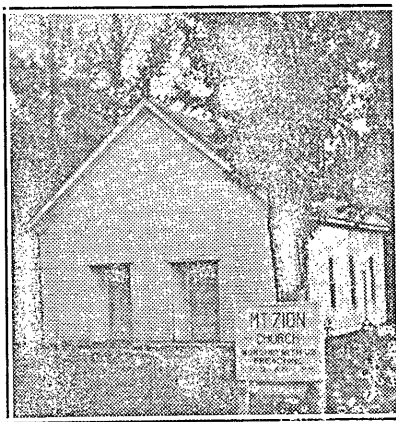
Dr. Morgan's statement of responsibility for the rural minister to see that values are not too clogged with theology, to explore the needs and cravings of men and that the responsibility for the small community must be seen as the motivation of the times and of young people to assure a hopeful future for America crystalized many considerations of the meeting.

A vibrant call to dignify the farmer's task and the work of the rural minister in order to raise living standards in rural areas and continue to hold community life together was sounded by I. W. Duggan, director, Southern Division, Agricultural Adjustment Agency, who said, "Erosion of land and erosion of institutions go hand in hand. The peace we hope to achieve cannot give justice to all people until we have done our best to correct conditions with which the forward-looking church has a right to be concerned. To be vital in the community and help restore the joy of rural living, I visualize a church that is the focal point in the lives of the surrounding people."

Affirming the concern of the rural church for and its responsibility in the post-war world, Dr. Rockwell C. Smith, Garrett Biblical Institute, Evanston, Ill., declared: "Shangri-La is no longer an isolated Eden, but an airplane carrier. War is not declared any more because incipient conflict is our constant state. What must be declared is the peace. The rural church can base its pleas for world cooperation on biblical rather than sociological or economic foundations as the only ones adequate to support a world life. It must feel and teach that cooperation of all kinds is our business as religious persons. It must show our people that, although imperfect, the

churches we now have are already cooperators around the world. It must preach and practice stewardship as the practical commitment of all of life and wealth of God."

In the rural church centers not only the hope for future democracy, but for the propagation of the ecumenical church, stated Dr. Mark A. Dawber, of the Home Missions Council, who challenged rural Protestantism to unite to say something to a warring world. The rural church is



better prepared than any other to lead the entire church into greater united effort.

To bring about proper relationships between "the seen and the unseen, the material and the spiritual" was defined by Dr. A. H. Rapping, of the Methodist Board of Missions and Church Extension, as a job of the rural church. "Man cannot live by bread alone, but he cannot live without bread," he declared. "As we no longer plant potatoes by the moon, we need to develop a church that parallels in efficiency the progress made by scientific agriculture and that relates itself to them."

That the convocation gave impetus to "a cooperative rural church movement" which was one of its objectives, was evidenced by the attendance of 431 delegates from 41 states, representing not only the ministry, but community agencies, agricultural services, economics and sociology as well. Aware that two-thirds of the Protestant constituency is rural, but that its work

is scattered, the meeting was held to attempt to make a united impact upon the public and inform the church at large of the vast contributions made by small community churches to the nation at large. This conference, the first of its kind since 1936, was under the joint auspices of the Committee on Town and Country of the Home Mission Council of North America and the Federal Council of Churches of Christ in America, of which Dr. Clifford L. Samuelson and Dr. Benson Y. Landis are respective chairmen.

The conference noted certain shortcomings, wished for further opportunities for study in commissions, of which there were sixteen devoted to rural problems, but reaffirmed again and again its faith in the rural church and its genuine concern for the whole of rural life, that with strengthening resources it must weld together the rural community in a new and meaningful unity.

Cooperation was repeatedly demanded. Dr. Mark Rich, American Baptist Home Mission Society, stated that individual church action has been one means of retreat, that while it is impossible for cooperation to change human nature he has known it to regenerate men. "Why don't people try to emphasize their areas of agreement rather than their differences?" queried Murray D. Lincoln, Ohio Farm Bureau. "I have great faith in common people and their ability to do things if they have confidence in themselves. The church's job is to help these people come into their own," he declared. "Give labor something to conserve," he continued, "and I'll venture it might be more conservative!"

Justifying and commending the work of the country church, Dr. Paul L. Vogt, senior sociologist, U. S. Department of Agriculture, said: "The country church may sometimes appear to be weak and of little importance in country life. But a survey of its resources in universality of human service; in persistence as an institution; in its adaptation to the newer recognition of the neighborhood as an organization unit in rural life; in its faith in the value of volunteer lay leadership; in its ethical standards of personal life; and in its acceptance of the belief that the Christian Brotherhood can be established in communities as well as in the souls of men, will convince the student that no agency is potentially more powerful than the church in the advancement to rural welfare."

## THE "NEW" MISSIONS ENTERPRISE

By PRESIDENT WALTER T. BROWN,  
Victoria University, Toronto, Canada

War did not kill the modern missionary enterprise. Rather the war destroyed the germs of indifference of many.

The new missionary spirit is wider and deeper than the old. A generation ago there was held up to us the needs of the world—the needs of China, of Japan, of India and Africa, and the church was challenged to meet those needs. Without denying the need of missions in these lands, we are today beginning to realize that the United States and Canada need a great missionary movement in order to save their own national existence. Great nations, like great individuals, can never be developed on the basis of selfishness. We cannot take our places in the councils of the world unless we can rise above our insularity, our tendency to national isolation, and develop a world-consciousness. If we fail to do this, we cannot lay the foundations of an abiding peace. The only spirit that will bring peace into the world comes from Calvary. The only gospel that is big enough to bind the nations into a unity is the faith in one God and Father of us all—a God of Truth, of Righteousness and of Love. Back of all the strife and tragedy of war there is a moral and religious problem, and if the Christian Church fails the world, there is no hope.

The missionary enterprise has new life because we have come to a realization of the sig-

nificance of the Christian religion for our civilization. We have seen the immense influence that the Christian faith has had upon the leaders of China. We are more confident than ever that Christianity alone has the power to save the world. For the security of our nation, as well as for the welfare of the world, we must take upon ourselves the task of proclaiming Christ to all the nations of the world.

## NEW HOME MISSIONS COUNCIL LEAFLETS

Four leaflets on timely subjects of interdenominational concern have been published by the Home Missions Council of North America and may be ordered from their office at 297 Fourth Avenue, New York 10, N. Y. Cash should accompany all orders.

"Do You Realize?" is a general presentation of post-war problems in home mission areas, including shifting populations among defense workers and migrant, racial problems and others which can best be met through interdenominational cooperation. The pamphlet was prepared by Mrs. J. H. Callistor, assistant secretary of the Council, and sells for 15 cents.

"Work We Do Together" describes work of the Council, of which the Methodist Church is a member, in various home mission fields—sharecroppers, Indians, migrants, camp and defense areas and religious projects at government projects. The leaflet also lists projects under the

Council's sponsorship and supplementary materials about them. Its price is five cents.

"The Why and How of Mission Publicity," prepared by Kenneth Underwood who is a student of religious journalism at Yale Divinity School and who has done outstanding work in the publicity field, is a 40-page pamphlet containing a survey of mission publicity, its program, handicaps and future. Other chapters deal with the preparation of news copy, the place of the newspaper in mission publicity, the use of photographs, magazine writing, mimeographed news letters, pamphlets, etc. The leaflet is expected to appeal to field workers as well as central office staffs concerned with the missionary interpretation of missions. The pamphlet sells for 25 cents.

"They're All America's Sons," also by Mr. Underwood, is a story of Spanish-speaking migrants, and consists of Mr. Underwood's summer experience among Mexican migrants in the United States. The price of this leaflet is 10 cents. The leaflet includes a statement by Miss Edith E. Lowry, executive secretary of the Council, on "A Christian and Social Strategy," and information on the background of Mexican migrants.

No nation can hope to survive without honor, integrity and godliness. Our ultimate desire is to give life, liberty and happiness to every person of every nation. The only way we can expect God to give us victory is to be worthy of the victory when it comes.—J. D. Grey.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

MAGNOLIA BIRTHDAY PARTY

The W. S. C. S. of the First Methodist Church of Magnolia celebrated its third birthday with a party at the church Monday night, with 75 women present. Mrs. G. C. Martel, president, was in charge.

After an organ prelude by Mrs. Dave Futch, the group sang "Lead On, O King Eternal," following which Mrs. R. H. Cole had the devotional in the form of a fairy story, "The Master Workman and the Samples." Mrs. Courtney Price then gave a rhymed presentation of "The Seven Keys" while large cardboard keys, properly labeled, were displayed by Mrs. R. D. Ingram. Mrs. J. B. Slee called the roll of charter members, to which over 60 responded, and then, in turn, the names added to the roll in the past three years. A chorus, composed of Mesdames G. C. Martel, Walker Smith, J. B. Slee, Gladney Jean, and Dottie Eaton sang "Father of Love," by Heyser. The climax of the program was a talk by Mrs. Minnie Webb Forrest, deaconess in this district, on the work of the W. S. C. S. At the conclusion of her talk she was presented with a gift of lingerie by Mrs. Martel, in behalf of the society, as an expression of love and appreciation for her and her work in the Magnolia area. She has recently moved her base of operations to Fordyce.

The guests were invited into the social room where a beautiful birthday cake, baked by Mrs. Allen Pittman and decorated by Mrs. T. A. Monroe, was placed on a table from which cake and punch were served by Mrs. Roy Fawcett and Mrs. Walker Smith. The birthday cake, sold at auction, brought \$3.50.—Reporter.

CAMDEN DISTRICT SEMINAR

The Camden District Educational Seminar was held in the Camden church Tuesday, Sept. 21st, with 130 women registering. Conference officers present were: Mrs. A. R. McKinney, President; Mrs. T. S. Lovett, Missionary Education and Service; Miss Lila Ashby, Christian Social Relations; Mrs. Watson Jopling, Supplies; Mrs. J. M. Stinson, Missionary Personnel; and Mrs. J. P. Carpenter, who has just been named Treasurer to replace Mrs. J. A. Gannaway who had resigned. Mrs. J. T. Dodson, of Smackover, was elected District Secretary in Mrs. Carpenter's place. Two deaconesses were present, Miss Martha Stewart, who serves the Camden area, and Mrs. Minnie Webb Forrest, who is moving her base of operations from Magnolia to Fordyce.

Mrs. J. T. Adams, District Chairman, presided over the business session, during which Mrs. Carpenter made a statistical report which showed a gratifying financial gain in the first half of 1943 as compared with the same period in 1942. Camden District led all others in the conference in the Emergency Gift and Week of Prayer Offerings. She set up goals for the year: 100% on study, special memberships from each society, and 100% in reporting. Mrs. T. S. Lovett, conference Sec-

Thy commandments make me wiser than my enemies; for they are with me. Psalm 119:98.

I AM THE DOOR

A traveler once, when skies were rose and gold  
With Syrian sunset, paused beside the fold  
Where an Arabian shepherd housed his flock;  
Only a circling wall of robust, grey rock—  
No door, no gate, but just an opening wide  
Enough for snowy, huddling sheep to come inside.  
"So," questioned he, "Then no wild beast you dread?"  
"Ah, yes, the wolf is near," the shepherd said.  
"But" strange and sweet the words Divine of yore  
Fell on the stalled ears "I AM THE DOOR!"  
When skies are sown with stars, and I may trace  
The velvet shadows in the narrow space,  
I lay me down. No silly sheep may go  
Without the fold but I, the shepherd, know,  
No need my cherished flock, close-sheltered, warm,  
Fear ravening wolf, save o'er my prostate form.  
O word of Christ—illuminated evermore  
For us His timid sheep—"I AM THE DOOR!"  
—Author Unknown.

FINANCIAL REPORT FOR THIRD QUARTER NORTH ARKANSAS CONFERENCE

MRS. W. T. BACON

RECEIPTS

Pledge	\$4,033.58
Scarritt	92.50
Edith Martin	166.70
Bible Women	210.00
Scholarships	115.00
Youth	50.50
Children	15.93
Birthday Offering	34.37
Adult Life	175.00
Baby Life	128.37
Total	\$5,021.95

Adult Life: Mrs. J. G. Smith, Swifton; Mrs. Dacus Craig, First Church, North Little Rock; Mrs. James T. Pearson, First Church, Fort Smith; Mrs. W. G. Magers, Blackfish Lake; Mrs. Ida Ashbranner, Manila; Mrs. A. P. Patton, Jonesboro District; Mrs. J. P. Davis, Jacksonville.

Baby Life: Elizabeth Ann Brickle, Ada Sue Connor, Bobbie Fay Edwards, Larry Russell Martin, Robert Dan Headstream, Jacalin Sue Edwards, Batesville, Central Avenue; Virginia Luckette McDonald, Weldon; Anna Beth Lanverse, Irene Gardner Slayden, Sarah Jane Emrich, Carol McCurry Churchman, Tuckerman; Don Alan Zimmerman, North Little Rock, First Church; Nita Sue Cunningham, Bentonville; Paddy Carol Parks, Winslow; Martha Sue Powers, Fort Smith, Midland Heights; Robert Joseph Winn, Paris; Wanda Ruth Chastain, Zone, Fort Smith District; Beverly Ann Womack, Louis Marvin Simmons, Homer Cecil Momany,

Jr., Frederick Irvin Dacus, Fisher Street, Jonesboro; Sally Jane McAlpin, Tyronza.

EXPENDITURES

To Division:	
Pledge	\$3,680.26
Scarritt	92.50
Bible Women	210.00
Scholarship	115.00
Special Scholarship	100.00
"Virginia Echols, Scarritt,"	
Adult Life	175.00
Baby Life	120.00
Birthday Offering	34.37
Youth	50.50
Children	15.93
Total	\$4,593.56
Wesleyan Guild	297.37
Total on Pledge	\$4,890.93
Supplies	\$ 756.65
Local	\$3,486.86
Conference Expense:	
Officers	\$ 96.00
Secretaries	55.96
Mount Sequoyah	93.23
Conference car	106.98
Negro Leadership School	19.07
Adult	5.00
Rural Worker	125.00
Postage, Conf. Minutes	21.45
Total	\$ 540.40
Balance Third Quarter	\$ 745.24

The response to Supplies for China Relief was most pleasing. Mrs. J. B. Randolph, Secretary, made an all-time high record for the Third Quarter.

retary of Missionary Education and Service, presented the three new study courses through a typical meeting of the committee on study in a local society. Miss Ashby introduced the book, "We Who Are America"; Mrs. Forrest, "For All of Life," and Mrs. Walton, of El Dorado, "God and the Problem of Human Suffering."

The organ music by Mrs. Frank Chidester, a vocal solo, "He Shall Wipe Away All Tears," by Mrs. Kenneth Spore, a devotional led by Mrs. Sam Abernathy, and the reading of Mme. Chiang Kai-Shek's creed by Mrs. John Stinson added greatly to the inspiration of the meeting. In the absence of the Secretary of Young Women's and Girls' Work,

Mrs. Lovett stressed its importance and program.

The Camden society served a delicious luncheon at the noon hour, featuring home made, hot, buttered rolls to the delegates and visiting ministers.—Mrs. R. H. Cole.

PERRY SOCIETY

On October 2nd our Society of Christian Service gathered at the parsonage for our birthday social. We opened by having our devotion and Spiritual Life program with twelve members present.

After the program we enjoyed a very pleasant afternoon of games with our hostess, Mrs. J. E. Linam serving delicious refreshments.—Mrs. W. A. Glenn, Reporter.

SEARCY DISTRICT SEMINAR

The Methodists of Searcy District met at Searcy October 7th for a day of preparation in the W. S. C. S. Mrs. Hugh Garrett, District Secretary, presided. The program began by singing, "All Hail the Power of Jesus Name." Rev. Harold Eggen-sperger, pastor at Beebe, led the opening prayer. Rev. C. N. Guice, pastor at Searcy, was introduced. He gave a helpful, inspirational talk on Sacrifice.

Bro. H. H. Griffin, District Superintendent, gave some very encouraging remarks on the Missionary work of the District, naming Jacksonville and Jasper and rural sections in Boone County as points where fine service was being rendered.

Mrs. Garrett introduced the Pages from Beebe, Miss Sarah Ruth Friar and Johnnie Louise Powell. These young ladies were very helpful during the day.

In a short business session fourteen Auxiliaries reported sixty-two members present with the ladies of Searcy making a total of eighty present.

Mrs. R. E. Connell, of Morrilton, Conference President, was introduced. She gave a very helpful explanation of the Mission Study work. She gave the four types of study classes: 1. Informal; 2. Joint Study; 3. Conference recognition; 4. Jurisdictional recognition. She also talked on the three texts to be used: "We who are Americans," "For all of Life," and "God in the Problem of Suffering."

Mrs. Fern Rodgers of Searcy gave a skit on the study work.

We were favored by a lovely organ solo by Miss Mary Jane Watkins of Searcy. Mrs. Garrett appointed a resolution committee and committees on the different departments of the W. S. C. S. work.

At 1:00 o'clock a bountiful lunch was served in the Annex.

The afternoon program began with Rev. R. E. Connell of Morrilton giving the devotional, singing Hymn 464, "The Kingdom of God."

Mrs. Garrett presented Mrs. F. A. Lark of Judsonia with a Life Certificate pin from the Searcy District. Mrs. Lark made this impressive statement, she said she had been a member of the Missionary Society every day of her life. Her mother was president of Rogers, Arkansas, Society when she was born and entered her name the first day of her life. A beautiful thing to be said.

The Youth Fellowship work was well presented by Rev. Harold Eggen-sperger, Beebe, and Mrs. Edward Harris of Conway, two of our inspired leaders. We wish such people could be in every Church to lead our Youth.

The Searcy School Glee Club gave two beautiful numbers, under the direction of Mrs. W. L. Mason.

Mrs. S. O. Patty gave the report for the resolutions committee.—Mrs. S. J. Allbright.

A world without a Sabbath would be like a man without a smile. . . . A summer without flowers. . . . A homestead without a garden. It is the most joyous day of the whole week.—H. W. Beecher.



### BOARD OF CONFERENCE CLAIMANTS

The Board of Conference Claimants, Little Rock Conference, will meet in the room assigned us in First Church, El Dorado, Wednesday, November 10, at 2:00 p. m. It is necessary that all members be present on time.—S. T. Baugh, Chairman of Board.

### CONWAY COUNTY-PERRY COUNTY LEAGUE UNION

The Conway County-Perry County League Union met Tuesday night, October 6, at Perryville. An interesting program was given on religion, followed by a moving picture on our South American neighbors, entitled, "Americans All." The business meeting followed. Thomas Moore, president of the League Union, presided. After the games the members enjoyed cocoa and delicious home-made cookies. Seventy-nine were present. The next meeting will be held at Oppelo, the first Monday night in November.—Mollie Riddick, Reporter.

### DEDICATION AT KEISER

October 1, we dedicated the church at Keiser. When the town was first built the Methodist and Baptist built a building and worship together for several years. The Methodist withdrew and during the pastorate of Rev. J. R. Nelson, planned and built a Methodist church.

Bro. Nelson was present and preached the sermon, his first in the church that he had planned.

Rev. J. A. Gatlin, district superintendent, was present and conducted the dedication in the afternoon, after a fine dinner was spread at the church by the good women.

Rev. Chas. Wilson, a retired minister at Jonesboro, was present and had a part in the service.

The final debt on the building was paid last year and we painted the building outside and inside this year. We have a mighty pretty auditorium now. The congregation here is faithful and growing.

The Keiser-Garden Point charge has some mighty fine people in it and is a fine delta charge.—M. N. Johnston, Pastor.

### THE PARAGOULD DISTRICT INSTITUTE

Seventy-five young people of the Paragould District attended the Paragould District Youth Institute at the First Methodist Church, Paragould, Arkansas, Tuesday evening, October 5, 1943. The worship service was conducted by Miss Anna Lou Alstadt, president of Union No. 1. The highlight of this worship service was the drama, "The Voice of God Is Calling," which was presented by the young people of the Walnut Ridge Methodist Church, under the direction of Mrs. R. E. L. Bearden, Jr.

At the close of the worship service, the following group meetings were held:

President, R. E. L. Bearden, Jr.

### HENDRIX COLLEGE NEWS

The Hendrix College Booster Club has mailed a Christmas gift box to every Hendrix alumnus in foreign military service. Each gift box contains a sewing kit, soap, toothbrush, toothpaste, shaving soap, after-shave talc, handkerchief, gum, mints, razor blades, paper and envelopes, comb, pencil and shoe polish.

Decorated with colored Hendrix stickers and cancelled with the Hendrix station postmark, the boxes will take the Hendrix spirit to more than 45 alumni last reported with the armed forces in Hawaii, Australia, the West Indies, India, Alaska, Italy, Sicily, England, the Aleutians, Midway, North Africa, and the south Pacific islands.

Similar packages were sent last year. All reached their destinations except the one addressed to Ensign Leland Payne of Paragould, who was lost in the battle of Midway.

\* \* \*

Dr. H. W. Kamp, professor of Latin and Greek at Hendrix College, will leave October 29 for his eighth annual tour of southern colleges under the arts program of the Association of American Colleges.

After a formal talk on either "Liberal Arts in Wartime," or "The Arts of Greece and Rome," Dr. Kamp will spend two days at each college conducting informal talks and conferences before small groups on the general theme of liberal arts. He will visit Mary Washington College, Fredericksburg, Virginia; Emory and Henry College, Emory, Virginia; and Judson College, Marion, Alabama.

\* \* \*

Officers of the student publications at Hendrix College have been appointed by the student senate. For the Profile, weekly student newspaper, they are Ethel Rogers, daughter of Mrs. J. W. Rogers of El Dorado, acting editor; and Patricia Leach, daughter of Mrs. L. O. Leach of Conway, business manager. For the Troubadour, college yearbook, they are Ada Ryland, daughter of Mr. and Mrs. J. R. Ryland of Pine Bluff, editor; and James Christie, son of Rev. and Mrs. A. J. Christie of Texarkana, acting business manager.

Those on acting status will not qualify for full status till the end of the present quarter, when they will have the minimum number of academic hours required by the constitution.

Miss Helen Bailey, daughter of Mr. and Mrs. J. S. Bailey of Little Rock, was elected sophomore senator to succeed Miss Rogers, who resigned to become acting editor of the Profile.

\* \* \*

James de la Fuente, concert violinist of New York City, and new addition to the Hendrix College music faculty by grant of the Julliard foundation for Music, was presented by the music department in a public concert Tuesday night, Oct. 19. Mrs. Marian Owen, also of the Hendrix music faculty, accompanied

### ADVENT ALTAR

ADVENT ALTAR, an attractively prepared new worship manual of daily devotional readings for the period from Thanksgiving through New Year's, has been announced by the Abingdon-Cokesbury Press.

The author, Lucius H. Bugbee, is widely known throughout American Protestantism for the devotional material which has come from his pen, including "The Sanctuary," devotional manual for Lenten use which was published for the first time this year and which recorded a distribution of over 500,000 copies.

Designed to provide a stabilizing influence and spiritual fortification in the lives of those who use it. ADVENT ALTAR will have a page of conveniently arranged material for each of the 38 days of the Advent period, each page including an appropriate Scriptural reading, meditation, an appropriate poem and a prayer.

Progressively rich in things of the spirit, ADVENT ALTAR is intended not to supplant but to supplement the official material issued by the denominational boards or agencies during the Advent season. It will come from the press attractively printed and bound, with a striking cover illustration in color from a photograph by H. Armstrong Roberts.

ADVENT ALTAR will be published at a price which will encourage bulk purchase by churches and groups within the churches. Its small size will make it convenient

for carrying in pocket or purse for daily use.

Christian soldiers do not brandish "The sword of the Spirit," as though it were an ineffectual weapon.—James E. Chesor.

## Kidneys Must Clean Out Acids

Excess acids, poisons and wastes in your blood are removed chiefly by your kidneys. Getting Up Nights, Burning Passages, Backache, Swollen Ankles, Nervousness, Rheumatic Pains, Dizziness, Circles Under Eyes, and feeling worn out, often are caused by non-organic and non-systemic Kidney and Bladder troubles. Usually in such cases, the very first dose of Cystex goes right to work helping the Kidneys flush out excess acids and wastes. And this cleansing, purifying Kidney action, in just a day or so, may easily make you feel younger, stronger and better than in years. An iron clad guarantee insures an immediate refund of the full cost unless you are completely satisfied. You have everything to gain and nothing to lose under the money back guarantee so get Cystex from your druggist today for only 35c.

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"Let not your heart be troubled—"

IN MEMORIAM

"—In my Father's house are many mansions"

**HARTSFILL.**—Mrs. Sarah A. Hartsfill, wife of W. J. Hartsfill, died October 7, at the home of her daughter, Mrs. L. E. Salisbury. She was born November 28, 1860. She is survived by four sons and four daughters, W. R., Downey, Calif.; B. A., Texarkana; Samuel J., Prescott; Olen, Bay City, Ore.; Mrs. Emma Huddleston, Nashville; Mrs. Ora Samuel, Hope; Mrs. Nellie Alfrey, Logansport, Ind.; Mrs. Virgie Salisbury, Blevins. She is also survived by forty-eight grandchildren and thirty-four great-grandchildren. She accepted the Lord in early life and united with the Methodist Church and lived a true consecrated Christian life and was always ready to serve and support the church. The children have lost a true, faithful and devoted mother, the church a loyal member. She had been in ill health for some time. She constantly prayed to God to go home to the home that Jesus said he would prepare (John 14). It was my privilege to be by her bedside most of her illness and I can now more fully appreciate the 23rd Psalm, "The Lord is my Shepherd." My prayer to God is that we all may take Him as our Shepherd and live true until the end.—LeRoy Samuel.

**STUARD.**—Elbert Roy Stuard has passed to his reward after many months of suffering. Born June 26, 1875, he was married to Miss Emily Kennedy in November, 1896. To this union were born two sons and two daughters, all of whom survive him, as does his faithful wife and companion. Brother Stuard was converted and joined the Methodist Church when but a youth and remained faithful to his convictions unto the last. He had a stroke a few years ago, and never did recover from it, but continued to grow worse until the end came on July 7, 1943, at his home here in Mineral Springs, Ark. His patience was God-like and he seemed to be resigned to the fate that awaited him. His faith in God never weakened, and thus he died as he had lived—quietly, peacefully. He had served on the Board of Stewards for many years and rendered faithful service as such. A good man has gone to his reward as everyone who knew him concedes.—W. C. Lewis.

**MAYO.**—Miss Mary Mayo, daughter of Mr. and Mrs. P. C. Mayo, departed this life August 4, 1943, after having been ill for a number of months. Her going was, of course, a great loss to her dear Christian parents, and also to the church and community. But all who knew her are perfectly submissive, knowing that she was a consecrated Christian. She was a lovely character. Miss Mary had applied herself intellectually and spiritually and had proven her worth along the lines which she so nobly achieved. She had attended Galloway College, Hendrix College, and the University of Chicago. She spent a number of years teaching in some of our best high schools. As her pastor, I never had the privilege of knowing her during her active years, but my visits in the home always sent me away feeling that I had been in the presence of a great personality, who,

like Job, demonstrated the power of patience and was tender and submissive.—John W. Glover.

**COFFMAN.**—"Behold the body of a man in whom was no guile," said a friend as he stood by the bier of the subject of this obituary. Francis Warren Coffman, born of Christian parents, Joseph and Rebecca Ann Coffman, was ever obedient to the vision of a life of service as was inspired by them. As the eldest of a large family of children, he walked in the footprints of the Older Brother who is the Way. As the father of his sons and daughters, he taught them to follow him as he followed Christ. As a husband he was a companion who never faltered. As a friend and neighbor, he merited the quotation, we, too, "Must build ere time has flown, a stumbling-block or a stepping stone.—One Who Knew Him.

**MARTIN.**—William Tell Martin was born December 23, 1864 at Springfield, Arkansas, and ascended January 3, 1943. Brother Martin was educated in the common schools of Conway County, Quitman College and Hendrix College. He joined the Arkansas Conference in 1902, and superannuated on account of declining health in 1925. In 1900 Brother Martin was admitted on trial into the Arkansas Conference at Central Church, Fort Smith, and at the same time was ordained local deacon by Bishop Charles B. Galloway. He was admitted into full connection in 1902 and ordained elder in 1904 by Bishop S. S. Key, at Prairie Grove, thus giving twenty-five years of his life to the ministry. He served circuits and stations at Mt. Home, Leslie, Lamar, Harrison, Hartford, Booneville, Osceola and Van Buren, Arkansas and Adair, Oklahoma; and was presiding elder of the Harrison District. He taught two years in Hendrix College. He was a member of the Arkansas Authors' and Composers' Society and contributed to reviews, magazines and daily papers. He was not an opportunist or time saver, and never surrendered his convictions for popularity. He was a success as preacher, teacher, author. Brother Martin was injured in a fall on September 20, 1942, while preparing to attend church. He was taken at once to the Conway Memorial Hospital in Conway, Arkansas, where he lingered until January 3, 1943. Memorial services were conducted in the Conway Church by the pastor, Rev. E. W. Harris and Dr. O. E. Goddard; and interment was in the Conway cemetery. He was married on the day of his graduation from Hendrix College, June 17, 1896, to Miss Eugenia Crisler. Their children are: Mrs. O. W. Petway of Warren, Miss Ruth Martin of Crossett, Mrs. Martin W. Kehart of Farragut, Idaho, Lt. William T. Martin of the United States Army and D. T. Martin of Little Rock. Another daughter, Mrs. H. M. Lewis, died in May, 1942. Brother and Sister Martin were sacrificial to a large degree, and on a meager income they educated their children to where they could hold influential places in life. They

lived on the principle of service. Brother Martin was not only interested in educating his own children, but was active in seeing that the youth of his pastoral charges were encouraged to attend college. Many successful persons today live to thank him for his loving interest in their training for life. He is now enjoying the heavenly beauty and cheering atmosphere in the Garden of Everlasting Life with his Father and Elder Brother, Jesus.—J. M. Workman, J. W. Moore.

**NELSON.**—John Taylor Nelson, son of Asbury Thomas and Pamela Nelson, was born on a plantation near Mount Zion, Claiborne Parish, Louisiana, on May 21, 1857. He died at the home of his son, Thomas Nelson, manager of the Nelson Farm, near Mineral Springs, Arkansas, on August 13, 1943. At the age of twenty-one he was happily converted at a Methodist camp-meeting at the Mt. Zion Camp Grounds, joined the Methodist Church and was a devoted and consecrated member of that denomination for seventy-five years. On January 5, 1879, he was married to Miss Ada Meadows, daughter of Thomas and Mary Meadows of Lisbon, Louisiana. To this union there were born nine children, all of whom are living but the youngest, Jean Tremont, who died April 1, 1934. Mrs. Ada Nelson died July 4, 1935. For several years in his early manhood Mr. Nelson taught a private school in Homer, Louisiana, and was later affiliated with the old Homer College. In December, 1894, he disposed of his holdings in Louisiana, and bought the Nelson Farm in Southwest Arkansas. Arriving there on a late, snowy Christmas even and emerging on a new venture from the life he had known

and away from old friends and relatives, he dismounted from his horse, knelt in the snow, and promised God that if He would be with him he would give to Him a tenth of whatever he should earn. This promise he faithfully kept throughout his long life. Often he remarked but for the promised reward of God for tithing, he could never have fed, clothed and educated nine children. Always all preachers of any denomination were welcome guests in his home. In 1895, as he labored in the field, the school board of Columbus, Arkansas, sought him out and personally offered him the school in their town. He accepted and taught there for many years. Later he taught at Bingen and Ozan, Arkansas. Many of his students of Hempstead and Howard Counties, now middle aged and scattered over the United States, attribute in part their success in life to his thorough teaching, unassuming gentlemanly manner and upright, Christian life. With his work on earth ended and with the full assurance of being met with the welcome, "Well done, thou good and faithful servant," he passed over the River Jordan calmly and peacefully. He was buried in the cemetery beside his wife and son at St. Paul Methodist Church near Ozan, Arkansas, on August 16, 1943. A former well-loved student, Rev. T. L. Epton, and the pastor, Rev. W. C. Lewis, officiating. Surviving him are five daughters: Mrs. Buena McKinnon, Sulphur City, Ark.; Mrs. Anny Maye Bryant, Fayetteville, Arkansas; Mrs. Clara Cooper, Salinas, California; Mrs. Gertrude McMurdo, Denver, Colorado; Mrs. Stuart Stimmel, San Francisco, Calif.; three sons, Thomas C. Nelson, Mineral Springs, Ark.; Oscar Nelson, LaHabra, Calif., and Paul Nelson, Trinidad, Colo.—Clara Cooper, Salinas, Calif.

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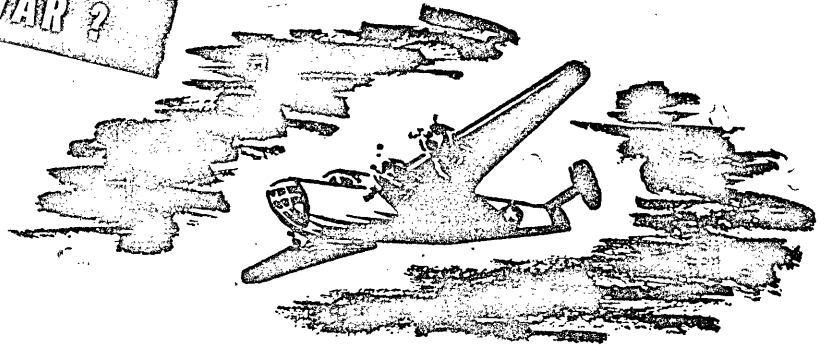
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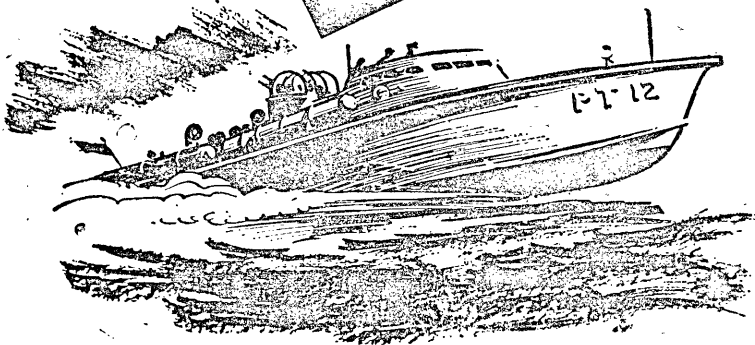
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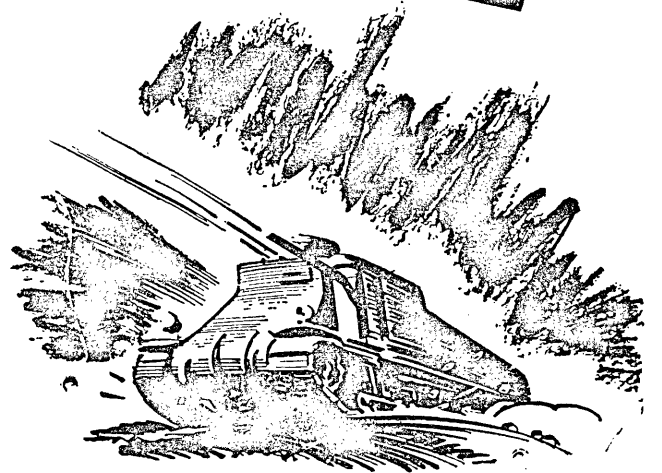
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NAVAL WAR ?



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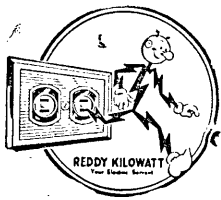


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# The Sunday School Lesson

By DR. W. P. WHALEY



## Honoring Our Parents

LESSON FOR OCTOBER 24, 1943

SCRIPTURE TEXT: Exodus 20:12; Luke 2:48; Mark 7:6 to 13; John 19:25 to 27.

GOLDEN TEXT: "Children, obey your parents in the Lord: for this is right."—Eph. 6:1.

The Fifth Commandment, "Honor thy father and thy mother," is such an important one that it appears in both the Old and the New Testaments. Moses wrote it, and Paul repeated it in Ephesians 6:1 and Colossians 3:21. These two greatest writers of the Bible agreed in their estimate of the value of this commandment. Children and young people should feel glad that these two great and inspired men thought of them and wrote to them.

### I. Jesus Kept This Commandment.

In His early childhood Jesus was becoming aware of His great mission to this world, and that the Father had entrusted to Him a great "business" (Luke 2:40 to 52); but He felt that He was bound by this commandment to His earthly parents; and, though it kept Him away from the temple, He turned away and went back to Nazareth and was subject to Joseph and Mary. Joseph died while Jesus was still a youth. Jesus was the oldest of a family of five brothers and two or more sisters. He therefore, became the head of the family, assumed the responsibilities of the home, and carried on the carpenter shop as Joseph had done. A carpenter's wages in Palestine at that time was about twenty-three cents a day. Even though that may have been supplemented by small earnings of some other members of the family, they were very poor people. When Jesus was thirty years old, and the other children had moved away and were self-supporting, Jesus began his three years' ministry. Even then, He carried His mother with Him, and daily gave her a reverence finer than she has received since in magnificent cathedrals. On the cross, with the whole lost world crushing out His life, He looked down at His mother and asked His beloved disciple to take care of her (John 19:25 to 27).

### II. Ways of Honoring Our Parents.

There are many ways of honoring our parents: respect, love, obedience, gratitude, recognition of their position and responsibilities, accepting their judgment and advice, and caring for and supporting them when they are old and needy.

In Old Testament times the Jewish church interpreted this fifth commandment as demanding that sons and daughters support their needy parents. It was not only a religious duty, it was a law. However, there were people who tried to get out of it. The church authorities worked out a way of escape for them (Mark 7:6 to 13). They could make a gift to the church, and the church would absolve them from the responsibility to their parents. Many did not even make a gift to the church; they pronounced the word "corban", which meant a gift to the church; and thought that word had magic power to excuse

them from all obligation to their parents. Jesus took the position that obligation to the church does not rank above our obligation to our parents. He not only said this to the authorities of the Jewish church; He did it during those years He delayed His public ministry in order to care for His mother and her younger children.

### III. Parents Must Be Honorable.

We are parents by divine appointment, if we are law-abiding (Gen. 1:28). A child should not be an unwelcome accident. It should never be true for him to say, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psa. 51:5). Raising children is a religious business. A man and woman are united in matrimony by a religious ceremony. Their children are to succeed them as citizens and as church members, and become heirs to the world the parents have made for them. Parents should accept, teach, and train their children to be men, women, immortals. They should realize that they are more responsible for their children than anybody else in the world; and that what they make of them the first seven years they will always continue to be.

There is a great deal in the literature of the day about juvenile delinquency. The situation is so alarming that the state authorities are taking action. A circuit judge of this state said to his grand jury a few days ago: "Law enforcement officers must spring into action and beat down the disgraceful scenes and rowdy conduct which are disgusting the population of this county night and day. In many instances nothing has been left to the imagination. Indifference to all moral custom and principles leads to indifference to all law and order." This same judge reminded the jury that there are laws requiring parents to control their children. This judge, as well as many higher ups, believes that many parents are criminally negligent and indifferent. He said: "There are hundreds of instances where the mother is worse than the daughter." Such parents are leading their children into crime, poverty, prison, hell. Parents have three means of securing the respect and obedience of their children: (1) by their high and fine qualities they may command these from their children, and rule by love; (2) in a firm and unyielding way announce their demands and rule by law; (3) and, finally, as a last resort, compel respect and obedience, and rule by force.

Love, law and force are the means the divine Father uses. He often resorts to chastening; and He recommends that earthly parents use that means. "He that spareth his rod hateth his son" (Prov. 13:24). "Chasten thy son while there is hope, and let not thy soul spare

for his crying" (Prov. 19:18). "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15). "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die" (Prov. 23:13). "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame" (Prov. 29:15). "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Prov. 29:17).

### IV. Growing Up Is a Religious Business.

This global war is producing a demoralized world. People are being shaken and thrown out of their old grooves. Strangers are being thrown among strangers to settle down as neighbors. Religion is jutting against religion and challenging each other. Languages are mingling in the most confusing babel ever known to build the new tower of civilization. Demoralized youth are growing up into this demoralized world. Unless our young people are wisely guided, we shall have "confusion worse confounded." The most crying problem of our day is getting our children clear-headed and sure-footed for that confused world that is rolling toward us. Throughout history, parents have had the main responsibility for teaching and training children. The Indian brave trains his dusky lad to shoot the arrow.

Careful young women used to try to get the low-down on their lovers by finding out how they behaved toward their mothers. If a young man was rude, discourteous, and unkind toward his mother, he was marked down as a bad risk for a husband. Enforcement officers have found that a child that is disobedient and unruly at home grows up to disregard the law of the state, and becomes a problem citizen.

Sons and daughters of today are fathers and mothers of tomorrow, and citizens of the world to be. Only a few years are given to get ready.

The Psalmist (144:11) prayed: "Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood; that our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace."

"How sharper than a serpent's tooth it is to have a thankless child."—Shakespeare.

### V. Rewards.

God pays children to honor their parents: "That it may go well with thee," and "thy days may be prolonged" (Deut. 5:16). He pays parents for their success with their children: "A wise son maketh a glad father" (Prov. 10:1).

Evangelism is not the only business of the Church, but it is the Church's first business. What Jesus made primary, His Church today dare not make secondary.—Department of Evangelism of the Federal Council of Churches.

### Don't Neglect Slipping

## FALSE TEETH

Do false teeth drop, slip or wobble when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.

For Really Fast  
**Headache Relief**  
**Snap Back** with **ETANBACK**  
FOLLOW PACKAGE DIRECTIONS. SEE YOUR DOCTOR IF HEADACHES PERSIST.

### Good For Over 100 Years

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

→ **GRAY'S OINTMENT**

AT FIRST SIGN OF A  
**COLD**  
USE **666**  
666 TABLETS, SALVE, NOSE DROPS

When **FATIGUE** causes  
**HEADACHE**  
What could be more distressing than headache added to fatigue? Why endure it? Take Capudine. It relieves pain so quickly, comforts pain-wracked nerves so gently, you'll be delighted. Use only as directed. 10c, 30c, 60c.

**CAPUDINE**

10c 25c  
**Calotabs**  
Next time you need calomel take Calotabs, the improved calomel compound tablets that make calomel-taking pleasant. Sugar-coated, agreeable, prompt, and effective. Not necessary to follow with salts or castor oil. Use only as directed on label.

## How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
for Coughs, Chest Colds, Bronchitis

**HEADQUARTERS**  
101 **CHOIR GOWNS**  
**PULPIT ROBES**  
Vestments • Hangings • Stoles  
Embroideries, Etc.  
NEW CATALOG on Request  
**NATIONAL ACADEMIC GOWN & GOWN CO.**  
825 25th STREET PHILADELPHIA

**EYE COMFORT**  
The above picture illustrates how  
**JOHN R. DICKEY'S**  
**OLD RELIABLE EYE WASH**  
helps to relieve local irritation of the eyes caused by excessive use or exposure to dust, wind or sun glare. 25c and 50c at drug stores. Contains no red cotton.

# WINFIELD MEMORIAL METHODIST CHURCH

## \$15,000.00 For The Church Debt

Winfield Church is one of the beauty spots among churches of the city. One must have extra adjectives when he or she begins to express his or her pride in the entire structure. It is so well organized and so solidly built that it will serve for one hundred years with no thought of rearrangements or rebuilding. The only possible reconstruction will come when its rooms are no longer able to take care of increasing numbers and activities. Its value today is around the \$300,000 figure. Its location is near perfect for all the city, and makes it easily a city-wide church.

When the contract payment is made on the interest and principal next November first, and anticipated extra bonds are bought, according to the agreement, the interest will have been paid up-to-date, and the principal will have been reduced to a figure approaching the \$70,000.00 line, which will mean a reduction of approximately \$14,000.00 on the principal in the past two years, plus the interest.

A number of us were conscious of some mutual thoughts and desires before the seventy-fifth anniversary Service, dating as far

back as early spring. In May the Board of Stewards gave its blessings to a man whose heart was "already ready" and some personal discussing went on.

Then, at the last Board of Stewards meeting it was realized that the Church was plumb-full of sentiment for the raising of a large amount of money on the church debt. **THIS HAS BEEN A HEALTHY SPONTANEOUS DEVELOPMENT.** One very wholesome and encouraging factor is that **IT HAS NOT BEEN PROMOTED**, and did not need to be **PROMOTED**. The work now before the Board of Stewards and the Finance Committee and the Special Debt-Raising Committee is simply to be in the right place at the right time to receive the money that the people of Winfield and friends desire to give.

Yes, organization is being formed to **ACCEPT \$15,000.00** which it is thoroughly believed that members and friends of Winfield Church desire, purpose to give as a special on a debt-raising enlistment.

Through Sunday, October 17, \$3,780.00 has been raised in cash and pledges.

### NEW MEMBERS

Miss Christine Poindexter, 1515 Spring.

Mrs. O. S. Mincey, 2005 Cumberland.

Miss Frances Mincey, 2005 Cumberland.

—10 out of 13—three are gone—

### WEDDING BELLS

Miss Mary Maud Bell and Mr. Norris L. Rogers, Miss Elizabeth F. Jones and Lt. Lyle E. Armstrong, both an occasion of October 16th.

—10 out of 13—three are gone—

### NEW MEMBERS, ATTENTION

November 7th, the last Sunday before Conference, special seats will be reserved for all persons who have joined the church this year.

Before that time I want all new members AND all other members to write One excuse for not attending Church, morning or night. Send, phone or mail to the church office at once. I will make use of them on November 7th, a. m.

Sign no name, simply write the excuse that kept you from church last Sunday or any Sunday, and let me have it for use on that Sunday.

The Text will be, "And they that make them are like unto them."

—10 out of 13—three are gone—

### BUDGET PLEDGES

Now is the time to begin to wind up your year's payments to the Budget. The Conference meets November 10th, which means just one Sunday in November. Conference obligations must be paid in advance of that date. Your pledge was made to cover all of November, so your co-operation is asked in meeting these requirements.

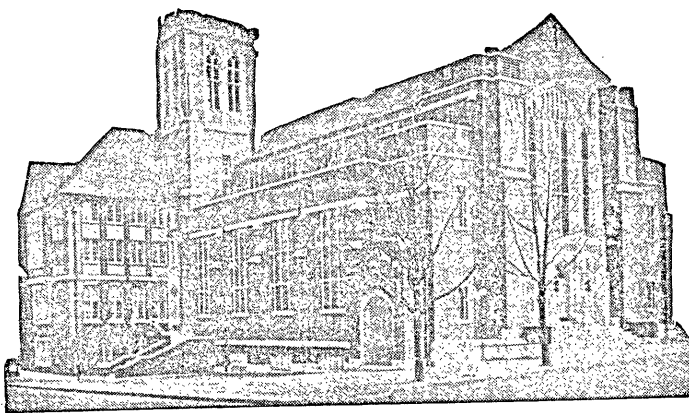
—10 out of 13—three are gone—

### FRIENDLY COUPLES CLASS

The Annual Halloween party of the Friendly Couples Class will be held Friday night, October 22nd, 7:30 o'clock, in Fellowship Hall at the Church. Members are to come masked; costumes will not be barred.

### CHURCH ATTENDANCE,— 10 OUT OF 13

There are 13 Sundays in the months of October, November and December; be present at 10 of 'em.



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.

You are manifesting a fine spirit of loyal service by doing the extra in the activities of the Church School. The work of a Director for the whole is being done by those who have a part.

10:55 A. M. "A CHURCHLESS CITY AND CHAOS"

Sermon by the Minister.

This is the third of a series on "ONE CHURCH" and "Why I Believe In the Church."

While we are stressing Church attendance as part of the Stewardship of Church Vows you should discover some more of the significance and values in the Church.

6:00 P. M. Youth Fellowships.

7:30—Evening Worship—7:30

"THE MOMENT DIVINITY IS PROVED"

By the Minister

This is another of the evening series on Great Moments In the Life of Christ

At the close of this service the officers of the three departments of the Youth Division will be installed.

I want parents of all the Youth of the Division to be present.

### OFFICERS FOR YOUTH DIVISION

The following officers have been selected to be leaders of the departments of Youth Division for six months:

#### Young People's Department

Counselors, Mr. and Mrs. Tom Harris; President, Betty Joe Kinsolving; Vice-President, Sara Louise Steed; Secretary, Margaret Jean Finger; Treasurer, Dick Neal; Commission Chairmen, Worship and Evangelism, Elizabeth Jones; Recreation, Robert Ann Proctor; World Friendship, Helen Newman; Community Service, Gladys Glasscock.

#### Senior High Department

Counselor, Mr. Ray Scott; President, Eloise Nelson; Vice-President, James Ifwerstrom; Secretary- Jean Johnson; Treasurer, Edna Grace Lore; Commission Chairmen; Worship, Euana Biniores; Recreation, Jack Wiseman; World Friendship, Lila Clayton; Community Service, Woodrow Smith; Evangelism, Juanita Ingram; Publicity, Virginia Bradshaw; Pianist, Peggy Key; Ushers, Raymond Newman and Ray Clayton.

#### Junior High Department

Counselor, Mrs. C. B. Nelson; President, Ashley Ross, Jr.; Vice-President, Wilfreida Olsen; Secretary, John Ross; Treasurer, Sue Plummer; Worship, Barbara Brothers.

These three Departments compose the Youth Division. Much fine work is being done throughout the Division. The willing and efficient service of Counsellors is an inspiration to the Youth and to the Church. The Church needs to take a larger pride and interest in this work.

When there is so much being said about youth delinquency, and such ugly facts stare the public in the face to shame us, let us be alert to the work of the Church with Youth to prevent our fine young people from going into delinquency.

It is one thing to save a man out of his sins after he has gotten in. It is not so dramatic but far more glorious, to save a youth from going into sin.

—10 out of 13—three are gone—

The Girl Scouts will meet on Monday instead of Tuesday.

The Boy Scouts will meet on Friday, 7:30 p. m.