

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world"

Mark 16:15

VOL. LXIII

LITTLE ROCK, ARKANSAS, JUNE 8, 1944

NO. 23

Attempting To Sidetrack Defeat

SINCE the adoption of Act Number 1, about a year and a half ago, fourteen counties have voted bone dry. There can now be no legal sale of alcoholic drinks of any kind in these counties.

In eight other counties one or more townships have voted dry. In five other counties one or more towns have voted dry. In total, twenty-seven counties are totally or partially dry as a result of elections under Act Number 1.

Having been defeated in every county-wide election thus far, the wets have become increasingly alarmed and no little excited. They are now proposing a measure that they hope will sidetrack the stinging defeats they have already suffered and prevent other similar defeats. They now propose to initiate a "temperance measure" which will take away from the people the right to vote on the sale of beer, which right the people voted to themselves by a substantial majority, at the last election, and legalize the sale of 2.3 beer anywhere in Arkansas; including the fourteen counties which had an average vote of about three to one against the sale of all alcoholic drinks.

The liquor crowd says that this is a temperance measure. When you find Hitler enthusiastically beating the bass drum in the Salvation Army, you might then cautiously expect the liquor crowd to introduce a "temperance measure." They say that they are offering the temperance people what they want. That is about as near the truth as liquorites get when they are defending their nefarious business.

This proposed law is nothing less than an effort to set aside the will of thousands of people who have said by ballot in overwhelming majorities that they do not want beer sold in their counties. By this process they would force their unwanted business back in the face of people who have legally outlawed it. The measure is patently unfair, it is insincerely proposed and we believe will be overwhelmingly defeated if it comes to a vote.

Who Calls Men To Preach?

BY an action of the General Conference meeting in Kansas City, the District Superintendents of our church were instructed to give special attention, throughout the coming quadrennium, to finding new recruits for our ministry.

The Methodist Church believes in a called ministry. It believes that God, and only God can make that call. While we believe that God calls men to the ministry, we just as truly believe that we, as Christian leaders, can help those, whom He has called, to answer that call.

Methodism believes that only God, through the Holy Spirit, calls people to repentance and salvation. We believe, however, that we, as God's children, have a very definite responsibility in helping those whom God calls to the Christian life to answer that call. As we can definitely help God-called people into the Christian life, we can just as definitely help those whom God has called in the ministry to answer that call. We not only can, but we should. At no time in a generation has there been greater need for new ministerial recruits.

Jurisdictional Conference Meets At Tulsa

THE SECOND session of the quadrennial conference of the South Central Jurisdiction, of the Methodist Church will meet in Boston Avenue Methodist Church in Tulsa, Oklahoma Monday evening, June 12 and continue through Friday morning the 16th. Bishop Charles C. Selecman, our presiding Bishop for the past six years, will be the Episcopal host.

Under the plan of union the Methodist Church is divided into six Jurisdictions. Five of the six Jurisdictions are composed of the white constituency of the church. The boundaries are so arranged that the five Jurisdictions cover the entire nation. One Jurisdiction is made up of the colored membership of the church and it includes churches throughout the nation.

For this cause we also, since the day we heard of it, do not cease to pray for you, and to desire that ye may be filled with the knowledge of his will in all wisdom and spiritual understanding. Col. 1:9.

The South Central Jurisdiction includes the states of Arkansas, Kansas, Louisiana, Missouri, Nebraska, Texas, Oklahoma and New Mexico, with a total membership of almost one and a half millions. The Jurisdictional Conference does not have the power and the sweep of a General Conference but to it has been delegated one of the most interesting and colorful functions of the General Conference—the election of Bishops. Each Jurisdiction elects its own Bishops, who exercise full Episcopal powers only within the Jurisdiction in which they were elected, except under special conditions. The Conference at Tulsa will elect two Bishops and consecrate them. Bishop John C. Broomfield, having reached the legal age for retirement will be given the retired relationship at this conference.

The matter of organizing Jurisdictional Boards with full-time secretaries has had much support throughout the Jurisdiction. The power to set up such Boards is one of the functions of the Jurisdictional Conference.

Our State may be directly affected in two ways by the work of this Jurisdictional Conference. Oklahoma and Arkansas have made up an Episcopal Area over which Bishop Selecman has presided for the past six years. It is possible that we may have a new Bishop and it is probable that Arkansas and Louisiana will constitute an Episcopal Area.

Watch Russia For Invasion Signal

NO one likes to guess wrong; especially is this true of a news commentator or a writer of editorials. However, since there is now an "open season" on guessing about the invasion, we would like to register our guess.

It is our feeling that the invasion from the west will follow an all out attack by Russia from the eastern front. The Italian campaign is following about the pattern that we would expect as a pre-invasion movement. It is calculated, not only to capture some territory and liberate Rome, but to make a threat, in strength, which will hold the present German forces in Italy on that front and if possible draw some additional forces from other areas.

Before the invasion starts, it is quite probable that the Russian front will be ablaze from its northern tip to the Black Sea. This attack, when it comes, will be of such magnitude as to make it necessary for Hitler to use every available soldier now on the eastern front to avoid a fatal break-through. It may be necessary to move troops from the western front to aid the defense.

It is our feeling that Hitler will be engaged in full strength by every available force now on the continent, with possibly an additional Balkan front, before our troops land from the west. The landing of an army on the continent, with the extensive plans Hitler has made to defeat such an attempt, is the most difficult job now before the United Nations. You may be sure that the plans made to guarantee the success of such a movement will be the very best that leaders of the forces of the United Nations can devise. It would seem that two elements are essential to successful invasion: (1) The largest degree of surprise possible; (2) The freezing of as many of Hitler's troops as possible on other fronts at the time of the invasion.

While a guess of this kind could go sour before it can be printed, we are watching Russia for a signal that D-Day is "just around the corner."

(TUESDAY MORNING)—EISENHOWER FOOLED BOTH HITLER AND YOUR EDITOR. Since we are going to press, we are allowing this pre-invasion editorial to run as an indication of how far at sea many of us were as to when and under what circumstances the invasion would begin. Dr. James A. Anderson was in our office on Monday of this week. We asked him to pass judgement on the reasonableness of the editorial. He gave it full endorsement. Hence we may say that Eisenhower fooled at least three people, Hitler, Dr. Anderson and your editor.

Slandering Our Men In Uniform

IN a recent issue of the Arkansas Gazette, James R. Nicholson, director of group relations for the Brewing Industries Foundation of New York, is quoted as saying to a group of Arkansas brewers' representatives, "With a large percentage of the 'wet'-voting public in the armed services, brewers and their representatives must double their effort to prevent counties and towns from barring beer dur-

A Thousand Years Of Christian Service In Arkansas

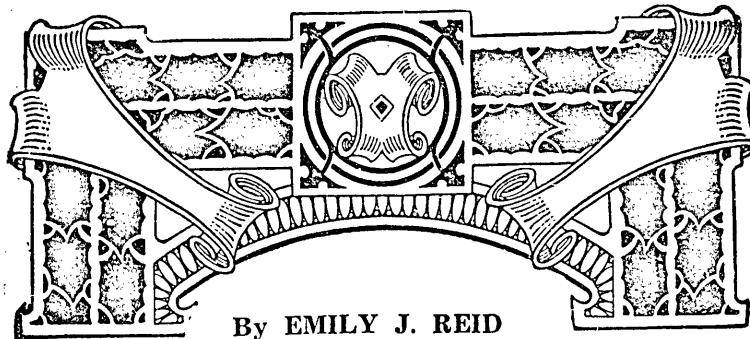
"WHAT shall be done with the closing years—that 'last of life for which the first was made'?"

This question has been answered by a large group of veterans, many of them preachers, who live in Conway. This town, a center of Methodism education, being the home of Hendrix College, attracts preachers when their conferences finally decide it is time for them to retire. In Conway they find a congenial atmosphere in which to spend the remainder of their lives.

Some dozens of preachers' families together with a large number of retired Christian workers, now live in Conway. The Christian Veterans' Association, organized a couple of years ago by these is a unique group whose main objective is, confessedly, to enjoy each other's society. The total one-man years of the original group was 848 years of service. The total of the present group easily tops a thousand years, most of it given to work in Arkansas. A change in membership requirements has brought into the group a number of "elder statesmen" in the local church, making the Veterans' Association the largest organization of its kind in the state.

Though the majority of the members have passed their three score and ten years of life, time still brings to them anniversaries which they celebrate with enthusiasm. A check-up gives to eight couples more than half a century of married life.

The first golden wedding to be celebrated was that of Dr. and Mrs. J. M. Workman, last April. The Workmans have given their more



By EMILY J. REID

than half a century of service to Arkansas, dividing their work between pastorates and Christian education. That of Dr. and Mrs. W. P. Whaley, likewise full time service in Arkansas, was celebrated on October 3.

Several couples had already passed their golden anniversary before the association was organized. Among these are Rev. and Mrs. A. B. Culbertson, Mr. and Mrs. J. W. Ford and Rev. and Mrs. J. P. Clark. The Culbertsons are "from Missouri" and live here to be near their daughter, wife of Dr. Campbell of Hendrix College. Mr. Culbertson is a tireless worker for temperance and, incidentally, an enthusiastic football fan. The boys call him "Coach Culbertson."

Other couples from the local church who belong to the past fifty years group are Mr. and Mrs. Charles Durham, Mr. and Mrs. S. G. Smith, Mr. and Mrs. A. J. Thompson and Mr. and Mrs. J. W. Bassett.

In addition to the honor couples with fifty years of married life already passed are several others who in the near future will come to their golden anniversary. These

are Dr. and Mrs. J. H. Reynolds of Hendrix College; Mr. and Mrs. Guy Simmons and Dr. and Mrs. Chas. Franklin.

Still another group of the "past fifty" members are those who, owing to the death of their mates, are not counted. They include Dr. O. E. Goddard, well-known pastor, evangelist and world traveler for missions; Dr. James A. Anderson, pastor, presiding elder, editor and leader in Arkansas Methodism and Rev. A. G. Faris, living with his son, Paul Page Faris of Hendrix.

Conway has always been hospitable to the widows of Methodist preachers and these now comprise the largest group of veterans in the association. These women are known for their interest in community welfare and church activities. Mrs. C. H. Nelson is the moving spirit behind the temperance activities, Mrs. J. B. Stevenson is appreciated for her service and that of her husband, a pastor of the local church. Mrs. J. W. House has been head of Galloway Hall for twenty-five years. Others are Madames J. H. Glass, L. H. Davis, B. L. Harris, Pierce Merrill, Stone-

wall Anderson, R. C. Morehead and F. E. Dodson. Mrs. Doyle T. Rowe, whose husband is an Army Chaplain in North Africa, also belongs to the veterans.

The Rev. and Mrs. Guy Murphy are classed by themselves. He was retired because of an injury received in playing football at Hendrix. He is said to be the only man ever to survive a broken neck.

The meetings of the veterans are noted for their good fellowship and spirit of comradeship. Sometimes they suggest a reunion of a brotherhood or a session of a Methodist Conference. The programs are planned ahead and may include games, experience meetings, or a lively test of wits. One delightful meeting this year was a fried chicken picnic on the lawn of a country home near Coway; another was a meeting in Galloway Hall and recently the local pastor and his wife, Rev. and Mrs. Edward Harris, entertained the association in the parsonage.

The veterans are happy if they are called upon to fill a gap in the ranks of Christian workers. This happened in the past year when Dr. J. M. Workman supplied as pastor at Atkins until conference.

Though the veterans (some of them) move a bit more slowly than in former years and have snowy hair—if any—it would be difficult to find a happier or more hopeful group. They have lived long enough to know that the world is not going to end in catastrophe. The good life here has paid rich dividends. With an abiding faith that "the best is yet to be," they serenely wait the next Great Adventure.

From Cannibal To Christian

By H. H. SMITH

THOUSANDS of cannibals have become Christians, and many of them very good Christians, but hardly one in ten thousand ever became such a devout, consistent Christian as did LOMAI. (The name is pronounced "Lo-mah-ee"). Dr. Frank Patton, a missionary to the New Hebrides Islands and a son of the famous pioneer missionary, John G. Patton, discovered Lomai and led him to Christ. Although he belonged to a cannibal tribe, his friendly disposition made a favorable impression on Dr. Patton at first sight. After a while he decided to give up his heathen beliefs and practices and "join the worship," as he expressed it. He sincerely tried to break away from his old life and made commendable progress; but one day the missionary learned with sadness that Lomai had severely beaten his wife. When Patton told him how bad it was for one who was striving to be a Christian to be guilty of such conduct, Lomai was deeply penitent and seemed to suffer great remorse. He said: "My heart went bad, and as soon as I did it I felt like killing myself, and I prayed hard to Jesus to make my heart good." At that time he had not been baptized, for missionaries must not rush their

converts into church membership. A few years later he was baptized and received into the church. He took his discipleship seriously and seemed to have a consuming desire to do the will of God, as he understood it.

Dr. Patton found in his convert an invaluable aid in helping him to translate the Scriptures. One day, while translating Mark's account of the crucifixion, Lomai stopped suddenly and with deep emotion said: "Missionary, did they really do that to the Son of God?"

Very early in his Christian life Lomai learned that spiritual things can be discerned only by those who are spiritually-minded. Dr. Patton says: "One day, as we were translating Matthew together, Lomai said to me: 'Now, I can make it more straight. Before my heart not right, and I not get the word of Jesus straight. Now my heart right a little bit, and I get the word of Jesus more straight. By and by we get it altogether straight.'"

Like Peter of old, Lomai learned that Brother Paul said some things hard to understand. Dr. Patton says: "After trying in vain to turn one of Paul's speeches into intelligible Tannese, I said to Lomai, 'Do you think the people will understand

that?' He answered dubiously, 'I don't know. Not many people speak like Paul. He had a very strong mouth.'"

When Lomai and some of his companions had been members of the church for four years, they were ordained elders. After explaining the responsibilities and duties of the office, Dr. Patton asked them if they were willing to undertake the office. Lomai said: "Missi, we cannot go back in the work of Jesus. You first baptized us, then you made us deacons, and now you have asked us to be elders. We are not fit to be elders, but we cannot go back. We must go forward, and we must pray hard to Jesus to make us more fit. We want to do everything you tell us, and we know that Jesus will help us."

Lomai and several companions made an effort to rescue some members of another tribe which were found in a starving condition. He heard with indignation that an old woman had been left behind to die. Her sister had said to her: "My sister, the road is long and you are sick, I cannot take you with me." She replied: "My sister, die; save yourself and leave me to go, for I am old." Such a heartless tale kindled Lomai's wrath, and he said:

"What did you bring on your back? Sticks and rubbish that will rot away. And yet you left a woman who can never die. Tell me where you have left her and I will go back for her." Though he was almost exhausted from a long trip, he took two natives and went in search for the poor woman. He found her in a dying condition. "Water, water, I am dying," she said. He gave her drink from a coconut which revived her, then he cut some branches from a tree, made a stretcher and carried her to the village.

Lomai suffered an attack of flu which left him in a weakened condition. While convalescing, he said to Dr. Patton: "Missi, can you not give me some work that will equal my strength? There is so much to do and I have been ill so long that my heart is sore because I cannot help you." Patton advised him to keep his bed for a while longer, and when he found him worse a little later, asked him if he had done anything to bring on a relapse. A bit shamefaced he replied: "Yes, I was reading John's gospel last night and my heart was so glad with what I read that I went out in the village and told the people about what I

(Continued on page 16)

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

FOR MAN

By Chester Warren Quimby

The Sabbath was made for man

"For man"! It was not made for business to commercialize and exploit. Nor for amusement mongers to appropriate and spoil. Nor was the Sabbath made for itself, to be kept for the sake of keeping. Nor for the Church to seize and selfishly monopolize. Nor even for God, for his praise and glory. "The Sabbath was made for man."

The Sabbath was made for man's best good. Man is to use it to bring his life to the full. Now man is a creature of almost universal needs and desires. He requires huge satisfactions. He needs worship, relaxation, activity, play, family fellowship, beauty of every sort, intellectual stimulation, wide friendships and opportunities for unselfish service. Here, then, is man, here is the long Sabbath day, and here are these many needs and desires. "The Sabbath was made for man" in which he may satisfy all these necessities to the largest possible degree.

It follows that Sabbaths must vary. Not all these requirements can be satisfied each Holy Day. From week to week there must be choices, that, as Sabbaths come and go, all should receive due consideration.

It follows, too, that certain needs, like worship and family joys, because of the week's pressure should have definite priority, and be given first and large place.

Likewise, Sabbath-keeping will vary from season to season. What is appropriate in winter will differ from what is needed in summer. What is best in May will not be suited to November.

Again, Sabbath-keeping will vary with one's age. Small Johnny aged four, young Bill aged fourteen, mature Dad aged forty-four, and elder Grandpa aged seventy-four cannot, with reason and justice, be expected to keep the Sabbath in precisely the same fashion. The Sabbath, made for Johnny and Grandpa, must vary greatly in its detailed observance.

Finally, Sabbath-keeping will vary according to one's profession. The Sabbath needs of a farmer who has followed the plow outdoors all the week will sharply differ from those of a stenographer who has sat indoors at her desk for six straight days. Basically they will need the same wide variety of things listed above, but in practice they will carry them out in widely differing detail.

What a huge, enriching, varied, joyous day is this Sabbath made for man! Well, then, just how *big and enriching* is your Sabbath?—The Christian Advocate.

The sun, the moon, the stars, the seas, the hills and the plains—are not these, O Soul, the vision of Him who reigns?—Tennyson.

A mark of genuine piety, good breeding, and culture is to refrain from offering criticism or judgment until one is asked for it.—Selected.

WHY BE A RAINY DAY?

*Why try to make us think that all is wrong
And that the world is drifting to its doom?
Why interrupt a singer's hopeful song
Or ever fill an hour with needless gloom?
Why keep a sad expression on your face
Or try to lure another's cheer away?
Why help to make the world a dreary place—
Why be a rainy day?*

*Why mumble that mankind is growing worse?
Why trouble over fancied aches and ills?
Why tell us God is thundering His curse
When storms come roaring down across the hills?
Why ever try to cause us to forget
That blossoms are to gladden a May?
Why harp on old mistakes that we regret?
Why be a rainy day?*

*Why not assist the sun to penetrate
The clouds that may be hanging over head?
Why close your heart to love or cling to hate?
Why seek to fill a heart with needless dread?
Why not acknowledge that men's faults grow less,
And learn that faith and cheer and kindness pay?
Why wear the dismal mask of hopelessness?
Why be a rainy day?*

—S. E. Kiser, from "Poems of Inspiration" by Morris and Adams.

POWER FROM ON HIGH

Christ was about to return to the Father. He was speaking His last words to His disciples. He went on to say, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The disciples were filled with enthusiasm and were anxious to go, but Jesus told them to wait. It was hard to do this, but it pays. "They who wait on the Lord will renew their strength." For what were these people waiting?

They were waiting for the power from on high; the power of the Holy Spirit. Jesus had told them, "Ye shall receive power, after that the Holy Ghost is come upon you."

The power of the Holy Spirit meant victory over temptation. The poet who sang, "Tempted and tried

I need a great Saviour." Not only does one need a great Saviour, he needs a present Saviour. One who is "closer than breathing, and nearer than hands and feet." In the flesh, Christ had been with His followers; through the Spirit, he would be in them. We live in a world filled with temptation. The Bible speaks of three sources of temptation: "The world, the flesh, and the devil." But the indwelling Spirit is more than a match for these forces. An old colored man had some bad habits, such as cursing, gambling and drinking. His habits were slowly but surely destroying him physically as well as morally. Suddenly he changed his way. He began to live above reproach. A white friend noticed the change, and said to him, "Well, Mose, I see you have gotten the mastery over Satan at last." The old Negro replied, "No sur, boss, I ain't got the mastery over the devil; no one can do that. I've

got the Master of the devil." He was right. The Holy Spirit which comes into the life of the true Christian is more than a match for Satan and the propensities of human nature. To get an idea of this power one has only to study the lives of the disciples before and the nafter Pentecost. They were exceedingly weak even in the very visible presence of Christ. At the time of the trial and crucifixion when Christ needed friends most, one betrayed Him, another denied Him, and all but one forsook Him and fled. Fifty days later the Holy Spirit came and from that time forward until they sealed their testimony with their blood, these disciples were people of power.

Power to overcome temptation, however, is not half the story. Christianity is far more positive than negative. The greatest power is that for service. We are saved to serve. We serve with our time, our talents, our training and our material possessions. A true child of God is one who realizes that all he has including his very life, he holds as a steward to be administered for others. The Holy Spirit gives him more power to render the greatest possible service. In our days we need to catch a new vision of the power of the Holy Spirit to assist us in overcoming temptation and in rendering service. There is so much that needs to be done and so few who will do it. "The harvest truly is plentiful but the laborers are few." May God help us to fully turn our lives over to Him and be led by His spirit into fields of service.—H. O. B.

Be sure that you put your feet in the right place, and then stand firm.—Lincoln.

POWER IN SILENCE

Around the great issues of life there is quietness. Silence characterizes the highest art and the deepest nature. The surest spiritual search is made in silence. Moses learned in Midian and Paul in Arabia that which would have eluded them in the busy haunts of men. Behind all great creativeness is silence.

Silence reaches beyond words. The highest point in drama is silence. The most valid emotions do not cry aloud. The most effective reproof is not a tongue-lashing. The most poignant grief is not expressed in wild shriekings. The sincerest sympathy is not talkative. The deepest love is not noisy. The finest comradeship does not need many words.

The best answer to an ill-tempered letter is silence. The best preparation in an emergency is quietness. In the British Navy, whenever any disaster occurs, it is the bugler's duty to play "The Still"—and every man's duty to remain perfectly quiet for a moment—collecting his senses in preparation for intelligent action.

The best proof of greatness is silence. The great engine is almost noiseless, but the cheap model is a "rattletrap." Loud mouths and loud clothes tell their own story. The best proof of conversation is silence. Noise means friction, which means waste. The best proof of confidence is quietness. The man who is sure of his position does not strive, nor cry aloud, nor try to explain everything. The best proof of success is quietness. In the Parable of the Talents the successful man made his report in 14 words. The other man took 42 words to explain his failure.

Every day ought to have a time and a place and a mood for quietness. Otherwise we are making it as hard as we can for the Power that would build us. The best spent time is time spent in trysts with the Eternal.—Scottish Rite News Bulletin.

A PRAYER FOR THE TIMES

By John Franzen
Minister, Westside Hill Church,
Waterbury, Conn.

Eternal God, creator of all things, who knowest the path of the remotest star, we thank thee that thou hast time for every one of us. And if thou seemest removed from us, we know that thou art ever near.

Reach down, we pray, bestow thy strength on those whose burdens press them to the ground. To those for whom life has turned into an empty husk, give thy assurance that there are eternal meanings which storm and stress cannot destroy. Wherever thy children pass through the valley of despair, come and restore their faith that this earthly life is not really the end.

Ever-living God, remind us to be still that we may know anew that thou art God, and that whosoever lives and moves and has his being in thee, will triumph though the very gates of hell seek to prevail against him.

Come, healing Spirit, and make whole our broken hearts. Give
(Continued on page 16)

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CALENDAR OF CHURCH EVENTS

June 12, South Central Jurisdictional Conference,
Tulsa, Oklahoma.
Pastors' School, Hendrix College, June 19-30.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A MEMBER WHO TOOK MY PREACHING SERIOUSLY

In the membership of Central Avenue Church in Hot Springs, while I was pastor, there was a man who took my preaching seriously. His name was Edgar L. Wyatt. He ran a book store located on Central Avenue, was a steward in the church and treasurer of the Official Board. He was always in his place and gave very careful heed to the messages of his pastor. I had not been there long until I learned that he not only listened attentively, but seriously considered and conscientiously followed the instructions he received.

One day I preached on "Stewardship and Tithing." At the close of the service he quietly walked home with his wife. When he reached the door, he stopped and said to her, "Pearl, Brother Hutchinson is right. We begin today to tithe our income." He steadfastly followed that course to the end of his life.

On another day I preached on "Keeping the Sabbath." He had been accustomed to opening his store on Sunday mornings until church time, to sell the daily papers and other reading matter that his customers might desire. That day he again seemed very much impressed. When he got home he said to his wife, "From now on, the store will be closed on Sunday. The preacher made out his case, and hereafter we will keep the Fourth Commandment." That purpose he steadfastly adhered to as long as he continued in business.

At first his attitude was very pleasing to me. Then I began to think of my part of it. Suppose I should lightly or inadvertently give a man like that a false or careless interpretation of the Scriptures. As long as people simply heard you and went out to discuss or forget what you said, it made very little difference. But here was a man who was really being affected in his life by the gospel I was trying to preach. I could not afford to deal lightly with the word of God in the presence of such a hearer. I loved him very dearly and his attitude inspired me to do my best.

It might be well for all preachers to remember when they stand in the sacred place that somebody may take them seriously. It's best to be on the safe side.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. R. A. DORMAN, pastor at Atkins, preached the commencement sermon for the High School at Atkins, Sunday, May 21.

DR. WARREN JOHNSTON, pastor of the First Methodist Church, Ft. Worth, Texas, preached at the First Methodist Church, Mena, Sunday, May 28. George Ray Hozendorf, son of Rev. and Mrs. C. Ray Hozendorf, was dedicated to God through the sacrament of baptism by Dr. Johnston.

DR. A. W. MARTIN, district superintendent of the Ft. Smith District, writes: "I have appointed Richard A. Gifford, who was licensed by the Ft. Smith District Conference, May 17, to the Waldron Circuit. Bro. Gifford received a medical discharge from the U. S. Marines last January and plans to continue his education for the ministry this fall."

THE SYMPATHY of friends goes out to Rev. L. E. Mann of Cabot in the death of his wife, Mrs. Alice Hall Mann, on Sunday, June 4. She is survived by her husband, two nieces and a nephew. Funeral services were held at 3 o'clock on Monday at the Methodist Church in Cabot by the pastor, Rev. J. F. Glover, assisted by the former district superintendents under whom Brother Mann served. Burial was in Bayou Meto Cemetery.

COOPERATING with Chaplain Joseph M. Applegate, of the U. S. Army in Alaska, the Federal Council of the Churches of Christ is providing speakers for a series of "preaching missions" to be held during June in army camps in Alaska. In October, the Council, in cooperation with the Home Missions Council of North America, will send eight leading American churchmen to Alaska to hold preaching missions in Juneau, Ketchikan, Fairbanks, and Anchorage. Dr. Mark A. Dawber will be leader of this mission.

IN JUNE 1844, one George Williams, a young clerk in a London England, dry good store, conceived the idea that London held many young men of Christian interests who, like himself, needed companions and a place for fellowship, education, recreation, and mutual pleasure and growth. Only the bar-rooms then seemed to offer an evening's diversion for young men. So a small group of like-minded men were gathered together, a room was rented over the dry goods store—and the first Young Men's Christian Association was formed. From that simple beginning, the world girdling "Y" has grown to an association of nearly two million members, represented by service buildings and personnel in sixty-eight nations and on every continent. In practically every one of these centers, the "Y" will this month celebrate its centennial anniversary.

WHEN the war is over, the needs of Christian churches in Europe, both for buildings and for men, will be staggering. According to Dr. Visser't Hooft, general secretary of the World Council of Churches, Geneva, Switzerland, needs in their order of importance will be: finance reorganizing parishes in devastated and evacuated areas, where necessary building provisional church centers; restore pastorate by reopening theological colleges, by scholarships, by adjustment pastors' salaries; provide Christian literature, scriptures, by financing Christian publishing houses, Bible societies, enable churches to organize large scale evangelistic campaigns; enable Christian youth movements to restart activities; subsidize home missions and Christian social work; send ecumenical delegations to defeated countries; create ecumenical centre in Switzerland; restore

I saw Brother Wyatt last in Tuscon, Arizona, where he had gone because of his health. He was faithful to the last and through his Christian family his "works do follow him." He was a blessing to me.

health of church leaders and renew contacts; replace missionaries in continental mission fields; rebuild destroyed churches."

THE PRAYER FOR PEACE MUST BECOME A PATTERN FOR PEACE

Bishop G. Bromley Oxnam of Boston, speaking on May 20 before the Maine Conference of the Methodist Church, warned citizens not their absorption in the invasion to divert them from studying and advocating peace aims worthy of war's sacrifices.

"At the very hour the conflict reaches crisis, constructive proposals must be kept at the forefront of our thinking," Bishop Oxnam said. "It is significant that Protestant, Jew and Roman Catholic, all inspired by the basic considerations of religion, united last October in the formulation of a statement of principles upon which enduring peace inevitably rests. This declaration has become known as 'The Pattern for Peace.'"

"The pending invasion will be turning our major attention for a considerable period upon the stern and tragic duty of imposing our will upon the enemy to the end that his organized forces may be destroyed and the democratic purpose become dominant in the world. There is grave danger in such an hour that the equally important task of planning the peace may be regarded as secondary. It is of equal importance and, in the long run, of greater importance. Unless the new world for which these men died is established, our sons will have been betrayed."

Concurrent with military advance in Europe the Bishop summoned religious forces everywhere to center fundamental attention upon the "Pattern of Peace", and to move forward with the full strength of religion until decision shall be made upon the basis of these documents. "The prayer for peace must become a Pattern for Peace, if the practice of peace is to be established," he said.

Bishop Oxnam was a participant in the group which drew up the "Pattern for Peace." The declaration was released over the signatures of the Most Rev. Edward Mooney, Roman Catholic Archbishop of Detroit and chairman of the Administrative Board of the National Catholic Welfare Conference; the Rt. Rev. Henry St. George Tucker, president of the Federal Council of Churches and presiding bishop of the Protestant Episcopal Church, and Rabbi Israel Goldstein, president of the Synagogue Council of America. Nearly 150 other Catholic, Protestant and Jewish leaders were co-signers. This interfaith code calls for a peace which Bishop Oxnam explained recognizes divine sovereignty, moral law, and the dignity of individuals of all races and religions; that demands collective security for all and guarantees the welfare of colonial peoples and minorities; and will provide organizations of necessary institutions to carry out international political and economic collaboration.

SLANDERING OUR MEN IN UNIFORM

(Continued from page one)

ing the war."

This constant, repeated, brazen assumption on the part of liquor dealers that the army is sopping wet and that there are enough gin-heads and beer guzzlers in the army from any township, county or state to turn the tide to the wets if they could just be home and vote, is a slander on the good name of the multiplied thousands of boys who have gone from our churches and Christian homes to the service of their country. If this group of boys were at home they would likely vote as thousands of them did when Act Number 1 received such a substantial majority. This shameless slander of hundred of thousands of sober soldiers in the interest of the liquor traffic is additional evidence of the depth as to which this crowd will sink in an effort to find argument to support the sale of their wares.

Washington Avenue Church To Be Dedicated

Washington Avenue Methodist Church, North Little Rock, will be dedicated June 11th. Rev. Roy Bagley will preach the sermon and Rev. Ira A. Brumley, district superintendent, will dedicate the building.

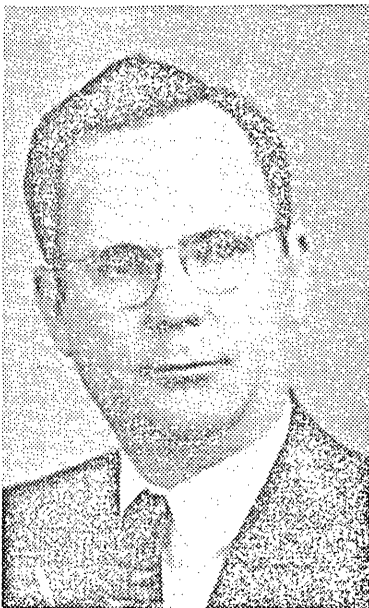
The church's debt of \$2500.00 was paid in 1942 and the educational building which was started under the ministry of Rev. Roy Bagley



Washington Avenue Church

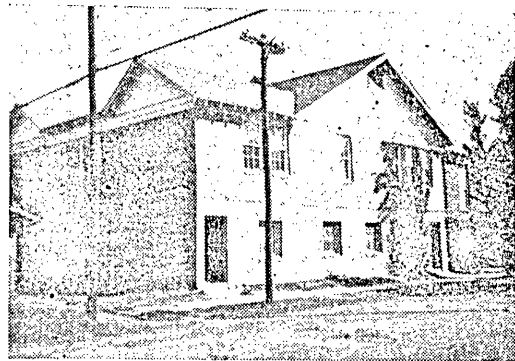
was completed in 1943 at a cost of approximately \$2500.00. The World Service askings of \$500.00 were accepted this year and is now paid in full. Salaries have been increased 33 per cent and the Church is now busy raising funds for a parsonage. The membership has increased

under the ministry of Rev. John Bayliss, Rev. Roy Bagley, and the present pastor, Rev. Elmer J. Holifield, from less than one hundred to over four hundred members.



REV. E. J. HOLIFIELD, Pastor

Rev. P. R. Eaglebarger, a retired minister, who served the church in its early beginning and Rev. G. A. Freeman, who served the church for eight years, will also have part in the service.



Educational Building

Some of the charter members still living and who will be present Sunday are Mr. and Mrs. Eugene Scott, Miss Esther Robinson, Mrs. Sally Scott.

J. F. Warden is chairman of the Board and C. E. Brown is general superintendent of the Church School.

All former pastors and friends of the church are invited to be present on this day.

THIRTY-ONE MISSIONARIES COMMISSIONED

Thirty-one missionaries and deaconesses were commissioned for service in home and foreign mission fields by the Methodist Board of Missions and Church Extension, on May 31 in Metropolitan Duane Church, with Bishop Francis J. McConnell, of the New York Area of the Methodist Church, in charge of the commissioning service.

The newly commissioned missionaries were addressed by Bishop William W. Peele, of Richmond, Va., concerning "Teaching Through Christian Living." Dr. John W. Hawley, of Pittsburgh, presided and was assisted by Mrs. J. D. Bragg, of St. Louis; Dr. L. O. Hartman, of Boston; Dr. Frederick B. Newell, of New York, and the Rev. Merrill C. Johnson, pastor of the church.

Those who were commissioned represent seventeen states and the District of Columbia. Two are the children of missionaries in Southern Rhodesia and the Belgian Congo. Four will serve as missionaries to India, two each to Southern Rhodesia, Chile, Brazil, the Belgian Congo, and one each to Liberia, Portuguese East Africa, Rhodesia, and Mexico. Those entering home missionary or deaconess service will work in the United States or its missionary outposts. All have college and post-graduate training.

Missionaries who will serve overseas are: Marietta Mansfield, of Oakland, Ky., to India; Margaret Lucile Miller, Indianapolis, Ind., to Portuguese East Africa; Lucille Juanita Webster, of Gary, Ind., to India; Helen Louise Wildermuth, of Columbus, Ohio, to Rhodesia; Orlene McKimney, of Little Rock, Ark., to Mexico City; the Rev. and Mrs. Maurice Edwin Culver of Wilmore, Ky., to Southern Rhodesia; the Rev. and Mrs. Omar Lee Hartzler, of Monrovia, Calif., to the Belgian Congo; Ruth E. Longstaff of Norwalk, Conn., to Liberia; the Rev. and Mrs. Walter Fred Mason of Cartwright, N. D., to Chile; the Rev. and Mrs. Ernest Elijah O'Neal, Jr., of Saucier, Miss., to Brazil; Leonard Thompson Wolcott of Tenafly, New Jersey, to India; Robert C. McFarland of Bremerton, Wash., to India.

Young people entering home missionary or deaconess service are: Ruth Brooks of West Plains, Missouri; Lois Mary Davidson of Salem, Ill.; Ruth Penelope Emory of Los Angeles, Calif.; Mary Elizabeth Ferguson of Dallas, Texas; Dorothy May Few of Corning, Ark.; Wallace O. Heistad of White Lake, Wis.; Eleanore Elizabeth Hockok of Kalamazoo, Mich.; Leah Darleen Johnston of Norwick, Kansas; Harriett Luter of Jackson, Tenn.; Dorothy Belle

AND THE CHURCH CAME SINGING

"And the Church Came Singing" will be the theme of one of the most important programs at the Christian Youth Conference of North America, Lakeside-on-Lake Erie, Ohio, June 27 to July 2, when the 1,500 Protestant youth delegates will hear Roland Hayes, noted Negro tenor, and the conference choir on Friday evening. Mr. Hayes' appearance has been made possible through the efforts of interested friends and groups.

Representatives of 10,000,000 Protestant young people of the United States and Canada from the 75 agencies comprising the United Christian Youth Movement will be challenged to "face the Christian task of bridging human rifts" in a speech by Nelson A. Rockefeller of Washington, D. C., coordinator of Inter-American Affairs, who will use the theme, "Youth and America," at the Saturday morning session, July 1.

Further emphasizing the general theme of the conference, "Our Healing Ministry," will be a pageant on the evening of July 1, which will demonstrate the unity of the Protestant churches. The pageant was written by Dr. Roy A. Burkhardt, minister of First Community Church, Columbus, Ohio, and will be directed by Mrs. Helen Davis, New York City. The conference choir, which will sing for general meetings, will be directed by W. Frederic Miller, director of the Conservatory of Music, Mount Union College, Alliance, Ohio.

Symposiums, group discussions and speeches will interpret the basic problems "confronting the world of tomorrow and the youth of today" during the six-day conference, which will bring together youth and adult leaders of 42 Protestant denominations, state and city councils of religious education, and delegates from other cooperating agencies of the UCYM.

"Expression of the growing consciousness among earnest youth of the basic ineness of the Christian Church will be the aim of the Christian Youth Conference," declares the Rev. Isaac Beckes, director of the UCYM, which is administered through the International Council of Religious Education. "The theme is indicative of the mood of Christian youth today, who want a world of peace and justice and are willing to pay the price to get it."

Marquart of Oak Park, Ill., Iva Esther McCarter of Hutchinson, Kansas; Mary Mildred hacklette of Louisville, Ky.; Gladys Pauline Stone of Washington, D. C.; Leola Harriet Wedell of Berea, Ohio; Mary Helen Wood of Owensboro, Ky.

NEW FLYING ACE A TEETOTALER

A new ace, Major Bong, has a record of enemy planes shot down in aerial combat, which exceeds that of our national world war hero, Eddie Rickenbacker.

A clear head, a steady hand, perfect vision, marvelous co-ordination, clear judgement, quick, clear and cool mental processes, a faith in the right and years of clean living, spiritual associations, and a clean living parentage back of him, all contributed to his success.

But the whiskey makers rushed in to claim his as their own. From their files they dug up the story that Eddie Rickenbacker had promised a case of whiskey to the first pilot beating his own world war record—a case of whiskey from an ace who had steadily and often warned against the danger of drink, and who positively refused the hundreds of pilots (employed by his air line) the privilege of drinking on duty, or for twenty-four hours before they went on duty.

The newspapers of America gave America the truth. They found out that Major Bong preferred soft drinks rather than whiskey, and indeed was an abstainer. General MacArthur—and this has no political tinge—announced that whiskey was not an appropriate tribute to an aviator. The records show that an aviator is safer in combat in MacArthur's command, that insists on "no drinking before or on duty." The fact that the rules against the use of alcoholic beverages is stringently enforced, may be the reason, the American Business Men's Research Foundation points out, because scientific military tests show even moderate use of alcohol impairs co-ordination and marksmanship.

Eddie Rickenbacker now makes a statement that the pilot who abstains is a better pilot. And the newspapers of America carried all this for it was news. Bang up Bong news. Those who resent the liquor traffic's attempt to debauch the youth of America by such publicity should realize that newspapers want news and will print it.—American Business Men's Research Foundation.

Manhood has more to do with the home than money; womanhood, than wardrobes; character, than coupons; patience, than pictures; amiability, than architecture; virtue, than vases; and love, than houses and lands.—Earl Riney.

Woe unto him that giveth his neighbor drink, to thee that addest thy venom, and makest him drunken also, that thou mayest look on their nakedness!—Hab. 2:15.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

PATTY HELPS MOTHER

By J. L. Glover

It was a rainy Saturday, and Patty didn't know just what to do with herself. "You may help me, if you like," said mother. "I am going to clear up the attic, and I need some help."

Patty liked that; she liked the big attic, where old trunks and old furniture were stored away. Every now and then mother cleared it up, and then generally Patty found something that was not wanted any longer, and mother gave it to her to play with. So she was very willing to help in the clearing up.

Mother gave her a pile of old magazines to look over and arrange into years and pile up neatly on a low shelf. Patty found a whole year of Harper of a good many years back, and one of The Century, complete, and then there were a good many odd numbers of others, and fashion magazines, with pretty pictures on the covers.

"May I have some of these to cut out paper dolls, mother?" asked Patty.

"It you will clear up the scraps when you are through," said mother. "You will not help me if you make more litter."

So Patty promised that she would, and she sat down on the floor to cut out her paper dolls.

Soon she had a goodly pile of them, which she put in an old shoe box which served as the train to carry them all downstairs after a while.

Then, as she turned the pages of the magazines, she noticed the advertising of furniture. Here was a beautiful window with handsome curtains, and beds, chairs, and tables, in bright colors. Patty had an idea. She ran down to ask Sarah to save her some sheets of pasteboard which mother was throwing away. On these she pasted the cut-out furniture, so that it would stand up, and soon she had a complete set of housefurnishings all ready to be set up in a paper doll-house which could be contrived anywhere that there was room to spread it out.

Then she found a cow, and that gave her another idea. Soon she had a farm yard with cows and horses, pigs and chickens. There was no end to the things one could find in these despised old magazines.

You could make stories, too, Patty discovered, by just going through the pages and making up a story about the people in the advertising pictures as you went along.

At last mother was ready to go downstairs and Patty swept up her litter of paper scraps and put it all into the waste basket to be burned.

Then the corner she had to tidy looked very nice, with the neatly piled magazines on the shelf and the big shoe box full of paper dolls. "I'll keep them up here to play with on rainy days," decided Patty. "Why, it isn't raining any more!"

And sure enough, it wasn't! The sun was shining, and Patty had



AN INVITATION

*Since school is out I think of lots
Of things I'd like to do,
Perhaps I'd better start them off
By writing now to you.*

*I've had a happy, busy year
And made some fine, new friends,
We've worked and played together
And as this school year ends*

*I think of coming summer days
And of its many joys,
They hold so much of interest
For all the girls and boys.*

*Since you live far away from here
And since I did not see
You during all the school days
Now, can't you visit me?*

*We'll plan some very special things,
And always help each other,
And then, of course, we'll not forget
To be of help to mother.—A. E. W.*

WHAT AM I?

Laura Dickson

*You see me only after dark,
I won't go out at noon;
You could not touch me if you tried,
Because I am the —.*

*I gather in a food supply,
Yet neither sow nor plant;
Without a nail my house is built.
I am your friend the —.*

*You use a key to keep me fit,
And yet I have no lock;
I have a face, I have two hands,
I am your useful —.*

*When, in your early childhood days
A scholar you became,
The words you liked and wrote the
best*

Were those that make your —.

—Southern Christian Advocate.

been too busy and happy to notice it. But now she ran out for a little walk before dinner, leaving the paper dolls till afterwards.—Alabama Christian Advocate.

Fred: "Hey, girl, this coffee's like mud."

Julie: "Well, it should be. It was ground this morning."

The "New Yorker" tells of a business man who told his stenographer to put the "zone" on the letters when she knew what it was. When the mail was ready to go he thought he'd check up on her. She had obeyed. On each letter was "Temperate Zone."

JUST FOR FUN

Two little girls were playing together one afternoon in the nearby park.

"I wonder what time it is," said one little girl to the other.

"Well, it can't be four o'clock yet," replied the other little girl, "because my mother said that I was to be home at four, and I'm not."

The man who was applying for a summons against the people next door was very angry.

"What's the trouble?" asked the magistrate's clerk.

"Every night this week they have been banging on the wall and yelling at me till two o'clock in the morning."

"Dear, dear! and does the noise keep you awake?"

"No," explained the applicant, "but I can't enjoy my piano-playing with all that noise going on."

Joan (going to bed)—Mother, I needn't brush the tooth the dentist is going to pull tomorrow, need I?

Try these on your tongue: Sheila says Sam should shave slowly. Pure foods for four ponies. Old oily Ollie oils old oily autos. Frank threw Fred three free throws. Chop shops stock drops. Bob bought a black back bath brush. Soldiers' shoulders shudder when shrill shells shriek.

WE SHARE EXPERIENCES

Jonesboro, Arkansas
May 12, 1944

Dear Boys and Girls:

I am a little girl seven years old. I will be in the Fourth Grade when school starts. I like to go to school.

I go to Pleasant Grove Methodist Church. Our pastor is Rev. W. L. Diggs. I like to go to church. We surely do like our preacher.

We are going to have a program Sunday night. I have a part in it.

I like to read the Arkansas Methodist, especially the Children's Page. Your friend, Anita Murray.

Pleasant Plains, Ark.
May 18, 1944.

Dear Boys and Girls:

I'm a little girl ten years old and in the Sixth Grade. I go to Sunday School every Sunday I can. My teacher is Mrs. Amy Clark.

For pets I have a dog and two cats.

I have two uncles in the Army. One is in England and the other one is in the Aleutian Islands.

I have a pony. I like to ride it. I go wading in a small creek close to my house lots of time in the summer. This summer I am going to my aunts and stay two weeks. I help my mother in the garden sometimes. I pick strawberries for my grandfather.

We take the Arkansas Methodist. —Your friend, Betty Chrisco.

Fordyce, Arkansas.
May 20, 1944.

Dear Girls and Boys:

I am a girl eight years old. My school is out. I passed to the Fourth Grade.

I live on a farm. I like to live in the country. I raise chickens. I love to help my mother. My hobby is that I have two little calves. The first one's name is Ann and the last one is Bettie.

I like to read the Children's Page. If there is any space left, please print my letter.—Your friend, Elizabeth Mae Cook.

Louann, Arkansas.

Box 191,
May 21, 1944.

Dear Girls and Boys:

I am a girl seven years old. I passed to the Second Grade. I go to church at Louann Methodist Church. My teacher is Miss Umstead and our pastor is my uncle, Rev. W. I. Small.

I am making a scrap book. I get most of my pieces from the Children's Page.

Now that school is out I have a good time playing with my sister and playmates. I am going on a vacation this summer to see my grandma, aunts and cousins.—Your little friend, Elsie Small.

"Dad, what is the difference between a cat and a comma?"

"I don't know what it is?"

"A cat has claws at the end of its paws, while a comma is a pause at the end of a clause."—Our Young People.

Tenth Anniversary Of "Father Of American Oregon"

By JAMES S. STOWELL

April
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territory,
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other two missionaries, slowed in their travel by driving the cows, arrived soon after. These were the first cows to make the overland trip to the Columbia River country.

On a Hudson's Bay Company barge and with the aid of Indians to portage the boat around The Dalles, Lee made his way down the Columbia River, arriving at Fort Vancouver on September 13.

Lee had come west to preach to the Indians, but Dr. John McLoughlin, of the Hudson's Bay Company, insisted that settlement among the Indians would be foolhardy. Lee scarcely knew the meaning of fear, but the strategy of establishing himself and his party and then gathering the Indians about them appealed to him. Thus, in the Willamette Valley, Lee built a log house and set up the first permanent American settlement in the Oregon country. That settlement became Salem, the present capital of Oregon.

A school for Indian children was soon established, later known as the "Indian Manual Labor Training School." For many years the

with a government program for the Americanization of Oregon.

Lee set up a plan which resulted in the purchase of 800 head of cattle in California. Many difficulties and hardships were encountered in driving these cattle northward through a primitive wilderness. Six hundred and thirty of the original reached Oregon in October 1837, marking the beginning of the American cattle enterprise in the Northwest.

By 1837 Lee saw clearly that his mission must serve whites as well as Indians. A trip east seemed essential. He started with one white companion and two Indian boys, and after seven-months journey, reached New York City.

Lee spent nearly a year in the East organizing a return party to Oregon and engaging in one of the most intensive campaigns ever carried out for creating interest in the Oregon country and in its missionary enterprise. On his eastward journey he had given addresses in a number of mid-western points. Now he spoke in many places in the New England and Middle Atlantic States and in Washington.

The Indian boys appeared with him and Lee's presentations were received by enthusiastic audiences. The press gave wide publicity to his statements. Congressmen attended his meetings and spoke from the same platform.

Before leaving Oregon Lee had provided a clear-cut statement of the situation in Oregon and a plea that the Government of the United States should take "formal and speedy" possession. This was addressed to the Senate and House of Representatives, signed by the Oregon settlers, including nine French-Canadians anxious to become American citizens, and was presented to the Senate on January 28, 1839.

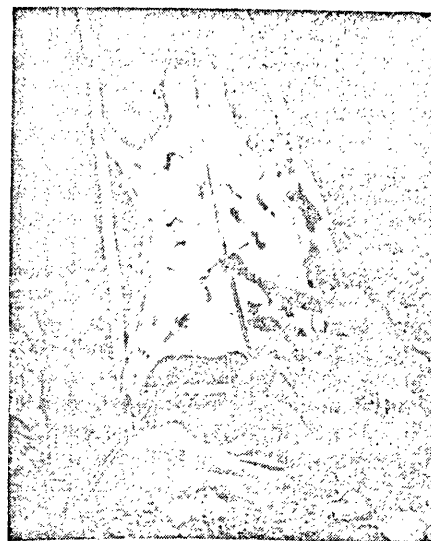
In the meantime Lee had chartered a boat, the Lusanne, and with a company of recruits he sailed for Oregon around South America. He visited King Kamachameha III in Honolulu and arrived in Oregon in May 1840 after more than seven months of travel.

Important missionary expansion followed, with the establishment of new mission points. Oregon failed to measure up to the romantic ideas of some of the missionary recruits and several returned home.

At the end of 1843 Lee had started east, again, this time by way of Honolulu, Mexico and the Mississippi River, arriving in New York May 1844.

Once more he visited Washington, this time for an important conference with President John Tyler about Oregon affairs.

Lee's health suffered a sharp decline and on March 12, 1845 he died. He had accomplished more for Oregon than he realized. His missionary administration was criticized but time has demonstrated his sound judgment and vision. He was a man of honor. Those who knew him best admired him most. As a missionary to the Indians he had preached the Gospel to thousands and seen many converted. He had trained Indian youths in the Christian way. More than that he had presided in the setting up of a Christian, American civilization in a large and important part of our country. His place as "Father of American Oregon" is undisputed.



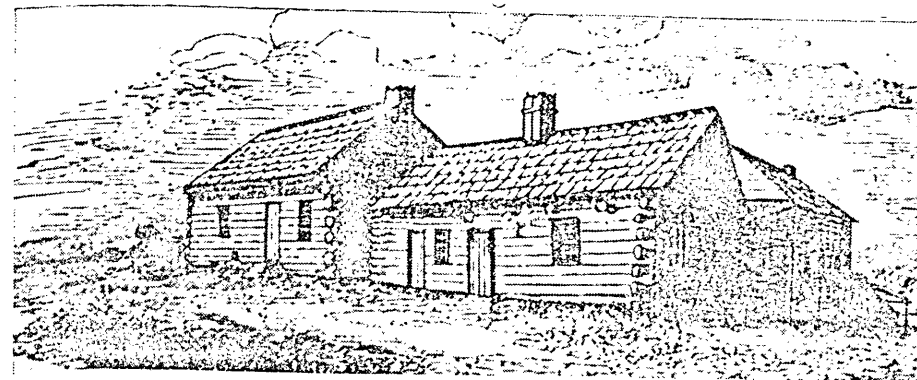
Indians—such as Lee found in Oregon—
Wrote in pictures.

building was the most imposing structure in the Oregon Country.

Missionary recruits for Oregon sailed from Boston in 1836. They traveled around South America and by way of Honolulu, arriving at Fort Vancouver, in May 1837, after ten months of travel.

In the party was Anna Maria Pittman, who on July 16, 1837, was married to Jason Lee in the first Christian marriage ceremony performed in the Oregon country. Previous marriages had been tribal or by contract. One year later Anna Maria Pittman Lee died in childbirth, the first white woman to die in the Oregon country.

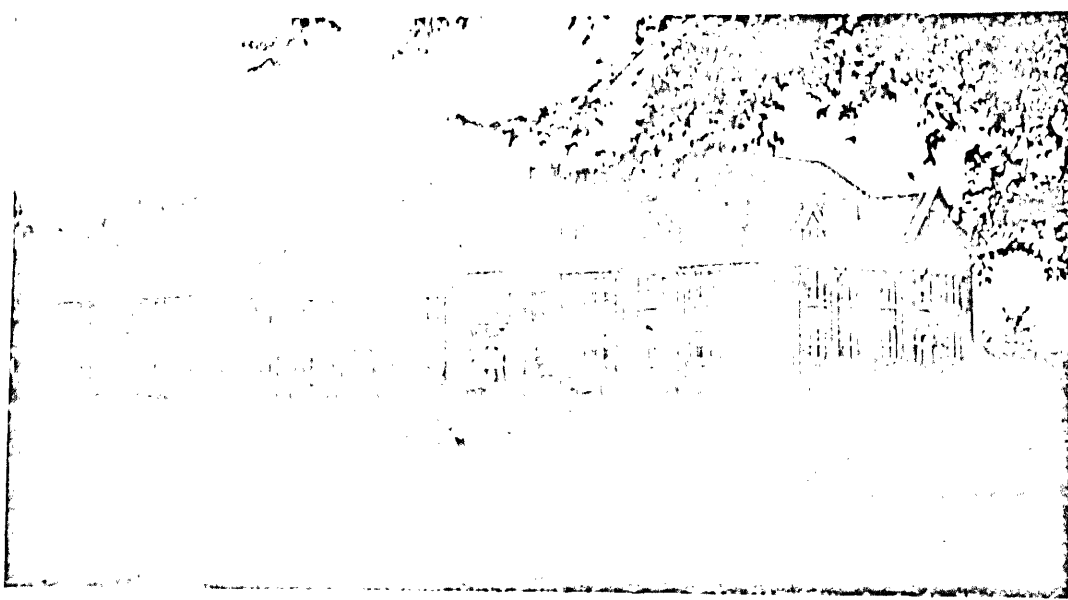
Lieutenant William A. Slacum reached Oregon in 1836, as the first official of the federal government to visit Oregon. Lee was his most important source of information for the report and the memorial which Slacum presented to Congress. It attracted wide public attention. Lee was the first Oregon resident to cooperate



Mission House at Salem, Oregon. The first unit of which Jason Lee built soon after his arrival in Oregon in 1834.

Hendrix Serves Thr

Hendrix College Remains Open Thro



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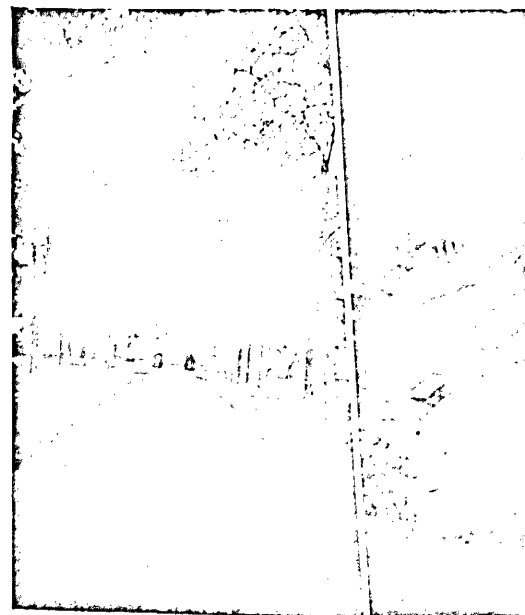
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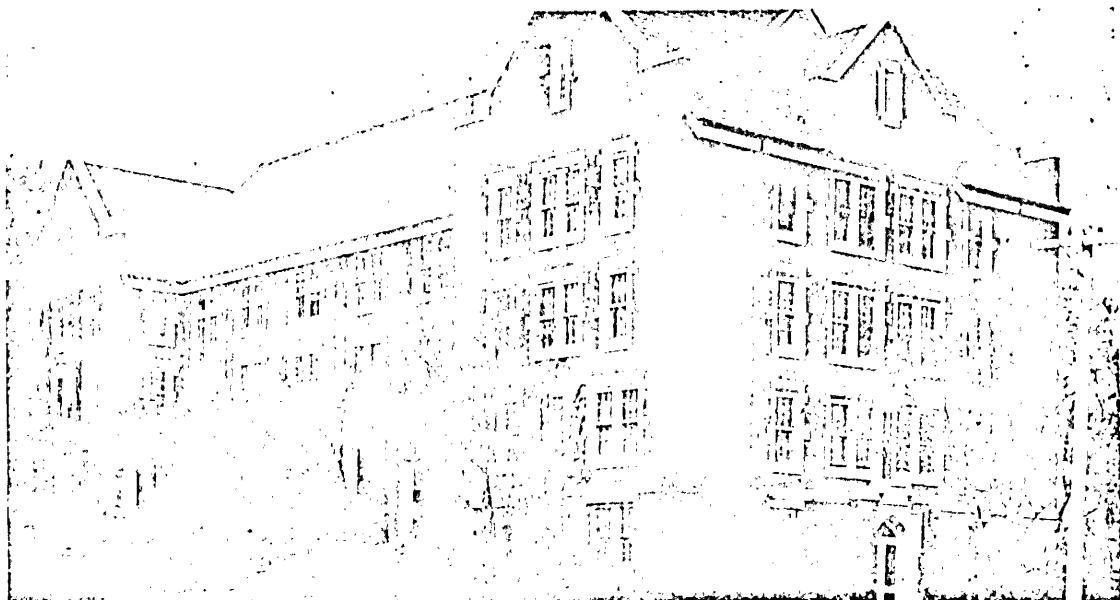
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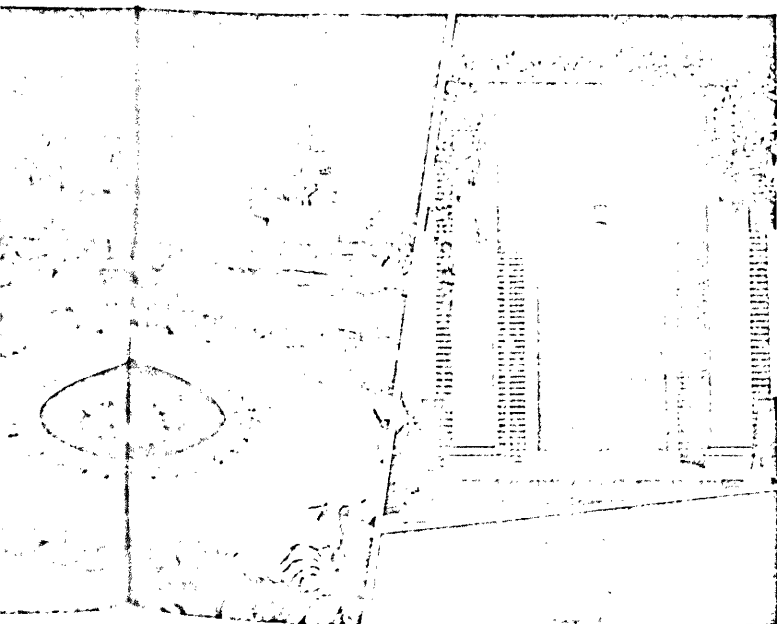
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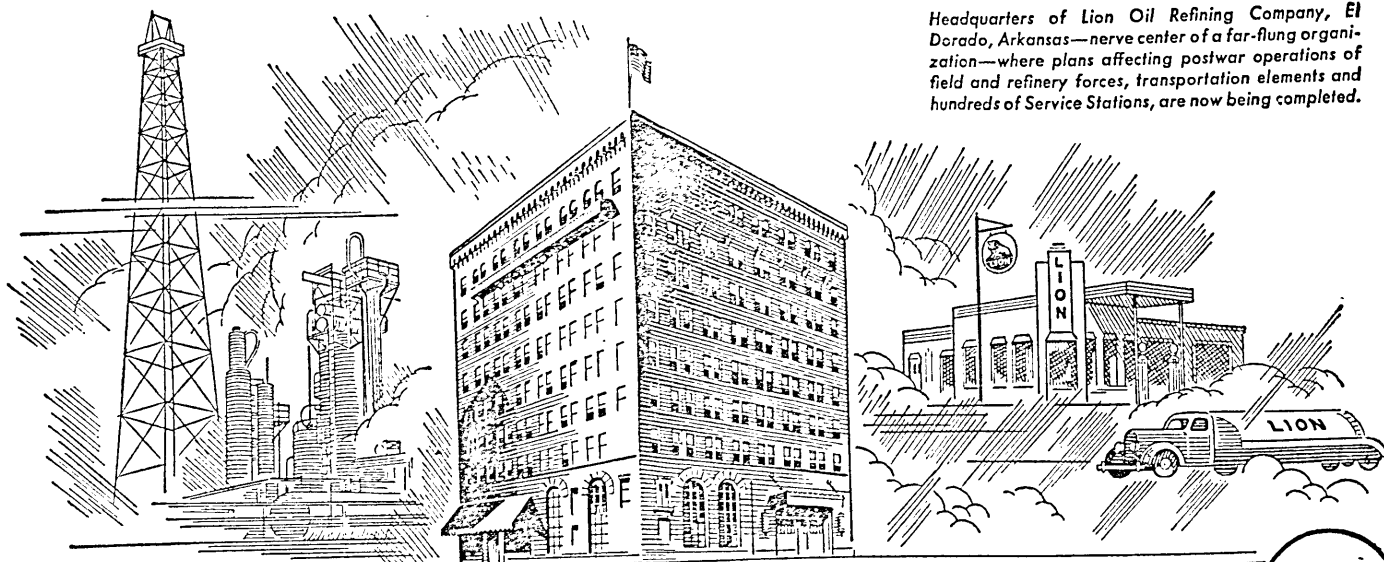
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MRS. SUE M. WAYLAND, Editor

BATESVILLE DISTRICT ORGANIZES

On May 10th the societies of the Batesville District met at Central Ave. in Batesville to organize the district, Miss Lavinia Jelks, district secretary, presiding.

After a brief devotional Miss Jelks explained the purpose of the meeting, then called for a report of the Nominating Committee, which resulted in the following officers being elected:

President, Mrs. I. N. Barnett, Sr., Batesville; Recording Secretary, Mrs. Farrell Conner, Batesville; Treasurer, Mrs. R. L. Blair, Melbourne; Sec'y Missionary Ed. and Service Mrs. Paul Jamison, Newport; Sec'y Christian Social Rel. and Local Ch. Act., Mrs. W. W. Adams, Gassville; Sec'y Spiritual Life Group, Mrs. Alice Graham, Tuckerman.

Twenty-five societies were represented.

Miss Jelks gave the highlights of the annual Conference recently held in Jonesboro, stressing the aims and goals set for the year, urging a thorough study of the conference minutes and the new Guide. Mrs. R. A. Dowdy spoke on the pledge and reviewed the beginning and development of the Spiritual Life Groups, making an earnest plea for a group in each society, calling attention to the very fine articles in the Arkansas Methodist, written by the Conference Chairman, Mrs. D. G. Hindman. Mrs. Dowdy also read a letter from Mrs. Graham, district chairman, offering suggestions for the promotion of groups in the societies.

Miss Eleanor Neill, State director of Narcotic Education, brought an interesting report of the conference at Jonesboro, then gave a brief report of the progress of the special plan being used throughout the state for securing a trained worker in scientific temperance instruction. The two Methodist Conferences, with other organizations, have agreed to support this project and have pledged themselves to contribute an average of 10 cents per member.

Mrs. Barnett was introduced as the new district president, she made a report on the redecoration of the district parsonage.

Miss Jelks spoke of the Esther Case Scholarship and asked that we continue to contribute toward this fund. She asked that each zone be responsible for at least \$100.00, honoring our boys and girls in Service.

One of the highlights of the meeting was a most comprehensive report by Miss Clara McGill of Batesville, on her work with the "Methodist Youth Fellowship." In this connection the announcement was made that two young people from the district who have offered themselves for definite life service—one for the ministry and one to become a missionary. Meeting adjourned for lunch, served by the ladies of Central Ave. Church.

The afternoon devotional was conducted by the District Superintendent, Rev. Henry Goodloe.

Mrs. W. B. Huff, president of the Newport Society, brought an

Blessed are they that keep justice, and he that doeth righteousness at all times. Psalm 106:3.

MY FRIEND

"I love you, not for what you are, but for what I am when I am with you."

"I love you not only for what you have made of yourself, but what you are making of me."

"I love you for putting your hand into my heaped-up heart and passing over all the foolish, frivolous and weak things that you can't help dimly seeing there, and for drawing into the light the beautiful radiant belongings that no one else has looked far enough to find."

"I love you for ignoring the possibilities of the fool and weakling in me, and for laying firm hold on the possibilities of the good in me."

"I love you for closing your ears to the discords in me, and for adding to the music in me by worshipful listening."

"I love you because you are helping me to make of the lumber of my life, not a tavern, but a temple, and of the words of my every day, not reproach, but a song."

"I love you because you have done more than any creed could have done to make me good, and more than any fate, to make me happy."

"You have done it without a touch, without a word, without a sign. You have done it just by being yourself. Perhaps that is what being a friend means, after all."

—Author Unknown.

PRESCOTT DISTRICT MEETS

The women of Prescott District held a very interesting meeting in the afternoon on May 17th at Washington. Mrs. Johnson, District President, presided and the following program was rendered:

Hymn, "Take My Life and Let It Be," Scripture, Romans 12; Prayer by Mrs. Mayne; Roll Call by Mrs. George Cagle, District Secretary; and reports from each society were given. Talk on value of reports, Mrs. H. W. Timberlake; Talk on Wesleyan Service Guild, Mrs. Van Harrell.

A motion was made and carried that we use the balance left from last year's Cultivation Fund to send

inspirational report of the message given at conference by Mrs. J. D. Bragg, president of the Woman's Division. Her subject was, "The Lord's Song in a Strange Land." Mrs. J. M. Bell of Calico Rock, presented an article from the Methodist Woman "The Soldier Meets the Missionary."

The climax to an interesting and inspirational meeting was brought by Mrs. B. E. Fahl when she reviewed Frank Laubach's book, "The Silent Billions Speak."

An offering of \$14.75 was taken and on vote of the members, was given to the hostess society.

The meeting was dismissed with prayer by Mrs. I. N. Barnett.—Mrs. B. E. Snetser.

W. S. C. S. AT SEQUOYAH

A school of Missions and Christian Service for the South Central Jurisdiction Woman's Society of Christian Service will be held at Mt. Sequoyah, Fayetteville, Ark., July 3-13.

For information concerning rooms write to Mrs. W. H. Crum, Route 4, Box 1428, Houston, Texas. For other accommodations, write to Rev. Sam Yancey, Mount Sequoyah, Fayetteville, Arkansas.

Mrs. Johnson with Mrs. Cagle to Mt. Sequoyah.

Mrs. Cagle made a report of the District work. There are 23 societies with 633 members.

Mrs. Johnson made a talk to the presidents and closed with an earnest prayer to God for guidance and blessings in all our efforts for Him.

The preachers of the District held their meeting on the same day and all enjoyed the bountiful lunch at noon prepared and served by the good women of all denominations in Weshington.

Delegates from all except three societies of the District were present and the meeting was helpful to all.—Mrs. H. W. Timberlake.

(Visitor to Custodian) How do you get along with the Woman's Society of Christian Service?

(Custodian) I just get in Neutral and let 'em push me around.

A religion that does nothing is worth nothing.—Merton S. Rice.

TEXARKANA FIRST CHURCH STUDY

The W. S. C. S. of First Methodist church have completed their spring study. The theme was Christian Ventures in Learning and Living. Text used: For all of Life by William H. Wiser and Charlotte V. Wiser.

In the first program Mrs. J. F. Huddleston used as her theme for the devotional, "Joy in the presence of God over one sinner that repenteth."

Mrs. G. M. Hall stressed the purpose of the missionary enterprise as "Presenting Jesus Christ to men and women the world over as their Redeemer."

Mrs. J. M. Taylor told the story of Beekum's Challenge.

Mrs. O. B. Poland gave some very interesting examples of how illiterates were being taught in Syria and the Sudan.

Mrs. R. P. Prins discussed the great mass education movement put on in China by Dr. James Yen. Mrs. Hubert Shull told a pathetic story of a girl of India, who had suffered because of the ignorance and superstition of her parents.

Mrs. W. B. Williams sang "There Is No East—No West."

The devotional for the second lesson was led by Mrs. C. L. Cabe, using Faith as her theme.

Mrs. W. A. Bengé discussed "The Spread of Christianity Through the Printed Word." Mrs. A. J. Christie commented on Health showing that through the free clinics missionary doctors were improving health conditions in the foreign fields.

Mrs. Kitchens, talked on "Prevention of Diseases," and applied knowledge of nutrition.

Mrs. Harvey Watson led in a round table discussion, closing with the Lord's Prayer.

The devotional for the third program was led by Miss Ruth Nuttal who used as her text "Study to show thyself approved unto God." 2 Timothy 2:15.

"Joy of Work Skillfully Done" was discussed by Mrs. Charles Ireton and Mrs. Watson Jopling. Mrs. A. R. McKinney brought a message from the Jurisdictional Meeting just held in Topeka, Kans.

Mrs. Harvey Watson told of the great need of books for the newly literate peoples of the Orient, and threw out the challenge "What are we as Christians going to do about it?"

At the fourth meeting Mrs. Has Owen led the devotional.

Mrs. R. H. Fox gave an account of Family Life in the Orient, showing how important it was to Christianize the entire family. Miss Kate Cargile told of the changed relations between a Japanese landlord who had become a Christian, toward his land tenants.

Miss Annie Claire Atkinson told of the India of Today and Mrs. E. Lee Tucker discussed India's illiteracy, and told how they were really striving for a literate India.

The society then took up an offering to be used to buy books for the people of India.

Forty-two women registered during the courses.—Reporter.

Reports Of District Conferences

MONTICELLO DISTRICT

The Monticello District Conference met at the Warren Church at 9:00 a. m. May 25th, with the district superintendent, Rev. Arthur Terry, presiding. The delegation was welcomed cordially by Mr. J. E. Stewart, Chairman of the Board at Warren.

Visitors included: K. L. Spore, J. L. Dedman, T. T. McNeal, J. S. M. Cannon, Miss Fay McRae, Roy E. Fawcett, and Mrs. Roy E. Fawcett.

Two helpful worship services placed the Conference on a high plane: At 11:30 Rev. Coy E. Whitten brought a great message on Missions. At 3:00 p. m. Rev. John L. Tucker inspired the Conference with his message on Evangelism. Both these brethren are chairmen of their respective District Committees.

Reports revealed that the Monticello District had carried out its motto "The Program of the Church, On Time" for the first half of the year. After an increase of 30 percent over last year for Benevolences the District had raised half the amount for the year. The Monticello District is the first and ONLY District in the Conference to reach its quota of subscribers for the *Arkansas Methodist*. The Orphanage offering was 78 percent above last year. Offerings for Hendrix College-Ministerial Education, and Church School Day were IN FULL.

The Conference voted its cooperation in the two important matters facing the Church today in our Conference: The building of a Chapel at Hendrix and the purchase of a hospital at Hot Springs.

The good people of Warren entertained the Conference with a delicious barbecue dinner at the noon hour on the church lawn. The fellowship and neighborly visiting added to the spirit of the day. We were gratified to know that the Warren congregation under the capable leadership of Rev. E. D. Galloway has made splendid progress toward the building of a new church which will replace the one which burned a few years ago. They have raised about \$35,000.00 and have obtained an architect to draw plans for the sanctuary. Congratulations and best wishes to this membership of a great Church!

The Conference accepted the invitation of Monticello to meet there next year.

The church at Crossett announced that it had accepted the architect's drawing for their new church which will be built after the war, and that about \$20,000.00 has been pledged toward the purchase of War Bonds for the building program, that the new church will occupy the location in Crossett when it is built, and that the company is interested and enthusiastic in the project.—R. E. Simpson, Secretary.

If I could feel sure that the Christians of England were testifying by lip as well as by life, I think I should have a holy peace concerning the mission field after the war. It will not do to say after the war, 'Now I am going to give my life for missionary service,' if during the war, in the supreme hour of need and opportunity, I have never borne witness for my Lord."
—W. H. Cragg, England.

PINE BLUFF DISTRICT

The seventy-seventh session of the Pine Bluff District Conference convened in the Humphrey Church, of which Rev. Robert W. Core is pastor, on Wednesday May 24. Rev. W. Neill Hart, district superintendent, presided and directed the activities of the day. More than a hundred delegates and visitors were present. After a devotional service by Rev. Fred Schwendimann, the organization of the Conference was perfected. Fred Schwendimann, Fred Arnold, and Everett Vinson were elected secretaries; the roll was called; and Brother Core, host pastor, made necessary announcements, and extended a gracious welcome to each one present.

Rev. E. Clifton Rule read the report of the Committee on Goals and Objectives, and the following spoke concerning special phases of the report. Rev. E. C. Rule, "Hendrix College Chapel"; Mr. Fred Moore, "Adult Work and Lay Activities"; Rev. Otto Teague, "Youth Work"; Mrs. W. Neill Hart, "Children's Work"; Mrs. E. A. Adams, "Woman's Society of Christian Service"; Rev. Roy Fawcett, executive secretary of the Little Rock Conference, "Importance of Christian Education Today." Letters were read from Mr. J. S. M. Cannon, Superintendent of the Methodist Home for Children; Dr. E. T. Wayland, Editor of the *Arkansas Methodist* and Dr. Matt Ellis, Lay Leader of the Little Rock Conference. The report was unanimously adopted.

Rev. T. T. McNeal preached at the morning worship service. Miss Sarah Roberts accompanied by Mrs. Harry Neukam sang a solo. Rev. Herman Ginther led the prayer, and Brother Rule pronounced the benediction.

After a delightful meal served by the women of Humphrey Church, group meetings and committee meetings were held, with the Conference re-convening at 1:30. The Committee on Hospitals and Homes, of which Rev. H. B. Vaught is chairman, reported. Mr. B. T. Fook of Camden spoke concerning the report, and presented plans for the acquiring of a Methodist Hospital in Hot Springs. The Conference unanimously adopted such a plan. Various other committees made their reports. Mr. Fred Moore was re-elected District Lay Leader with the following associates: Mr. Jerry L. Patterson, Mr. J. M. Spicer, and Mr. J. T. McAllister. The treasurer's report showed that sufficient money was in hand to pay the note on the district parsonage, thus making the Pine Bluff District out of debt on church property.

Three members of the District are serving as Chaplains in the service: Rev. D. T. Rowe, U. S. Army; Rev. Roland E. Darrow, U. S. Army; Rev. Roland Marsh, U. S. Navy. Three retired ministers live within the bounds of the District: Rev. R. J. Rail, Rev. J. T. Rodgers, and Rev. L. W. Evans. The secretary was instructed to write letters of greeting to the Chaplains and the retired ministers.

Ten local preachers are members of the district, with two living within the District, four in either College or Seminary, and four serving in

the services of the country: Claud Clark and G. M. Gentry reside within the District. Robert McCammon is in S. M. U., Ben Musser in Duke University, John Watt Lindsay is in Texas Wesleyan College, and Billy Comer is in Lon Morris College. Charles Mattmiller and Norman Wadsworth are in the U. S. Army; Howard Lancaster is in the U. S. Navy; and Wallace Steffy is in U. S. Coast Guard. Billy Comer was present at the Conference and brought words of greeting.

Representatives of Altheimer Church and First Church, Stuttgart, extended invitations for the 1945 session of the Conference. The Conference voted by a vote of 42-38 to accept the invitation of First Church, Stuttgart, Rev. Otto Teague, pastor.

The session closed with a dynamic and inspiring message by Rev. Virgil Keeley on the importance of the evangelistic emphasis in the local church. Rev. C. D. Cade pronounced the benediction.

An itemized report revealed the following facts concerning the work of the District thus far. There have been 355 additions to the church, with the general revival season yet to come. \$29,383 has been paid for the salaries of pastor, district superintendent, bishop, and retired ministers. The asking for World Service was accepted in full, and of that amount, \$9,000.00 has been paid, with less than \$2000.00 to be paid between now and Annual Conference. Eight Charges have paid their askings in full. \$12,961 has been raised for building and improvement. The 50 Church Schools have 504 officers and teachers, with an enrollment of 5,307. \$422 has been paid on the mission pledge by the 27 Youth Fellowships of the District. The W. S. C. S. reported 1,418 members with \$2,048 spent for Conference Work, and \$1,954 spent for local work. 1,098 *Arkansas Methodists* and 1,415 Upper Rooms go into the District regularly.

Because of church law limiting the tenure of office of district superintendent to six years, Brother Neill Hart is closing his last year on the Pine Bluff District. Throughout the day, many expressions of appreciation were given Brother Hart for his leadership and reports indicated the progress the District had made under his guidance.—Fred Schwendimann.

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JONESBORO DISTRICT

The 78th session of the Jonesboro District Conference was held at Huntington Avenue Church, Jonesboro, Arkansas, with Rev. J. Albert Gatlin, district superintendent, presiding.

One of the outstanding features of the Conference was the reports of the churches which were given by laymen. These reports were under the direction of Carroll W. Watson, district lay leader, of Osceola. Mr. Watson spoke on "The Layman's Opportunity in the Church of Today." Harvey Morris, a layman of Blytheville First Church, gave the report of the work of the churches in the Blytheville Area. Mr. Carmack Nelson, layman of Monette Church, gave the report of the Buffalo Island Area. B. Q. Lambuth, layman of the host church, reported the work of the churches in the Jonesboro Area. D. N. Morris, layman of the Wilson Church, reported the work of the Osceola Area. The district superintendent made the report for the Marked Tree Area.

Charles A. Stuck, Jonesboro, spoke to the Conference on "Supporting the Church Institutions."

The Committees on Education, Missions and Church Extension, Evangelism, Christian Literature, Quarterly Conference Journals, Ministerial Relations, Hospitals and Homes, and Resolutions made their reports. The reports were adopted.

The Conference preachers were Rev. J. W. Moore, Joiner, and Rev. Cecil R. Culver, Jonesboro. Their messages were "Meeting Jesus Face to Face" and "Answering the Call to Service."

Elton J. Reeves, layman of the Marion Church, spoke to the Conference on "As a Teacher of Men."

Rev. Earle Cravens of Osceola, Mrs. H. D. Castleberry of Jonesboro First Church, district director of Children's Work, and Rev. J. W. Watson of Truman, district director of Youth Work, made reports of their work.

Rev. Ira A. Brumley, executive secretary of the Board of Education, spoke to the Conference.

E. W. Martin of Conway, Conference lay leader, spoke in the interest of the Hendrix College chapel.

Mrs. E. G. Kaetzell of Wilson, district secretary of the W. S. C. S., made a report of her work.

Rev. Glenn Sanford, executive secretary of the Town and Country Commission, spoke to the Conference on his work.

Carroll W. Watson of Osceola was elected district lay leader, and Elton Reeves of Marion and Charles Stuck of Jonesboro were elected associate lay leaders.

The statistical report reveals the following: Infants baptized—61, received by vows—221, received by certificate—247, training credits—209, pastors' salary paid—\$26,656, district superintendent's salary paid—\$3327, World service paid—\$8670, debts paid—\$4153, February Special—\$1315, Week of Dedication—\$1222, Golden Cross—\$1081. All items show a substantial increase over last year. There was an increase of 12 per cent in additions to the church, an increase of 17 per cent in amount paid to pastors, and an
(Continued on page 13)

LITTLE ROCK DISTRICT

The Little Rock District Conference was held Tuesday May 23 at Scott Street Church, Little Rock, with Dr. C. M. Reves, superintendent, presiding. Dr. E. T. Wayland, editor of the Arkansas Methodist, gave the opening worship service with a very helpful and practical message, based on Matt. 14:15-21. After the roll call, the Conference stood for a moment of silent prayer in memory of Rev. W. W. Nelson, who died recently.

The pastors made individual reports, which reflected the following statistics: total additions—770; by faith 287; by letter, 483; babies baptized—138; paid on world service—\$14,467.00.

Alton B. Raney, Chairman of the Board of Trustees of Hendrix College, spoke on the campaign to raise money for a chapel on the campus.

Dr. W. C. Watson, pastor of Hunter Memorial Church, preached the conference sermon using as his subject, "Power from God." The Scott Street Choir presented special music.

In the afternoon session, Dr. Reves made a forceful appeal to the ministry and laity to pray that God might lead new recruits into the ministry. During the Woman's Hour, Mrs. A. S. Fox, gave a very fine message on the subject, "Singing the Lord's Song in a Strange Land." Governor Homer M. Adkins, strong Methodist layman, spoke on the subject of public morals, making an appeal for support of his movement to repeal the dog and horse racing laws of Arkansas. B. T. Fooks, layman of Camden, presented the matter of the Little Rock Conference buying the Ozark Sanatorium in Hot Springs to be used as a Methodist Hospital.

One of the high points of the day was the service in honor of the 2,273 men and women from the district in the armed service of the nation. Five ministers from this district are now serving as chaplains: Gerry Dean, Richard Perry, A. J. Shirey, William L. Arnold, and John W. Hammons. Two young men, licensed last year, are now in the service: Wm. B. Slack, Jr. and Perla Kirkpatrick. Dr. Reves presented Chaplain William L. Arnold, now with the rank of Major, who spoke on the subject, "The Work of the Chaplain." The conference stood for a moment of silent prayer in honor of the 2,273, and Dr. Reves closed the prayer.

Other speakers at the Conference were: Rev. Roy E. Fawcett, Conference Executive Secretary; J. S. M. Cannon, superintendent of the Methodist Home; Lay Leaders elected were: Roland M. Shelton, Alton B. Raney and W. H. Baldwin.

Dr. Watson spoke feelingly of the splendid leadership which Dr. Reves has furnished the Little Rock District as superintendent the past six years in making it one of the leading districts in Methodism. The Conference stood in appreciation of Dr. Reves.

The Conference will meet in 1945 at Primrose Chapel.—Fred R. Harrison, Secretary.

Stars may be seen from the bottom of a deep well when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.—Spurgeon.

CHURCH RELIEF COMMITTEE TO AID INDIA

For six years the Church Committee for China Relief has been the channel through which thousands of American Protestant churches have been helping meet human need growing out of the war in China. About half a million dollars per annum has passed through the hands of the Committee, and a like amount has gone directly from the churches through their respective missionary agencies. This has helped care for orphans and refugees from bombed areas, provide famine and flood relief, supply medicines, vitamins, food, and help in the reestablishment of families upon the land. Funds have been administered largely through missionaries and Chinese Christians. Now the Committee has enlarged its scope and reorganized as the "Church Committee for Relief in Asia," adding India, Burma, Malaya, Thailand and the Philippines (as they open up) to their field of service. Already American churches have sent \$100,000 to relieve famine conditions in India. Dr. John R. Mott is honorary chairman; Harper Sibley, chairman; Bishop Herbert Welch and Dr. J. Leroy Dodds, vice-chairmen of the new body. Dr. Fred Atkins Moore is executive director.

INDIAN WOMEN TRAIN FOR RURAL SERVICE

Encouraged by the fact that a number of Indian young women are preparing themselves to teach in rural areas of India, Miss Aileen B. Hakim, Indian principal of the Nur Niwas School, Hissar, India, says: "I hope the school will not fail in meeting the needs of the rural church. It is very hopeful when we see girls going back to their villages to take responsibility. One girl who completed her middle school course here and took teachers' training at Ambala, is in charge of one of the village schools. Another is in training at Muttra with the intention of coming back into village work. I am trying to visit villages with Miss Martha May Coy whenever it can be conveniently arranged, and it is helping me to better understand the village situation."

JONESBORO DISTRICT

(Continued from page 12)
increase of 34 per cent in amount paid World Service.

Judge John G. Moore of Morrilton delivered the closing address of the Conference.

The district superintendent and the pastors are cooperating in building a special fund for evangelistic work in the district.

All church debts in the Jonesboro District have been paid.

The program of Church Extension is producing results. Three church buildings have been purchased this year.

A. R. Ellis, R. L. Hanks, and Francis M. Stage, Jr., were granted license to preach.

The 1945 session of the Conference will be held at the Weona Church. —Raymond L. Franks, Secretary.

"To each is given a bag of tools, a shapeless mass and a book of rules; and each must make, ere life is flown, a stumbling block or a stepping stone."

RESULTS OF REPEAL

We repealed prohibition in 1933. We have had ten years of relegalized drink. We know the results. Dry territory is ruthlessly drenched with Federal sanction.

Beer, wine and whiskey consumption rises in an ever-increasing flood.

FBI records show that drinking drivers have increased every year since 1935, with nearly twice as many, per 100,000 of our population, in 1942 as in 1932, the last year of prohibition.

They show that arrests for drunkenness have increased every year with approximately two and one-half times as many per 100,000 of the population in 1942 as in 1932.

The percentage of arrests for drunkenness among women was nearly five times as great in 1942 as in 1932, the last year of prohibition.

Today the Department of Justice, and a special Senate Committee are both investigating the liquor industry for monopolistic combines, price evasions, ceiling violations, hoarding, black markets, moonshiners and bootleggers.

Ten years after prohibition! The leopard has not changed his spots.

He is as wild and vicious as ever. They said the old saloon would not come back. So, they changed the name. It is now called a cafe, filling station, drug store, grocery store, night club tavern, last chance, bloody bucket, wagon wheel, tip-top, pea patch, blue moon, silver moon, pale moon, etc.

They changed the name — they didn't change the drink.

The old saloon is not back—the old drink is back.

That's where the troubles lies. That's what the fight is over.

You may paint a pump handle until you are black in the face, but it won't change the water in the well. You may change a rattlesnake from his hiding place to your rose bed, but it won't change the poison in his fangs.

You may legalize bootleggers and let them come out of their back-alley prohibition hiding places and sell their wares in cafes, filling stations, swanky hotel bars, night clubs and cocktail lounges—it doesn't change the alcohol they sell the least bit in the world. It is still the same old habit-forming, narcotic, poisonous drug that spawns crime, breeds corruption, begets poverty, fosters vice, wrecks homes, befuddles the brain, weakens the will, and damns the soul.

It is the same old snake.—Sam Morris, in Northwestern Pilot.

A kindly deed at the right moment is worth a hundred kindly thoughts.—Selected.

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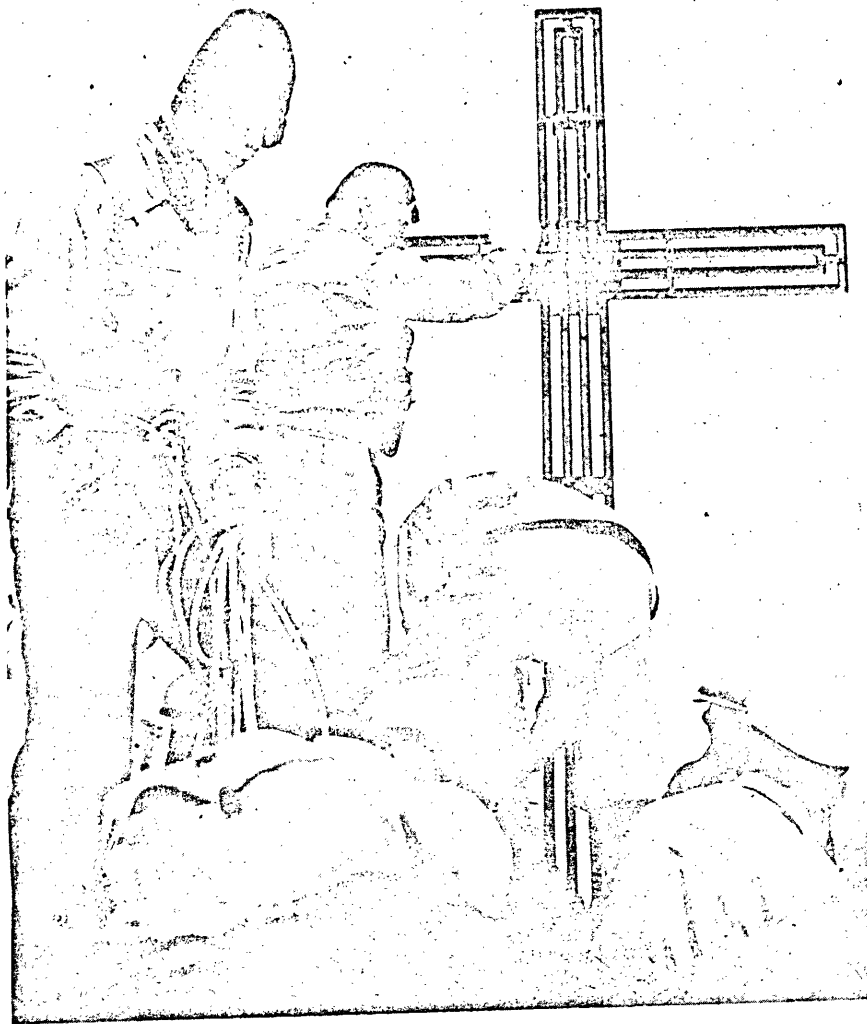
Conway, Ark.

A Cross Of Peace Rises On Switzerland's Highest Mountain

IN THE Fall of 1943 parties of veteran Swiss mountaineers of the Saas and Zermatt valleys started from the Mischabel Hut, 10,932 feet a/s, above Saas-Fee, for an ascent of the Dom, 14,942 feet a/s. The Dom is the loftiest peak entirely on Swiss territory. Distributed in their respective knapsacks these experienced Valaisan climbers carried the parts of an iron cross, a base for the same, a can of cement and sand and other articles necessary for the erection of this landmark, which is to serve as a symbol of the country which lies at its feet, Switzerland, island of peace surrounded by the fiercest warfare.

Making up this expedition were 14 guides, a Capuchin priest, a member of the Swiss Nationalrat or House of Representatives, an honorary Doctor and several experienced alpinists. These intrepid men made climbing history on that day, for within the 15 hours needed for their mission, including ascent, anchoring of the cross and descent, they conquered four peaks, each over 13,000 feet high.

Preparations for the raising of this cross took several weeks. The cross itself, made of iron bars, was dedicated by the Bishop of Sion. Its total weight, including all needed materials, was 165 lbs. The figure of Christ which alone weighed 17 3-5 lbs. was carried to the summit of the Dom by the youngest member of the expedition, 11-year-old Georg Bumann, son of a guide and ski instructor. The senior member of the party, 62-year-old Josef Knubel of St. Niklausen, reached the towering peak without any difficulties. An icy wind swept over the



This photograph shows members of the expedition to the Dom in the Valais, Switzerland, putting final touches to their huge job. The Swiss Cross Peace has now been made secure on the summit of the mountain, 14,942 feet a/s.

Dom when the expedition reached the mountain top. Several feet below the summit Capuchin Father Armin Breu of Sion delivered a sermon in Latin, directly above a 6,500 feet precipice. Father Breu described the erection of the cross on the Dom to a Photopress reporter in these words:

"In midst of the turmoil of war which is drawing ever nearer to the frontiers of our land, in the days when nightly bombings lay entire cities in ruins, destroying peace of home and family happiness, the Swiss cross towers above death, destruction and tears as a symbol of peace. Switzerland is a chosen country, and the sacred soil out of which the cross of the altar of sacrifice rises heavenward."

MENTAL HOSPITAL IN CHENG TU

Under the auspices of the mission-sponsored West China Union University and of the municipality of Chengtu, West China, one of that nation's few mental hospitals has recently been opened in Chengtu. The University is furnishing a staff of Chinese, American and British experts, and the city is providing the funds for the undertaking. The University, which a few years ago had 500 students, now harbors more than 3,000; for on its campus are the refugee universities of Cheeloo, Ginling, Nanking and Yenching, all of which have been driven out of occupied China by the war. One member of the University staff has lost his life and a number of others have contracted malaria bringing convoys of supplies from distances of 2,000 miles.

EVACUEES STILL SERVE CHINA

By Frank W. Price

The "evacuee missionary," now serving in Free China, cannot forget his "native province" and the work, associations, co-laborers and friends of pre-war years. He shares with Chinese refugees their nostalgia for the familiar loved scenes and happier experiences of earlier years.

Free China is full of little "colonies" of fellow provincials and fellow townsmen, temporary exiles from their home communities and loyal patriots of the New China. They are not among a foreign people like the Jewish exiles in Babylon yet they could cry with the homesick Psalmist, "If I forget thee, oh my home country, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth." These evacuees are a link between the China that is yet free and the China that will again be free. Friendships are quickly made or renewed among those who have refugee from the same part of the country.

A Chinese pastor on his way to service among the border tribes has just been to call. His family, whom he has not seen for six years, is in

Suchowfu, North Kiangsu. We talked about our many friends in common there.

At Kiating near the foot of Sacred Mount Omei, I met a teacher in a government university. He introduced to me his white-haired, gentle old father. "I am Tong Chin Hsi. I was associated with your father for nearly thirty years."

The pretty little hostess on a China National Aviation Corporation airplane offered me a cup of tea and smiled, "You are Mr. Frank Price. Our parents are very good friends." Her father is an earnest and much respected churchman in Nanking. Her mother was one of the first students in my mother's school at Hangchow in 1888. She herself had joined the migration to West China and found work in a commercial air line. A few weeks after I met her, I read in the newspaper the tragic news of her death when the C. N. A. C. airliner on which she was serving was forced down by Japanese fighter planes and then machine gunned.

James Shen, M. D., now superintendent of the Central Government Hospital near Chungking and Deputy Director of the National Health Administration, introduces me to his friends as "a Chinese foreigner who

was born in the same little town of Chekiang where I was born."

Here is one of many such entries in my journal: "August 5, 1940, Hsuanwei, Yunnan; in the travel service inn where we spent the night I met the son of a Honkow pastor on his way to college in Chungking; a Christian mechanic who was baptized in Stuard Memorial Church in Hangchow; a truck driver from Kashing who had received no news from his family for two years (I promised to write friends at Kashing and make inquiries about his family); a 'down river' Christian who is manager of a restaurant." Such instances occur almost daily.

It has been a privilege of evacuee missionaries to keep in touch with old friends in the less fortunate areas. The Chinese Post Office functions on both sides of the line and letters have gone back and forth all during the war years. It is no longer possible to correspond with fellow missionaries, but Chinese friends here write to Chinese friends there. We hear indirectly about living conditions on the other side. We receive news about churches and Christian groups from the new arrivals in West China and we can also at times send through messages of encouragement and relief. Our fellow refugees just behind

LEARN TO LIKE THESE THINGS

Learn to like to work and enjoy the satisfaction of doing your job as well as it can be done.

Learn to like gardening, carpentering, puttering around the house, the lawn, and the automobile.

Learn to like fields, trees, woods, brooks, fishing, rowing, hiking.

Learn to like the song of birds, the companionship of dogs and laughter and gaiety of children.—N. C. Christian Advocate.

the fighting lines are valuable connecting links.

When I journeyed back to Kinhua last year, there met me a friend whom I had known from boyhood. For many years pastor of a large church in East China, now he ministers to a group of thirty scattered rural churches, traveling over his parish on bicycle or on foot. Japanese troops have swept over part of his field and he has had to move several times, and once he was arrested and made to carry loads for ten days. Still he is a faithful shepherd although his flock is in occupied, in fighting, and in free China.

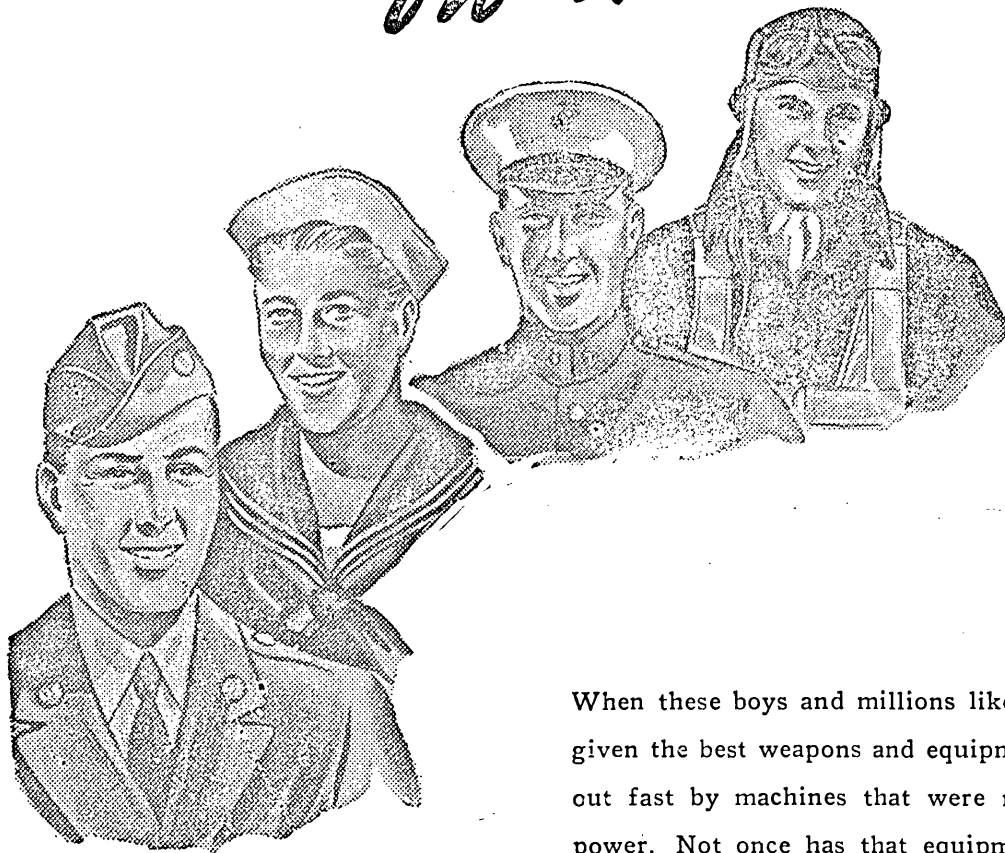
When in doubt what to do, don't do it.—Proverb.

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AFTER THEIR GALLANT ACTION ON THE BATTLE FRONT,
THEY HAVE A RIGHT TO EXPECT

Courageous Action on the Home Front!



This is the story of the men of the Air Forces—and the Marine Corps, the Soldiers and Sailors who are doing the big job for us right now. The only thing is, it's an unfinished story . . . and it can't be finished until those boys come back. But it *will* be finished . . . and we hope to have a hand in it.

When these boys and millions like them went away to war, they were given the best weapons and equipment in the world. Equipment turned out fast by machines that were run by plentiful, low-priced electric power. Not once has that equipment—or anything else dependent on power—been too little or too late.

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The Sunday School Lesson

By DR. W. P. WHALEY

PAUL PLEADS FOR A RUNAWAY SLAVE

LESSON FOR JUNE 11, 1944



SCRIPTURE TEXT: All of Philemon.

GOLDEN TEXT: "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." Eph. 4:32.

We are studying to-day a one page letter that is purely personal. There is nothing in it about the gospel or church. Paul was about sixty years old, and was a prisoner in Rome when he wrote this little letter. He was permitted to live in a rented house, but a soldier guarded him—perhaps was chained to him.

Paul doubtless wrote many personal letters, but this one only has been preserved. He had no thought that it would be preserved; and, certainly, no thought of its becoming a part of the New Testament. For that matter, he had no idea that he was contributing to a New Testament when writing any of his epistles.

I. Little Personal Matters

"Straws show which way the wind blows." We come to know people by little straw-light incidents, by their off-stage behavior, by their unstudied conversations, by their incidental contacts, by their every-day life, and by short personal letters like this which they did not expect to be made public. In this little letter you do not see the learned rabbi we have been told Paul was; you do not see the great apostle to the Gentiles; and you do not see the scholarly theologian who wrote the epistles to the Romans and the Corinthians. You just see a considerate, polite, Christian gentleman. None of us can be the apostle that Paul was; but any of us can be the Christian gentleman that he was. Christianity is not intended to make apostles, but it is intended to make gentlemen and ladies, with such simple ornaments of life as kindness, forgiveness, brotherliness, considerateness, and purity.

II. A Runaway Slave

Onesimus was a slave belonging to Philemon at Colosse over in Asia Minor not far from Ephesus. Slavery was common all over the world in ancient times. In the Roman Empire in Paul's day slaves outnumbered free people: in some countries three to one, and in others seven to one. For some reason Onesimus ran away from Philemon, and made his way to Rome. It is nine hundred miles on a bee line from Colosse to Rome; and the way the slave had to travel he may have gone twelve or fifteen hundred miles, and been several months on the road. Of course, when he got to the great city of Rome he was lost. Probably he went there to be lost from his master. Without money, without acquaintances, in the big city! It is not known how Onesimus met Paul. Paul had preached at Ephesus and other places in Asia Minor for more than two years. Philemon

and his family had been converted through Paul's influence, and the Christian group at Colosse held their services in Philemon's house. It is very likely that Onesimus knew about Paul, maybe had seen him. Paul was something of a sensation in Rome: a prisoner, chained to a soldier, and great throngs going to him every day to hear him preach the new religion. Maybe the lonely Onesimus, hungry to see somebody he had seen or knew about, edged into the group that went to hear Paul; and, then when the crowd left, remained to ask Paul for food or money. Anyway, they made contact; and Onesimus was converted.

III. The New Convert's Problem

Onesimus knew he had wronged his master by running away, and perhaps he had stolen money from Philemon. Paul, no doubt, pressed upon his conscience the necessity of restitution. Most slave owners considered a slave as only so much property, to be dealt with as the master pleased. Crucifixion was a frequent punishment for runaway slaves. Onesimus feared the worst. There is a story of a runaway slave who, when threatened, exclaimed: "Don't threaten me; I know the cross will be my grave. There were my ancestors planted—father, grandfather, great-grandfather, great-great-grandfather. Paul talked over the whole problem with Onesimus, as many a preacher has done with people in trouble. It was decided that Onesimus must go back, and Paul would send a letter to Philemon.

IV. The Letter

Read the letter carefully. Note the tact, consideration, politeness, and Christian approach. Paul seems to be trying to get hold of Philemon, and lift him up to his best self, before he tells him what he wants. Personal greeting to Philemon and his family and the congregation that met at his house; assurance of his prayers for them all; and his gratitude for their Christian living. Then he comes to the point. "I beseech thee for my son, Onesimus." Paul had gotten that close to this new convert. The old philosopher, Aristotle, used to say it was not right for anyone to be friend to a slave any more than to a horse or an ox.

Paul appeals to Philemon, also one of his converts; and asks him to forgive Onesimus, receive him kindly, consider him a brother in Christ, and put him on an equal footing with Paul himself. Then he guarantees Onesimus and says, "If he oweth thee aught, put that on mine account." Then he tells Philemon to keep a room ready, because he is going to see him and

stay awhile. Putting the letter in the hands of Tychicus, he sent Onesimus with Tychicus back to Colosse. What must have been the stir in Philemon's home when, after Tychicus had delivered the letter, he went out and brought in the slave. A prodigal slave returned! And there could be no punishment. They were all Christians.

V. Christianity Changes Our Relations

Conversion changed Onesimus from a mere servant to a "Son in the gospel" to the great apostle, Paul, and from an unprofitable slave to a "brother in Christ" to Philemon. Paul expected and asked that Philemon treat Onesimus as a brother Christian. He did not ask that Onesimus be set free. There was not much sentiment against slavery in that day, and Christians owned slaves. But Christianity was already modifying slavery, and ameliorating the lot of servants and slaves. More than any other influence, Christianity is entitled to the credit for the abolition of the institution of slavery.

But many people are servants, and many servants are Christians. Paul tried to bring servants and masters to a Christian basis, and have them deal with each other as Christian brothers. (Ephesians 6:5-10). He said employer and employed are equal before God. That in Christ Jesus there is "neither bond nor free." Servants, obey in all things your masters according to the flesh; not with eyeservice, as men pleasers; but in singleness of heart, fearing God. * * * Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." (Colossians 3:22 and 4:1).

Paul wished he might keep Onesimus with him. If Philemon sent him back to Paul, how do you suppose Paul treated him? If Onesimus remained with Philemon, how do you suppose Philemon treated him?

QUARTERLY CONFERENCES

Pine Bluff District: Third Round
Little Prairie Ct. at Campshed, June 11, a.m.
St. Charles at Oak Flat, June 11, 3:00 p.m.
Gillett, June 11, p.m.
Bethel-Redfield at Redfield, June 18, a.m.
Swan Lake, June 18, p.m.
Lakeside, June 25, p.m.
White Hall, July 2, a.m.
Good Faith, July 2, p.m.
First Church, Pine Bluff, July 16, a.m.
Grady-Gould at Grady, July 16, p.m.
Sheridan Ct. at Wolfard Chapel, July 30, a.m.
Sheridan at New Hope, July 30, 3:00 p.m.
Rison, July 30, p.m.
Rowell Ct. at Union, Aug. 6, a.m.
Star City at Star City, Aug. 6, 3:00 p.m.
Roe Ct. at Hunter Chapel, Aug. 13, a.m.
Sherrill-Tucker at Plum Bayou, Aug. 13, p.m.
Pine Bluff Ct. at Faith, Aug. 20, a.m.
Almyra, Aug. 20, p.m.
Humphrey at Sunshine, Aug. 27, a.m.
Bayou Meto Ct. at Brewer, Aug. 27, p.m.
Altheimer-Wabbaseka at Altheimer, Aug. 27, p.m.—W. Neill Hart, D. S.

FROM CANNIBAL TO CHRISTIAN

(Continued from page 2)
had read. Then I was cold and all the pain came back very bad."

Dr. Paton closes his thrilling account of Lomai with these words: "We may travel far afield in the providence of God, but we shall never meet with nobler or more Christ-like men than Lomai and his brave fellow teachers. They are heroes, every one of them, God's heroes."

(This article is based upon "The Triumphs of the Gospel in the New Hebrides," by Frank L. Paton: Hodder & Stoughton, Publishers, and used by permission)

CHURCH SCHOOL PAY OFFERINGS

Listed below are the payments received by J. S. M. Cannon, Treasurer, since the last report to the Arkansas Methodist.

Arkadelphia District	
Previously reported	\$231.00
Carthage-Tulip	15.00
Dalark	10.00
Keith Memorial	10.00
Pullman Hts.	15.00
Grand Ave.	20.00
Tigert	3.00
Princeton	10.70
Sardis	12.00
Leola Ct.	10.20
Total	\$336.90

Camden District	
Previously reported	\$122.52
Huttig	20.00
Chadester	21.00
Smackover	45.00
Parkers Chapel-Fredonia	12.00
Stephens	18.00
Jackson St., Magnolia	15.00
Thornmont	6.00
Total	\$259.52

Little Rock District	
Previously reported	\$239.00
24th Street	15.00
Capitol View	30.00
Winfield	135.00
Hunter	15.00
Palaski Heights	75.00
Princeton	15.00
1st Church, L. R.	165.00
Des Arc-New Bethel	15.00
Bryant	21.00
DeValls Bluff	2.00
Austin Ct.	35.00
Hazen	20.00
Hickory Plains	10.00
Bauxite	15.00
Total	\$807.00

Monticello District	
Previously reported	\$295.77
Wilmer	5.00
Montrose-Snyder	15.00
Dumas	20.00
Palestine-Sumpter	2.50
Arkansas City	12.00
Fountain Hill	5.00
Hermitage	4.00
Wilnot	15.00
Total	\$384.77

Pine Bluff District	
Previously reported	\$193.50
Rowell	10.00
Glendale	5.00
1st Church, P. B.	85.00
Lakeside	65.00
St. Charles	12.00
Roe Ct.	8.50
DeWitt	50.00
Grady	10.00
Sheridan-New Hope	20.00
Sheridan Ct.	7.00
Sherrill-Tucker	20.10
Good Faith	12.00
1st Church, Stuttgart	40.00
Redfield	2.00
Pine Bluff Ct.	6.00
Almyra	6.00
Total	\$552.10

Prescott District	
Previously reported	\$162.00
Nashville	40.00
Arant	15.00
Emmett	25.00
Mineral Springs	7.00
Total	\$249.00

Texarkana District	
Previously reported	\$278.50
Ogden	3.00
Texarkana Ct.	21.00
Richmond Ct.	3.00
Lewsville	25.30
Farview	30.00
College Hill	2.00
Tylar Ct.	7.50
Stamps	30.00
Total	\$418.40
Grand Total	\$3,007.69

A PRAYER FOR THE TIMES

(Continued from page 3)

solace to those who stand with unanswered questions upon their lips. They are so desperately lonely, God; be a friend to them. Amen.—The Christian Advocate.

Spontaneous kindness, and not calculated benevolence, opens the sluice gates of happiness to men.—Ex.

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