

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley "into all the world" — Mark 16:15

VOL. LXII

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NO. 43

## Congress Goes Conservative Financially

THERE has developed a very hopeful trend recently in Congress regarding our spending program. The victims of the aggressive ambitions of the Axis powers have been in such a desperate situation, and our own nation has been in such deadly danger since Pearl Harbor as that Congress and the American people have almost blindly and without questioning followed the leaders of our government in any plan or suggestion that promised ultimate victory.

War means waste because war, in its very nature, is wasteful. Nevertheless, even war does not require unnecessary wastefulness. From many points of our nation today there come reports of such wastefulness as that it cannot but be hurtful to our war effort at home and abroad. In the past there has been no time for Congress to question the advisability of any expenditure proposed by the leaders of the nation or the armed forces. Congress, indirectly, has confessed that it has, in the past, been signing blank checks to be used by our leaders in the war effort as their plans seemed to demand.

We have at least made enough progress in the war that Congress feels that it can now look about to see how the money appropriated has been used. What it has seen has caused it to announce that the day of "blank checks" is over. Future appropriations, so Congressmen say, will be for specific objects rather than in lump sums.

Because of the mounting national debt and because of the mounting rate of taxation, this new attitude of Congress toward our financial situation has found wide-spread favor. There is no real American who is unwilling for those who are leading our war effort to spend any amount necessary to insure the triumph of free people. However, we have been prodigal in our spending about as long as we dare. While we may not be able to go very far in a program of economy just now, we could and should go as far as possible in the elimination of waste.

## Pressure Reveals Weakness

UNDER normal conditions people react very much alike to given conditions, and the real difference in powers and personality are not so much in evidence. It is only when the test comes, the load is heavy and the pressure strong that the real difference in people stands out.

In the mechanical world there are definite tests of machines under the most severe working conditions in order to reveal the hidden weakness or strength of the machine. If under pressure the machine reveals a strength unknown to its inventor its intrinsic value is enhanced. If it cracks up under the test it must be strengthened or discarded.

Our reaction under pressure will often determine the measure of our success in life. If, when the testing time comes, we are able to call on a reserve strength, unused normally, which enables us to carry through with balance, poise and efficiency to the attainment of our goal we have promise of unusual success. If we go to pieces under pressure, if we break under the strain we weaken our normal powers and all but guarantee that our attainments will be limited. The real difference in the powers of people is revealed under pressure. Some fold up and quit. Others unfold and get the job done.

## Churches And Preachers On A Par

IN NOTHING else is the connectional spirit and interlapping interests of Methodism more in evidence than in the matter of making the appointments of ministers to the churches and charges at an Annual Conference. In our polity the church and the preacher have joint privileges, joint responsibilities and equal rights to fair consideration by the appointive powers. This is true because of the common sacrifices each has made and because of the mutual debt each owes the other.

Both the preacher and the church have surrendered important rights to the appointing powers. A real Methodist Church has surrendered its right to select its own pastor and a real Methodist preacher has surrendered the right to choose his field of service. It is no small matter, in this day of Democratic emphasis, for a group of church people to allow church leaders outside the congregation to select and appoint their leader. It is no small thing, in this day of emphasis on personal liberty, for an individual to surrender himself and his family to the will of appointing powers to go when and where those in authority think best. Because these surrendered rights rest in the hands of the powers that be, and cannot by the very nature of the case be protected by the church or preacher involved, it is the full responsibility of the Bishop and Cabinet to care for these interests as a sacred trust.

Because both the preacher and the church have surrendered so much to the appointing powers, each deserves full and fair consideration, when appointments are being made. So far as is possible these interests should be kept in balance. To hurt a church just to help a preacher, or to hurt a preacher simply to help a church are both equally out of order. Those in authority should not approve either transaction. Also there should be such a close, Christian relationship existing between the pastor and church as that neither would willingly accept great advantages if in so doing it meant corresponding disadvantages to the other.

We as ministers feel that we are called of God to preach. We should remember, however, that it is the people we serve who make it possible, by their support financially and otherwise, for us to answer that call. A deep sense of gratitude for what they are doing for us should cause us to love them and be concerned about their welfare. Churches should remember that every sincere Methodist preacher is giving himself in an unselfish, untiring service for the good of his fellow man. Churches should honor them and love them for it and should be concerned about their welfare.

The preacher and the church are on a par. If all concerned would keep this in mind when changes are contemplated in appointments, our excellent Methodist system would really excel.

## Education Alone Not Sufficient

WE ARE told that there is no illiteracy in Germany and that illiteracy in Japan has been reduced to one per cent, while in America four and three-tenths per cent of our people are illiterate.

This comparison impressively pictures the futility of intellectual development, unless there is, along with it, a heart culture that gives balance and proper direction to the intellectual powers developed.

Germany may have no illiteracy but her intellectual training has made of her a nation of strutting egotists who feel that their mission in the world is to rule with armed might the less "literate" nations of earth. Reverting to the old theory that "might makes right" and that people can be subjugated and kept so by cruelty and oppression, this nation, which boasts of intellectual progress, has loosed upon the world a reign of unbridled terror and death so far-reaching as that the average mind could not have conceived its destructive sweep a few years ago.

Japan may have developed intellectually, in less than a century, from a state of primitive ignorance and superstition, to where it can boast that no more than one per cent of its people are now illiterate. Nevertheless, this intellectual development in Japan has but increased that nation's power for evil and has made Japan for years a menace to the peace of the world. These increased powers finally led to the treachery of Pearl Harbor and the brutality of the war Japan has since waged against the United Nations.

Intellectual development alone is not enough whether it be in Germany, Japan or America. Our world has developed such powerful agencies for destruction that the peace loving people of earth can never be safe now so long as these powers are in the hands of people with ungenerated hearts. We must live the Gospel more perfectly in our own nation and carry it more effectively to other nations of earth, not only for Christ's sake but for our own sake.

## We Must Reckon With Russia

WHATEVER we may think of the politics, the religion or the social situation in Russia, one thing now appears to be perfectly plain—Russia will emerge from this war with a voice in world affairs far greater than it has had in its former history. So important to the world are its unknown plans and purposes for the post-war period as to make imperative the present conference in Russia. Not so many years ago Russia seemed to be so unimportant and far away as that both the United States and England seemed cool and indifferent regarding our relations to that rapidly-developing giant among nations. Today the second ranking statesmen of both the United States and England are in Moscow in a conference which is but a preliminary to a second conference, likely also to be held in Moscow, to which Prime Minister Churchill and President Roosevelt will go.

These conferences are evidence that the leaders of England and the United States know that we must reckon with Russia in the world of tomorrow. Unless Hitler develops a strength not in evidence now, the Russians may move on into Germany before the winter is over. The prestige that would give her in world affairs is something to think about.

# Young Africa Goes to School

By GEORGE W. CARPENTER,  
Educational Secretary, Congo Protestant Council

MANY young Americans now overseas are discovering with surprise that Christian schools have preceded them into the remote corners of the earth, preparing the way for understanding, friendship, and effective team-work at every sort of task. The total impact of these schools is immeasurably great. It must in any true appraisal be counted one of the major formative forces of this era. It is a force that makes for the fullest self-realization of all peoples and so contributes to the growth of a democratic world order.

Nowhere have these schools made a larger contribution than in Africa. Here the archaic patterns of tribal culture existed until yesterday in almost complete isolation from the outside world, but are today being overwhelmed by the alien cultures of the colonizing powers. That the adjustment is being made successfully is due largely to the great resilience and power of adaptation which African peoples possess. It is also due to the existence, all over the continent, of Christian schools which serve as mediator and interpreter between African and European conceptions of things.

Interpreter the school must be indeed, and the teacher, for the barrier of language that stands between the African and the European is the first of many that must be overcome. No African is even moderately well-educated if he does not speak at least two languages fluently—that of his tribe and the European language used in his area—English, French, Afrikaans, or Portuguese. Many Africans need three or more languages. Some use six or seven. I know one African pastor who, in addition to French and some English, knows fifteen African languages well enough to preach effectively in any of them. Fortunately Africans have a strong natural bent for languages; their memories are retentive, their minds quick to catch new words and idioms, and they practice assiduously without the least embarrassment.

But culture as well as language must be interpreted. Writing was unknown in Africa, cut off as it was by deserts, mountains, a forbidding coast and terrifying diseases. Now that these barriers have been overcome, the whole world of books awaits the African, beckoning him to take for his own all the heritage

of man's accumulated knowledge and wisdom. Hence the four R's—reading, writing, arithmetic and religion—as the basic tools of understanding and growth, hold central place in the primary schools of Africa. Coupled with them are the most urgently needed applications of knowledge to their own problems of daily life; hygiene to help them combat disease and improve the health of their communities; agriculture to help them secure more adequate food supplies and, where pos-

Books are scarce too. The many tribal languages of Africa make it exceedingly difficult to carry out the basic educational principle that schooling should begin in the child's mother tongue. Often cognate languages must be grouped together to form a unit large enough to make the publishing of books practicable. Even so, hundreds of different languages are used in these village schools, and in many of them only a handful of books or leaflets exist. Primers are passed from hand to

maintain the atmosphere and social structure of an African community even while they cultivate a growing understanding of the common world culture to which we all are heirs. African crafts and art forms are studied appreciatively under the best obtainable African teachers. African tribal lore and local history are investigated and recorded. The laws and customs of tribal society are studied with a view to ensuring respect for the old ways and the preservation of all that is compatible with modern conditions of life. The object of these schools is not to turn out an imitation European, but to create a new and finer type of African.

Above all these schools are Christian in aim and character. The Christian faith is not presented abstractly as a body of theology demanding intellectual assent, or as a series of historical occurrences remote in time and place. Rather it is the touchstone of judgment in all the choices and acts of daily life; it is the viewpoint from which all else is regarded and understood. Africans are profoundly aware of unseen forces at work in nature and in human personality. The Christian view of God as Creator, sustaining Power, compassionate Father, and redeeming Love is supremely satisfying to them. As one old African woman remarked when she heard the story of Jesus: "I always knew there must be a God like that!" The African finds indeed that Christ comes to him "not to destroy but to fulfill."

So essential for the stability and development of the peoples of Africa are these Christian schools that in many areas they are accorded government support and constitute the main school system of the colonies. In Belgian and Portuguese colonies, however, the political dominance of the Roman Catholic Church results in the exclusion of Protestant schools from public aid. Efforts are being made to secure equal recognition for all Christian schools, for there is no doubt that from these schools are coming the leaders of the new Africa, men and women fit and ready to take their place in building a world of understanding and brotherhood in which all peoples everywhere may find fulfillment, freedom and peace.



sible, a cash income from the sale of produce; simple carpentry and masonry to acquaint them with the use of improved tools and enable them to build better houses and furnishings; geography and history to acquaint them with the backgrounds and relationships of the people with whom they have contacts, and the interchange of raw materials and manufactured goods in which they are equally concerned with the rest of us.

In material equipment few of these schools would take a prize. Often the school building is merely a grass-thatched mud hut, hardly distinguishable from the other structures of the village. Rude wooden benches or mere logs serve as seats, crude tables as desks. The single panel of blackboard was once part of a packing case, but black paint makes it serviceable. If imported chalk is not obtainable, sticks of hard clay from the river bank will do. Some schools have reverted to the method of the ancient Greeks and write with pointed sticks on a bed of sand on the ground.

hand until they are worn to shreds. Sometimes there is no book intermediate in difficulty between the primer and the New Testament. Yet the children do learn to read and to write, and many of them go on to the more efficient and better-equipped schools at the mission centers for further training. For many thousands of African boys, however, and a much proportion of girls, the village school is the only one they will ever know. Strong efforts are being put forth, therefore, to make them more effective, through the provision of better-trained teachers, better equipment, better oversight, stronger community interest and backing, and more vital courses of study.

In teacher-training and in general education at upper grade-school and high-school level, notable progress has been made in recent years in many parts of Africa. The vast majority of such schools are boarding schools located at mission stations and operated under the direct supervision of missionary teachers. The best of these schools contrive to

## DISTRICT BROTHERHOOD MEETING

The final meeting of the year of the Little Rock District Brotherhood met at First Church in Little Rock, on Tuesday, October 19, at 10:00 a. m. After devotional services conducted by Dr. C. M. Reves, Dr. W. C. Watson and Rev. O. E. Holmes led in special prayers. Dr. Reves outlined the matters for discussion and the roll was called. As each pastor responded to the roll call, he gave a report of his work for the year.

A compilation of figures show that we have had 1,366 additions during the year, with possibilities of this figure being much higher by the time Annual Conference meets

in November. The reports further show that the District, which accepted 100 per cent of the Askings, will overpay the total by several dollars.

The presence of Dr. J. H. Reynolds, president of Hendrix College, and Dr. A. W. Martin, pastor of First Church, Jonesboro, was noted and each of these brethren had a word for the assembly which was well received.

The presence of Rev. A. E. Goode, who took Rev. Gerry Dean's place at Mabelvale was noted, and also the presence of Rev. W. C. Johnson, who replaced Rev. Ralph Randle. These two brethren reported for their charges and their reports were well received by the Brotherhood.

Matters of routine importance, such as the distribution of the Annual Conference report blanks, and the instruction sheet furnished by the statistical secretary, was then had, and Dr. Reves went over the matter of filling out the blanks with the preachers.

The noon hour having arrived, we adjourned to the dining room, where we were the guests of our genial district superintendent and Mrs. Reves for the noon lunch. An offering for the floral fund, and other incidental expenses of the Brotherhood was taken, amounting to \$13.30.

As we adjourned for this last meeting, a fitting motion by Rev. F. G. Roebuck was made and unani-

mously passed, that the secretary of the Brotherhood be instructed to write Bishop Seelman a letter expressing our thanks for the leadership of Dr. Reves during this year, and respectively requesting his return to the Little Rock district for another year.

As we went our way, all felt that it had been good to be present for this final meeting, as the fellowship was fine, the food appetizing, and the reports of a victorious nature. —Claude R. Roy, Secretary, District Brotherhood.

"Faith is more than a foolish venture; it is a glorious adventure: not a leap in the dark, but a bold seeking for the light."

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## CLEANSSED BY WORSHIP

Among the church folk in a certain state a story is making the rounds of an ardent young churchgoer who called on an old lady on a certain Monday morning.

"Good morning," he said, "and how are you today?"

"Quite well sir," said she.

"You were at church yesterday, no doubt?"

"Oh yes, I was—morning and evening."

"Unfortunately, I was unavoidably prevented from going," confessed the young man. "What did the minister preach about in the morning?"

"Eh, lad, I can't remember," admitted the old lady.

"Well, what was his text?"

"I remember it was a very good sermon, but I can't remember what it was about."

"Well, can you tell me what the sermon was about at the evening service?" queried the young man.

"Well—no, I can't say that I can. It seems to have slipped my mind."

The young man smiled. "That's queer," he said. "What's the use of going to church if you can't remember a single word of the preacher's sermon?"

The old lady looked at the young man severely. "Lad," she asked, her voice quivering, "will you do me a favor?"

"Certainly," replied the young man, eagerly.

"Will you take this old clothes-basket to the well and bring it back full of water?"

"Come, come," said the young man. "I'm not quite such a simpleton as that. You know there would not be a drop of water in the basket when I got back."

It was the old lady's turn to smile. "Perhaps you are right," she said; "I dare say there wouldn't be, but the basket might be a bit cleaner!" —Tulsa (Oklahoma) Christian.

## SHE REPUDIATES HATE

"There must be no bitterness in the reconstructed world," said Madame Chiang Kai-shek at the testimony mass meeting in Madison Square Garden, New York City, on March 2. "No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby. The teachings of Christ radiate ideas for the elevation of souls and intellectual capacities far above the common passions of hate and degradation. He taught us to help our less fortunate fellowbeings, to work and strive for their betterment without ever deceiving ourselves and others by pretending that tragedy and ugliness do not exist. He taught us to hate the evil in men, but not men themselves."—The Pastor's Journal.

## JOY

God delights in joy; and his desire for his people is that they should be trustful and joyful—and this both for their own sakes and for his glory. God needs vigorous workers, and he can only have these by bestowing on them work. In joy the apostles went forth to work for God, and they found that a joy adequate to greatness of the joy of the Lord was their strength.—H. Bonar.

## WHAT DOES IT MATTER?

*It matters little where I was born,  
Or if my parents were rich or poor;  
Whether they shrank at the cold world's scorn,  
Or walked in the pride of wealth secure.  
But whether I live an honest man  
And hold my integrity firm in my clutch  
I tell you, brother, as plain as I can, it matters much.*

*It matters little how long I stay  
In a world of sorrow, sin, and care;  
Whether in youth I am called away  
Or live till my bones and pate are bare.  
But whether I do the best I can  
To soften the weight of adversity's touch  
On the faded cheek of my fellowman, it matters much.*

*It matters little where be my grave—  
If on the land or on the sea,  
By purling brook or 'neath stormy wave,  
It matters little or naught to me;  
But whether the Angel Death comes down,  
And marks my brow with his loving touch,  
As one that shall wear the victor's crown,  
It matters much.* —NOAH BARKER.

There is a great sermon in the above poem. There are many things in life which do not matter, while there are other things which matter both for time and eternity. Martha was careful and troubled about many things, while Mary chose the better part. —H. O. B.

## THE INHERITANCE OF THE MEEK

In Matthew 5:5 we read, "Blessed are the meek: for they shall inherit the earth." Moffatt translates this passage, "Blessed are the humble! they will inherit the earth." The terms "meek" and "humble" are synonyms.

Meekness is one of the greatest qualities any person can possess. In His invitation to a burdened human family Christ called Himself meek: "Come unto me, all ye that labour and are heavy burden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Seven hundred years before His birth Isaiah the prophet in speaking of Christ said, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Finally when Christ was brought before Pilate for trial, He did not open His mouth to defend Himself. Pilate marveled at His meekness and asked Him why He didn't speak for Himself. He reminded Him that he had power to crucify Him or to release Him.

It has been truly said that meekness is like one of those fragrant trees which bathes with its perfume the ax that smites its wood. The meek man gives back love for hate, kindness for unkindness, sweetness for bitterness. Some one has described this beautiful virtue in the form of a legend:

"Long ago there lived a saint so good that the angels came down to see how a mortal could be so godly. He went about his daily work diffusing virtue as a star diffuses light, as a flower emits perfume, without being aware of it. Two words told the story of his days—he gave; he forgave. Yet these words never fell

from his lips; they were only expressed by his smile, in his forbearance and charity.

"The angels asked God that the gift of miracles might be to this good man. The answer was, 'Yes; ask him what he wishes.' So the angels spoke to him about it. Would he choose that the touch of his hand should heal the sick? He said, 'No'; that was the Holy Spirit's work. What, then, did he desire? He said, 'That God may give me His grace.' When pressed still further to choose the particular power he would have, he replied, 'That I may do a great deal of good without ever knowing it.' Then it was decided that every time the saint's shadow should fall behind or on either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow. So it came to pass that, falling thus out of his sight, his shadow made withered plants grow again, and fading flowers sweet, gave health to pale children and joy to unhappy mothers. But the saint was never aware of the blessings that flowed from him. And the people, respecting his humility, even forgot his name and spoke of him as the Holy Shadow."

Jesus tells us that the meek shall inherit the earth. On the surface this does not seem to be true. It seems that the daring, the blood-thirsty, the egotistical, the self-assertive inherit the earth. The world has picked as its winners men like Alexander, Caesar, and Napoleon. But did they really inherit the earth? Where are the empires which these men built? Mussolini and Hitler have in recent years tried to emulate these men of the past. Did they succeed? Will they inherit the earth? It doesn't seem so now. Neither will any other man or group of men inherit this earth except through

## HOW TO GET THE MOST OUT OF WORSHIP

With more people going to church than have attended in years, some suggestions about getting the most out of the service, especially the sermon, may be in order:

At the earliest possible moment ascertain the theme of the worship program. The sermon topic is usually the best clue.

Be at ease by dismissing your worries and fears and, entering wholeheartedly into responses, hymns and prayers in which the congregation shares.

Determine by the preacher's approach to his subject whether the sermon is to be topical or expository; the former is a timely, current subject, illustrated by texts and stories from the Scriptures; the latter is an expounding of Scriptures, illustrated from everyday life, literature or secular affairs.

Be charitably-minded toward the clergyman, remembering that a sermon is not a polished oration, or a lecture perfected by repetition scores of times, or an essay that is the product of months of meditation, but that it is a devotional talk around to recall to busy people the intangible, eternal values of the spirit.

Cultivate regularity in attendance at worship, and occupy the same pew if possible. It will give you a sense of permanence, of possession, and you will be acclimated to your surroundings so you will enter more completely into the worship.—William F. McDermott in The Christian Advocate.

meekness. This is a law of God which is built into the very structure of the universe and into human nature. No person will ever be able to break it. Like those of the past and those of our own time, they may break themselves upon it, but the law will forever stand.

Only the meek can conquer in any realm of life. Take for example the field of business. A man cannot inherit there who approaches in a belligerent self-confident attitude. No man succeeds in this realm who will not in the spirit of utter meekness accept and practice the facts of business relationship and adjust himself to them. The same is true in the fields of science, invention, discovery and education. This fact is preeminently true in the realm of religion. It is only, when in meekness we realize our own human weakness, that we lean heavily upon the Lord. The greatest of all Christians said, "When I am weak, then I am strong." In the spirit of meekness, Paul came to realize the limitations of his own strength and was driven to God where He secured, not human strength, but power divine. We then hear Him saying, "I can do all things through Christ who strengtheneth me." The inheritance was complete; the power was unlimited. He obtained it through meekness. All things belong to God. In the absolute sense, we own nothing. What we have we hold as stewards from Him. One of the virtues through which we inherit from Him is that of meekness. "Blessed are the meek for they shall inherit the earth." —H. O. B.



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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A SERIES OF THREE LESSONS IN TOLERANCE No. 2—Sectional Pride

In the fall of 1895 I went to Hendrix College. My father was educated and took military training at The Citadel in Charleston, South Carolina, and after four years in the army came home a Confederate Colonel. I had a number of uncles and other relatives on both sides of the house who wore the Confederate gray. Naturally I was chuck full of Southern sentiment and sectional prejudice.

At Hendrix I joined the Harlan Literary Society and participated in the debates on every possible occasion. It mattered very little what the subject under discussion might be, I would soon be eulogizing Southern leaders and denouncing with great vehemence the generals who led the Union forces during the war between the States. When I had finished my inappropriate tirades, Clayton Curtis, a senior and a very popular leader in the student body, and in the Literary Society, would rise in a dignified way, take his place on the floor, and quietly say, "The North is the land of my birth; the South is the home of my adoption; the Stars and Stripes is my flag; I am an American citizen and love both sections." As he talked, I grew smaller and smaller and almost disappeared.

Now I am still proud of the section from which I came, but by his generous attitude he literally shamed me out of much of my sectional prejudice. Though somewhat belated, I want to thank him for the lessons he taught me.

Later on, one of my brothers went North and married a Pennsylvania girl. He brought her home on a visit and the family fell in love with her. I was not at home at the time but, when I came I asked my father how he liked Fred's wife. He said, "She is a lovely girl and Fred was fortunate to get her." Then, with a far-away look, he said, "But you know, I never thought one of my boys would marry a Yankee."

In 1918 I came to Oklahoma, which was not born as a State until long after the Civil War. In my new surroundings there was really no point in continuing the War between the States. I do not claim, even yet, to be fully "grown up", but I have made some progress since I took my first lesson from Clayton Curtis, in the old Harlan Literary Society.

I know, now, that an American citizen has one country, one flag and one loyalty. God bless America!

## NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Rev. and Mrs. Cecil R. Culver of Muskogee, Okla., on October 13, a daughter, Joyce Ann. Their friends in Arkansas send congratulations.

THE North Arkansas Conference Board of Lay Activities, through its chairman, E. W. Martin, and its secretary, Joe A. Goetz, has arranged for the Methodist Layman to be sent to each charge lay leader in that conference for a period of one year.

REV. ROY L. BROWN, who has served Smackover for the past two years, writes that he has been transferred to the St. Louis Conference and sent to Bowman Church, St. Louis, Mo., where Dr. Elmer E. Brown has been pastor for the past eighteen years. Brother Brown served three years at Scott Street Church, Little Rock, before going to Smackover.

NINETY-ONE miles of The Upper Room! It is estimated, according to Dr. Grover C. Emmons, managing editor of this devotional quarterly published under the auspices of the General Commission on Evangelism that if all the copies of The Upper Room that have been printed since the magazine was begun in 1935 could be stacked one on top of the other, the pile would tower ninety-one miles high!

REV. GEORGE E. REUTZ, pastor of Oaklawn Church, Hot Springs, writes: "We have had something to happen here at Oaklawn that I believe is exceptional. In checking with the church treasurer I find that we have had a 100% collection on the pledges that were made on the debt elimination. The pledges ran over \$3000 and were made in February." Brother Reutz and his people are to be congratulated on this unusual record.

MISS HENRIETTA GIBSON, of Albany, N. Y., has been named associate treasurer of the Woman's Division of Christian Service, it is announced following the quarterly executive committee meeting of the Board of Missions and Church Extension. Miss Gibson has been an advisory member of the Board during the quadrennium and has been prominently identified with the missionary activities of the Methodist Episcopal Church prior to unification.

WHEN a man from Calvary Episcopal Church, Columbus, Mo., is leaving for the Army or Navy, he is called to the altar rail at a regular church service by the rector, the Rev. Roger W. Blanchard, and receives a Church War Cross, with the words: "Receive this cross. Wear it always as a reminder of Him who walked the path of discipline and sacrifice before you. May the words inscribed on the cross, 'Christ died for thee' ever remind you that He is your source of strength in the hour of battle and in the day of need, and may He be your hero throughout life."

THE people of China are today eager to study Christianity, according to Bishop Paul Yü-pin, Vicar Apostolic of Nanking, China, now visiting in the United States. "They are immediately interested in Christian doctrine," he says. "There is already on the part of the intellectuals and the masses an interest in the Christian religion and, therefore, it is hoped that after the war there will be a good development of the Christian religion. Trouble comes not from the religion but from the nationality of the missionaries. . . . I am convinced that in the near future China will go Christian."

REV. AND MRS. JANIS LAUPMANIS are making a round of visits to churches in the South. They come from Latvia where Mr. Laupmanis, a native of Russia, is a member of the Baltic-Slavic Conference of the Methodist Church. Both of these young people were victims of persecution. Mr. Laupmanis, former youth leader of the Communist party, was persecuted when he recanted the Communist faith in favor of Christianity. His wife, a native Austrian, and her family, endured persecution from the Nazis. Their church work interrupted on account of the war, they are in this country at the

invitation of Bishop Raymond Wade and other Methodist leaders. Young, with interesting personalities and a thrilling story of first-hand experiences in war-torn Europe, Mr. and Mrs. Laupmanis are finding a warm welcome among Methodists of the South.

DR. ROBERT T. HENRY, of Moorhead, Miss., a missionary of the Methodist Church, is now enroute from the United States to China to become the executive director of the American Advisory Committee in Chungking—the administrative agency in China for the Church Committee for China Relief, operating from New York. Dr. Henry, a native of Alabama, and for twenty years pastor of the Methodist Church in Socchow, China, has long been associated with movements for the feeding and relief of Chinese famine and war victims. He was caught in Hongkong in 1942 by the Japanese; he was serving there as field director for the American Advisory Committee then stationed in Shanghai. Some months later he was repatriated on the M. S. "Gripsholm." The Committee in Chungking distributed about \$2,500,000 in U. S., Canadian, British, Australian, Chinese and other church relief funds this year.

### LITTLE ROCK CONFERENCE TO OPEN WITH COMMUNION SERVICE

Attention is called to the fact that the Little Rock Conference will open with a Communion Service at 4:30 p. m. on Wednesday, November 10. Bishop Charles C. Sealeman will be in charge of the service.

#### Committee on Conference Relations and Ministerial Qualifications

The Little Rock Conference Committee on Conference Relations and Ministerial Qualifications will meet at 2:00 p. m., November 10 at First Methodist Church, El Dorado. All members of the committee please be present on time so that our work can be completed in time for the conference session. (Those applying for admission on trial re-admission, ordination (Deacons or Elders) transfers from other churches or communions, recognition of orders, all undergraduates in the classes, and any members of the conference desiring change in their conference relationship are expected to meet the committee at this time.)—Chas. H. Giessen, Chairman.

Other conference announcements will be found on page 10.

### QUALIFICATIONS OF MINISTERS

Ministers, like other human beings, are imperfect, but the requirements of their profession are such that almost super-wisdom and character are expected of them. They are called upon to deal with every sort of problem of individuals and to keep the church as organized religion moving on toward the most effective service to all concerned. Help in promoting the program of the church is largely voluntary and, hence, there can be no compulsions. The needed qualifications of a minister are well suggested by the following list printed on a card in a particular church in London:

The strength of an ox.  
The tenacity of a bulldog.  
The daring of a lion.  
The patience of a donkey.  
The industry of a beaver.  
The versatility of a chameleon.  
The vision of an eagle.  
The meekness of a lamb.  
The hide of a rhinoceros.  
The disposition of an angel.  
The resignation of an incurable.  
The loyalty of an apostle.  
The heroism of a martyr.  
The faithfulness of a prophet.  
The fervency of an evangelist.  
The tenderness of a shepherd.  
The devotion of a mother.

—Archie Davidson in Montgomery Advertiser.

# Counselling In the Army Chapel

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

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

THE wave of men seeking the personal counsel of the army chaplain sweeps upon him like a flood as soon as he becomes known and his office located. Few ministers in civilian life have parishioners coming for personal counsel in numbers to be compared with the men who come here. They have been led to believe that the chaplain has something to offer them and they expect help when they come. We have posters all over our field saying, "Worried . . . see your chaplain today!" But it does not take these posters to bring the men to the chapel office. They have long since taken seriously the old army by-word, "See your chaplain" and what was once "passing the buck" is now opening the door to the greatest amount of guidance and counselling to ever challenge a group of ministers.

This problem quickly led me to a realization of my shortcomings and to a dependence on prayer and help from God as never before. Being called daily into the innermost workings of men's lives has meant for me much worry and many sleepless nights. All the problems cannot be anticipated nor can all the techniques be known in advance. The counselor here must be prepared for that.

Many men come only wanting to talk to someone. They are homesick and desire to have an opportunity for a friendly conversation. It is easy to picture these as the men who left our churches only a short while ago for they are these same men. One listens and guides the conversation as wisely as one can toward the subjects of home. It is my conviction that the chaplain's job is in part to transport the men for brief moments to that most important of spots in the world—home. Sometimes the homesickness has led to complications and then the problem is more serious, involving often the ability to convince the man that his trouble is homesickness. The chaplain cannot give him the one thing he wants—a furlough—and so must help carry him home away from home.

Often the men come with problems about which nothing can be done—these are the ones that really account for lost sleep. In this category come situations clearly covered by the military situation, involving perhaps a violation of regulation or the stonewall of some policy against which this individual problem cannot be wisely or effectively presented as worthy of special consideration. When the problems come which fall into this classification one works hard and long to show the necessity of making the most of the situation which cannot be changed for him.

Many men come with problems concerning

their classification—or the branch of the service in which they have been placed. The army has a wise and careful procedure for classification. In most cases men are placed in that branch of service for which they are best qualified, as revealed by classification tests. We must make men realize that, and in cases where there appears to be need for reconsideration, officers are most cooperative. But a man cannot always be placed in a job like his civilian work. If he is qualified for an army job where there is a demand he will most likely go there, but if not he



CHAPLAIN ALFRED A. KNOX

must learn new skills and not even the chaplain can always make him like it. Here we must show him his obligation to do his job.

Family problems are a real source of worry for many of the men. One is not separated from his family for long without being concerned about them. If real difficulties do not exist, imaginary ones will probably arise to be just as real a source of worry. In most of these cases the need is not for talk but for action. The first step to discover whether the problem is real or imaginary—here the Red Cross steps in with its rapid and efficient service of investigation and we receive a report as to the actual conditions of the family. Should a real problem exist, then we must do all in our power to alleviate it. If an emergency exists requiring the man's presence at home, an emergency furlough is secured. If the need is financial, contact is made with the Army Emergency Relief Society, and the man is questioned concerning his allotment to his family. Whatever the problem, every possible means is used to remedy it.

There are many problems of marriage and

divorce. Not all of them can be settled and they could not all be settled if the man were home. In most cases, I advise men to do everything in their power to hold their marriages together until after the war, hoping that the return to normalcy will enable the family ties to again be more closely drawn together.

Naturally the problem which has been so widely discussed in the national press, the question of soldier marriages, is the one that many men wish to discuss. No one can make blanket statements concerning this matter. Where marriage is proposed to a sweetheart of long standing and there seems to be no real reason for postponing the marriage, I do not try to discourage it. The couple is led to face all the problems and obstacles to a war-time marriages. When the suggested marriage is to a girl of short acquaintance, made since arriving in camp, it is strongly discouraged.

When cases come in, as they do, involving a need for psychiatry, reference is made to the medical officer in that field, and we lean very heavily upon him. As a matter of fact, the chaplain learns quickly to cooperate with officers in all other departments. We learn to work with them and they in turn to depend on us for many things.

I have left until the last my discussion of counselling on religious problems in an effort to give it the emphasis it deserves. For the men in the armed services are having religious problems—they are thinking deeply in the realm of eternal things. Some of these are men of religious backgrounds who are making readjustments in the light of world conditions and new associations. Some are seeing religion stripped for the first time of artificiality and built around fundamentals. They are being led in a surprisingly large number of instances into a closer association with their Lord. One of the most gratifying situations of all is the number of men having their first religious experiences and asking their first questions concerning religion. It gives me a great thrill to talk for hours with a man in uniform about the fundamentals of my own creed in an effort to see if those elements cannot help him to shape his own creed. These men are looking for something onto which to hold.

The home churches are helping us with many of our problems. I have received and seen many communications of the kind being sent out by local churches to their men in service. In every case a fine job is being done, and the members of the Chaplain Corps appreciate the fact that we are being helped by these contacts. We pray that you will keep them up in the realization that you are aiding us in our heavy task of dealing with the personal problems of your men and women in the armed services.

## THE BLOOM OF YOUTHFUL PURITY

Over the plum and apricot there may be seen a bloom and beauty more exquisite than the fruit itself—a soft, delicate flush that overspreads its blushing cheek. Now if you strike your hand over that it is gone forever, for it never grows but once. The flower that hangs in the morning, impearled with dew, arrayed with jewels—once shake it so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell lightly on it from heaven.

On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended in a beautiful, fantastic picture. Now lay your hand on the glass, and by the scratch of your fingers, or the warmth of the palm, all the delicate tracery will be immediately obliterated. So in youth there is purity of character which, when once touched and defiled, can never be restored—a fringe more delicate than frostwork, and which, when torn and broken, will never be reembroidered.

A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even

were he to wash them with his tears. When a young man leaves his father's house, with the blessing of his mother's tears still wet upon his forehead, if he once loses that early purity of character, it is a loss he can never make whole again. Such is the consequence of crime. Its effect cannot be eradicated; it can only be forgiven.—Henry Ward Beecher.

## CRUSADE FOR A NEW WORLD ORDER

A "Crusade for a New World Order," led by the Council of Bishops of the Methodist Church, will be conducted throughout the United States in January to rouse eight million Methodists to an understanding of the Christian issues involved in the making of the peace at the end of this war, and to urge them now to take action concerning the nature of the peace. Mass meetings will be held in some seventy-seven cities across the country from January 10 to 28. The Crusade will ask Methodists to write personal letters to national leaders, expressing the writer's views on the peace, and urging international collaboration rather than isolation for America. It will ask these same churchmen to write also the boys in service pledging the Church's efforts toward

the establishment of justice and perpetual peace. "We are tired of waiting until some action is taken by the government and then protesting against it," say the Bishops. "We want to mobilize Christian forces and register their sentiment before action is taken concerning peace treaties and related matters that will affect the lives of every one of us."

## POST-WAR PLANNING

The Committee of Twenty-one on Post-war Planning, appointed by the Council of Bishops and the General Commission on World Service and Finance, considered the obligations and opportunities of The Methodist Church in the post-war period at a meeting in Chicago on Oct. 20. After adopting a general policy of procedure, the Committee appointed a sub-committee of seven members to give further study to the financial needs of an overall church reconstruction and advancement program for its interests around the world. This sub-committee will receive statements from Methodist Boards, Commissions and other agencies on approximate emergency appropriations which may be needed when peace comes.



# Arkansas Polytechnic College

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PRE-DENTAL

*Winter Quarter Begins January 4, 1944*

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ROY LEFLER, Clinton, Arkansas

*J. W. Hull, President Arkansas Polytechnic College*  
RUSSELLVILLE, ARKANSAS



# Russellville Welcomes North Ark

## RUSSELLVILLE METHODISM

In the year 1839 a colony of people came to Pope County from North Carolina and settled in and around what is now the city of Russellville. There was no Russellville here then. There were a few people here



REV. E. B. WILLIAMS  
Pastor

from other states. The Howells from Kentucky, the Hollingers, the Trewitts, the Maddoxes, and the Rev. Cephas Washburn and family. The Rev. Mr. Washburn was a missionary to the Indians.

These early settlers influenced a Methodist minister by the name of Emmett who was holding a revival meeting at Old Norristown to come here and preach a few times for them under the shade of an old oak tree in what is now Oakland Cemetery. The Rev. Mr. Emmett then organized a Methodist Church with a few members,—the Howells, the Hollingers,

the Maddoxes, the Harkeys, the Brooks, the Reeds, and the Shinns. These hardy pioneers cut down the trees, hewed the logs, split the boards and built the first Methodist log church in this community. James Madison Shinn donated the land, seven acres, on which this first church building and the cemetery were located. This first church was built in 1844. A Rev. Mr. Annis was the first pastor. He was followed in order by the Rev. Zachariah Keeton, the Rev. Mr. Adcox, Rev. Billy Barker, the Rev. Mr. Lee, and Rev. Billy Stout. The Civil War came on and the first pastor sent to this charge after that terrible four year nightmare was the Rev. Mr. Morris, who was followed by Rev. Peter A. Moses.

The Methodist Episcopal Church, South, was organized in 1873. It had been a part of the Dover

Circuit until then. It now became the center of a Circuit and was made a station the next year, and from that time the Methodist Church at Russellville has had a full time pastor.

J. B. Erwin, J. F. Munday, W. S. Williams, W. L. Scarlett, John A. Bayliss, and Van A. R. Moores as the Church School superintendents have led this church in its educational program across the years. Van A. R. Moores is the present superintendent of the Church School which place he has held for 23 years.

The following have served as Presiding Elders of the Conway District during the history of the Russellville Church: Paine, Gregory, Dodson, Roberts, Butts, Harralson, Matthews, Boyles, S. S. Key, Summers, J. M. Cantrell, J. B. Stevenson, J. H. Glass, F. S. H. Johnston, R. E. L. Bearden, James A. Anderson, R. C. Morehead, W. B. Hayes, J. M. Hughey, J. W. Crichlow, William Sherman, E. T. Wayland, and R. S. Hayden who is the present District Superintendent (Presiding Elder).

The following have served this Charge as pastors: W. J. Dodson, C. W. Myatt, J. Haynes, W. H. Corley, Jerome Harralson, J. J. Roberts, J. L. Massey, A. P.



VAN A. R. MOORES  
Superintendent Church School

McLan, S. S. Key, W. B. Johnsey, B. Williams, B. C. Matthews, W. E. Rutledge, W. E. Sewell, E. A. Tabor, R. L. Broach, W. H. Dyer, N. B. Fiser, W. T. Thompson, L. H. Eakes, J. H. O'Bryant, George McGlumphy, G. G. Davidson, J. A. Womack, W. T. Wilkinson, J. B. Stevenson, Charles Franklin, H. K. Morehead, J. B. Evans, R. C. Morehead, J. A. Reynolds, R. E. L. Bearden, H. M. Lewis, and E. B. Williams, who is the present pastor.

J. W. Hull, president of Arkansas Polytech-

### Welcome...

*Delegates and Visitors  
to Russellville*

### Peoples Exchange Bank

RUSSELLVILLE, ARKANSAS  
Member F. D. I. C.

Your business is given the most careful attention  
when entrusted to our care.

### Welcome...

*Delegates and Visitors*

### Russell's Store

RUSSELLVILLE, ARKANSAS

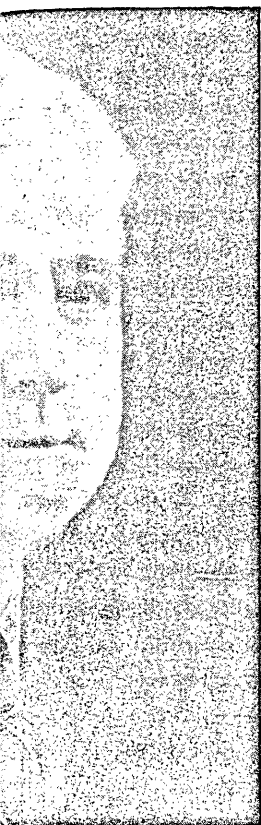
BISHOP C.

FIRST MET

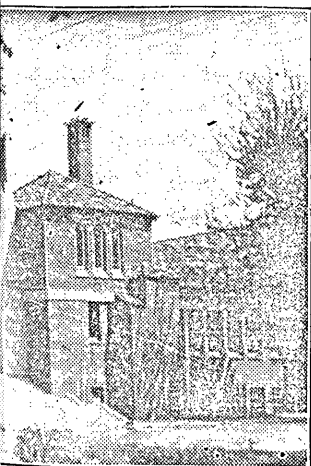
MRS.



# Arkansas Conference, November 3-7



SELECMAN  
Bishop



RUSSELLVILLE



FERGUSON  
C. S.

nic College, is the present chairman of the Board of Stewards and Mrs. McGowan Ferguson is president of the Woman's Society of Christian Service. Miss Catherine Casteel is president of the Wesley Foundation, an organization for Methodist youth on the campus of Arkansas Tech.

The present building was erected during the pastorate of J. B. Evans and was finished in 1929. Upon completion of the building, the Annual Conference was held here that fall over which Bishop H. A. Boaz presided.

The debt incurred in the building of this Church now valued at \$80,000.00, has just been liquidated. Bishop Charles C. Selecman will dedicate the Church at the evening session of Annual Conference, Wednesday night, November 3.

The church building is one of the most beautiful and at the same time one of the most adequate in meeting the total program of the church in the Conference.

The parsonage is a beautiful nine-room brick building situated just back of the church. Repair has been done on the parsonage within the last two months to the amount of \$600.00.

## The City Of Russellville

The City of Russellville is the county seat of Pope County. It is located seventy nine miles from Little Rock and about equidistant from the City of Ft. Smith. The city proper lies in the Arkansas River Valley, four miles to the north of the Arkansas River. The Boston mountains extend across the northern half of the county, some points of the foothills reaching within a few miles of the city.

Russellville is the



J. W. HULL  
Chairman Board of Stewards  
President of  
Arkansas Polytechnic College

largest city between Little Rock and Ft. Smith and is the trading center of an area extending northward into the Ozark Mountains and southward across the Arkansas River into the Ouachita Mountains. In 1940 the U. S. Census shows the population of Russellville to be 5,927. It is located on the main line of the Missouri Pacific Railroad, Central Division, and on U. S. Highway No. 64. State Highway No. 7 crosses the Arkansas River at Dardanelle over a toll-free bridge, passes through Russellville and connects with U. S. Highways Nos. 62, 63 and 65 at Harrison.

Unusual opportunities for healthful recreation exist in the vicinity of Russellville. Mt. Nebo State Park is located on a mountain top in Yell County with an elevation of 1,750 feet, overlooking the Arkansas River, a distance of nine miles from Russellville. This park consists of 3,385 acres, the major part of which, while improved, has retained the rugged beauty of its original state. The City Park, located within the city limits, has a modern swimming pool and adjoining picnic areas open to the public. The Arkansas Polytechnic College, located in suburban Russellville, makes college sports available to the citizens and attract many visitors to the city.

A new high school building, with a capacity well above present demands, has recently been constructed. Russellville schools are operated for a full nine months. Arkansas Polytechnic College, state owned and operated, is one of the great educational institutions of the state. It has twenty-five buildings and covers an area of seven hundred acres. It is a two-year college, accredited by the North Central Association of Colleges and Secondary Schools. It has a faculty of twenty-seven members and a student body of approximately six hundred.



REV. R. S. HAYDEN  
District Superintendent

## The New Store

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*Welcomes the North Arkansas  
Conference*



## IN THE LIVES OF MEN

By  
Charles O. Ransford

Personal prayer and spiritual cultivation of himself is the preacher's first duty. Every preacher should have a daily appointed hour for his own personal prayers, meditations and studies. A preacher might change the whole order of his life and much increase his personal power and efficiency should he daily retire into a quiet place for prayer and meditation.

\* \* \*

Revivals are neither prayed down nor worked up. Revivals are not spontaneous. Jesus spoke often about spiritual growth. He also spoke of seed time and harvest. Revivals are somewhat like seed time and harvest. There are periods of preparation. There must be a preparation of the worker as well as plans for the work. We do not bring about conditions of a revival just because we want them or pray for them. Revivals are the result of spiritual travail. Pentecost had its birth on Calvary. The suffering sacrifices of our Lord Jesus Christ were the spiritual co-efficients that raised the dull lives of his disciples to power and brought life from the dead in an unbelieving world.

\* \* \*

It is possible for a preacher to be so immersed in his work for others as to forget himself. He may pray and plan for others, and yet fail to pray and plan for himself. The multitude of his duties and the intensity of his spirit compel thought and prayer for the routine responsibilities of his parish. He thinks he must succeed. A preacher must first take thought of himself. It is the man who must be efficient. It is the man who must be spiritual to have power and succeed in the ministry. Should a preacher divert his mind from professional success and think more of personal services, he would be more a man and more effectual.

### TRY IT ON THE LANDLORD

You say you don't believe in tithing? Well, why not try eating—not in a systematic three-times-a-day manner, but spasmodically—like non-tithers give—every once in a while. Also try it on your landlord, pay the rent occasionally, when you feel touched by special emotion. Try it on your job—don't work regularly, every day, beginning at a certain hour, but come once in a while when you are peculiarly moved to do so. Funny, isn't it, how some of us treat the support of God's cause differently from everything else? Not even a fraternal order could exist if its followers supported it like many want to support the foreign missionary work.—Selected.

Between the great things we cannot do and the small things we will do, the danger is that we shall do nothing.—Monod.

Genuine heart service is always acceptable to God whether rendered in kitchen or cathedral.—The Evangelist.

### NOTICE, BOARD OF EDUCATION

The Board of Education of the Little Rock Conference is called to meet in its appointed room at the First Methodist Church, El Dorado, Arkansas, Wednesday afternoon, November 10, at 1:30. The old custom of having a dinner meeting will not be followed this year and we are asking all members of the Board to be present on time if at all possible.—E. Clifton Rule, President.

The injuries we do and those we suffer are seldom weighed in the same balance.—C. Simmons.

Honest toil is holy service, faithful work is praise and prayer.

### 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.

### BOARD OF MISSIONS AND CHURCH EXTENSION

The Little Rock Conference Board of Missions and Church Extension is called to meet at First Methodist Church, El Dorado, Wednesday, November 10, at 2 p. m.—J. D. Hammons, Chairman.

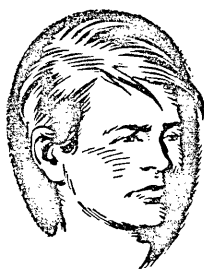
## WELCOME.... DELEGATES

While in Russellville send your  
Cleaning and Pressing to

### Linton Cleaners

Phone 189

## How OLD Is a Crime Ring?



Police had searched for an experienced criminal ring. They arrested 40 children! Sixteen were boys of 15, fourteen were 14, five were 13, one was 12, two were 11, and two were 10!

These children, arrested in a leading city, are part of America's newest army of crime—children whose home life has been shattered by war conditions. Their parents are in war jobs; their older brothers and sisters are away in the nation's service.

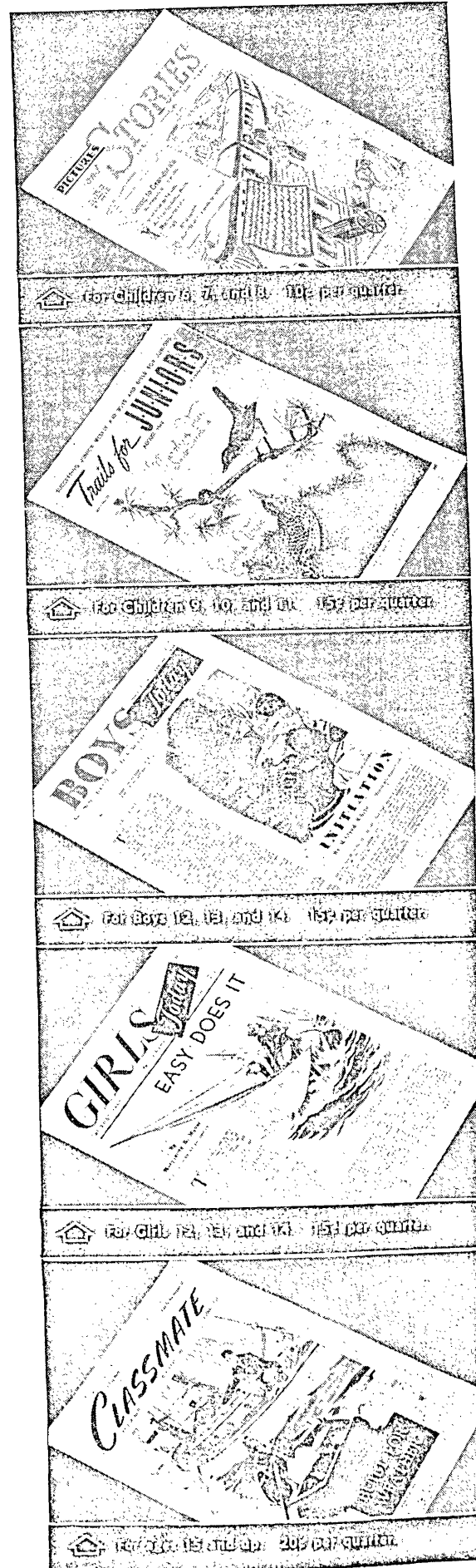
Church, school, and welfare agencies are working to rehabilitate these unfortunate children. More important still, they are striving to cut juvenile delinquency at its source: to provide wholesome outlets for youthful aspirations. You, Mr. Churchman, can help in this work by befriending children in your community. See that they get regularly the unexcelled Methodist Story Papers.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

CONWAY DISTRICT SEMINAR

Morrilton church was hostess to members of the W. S. C. S. in Conway District Tuesday, Oct. 5, at an all-day Seminar. Mrs. R. E. Connell presided over the Seminar, which was devoted principally to the books which will be studied under the supervision of the Missionary Education Secretary this fall and next spring.

Mrs. N. E. Gardner of Russellville gave a lovely devotional as a part of the worship service, using as her topic Biblical passages relating to the fall study. A group of Morrilton women gave a playlet on "How To Make Plans For a Study." The committee to be composed of the secretaries of Missionary Education, Christian Social Relations, Spiritual Life Literature and Publications, and the president.

Mrs. Ed Harris, secretary of young women and girls, of Conway, gave a very inspiring and educational presentation of her work, using posters and showing how the work could be organized and carried on not only in a large church but a small church and what should be included on the quarterly reports. Mrs. John McClure of Danville, secretary of Children's Work, gave many worthwhile helps regarding the work for the Children's Department, which she illustrated with maps and pictures.

After the luncheon, the afternoon session began with Mrs. Dickinson of Conway presenting the book, "We Who Are America," which will be studied this fall. She told how it might be divided into four sections and made several unique suggestions.

Miss Ethel Millar of Hendrix College announced that there were books and helps in the library there which were available to secretaries of Missionary Education.

Mrs. R. E. Connell reviewed the book, "God And The Problem of Human Suffering," which is the text to be used for the Bible study. She also presented briefly "For All of Life," the spring study which is based on life in rural India. Miss Dorothy Few, our Rural Worker at Briggsville, talked of her experiences as a Rural Worker in Tennessee, while she was in school at Scarritt College.

Mrs. Shelby O. Johnson of North Little Rock, chairman of Status of Women, spoke briefly of that work stating that the main and most important part of that work was to get greater representation on church boards, local, conference and jurisdiction, for women. She stated that at least one of the delegates to the General Conference in 1944 should be a woman. Program material was displayed as well as scrapbooks on "Women."

Mrs. O. E. Goddard of Conway closed the session with a very fitting meditation which she preceded by explaining the scholarship fund which is being raised. At the present time only five have paid their \$100 contribution to the fund although several of the conference officers had raised part of their \$100. She urged that each officer begin at once to complete her contribution if

Give heed to reading, to exhortation, to teaching.—1 Timothy 4:13.

ETERNAL VALUES

Whatever else be lost among the years,  
God still abides, and love remains the same;  
And bravery will glimmer though men's tears,  
And truth will keep its clean and upright name.  
As long as life lasts there will ever be  
Kindness and justice and high loyalty.

In a bewildered world these things will hold  
The human heart from darkness and despair.  
Old as the sun and moon and stars are old,  
Remaining constant, they are ever there,  
Lodestars for men to steer their courses by.  
The eternal things of life can never die.

—GRACE NOLL CROWELL in Good Housekeeping.

PARAGOULD SOCIETY

The Woman's Society of First Church observed its third birthday October 5th.

The following have served as presidents: Mrs. J. M. Lowe, Mrs. Frank Cardwell and Mrs. Glen Curtis, who is the president now.

The meeting was opened with a song, followed by a prayer led by Mrs. A. G. Craver. Mrs. Glenn Curtis, president, presided over the meeting. Mrs. J. M. Lowe read the names of the charter members of the W. S. C. S.

Mrs. E. W. Potter, Mrs. Mollie Davies and Mrs. Ben DeVoll were in charge of the program. Reports of the various officers were given.

At the close of the business session, a birthday party was held with Mrs. F. A. Poe presiding.

Punch and devil's food cake were served from a lace-covered table, which was centered with a low bowl of pink roses, with three large white candles on one side and a white birthday cake on the other.

Mrs. Curtis, Mrs. Frank Cardwell and Mrs. J. M. Lowe lighted the candles while Miss Mary Elizabeth Finley sang, "This Is My Task," with Mrs. Poe at the piano.

she had not done so. Over sixty women from the Conway District attended the meeting which was arranged by the District Secretary, Mrs. Baxter Gatlin of Danville.—Reporter.

ZONE FIVE, TEXARKANA DISTRICT

Zone Five met at Mena, October 1. The meeting opened by singing, "I Am Thine, O Lord." The welcome address was given by Mrs. W. A. Finks, Mena; Response by Mrs. H. B. Black, Wicks. The devotional, very helpful and timely, was given by Mrs. S. W. Mooty, Hatfield, and concluded by prayer by Mrs. R. R. Hicks, Mena.

"Above The Hills of Time" was sung as a solo by Mrs. Cue Stemple. Rev. C. R. Hozendorf, pastor host, discussed the theme of Stewardship. A reading, "Guidance," was given by Mrs. Amon Hamby. A duet by Mrs. L. Cartwright and Mrs. Elmer Dover, was followed by a special prayer for those in Armed Forces, led by Rev. J. N. Simpson.

A delicious lunch was served by the ladies of Mena. The afternoon session opened with song. A report of the Leadership school at Mt. Sequoyah was given by Miss Elaine Barham, Mena. Mrs. A. M. Barnard gave the afternoon devotional.

Mrs. T. H. Owens, District Secretary, and main speaker for the day, brought a very helpful and instructive message on the work before us.—Mrs. J. M. Simpson.

SPIRITUAL LIFE CHAIRMEN

Have we used our one or two or three talents for the Master the past three quarters? Can we hear Him say, "Well done thou good and faith-

PINE BLUFF DISTRICT SEMINAR

More than one hundred women attended the Educational Seminar at Carr Memorial Church, Sept. 30th, when the featured speakers were Mrs. T. S. Lovett, who is the Little Rock Conference secretary of Missionary Education, and Miss Lila Ashby, the conference secretary of Christian Social Relations and Local Church Activity. The fall Mission Study was discussed and an enthusiasm was so created in each study leader present that each one vowed she would go home and put on an intensive study.

Mrs. W. R. McAlexander, the district president, presided at the morning session and presented the district corresponding secretary, Mrs. E. A. Adams, who introduced Mrs. Neill Hart, who explained very clearly the Seven Keys of Progress. Mrs. Walter Ryland, gave the details of "The Week of Prayer and Self Denial." The devotions, which were the spiritual keynote for the day, were led by Mrs. Sanders and Mrs. Webb.

Mrs. McKaye of Little Rock, and Mrs. Sheffield of Pine Bluff, lifted the group spiritually by their presentations. Mrs. Sheffield gave her interpretation in song of "I Heard a Forest Praying," accompanied at the piano by Mrs. W. J. Moore.

Mrs. McKaye, with an appropriate atmosphere created by a beautiful portrait of Madame Chiang Kai-shek and soft music, gave a dramatic reading from the booklet, "I Confess My Faith," by Madame Chiang Kai-shek.

The complete outline for the new year's study program was given in a most capable manner by Mrs. Lovett, with major emphasis placed upon the fall mission study, "The Church and America's People," as Miss Lila Ashby gave in her inimitable way a sweeping introduction to the study.

The gracious hospitality of the ladies of Carr Memorial, as reflected in the delicious luncheon prepared by them and the exquisite roses, was much appreciated by everyone.—Mrs. Erik Jensen.

NORTH ARKANSAS CONFERENCE SUPPLY REPORT			
National:	Supplies	Cash	Total
Scarritt		\$4.00	\$ 4.00
Conference:			
Mt. Sequoyah	3.00		3.00
Deaconess Estelle McIntoch	5.00		5.00
Total for Home Missions			\$8.00
Foreign:			
China		756.65	756.65
Missionary E. Martin		9.00	9.00
Total to Foreign			\$765.65
Ministerial Supplies		41.75	41.75
Grand Total	\$8.00	\$811.40	\$819.40

Dear Friends of W. S. C. S.: We are truly proud of our work in supplies for third quarter. Many of you responded in much larger amounts than your assignment and we are truly grateful.

As we go to Executive Council this week it will be a happy pleasure to make the report.

Our work and assignments for next quarter will include the following: Toys and cash for our Deaconesses, cash for Ministerial Aid.

A letter of assignment will be sent to your Society. If you fail to get an assignment, please write me.

We have gone beyond our quota this quarter to China. We know that God has had a part in our giving and that China will be thankful.

—Mrs. J. B. Randolph, Conf. Sec. of Supplies, North Ark. Conference.

ful servant?" We have been sowing and cultivating. Now, we should be rejoicing in the harvest:

Spiritual blessings—work well done.

More women reached, their spiritual lives deepened.

Many more women becoming good stewards.

Souls won for the Kingdom.

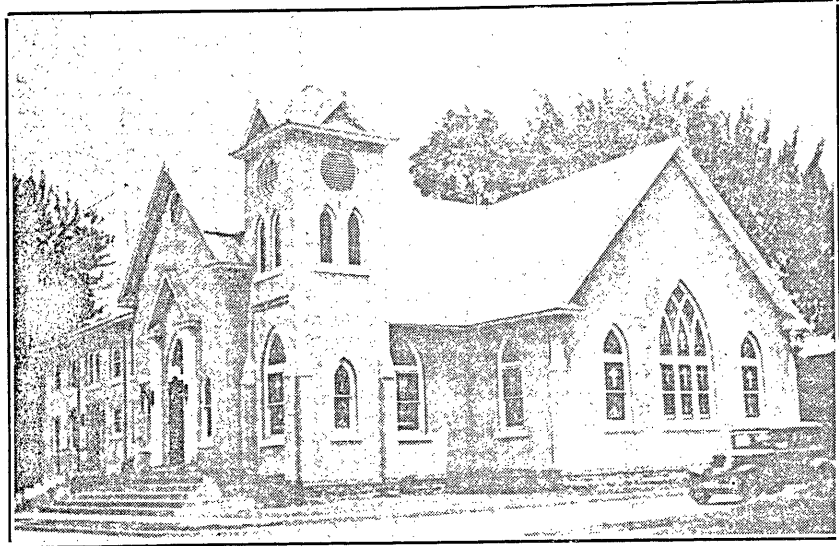
A great spiritual refreshing.

"Let us not be weary in well done: for in due season we shall reap if we faint not." Vast spiritual resources are available for the asking. "Ye have not because ye ask not."

In this last quarter let us as Spiritual Life workers use the Master Key entrusted to us, undergirding the whole program of the W. S. C. S. to help bring the year to a successful close. Remember, we are workers together with God, and He is depending on us to help build the new world.—Mrs. D. G. Hindman, Conf. Sec. of Spiritual Life.



## Van Buren First Church Clears Its Debt



October 21 marked the closing of a long period of indebtedness on the First Methodist Church in Van Buren. For 21 years this church has struggled under the burden of debt. At the beginning of this Conference year, the debt was \$3,700.00. The members of the church declared their desire and willingness to liquidate the debt. The pastor and a few

of the officials of the church solicited and secured an amount necessary to complete the payment on the church debt.

We are closing the year with all our financial obligations paid two weeks before Annual Conference. Forty-eight members have been received during the year. We have had a good year.—J. T. Byrd.

### REVIVAL AT WATSON

The revival at the Watson Methodist Church closed Thursday, Oct. 14th, with 27 additions, twenty by profession of faith, twelve being baptised at the morning service Sunday, October 17th. Of the number converted during the meeting, eight went to other denominations in the town, with some others to come to the Church later.

At the close of the meeting people of all faiths were saying of it: "The greatest revival held here in many years." God walked among men and there was rejoicing. The churches have been strengthened, fires have been rekindled on the altars of lives of people and there is the voice of gladness in the air as we go about.

In addition to the spiritual advance and names added to the membership roll and that which cannot be tabulated, the finances did not fail to receive attention, with the result that the approximately \$300 needed to close the conference year in full was in hand as the benediction was given at the closing service, and in addition \$900 was pledged on the budget for the year ahead. It is hoped that the entire budget will be

### It's no longer TABOO for girls to talk of this possible help

You can't expect a grin-and-bear-it attitude to bring relief from the distress of periodic, functional pain.

Perhaps that's why so many women use CARDUI. It has a 62 year record of 2-way help, when taken as directed: (1) started there days before "your time," it should help relieve pain due to purely periodic, functional causes; (2) taken as a tonic, CARDUI usually improves appetite, aids digestion by increasing the flow of gastric juices, and thus helps build resistance, which often aids in minimizing periodic functional distress.

Try CARDUI. You may be glad you did!

pledged before the pastor goes to Annual Conference.

Rev. E. H. Martin, pastor at Glenwood, had been secured for the preacher of this meeting, but was delayed for a few days and Rev. O. L. Cole of the West Helena Church came to us while Bro. Martin cleared up some matters at home. When he came he gave us six days of fine service. We deeply appreciate the splendid service rendered by these men, and each of them has a place in the hearts of the people here. They were filled with the spirit and the people had a mind to work and pray, so God blessed our combined efforts.

May I pass on some thoughts gleaned from a letter a mother of a young man in the service of his country wrote some time last May? As I am remembering it went something like this: "What you and Dad taught me and the association of many memories of days gone by, I am thinking of the times I have gone with you two to Sunday school and church, wearing a red rose, and I rejoice that I am your son."

That could be duplicated many times if letters received from many fine young men were opened to us. Perhaps that has something to do with results in a revival. What do you think, reader?—S. C. Dugger, Pastor.

### NETTLETON-BAY CHARGE

As we close our second year on the Nettleton-Bay Charge, we are very happy. Not that there has been done all that our hearts desired, but because of what we have accomplished. We have had fourteen conversions. Ten of these joined the church on profession of faith, and ten have been received by certificate. We have done \$500.00 worth of repair work on the church at Bay and \$700 worth on the church at Nettleton.

100 Upper Rooms were placed in the homes, thirty-nine subscribers to Arkansas Methodist, eight World Outlook and Methodist Woman taken.

The Sunday Schools are progres-

sing nicely, considering the number of our young people going into the Service and to the defense work.

Our W. S. C. S. at Nettleton is doing good work.

All finances are in full, and they have raised the pastor's salary \$200, with the likelihood of Extension Point which will make the salary \$300 raise.

We are serving good and loyal people.—A. L. Riggs, Pastor.

### BASIC IDEAS OF PEACE

By ROBERT E. SPEER  
Honorary Chairman, Foreign Missions Conference of North America.

More clearly today than ever before the simple basic ideas of foreign missions are seen to be the one hope of the world. It has been the neglect or repudiation of these ideas which has produced the present tragedy. On the acceptance and application of these ideas depends the whole possibility of peace in the future. What are these ideas?

*The solidarity of mankind.* The foreign missionary enterprise embodies the conviction of the unity of the human race, that there is one God and Father of all, our Savior and Lord, and that all men must be gathered into one fold of fellowship and life in Christ. There can be no international political organization that does not rest on a universal spiritual principle, and Christianity alone can supply this principle.

*A mind of good will.* The foreign missionary has had no instrument of action and has wanted none except

kindness and friendship. He has had no reliance on force or money or power. If ever individuals have sought to use these means, they have been untrue to their undertaking.

*The spirit of service.* The whole foreign missionary movement has been a donation. It has asked for nothing in return. It has simply sought to help in the spirit of Christ, who came not to be ministered unto but to minister.

*The principle of trusteeship.* It has conceived Christianity to be not an ethnic faith of certain privileged peoples but a trust from God for all humanity. It has believed that strength is given to be used to help the weak and that this is a law of national life as well as of individual. It holds with Mrs. Browning—

*Happy are all free people too strong to be disappointed,*

*But blessed are those among nations who dare to be strong for the rest.*

Will the world now be wise enough to believe all this? It is its only hope.

God grant that not only the love of liberty but a thorough knowledge of the rights of man may pervade all nations of the earth so that a philosopher may set his foot anywhere on its surface and say, "This is my country."—Benjamin Franklin.

Whether a man gets joy out of his work depends less on the nature of the work than it does on the nature of the man.—R. E. Dudley.

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## A TRIBUTE

(A tribute to the memory of Judge J. P. Lee, J. T. Bateman and Dr. N. E. Murphy, stewards of the Clarendon Methodist Church.)

Remembering your great love for your church, especially the Board of Stewards with whom you served so faithfully and devotedly for more than twenty years, I come now—for 'tis conference time again—to pay tribute to your memory.

I am quite sure they will hold their final meeting as usual, just as you would have them do, at the church this time, perhaps. They will all be there for you know 'tis "reckoning time" with Methodists. Everything will be in readiness. There will be reports, deficits, etc. You'll remember them all, and roll call. 'Tis then your absence will be noted with deepest sorrow and in the moments following, the souls of the living and the dead will keep silent trysts. For though the autumn breezes blow gently o'er your mounds of earth and you lie peacefully sleeping, awaiting the great day of resurrection may your rest be even sweeter, knowing how very much your church misses your loving fellowship, your sound wisdom and unfailing interest in its every cause. And always when our pastor calls the final meeting of "The Board," you'll be there.—Mrs. Alta M. Bateman.

### These Questions may decide what laxative to give your child

Ques. Is it true that children take more readily to a child's laxative?

Ans. Yes, that's generally so. Ques. What do you mean by a "child's laxative?" Ans. A laxative like Syrup of Black-Draught, designed especially for a child's needs and tastes. Ques. Does Syrup of Black-Draught contain the same laxative-ingredient as reliable old Black-Draught? Ans. Yes, in a form most children find pleasant to take.

Your children should like Syrup of Black-Draught. Caution, use only as directed. The big 50c bottle contains more than three times as much as the old trial size.

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AND UP  
Pears, plums, cherries, nuts, berries, etc. Grapes 5c.  
Evergreens, shrubs, shade trees low as 15c. Catalog free.  
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### This Home-Mixed Cough Relief Is Truly Surprising

So Easy. No Cooking. Big Saving.

You may not know it, but, in your own kitchen, and in just a moment, you can easily prepare a really surprising relief for coughs due to colds. It's old-fashioned—your mother probably used it—but for real results, it can't be beaten.

First, make a syrup by stirring 2 cups granulated sugar and one cup of water a few moments, until dissolved. No cooking needed. No trouble at all. Or you can use corn syrup or liquid honey, instead of sugar syrup.

Then get 2½ ounces of Pinex from any druggist. This is a special compound of proven ingredients, in concentrated form, well known for prompt action in throat and bronchial irritations.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really splendid cough syrup, and you get about four times as much for your money. It never spoils, and children love its pleasant taste.

It loosens the phlegm, soothes the irritated membranes, eases the soreness, makes breathing easy, and lets you sleep. Try it, and if not pleased, your money will be refunded.

## AN OPEN LETTER OF APPRECIATION

Philander Smith College, including the Board of Trustees, the president, faculty, and students, takes this opportunity to publicly express its deep appreciation to Bishop Charles C. Selecman and to the ministers and pastoral charges of the Little Rock and North Arkansas Conferences for the generous contribution of \$4,595 to the Emergency Repairs Program.

We have sent personal letters of appreciation to those ministers whose names and addresses we were able to secure through the Conference Treasurer. Some Districts were presented as a unit which left us without the names and addresses of the contributing pastoral charges. We address this letter especially to them.

May we state that this generous response is helping us to overcome a serious handicap occasioned by much needed and long over-due repairs to our two major College buildings. You have helped us not only to improve our physical plant and services, but you have also given us the necessary encouragement to go forth in our endeavors. We now face our task with renewed spirit because of the interest you have demonstrated in our efforts.

Repairs are now under way at full speed. We shall not be able to complete the undertaking as early as we had planned because of difficulties with skilled labor. We do hope to conclude the work by January 1, 1944. We shall then send you an itemized statement on total income and expenditures for this effort.

Please accept our deepest appreciation and many thanks.—M. LaFayette Harris, President.

## RESOLUTIONS

The brotherly spirit of Rev. Van W. Harrell coupled with his wise management and diligent work as Superintendent of the Prescott District this year has endeared him to the ministers and laymen of this District.

The report of the District for the year will show marked progress. The last large church debt in the District has been paid in full. All financial goals have been reached, and about four hundred accessions to the church have been secured.

The general state of the District is excellent, and this has been brought about by Bro. Harrell's brotherly attitude and capable management. We believe he would have a greater year next year, therefore be it

Resolved, by the preachers of the Prescott District in regular session that we most respectfully request Bishop Charles C. Selecman to return Brother Harrell as Superintendent of the Prescott District another year.

Signed, R. B. Moore, Secretary of District; S. T. Baugh, Geo. L. Cagle. Prescott, Arkansas, October 19, 1943.

One of the great secrets in life is to make friends of our infirmities. If we fight them, they are very masterful. If we accept them, they have a strange way of leading us to surprises of compensation which the Lord has hid in his marvelous mines. Who can tell what immediate relationships may have been between the accepted pain and the marvelous panoramas of spiritual glory which the Lord unveiled to his soul?—J. H. Jowett.

## MUSIC—WITHOUT WINE

It is reported that Arturo Toscanini, considered by music critics to be the greatest living conductor, whose services are much in demand, was approached by a firm to conduct an orchestra on its projected radio program, at a fabulous salary. He refused the offer without hesitation, stating that he would much prefer to be associated with an industry that contributed "more directly" to the nation's war effort. The company that had offered him the contract is one of the largest liquor manufacturing organizations in the United States. Maestro Toscanini deserves much commendation on his wisdom in so carefully selecting the sponsors of his art. It is only recently that beer and wine industries have gone "on the air" to any great extent, and many musicians have shown no hesitancy about accepting their sponsorship. It is worthy of note, too, that though Maestro Toscanini is from Italy, where the wine publicists would have us believe, wine flows as water does here, and it is "perfectly natural" to drink, he refused to lend

his name and prestige to the advertising of any alcoholic product.—Church Advocate.

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HUNT-WALDREN

Russellville, Arkansas

# God and the Time of Trouble

By CLAUDE R. ROY

(This sermon was delivered by the pastor, Rev. Claude R. Roy, at Keo, Arkansas, on Sunday, October 3, in observance of World-wide Communion Sunday.)

"**G**OD is our refuge and strength, a very present help in trouble; the Lord of hosts is with us, the God of Jacob is our refuge."—Selah. So sings the Psalmist in Psalm 46.

"O God our help in ages past, Our hope for years to come; Be Thou our Guide while life shall last, And our eternal Home." Thus sang Isaac Watts, 1675-1784.

This thought of God's help in troublesome times can get us into trouble in our thinking, if we permit ourselves to take the conventional view of Scripture and song on this subject.

Therefore as we stand ready to partake of the Holy Communion, let us dare to be practical and realistic at the risk of being unconventional.

The relation of God to man is not on a magic basis. The story of Ali Baba and the Forty Thieves is illustrative of what I mean. When

every door was shut, every way of escape shut off, the repeating of the magic formula, Open Sesame, would always open a way of escape.

The conventional view of man about God, very closely resembles this magic formula. People, generally, think that when they get into trouble too deep for them that all they have to do is to send up a prayerful S. O. S. to God and a magical door (a way out) of their troubles will be opened. This conventional viewpoint is all right, except such a thing just does not happen. If it did, it would totally destroy the fundamental concept of Christianity.

Can you see why? The answer is easy and very simple. Our God is a righteous God. He created a moral universe. He made man a moral being. In this moral universe there is one fundamental, irrevocable law—effect follows cause, action brings results and those results both complement and complete the action.

This truth of a moral universe is expressed in the New Testament in these words, "Whatsoever a man soweth that shall he also reap."

Suppose for a moment that we

could live a selfish, self-centered, lustful, dishonest and dishonorable life, and then by the magic formula of prayer, be excused from the results of such living. Do you see what would happen? Can you not visualize the results? Moral chaos—nothing less.

But, thanks to God, we live in a world, governed by moral law and order.

In such a world evil consequences as a result of conscious and deliberate wrong-doing, are inevitable, but they come also as a result of stupidity, stubbornness and shortsightedness.

You see, my friends, we cannot explain the mystery of goodness in a world of evil, if we attempt to make God's relationship to men, that of a magic formula. In other words, God is not an indulgent grandfather whose aim and desire is merely to fulfill our little wishes and selfish desires. It is only as we accept and make God's will our will, God's way, our way, God's plan our plan, God's purpose our purpose that life takes on real meaning for each and for all.

In the light of these observations,

I would presume to offer some simple suggestions:

First, the surest means of deliverance from all kinds of trouble, internal or external, personal or corporate, is to follow God's way of life as revealed in Jesus Christ, that is, do God's will, adopt God's plan, fulfill God's purpose in and for our own personal life, our national life, our world life.

Second, set no limits on God's ability either in your thinking or in your heart, in other words to not pray, "O God, do so and so" but rather pray, "Not my will but thine be done." That does not mean that prayer should not be definite and specific. It means that we must not be guilty of trying to think for God.

Third, have unshakable confidence that God will not permit His love of man, His kingdom of righteousness, His love for all His creation, nor His eternal purpose to be overwhelmed, nor superseded, but will persist in His creative power to save mankind unto Himself and make the kingdoms of this earth—

"THE KINGDOMS OF OUR GOD AND OF HIS CHRIST"—

Amen, and Amen.

## CHRISTIAN MISSIONS ON WORLD ORDER

Religious education leaders in thousands of Protestant churches across America will play an important part in preparing Christian people for more intelligent and effective participation in influencing the post-war world order during the Christian Missions on World Order in November and particularly on World Order Sunday, November 7.

This prediction has been made by Dr. Herman J. Sweet of the International Council of Religious Education, one of six interdenominational agencies sponsoring the program which will direct attention to the need for education for a just and enduring peace in the church, the Church School, the community and the home.

"We are convinced," Dr. Sweet stated today in announcing the International Council's part in the effort, "that an intelligent and wholly Christian stand by the church people in America with regard to the issues at stake in the peace will have a profound effect upon the cause of Christ around the world for generations to come."

Special interpretations of uniform and graded lessons used in 90 per cent of the nation's Protestant Sunday Schools will provide material for relating the topics to "war, peace and a stable cooperative world order." These interpretations, furnished in denominational teacher's guides for the Sundays from November 7 to December 5, have been prepared by Dr. Harry C. Munro, another staff member of the International Council.

Further impetus to the work of religious education leaders in educating for a Christian world order will be given during the fall through the activities of Dr. Cameron P. Hall of Philadelphia who is a new staff associate in that field for the International Council. His services

have been loaned by the Presbyterian Church.

The October issue of the "International Journal of Religious Education" contains special materials on "Christian Education for World Order." Fifteen thousand extra copies of this issue will be contained in packets of materials being supplied to churches to aid in launching the program of study and action. Bibliographies of other study materials also have been prepared by the staff of the International Council.

## HENDRIX COLLEGE NEWS

Eight religious denominations are represented among civilian members of the present Hendrix College student body, a recent survey at the college reveals. Methodists lead with 173 members, or about 70 per cent of the student body. Second are the Presbyterians, with eight per cent, and the Baptists are third with seven per cent. Five other denominations are represented: Christian, Episcopal, Church of Christ, and Calvary Baptist. Only nine students registered no church preference.

Sergt. William L. Moose, graduate of Hendrix College in 1936, was among five men decorated by Major General Ralph Royce, commander of the American Middle Eastern Air Force, for weather forecasting work under adverse conditions which "greatly advanced" the work of U. S. bombers during the battle of North Africa. Sergeant Moose, formerly of Little Rock, was awarded the Legion of Merit.

After graduating from Hendrix he attended Duke University and practiced law in Little Rock and Fort Smith before entering the army. He is a brother of Miss Darden Moose, Hendrix alumni president in 1936-37, who was, until her death in 1940, a well-known attorney of Little Rock.

Sergeant Moose is a son of the late Major William L. Moose, also a Hendrix man, and later a West

Point graduate. Major Moose served in World War I and was killed in an airplane accident shortly after the close of the war.

Henry C. Skinner, first lieutenant infantry, has been assigned to the army specialized training unit at Hendrix College as commanding officer. Lieutenant Skinner arrived yesterday and assumed command. Lieutenant Charles E. Earney and Lieutenant William A. Janssen, who have been with the unit since its arrival, will remain.

Lieutenant Skinner has been an officer in the army reserve corps since 1937 and was called to active duty early in 1942. He received his first lieutenant's commission last December. For sixteen months he was stationed at Camp Robinson with the medical replacement center and from there went to the specialized training and reclassification unit at Oklahoma A. & M. College, Stillwater. He was transferred to Hendrix from the specialized training unit at Texas College of Arts and Industries, Kingsville, Texas.

A native of Jacksonville, Florida, Lieutenant Skinner graduated from the University of Florida. He has two brothers also in military service, Lt. S. Ben Skinner, Jr., who is with the artillery in England, and Lt. (j. g.) William Howe Skinner, who is with the Navy at Vero Beach, Florida.

Kind words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, and especially around the fire-side circle. They are jewels beyond price, and more precious to help the wounded heart, and make the weighted down spirit more glad, than all the other blessings the world can give.—Zion Watchman.

The happiness of your life depends upon the character of your thoughts.—Marcus Aurelius.

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214 W. Main, Russellville, Ark.



## The Sunday School Lesson

By DR. W. P. WHALEY



### What The Bible Says About Wine and Strong Drink

LESSON FOR OCT. 31, 1943

SCRIPTURE TEXT: *Leviticus 10:1 to 11; Proverbs 31:4, 5; Luke 1:13 to 16.*

GOLDEN TEXT: "Beware, I pray thee, and drink no wine nor strong drink." *Judges 13:4.*

#### I. Grapes.

One of the finest, most abundant and widely distributed fruits in the world is the grape. In ancient times it grew wild in Egypt, Arabia, Turkey and the Mediterranean countries of Europe. It grows wild in America from Canada to Florida, and westward. The cultivation of grapes and the manufacture of wine antedates history. Prehistoric monuments in Egypt refer to grapes and wine. The Phoenicians, about 600 B. C., introduced the cultivated grape into Italy and other countries along the Mediterranean. In A. D. 81, the Roman Emperor, Domitian, had to restrict the use of lands for grapes, fearing there would not be enough land left for food stuffs. The grape is such a superior fruit, and can be used in so many delightful and healthful ways, that it is a shame it has been perverted into one of man's worst enemies.

#### II. What the Bible Says About Grapes and Wine.

Abraham lived about four thousand years ago; and, ten generations before Abraham, soon after the flood, Noah planted a vineyard, made wine, and got drunk. (*Gen. 9:20*). Lot, Abraham's nephew, after fleeing from burning Sodom, got drunk (*Gen. 19:30 to 38*). During the Exodus, Hebrew boys took to drink, and Moses imposed the penalty of death to control them. (*Deut. 21:18 to 22*). The Egyptians cultivated grapes and made wine in Joseph's day. (*Gen. 40:9*). The Hebrews were attracted to Canaan by the extraordinary grapes that grew there. (*Num. 13:23*). When they got into Canaan, the Hebrews themselves turned to grape culture for wine making (*Lev. 19:10*). They used the best of their wine in their worship (*Num. 28:7*). Grape culture and wine making continued in Canaan through the times of Isaiah, Jeremiah, Ezekiel, and Hosea. Jesus himself referred to the harvesting of grapes (*Matt. 7:15*). Seventy-five years later, St. John referred to the gathering of grapes (*Rev. 14:18*).

The tragic death of the priests Nadab and Abihu, showed Moses if he did not know before, that religious leaders must not drink "wine nor strong drink" (*Lev. 10:1 to 8*). Under the influence of drink, priests, religious teachers and ministers of the gospel cannot see the "difference between holy and unholy, and between unclean and clean." Like Nadab and Abihu, they are likely to become presumptuous, think one fire is as good as another, one place as good as another, and one time as good as another. One cannot be under the guidance of the Holy Spirit while under the influence of intoxicating spirits. So, after the death of these two priests, the Lord told Aaron: "Do not drink wine nor strong drink, thou nor thy sons with thee." That has been the

law since Moses. Paul said to Titus (1:7) that a bishop must not be "given to wine." Timothy, as a young preacher, was such a teetotaler that he would not taste wine when he needed it for his stomach trouble until Paul urged him to do so (*I Tim. 5:23*).

#### III. Kings and Wine.

King Solomon spoke many proverbs and collected many more. Most of the book of Proverbs is credited to him. Long before Solomon's day, the mother of Lemuel, king of Massa in Arabia, gave her royal son the advice in *Prov. 31:3 to 10*. Her reason for asking Lemuel to abstain from drink was: she was afraid he would forget the law, that he would deal unjustly toward the afflicted, that he might not open his mouth in the cause of widows and orphans, that he might not decide cases fairly, and that he might not champion the weak and the wretched.

Ahab was one of the most wicked kings Israel ever had. Besides marrying Jezebel, the daughter of the king of Tyre who slew the prophets of the Lord and made a tool of the king, Ahab must have been addicted to wine; for he coveted Naboth's vineyard, and killed him to get it (*I Kings 21*). Elah, king of Israel, was assassinated while "drinking himself drunk" (*I Kings 16*). Ben-hadad, king of the Syrians, made an alliance with thirty-two other kings to war against Israel; but, while he and his confederated kings were drinking themselves drunk, the army of Israel attacked them and slew the thirty-two confederated kings, and only Ben-hadad escaped (*I Kings 20:16*). Belshazzar, king of Babylon, was drinking with a thousand lords of his great empire when Darius and his army appeared at the gates of the city and took it without a battle (*Dan. 5*). General Petain of France said: "Our soldiers were drunk and could not fight." Since the victory of the World War No. 1, the spirit of pleasure, of riotous living and drinking, has prevailed over the spirit of sacrifice." It is published that the per capita consumption of intoxicants in Washington City is more than three times the average of the nation. So many who are elevated to public office, and have better salaries than they had before, succumb to drink. That may be the cause of poor law enforcement, the failure of governments, and the breakdown of civilization.

"Eternal vigilance is the price of liberty." The enemy liberty-loving people need to watch is the liquor business. No voter should cast a ballot for a drinking man, a man who seeks to be neutral on the liquor question, or a man who is suspected of being weak enough to fall after his election. J. G. Holland said:

"God give us men. The time demands

Strong minds, great hearts, true

faith, and willing hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries without winking;  
Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking."

#### IV. The Question Is Settled So Far As History and the Bible Are Concerned.

The Egyptians and other ancient peoples built granite monuments to carry down the ages to all people the story of what they had learned and what they had achieved. We have carved upon a mountain of stone, faces we do not want the people of the future to forget. The literary, artistic, scientific, political and religious achievements of today's civilization are being locked in indestructible vaults for the benefit of peoples who may live a thousand generations down the future.

So, long ago, historians and inspired writers had reached definite conclusions about wine and strong drink that they wanted to transmit down the ages to the very last man who should live on the earth. These are inscribed in the greatest and most enduring Book:

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." *Prov. 20:1.*

"He that loveth oil and wine shall not be rich." *Prov. 21:17.*

"The drunkard and the glutton shall come to poverty." *Prov. 23:21.*

"Be not among winebibbers." *Prov. 23:20.*

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wound without cause? Who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." *Prov. 23:29-33.*

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." *Isa. 5:11.*

"Strong drink shall be bitter to them that drink it." *Isa. 24:9.*

"The crown of pride, the drunkards of Ephraim, shall be trodden under feet." *Isa. 28:3.*

"But they have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." *Isa. 28:7.*

"Wine and new wine take away the heart." *Hosea 4:11.*

"Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desires as hell, and is as death, and cannot be satisfied." *Habakkuk 2:5.*

"Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth." *Joel 1:5.*

#### 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

#### HEADACHE from Anxiety

After hours of anxiety, a headache is the last straw. But it quickly yields to Capudine, which also soothes nerves upset by the pain. Capudine is liquid. No waiting for it to dissolve before or after taking. So it's really quick. Use only as directed. 10c, 30c, 60c.



**CAPUDINE**

#### Rheumatic Happy; Relieves Pain Quick

Thousands of sufferers from the torturing pains due to rheumatism, sciatica, lumbago, neuralgia and neuritis—are mighty happy over their discovery of NORITO. Now they have found a quick-acting formula which speedily relieves those exhausting muscular aches and pains. NORITO is trustworthy and dependable—really works fast. If you want to feel again the joy of relief from pain—so you can work in peace and sleep in comfort—be wise and try NORITO under this ironclad guarantee. If the very first three doses do not relieve that cruel pain to your satisfaction—your money will be refunded. Don't suffer. See your druggist today and get NORITO on this guarantee.

#### FEEL PEPPY! RELIEVE THAT AWFUL BACKACHE

DUE TO FATIGUE AND EXPOSURE

Feel like stepping out again by relieving that backache (due to fatigue and exposure). Just rub on some En-ar-co and instantly it begins its four-fold work of helping soothe that back. Pleasant. 60c and \$1 at your druggist. Caution: Use only as directed. National Remedy Co., N. Y. C.

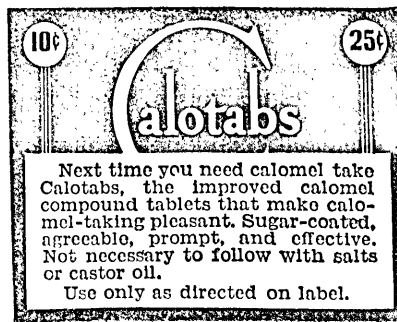


**EN-AR-CO**

#### Relief At Last For Your Cough

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



# WINFIELD MEMORIAL METHODIST CHURCH

## The End Of The Debt Is In Sight

In a meeting of preachers nearly two years ago, one pastor reported that his church never HAD been out of debt. That struck my fancy and my sense of humor grabbed it, so that, when time for my report, I said that it looked like my church never WILL BE out of debt.

**BUT THE ENTIRE PICTURE HAS CHANGED IN THESE TWO YEARS.**

The debt refinancing time arrived last year. Money was raised with ease and a substantial payment was made on the principal. The bondholders were assured of 100 per cent payments on their bonds from that time henceforth. The new contract was drawn and contract payments of \$500.00 per month have been paid in advance thru the budget. Individuals and Church School classes have given extra checks, with which available bonds have been bought, beyond the contract payments. War Bonds have been bought, new War Bonds continue to come every week, and these are being laid up for the duration and against possible emergency in the future.

And now, with much extra money coming to a great many people, suggestions keep coming, and interest kept raising, and the Finance Committee was alert to such gracious willingness and desire. The Finance Committee rejoiced at a recent opportunity given by a Steward to pay off a note of long standing—we are paying debts and that is always a joyful occasion.

The report of Sunday showed that approximately more than \$6,000.00 has been pledged, and a substantial amount paid in cash as special contributions for this cause. **ALL POSSIBLE CASH IS DESIRED BY NOVEMBER FIRST.** That is a time when interest is paid

to date and bonds are bought from holders. At this time the Board is permitted to buy all extra bonds it has money enough to pay for, and it has become known that there are now some extra bonds available which can be bought on the side. **PLEASE PAY AS MUCH CASH AS POSSIBLE TODAY.**

The full membership of the church is being given, and will be given, an opportunity to make payments. The reports are very encouraging, in the amount of money and pledges being received, and in the fine spirit that is being shown.

Too, the Committee is quite hoped up over the possibility of some large money, to the extent that one member of the committee has the hope that by the time this particular "willing-to-receive" period shall have been concluded, the principal of the debt will have been reduced to a figure that will be so divided that the debt can be paid entirely within a possible five years. The debt road that seemed to have no end now seems to be coming to a definite and see-able end.

**NOVEMBER FIRST IS NEXT MONDAY; PAY CASH BY SUNDAY, IF POSSIBLE.**

\* \* \*

Members of Winfield may have a great deal of joy in knowing that preachers and Methodists over the state are rejoicing with us in this new and strong spirit that has taken hold in Winfield and that this once huge debt is being lifted so rapidly. With the debt being reduced to a minimum, the \$300,000.00 value of the church, and the important room space, takes on a greater significance. People moving into Little Rock will be joining Winfield without the fear of the debt-bugaboo. Let us be glad that all Arkansas is being glad with us.

### NEW MEMBERS

Mr. Guy C. Farris, Jr., The School of Medicine.

Mrs. Guy C. Farris, Jr., 1224 Barber.

Mr. Ike Murry, Attorney General's Dept.

Mrs. Ike Murry, 2209 So. Main.

### CONGRATULATIONS

Mrs. K. W. Reams, grandmother of James Matthew Reams, III, born in Memphis, October 18th.

### SYMPATHY

Mrs. J. L. Adair, 804½ West 19th, in the death of her mother, Mrs. Estella B. Huff.

Mrs. E. Q. Brothers, 1405 So. Taylor, in the death of her father, Mr. A. E. Day, in Lakeland, Fla.

### FOURTH QUARTERLY CONFERENCE

Next Monday night, 7:30 o'clock, will be a highly important occasion, and thoroughly enjoyable, for all who have a serious interest in Winfield Church. So many are expected to be present that the meeting will be held in FELLOWSHIP HALL.

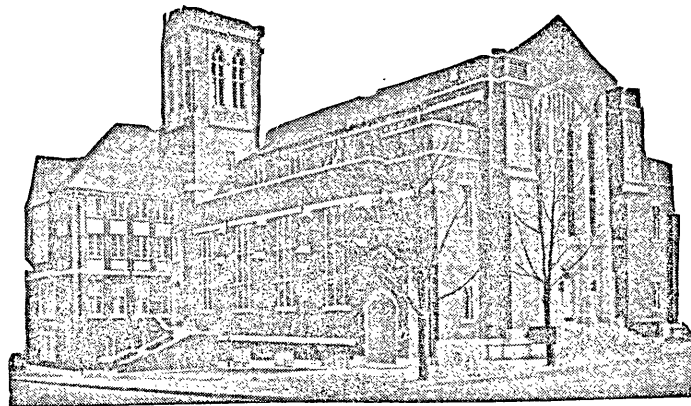
First,—Dr. C. M. Reves will hold the Fourth Quarterly Conference. Reports for the year will be an eye-opening, for Church School, Woman's Society, Youth, Stewardship, etc. I hope you may discount membership in the Q. C. and be present regardless.

Stewards, Board of Education, Missions Counsellor, Committees for the new Conference year will be nominated and confirmed.

### Board of Stewards

Second,—The November meeting of the Board of Stewards will follow the Quarterly Conference. Come, rejoice over the finances of the budget. Come, catch more of the enthusiasm of the Church-debt reduction movement. All Stewards must be present.

Officers of the Board of Stewards for next year will be nominated and elected.



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

### Next Sunday at Winfield

10:00 A. M. Church School.

10:55 A. M. "FACING THE FAULTS OF THE FAITHFUL."

This is the fourth and last of the series of sermons by the Minister on "The One Church—I Believe In It."

\* \* \*

Sunday, November 7th, will be "New Members Recognition Day" for all those who have joined Winfield this year. Keep that day for Winfield.

6:00 P. M. Youth Fellowships.

The organization of the entire Division, morning and evening groups, is completed, and our goal is (1) efficiency and (2) numbers.

7:30 In the Evening—ONE Hour  
"THE MOST DANGEROUS MOMENT IN THE LIFE OF CHRIST"  
Sermon by the Minister

This is the fifth in the series of sermons of evening sermons on Great Moments In the Life of Christ.

If you miss worship services in the morning  
**MAKE UP ATTENDANCE** by coming at night.

The Spiritual Life Committee will not meet at 9:30.

Monday, 10:00 a. m., November first, next, the Woman's Society will meet for the regular program and business meeting to observe the "Day of Prayer." Miss Lila Ashby will be the leader. Those taking part on the program will be Mrs. William Storey, Mrs. Charles B. Carter, Mrs. Hearn Lattimer, besides Miss Ashby. An offering for home and foreign mission will be taken.

The regular business meeting will follow the program, with Mrs. E. Ray Scott, President, presiding.

At 12:00, in Fellowship Hall, luncheon will be served by Circle No. 9. This is the quarterly fellowship luncheon.

The first session of the Fall Mission Study class, using the excellent book, "We Who Are Americans," will study the chapter on "The Church and America's People," at one o'clock following the luncheon. Mrs. A. S. Ross will teach the course. Three other sessions will meet from 10:00 to 11:30 a. m. on November 4th, 8th, and 11th.

### WE HONOR THIS YEAR'S NEW MEMBERS

Sunday, November 7th, the last Sunday before Conference, all persons who have become members of Winfield Church during this Conference year will be honored with the morning service being dedicated to them especially. Make your plans now to be here then.

10 out of 13—four are gone

Marion Slack class will give a book review in the Wesley (Buzbee) Class room, and tea will be served, 2:30 p. m., November 4th. Mrs. C. C. Cope will review the book "KATHARINE" by Hans Have. An offering of 35c will be accepted at the door.

Friday, October 29th, Girl Scout Troop No. 2, will have their Halloween party in Fellowship Hall. Mrs. C. F. Shukers will be in charge.