

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

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NO. 40

Liquor Loses A Strategic County

IN THE recent election in Craighead County on the wet and dry issue, the liquor crowd lost its fight by about one thousand votes. The vote was about three to two for prohibition. Because Craighead is a distributing center for liquor interests for much of northeast Arkansas, and because the county itself is quite important in their scheme of things, the liquor forces made an all-out fight to win this election.

The fight against the movement began as soon as the dries began circulating petitions asking for an election. The liquor interests followed their usual hindering, delaying tactics in an effort to prevent a vote on the question. When the vote was finally ordered they threw in everything at their command to win the election. Everything that they could do in an open fight and all that they did and all that they attempted to do under cover was not enough to overcome the deep-seated resentment that had grown up in the hearts of the better citizenship of Craighead County because of the low-browed, high-handed, infamous tactics used by the liquor forces in carrying on their offensive business.

One has but to become familiar with the debased mentality of the liquor business to know that there is nothing sacred in its sight wherever it is permitted to carry on its conscienceless business for profit. The sanctity of the home; the priceless worth of good character; the youth of the land; the womanhood of the nation; the pitiable, helpless addict, who has lost his very will to resist liquor and drinks until he goes stark mad or dies of the poison; the honor and fate of our nation all can sink into the abyss without causing liquor one pang of remorse if its greedy mania for profits can but be fed.

It is little wonder that an outraged public in Craighead County, and many other counties of the state, is rising up to outlaw such a pitiless enemy.

Handicapped By Experience

IN RECENT years there has grown up a rather strange, and at times unaccountable, demand for youth in the pulpit. Only recently we saw an advertisement over the name of a large furniture business. This firm was advertising for a business manager. One line of the advertisement would never have been written by some of our Boards of Stewards. That line stated that the applicant "must be over forty-five years old." This business concern seemed to think that maturity and experience would be valuable assets in the management of a furniture business.

Maturity and experience alone will not guarantee success in the ministry. Neither will youth alone guarantee success. However, given sincerity and ability, maturity and experience should be valuable assets in the life of the pastor of any church.

Youth has some valuable qualities and characteristics which are not possessed by those middle-aged and beyond. It is just as true that those middle-aged and older have qualities and assets which can come only through experience. It would appear that there is something wrong when experience becomes a handicap.

Testing The Usefulness Of The Local Church

WE HAVE said that the usefulness of the local church may be tested by asking: Does It Reach the People?

Does It Save the People? Does It Teach the People? May we mention here one other standard by which every local church should be tested: "DOES IT USE THE PEOPLE?"

In the past our evangelistic program has consisted largely of leading people to decide to be Christian. Having led them to that decision, the church has too often considered its mission accomplished and has turned to help others make that same decision. The result of this process is that the new convert, with a life emptied of former interests and activities, has little left



except good intentions, and little idea as to how those good intentions should be directed.

When, through conversion, you get all of the devil out of some people there is not much left. Since every normal life must be busy about something, unless the vacancy created by discontinuing sinful activities is filled with something creatively religious you have a very unhealthy situation spiritually. The convert will either settle down to a very unhappy, empty life, consisting largely of an unsatisfactory effort "to be good," or he will turn again to the activities of the old life, and we have a backslider.

The army does not consider that it has a finished soldier because one has decided to enlist and has been issued a uniform. That is simply the first step. There follows a long course of training before the recruit is ready for active service as a soldier. The college considers the educational processes only begun when its field representative leads a prospective student to enroll in the college and pay his fees. The college starts there a process of teaching and training without which it would not and could not be considered a college.

No normal person can be satisfied with simply trying to "be good" or just "belonging to the church." To be happy in the Christian life one must be active and useful.

Planning Committee Recommends Important Changes

THE Planning Committee for the North Arkansas Conference, composed of the District Superintendents and Chairmen of Conference Boards and Commissions, met in Conway on Thursday of the past week. Bishop Paul E. Martin was present and presided during the organization of the Committee.

Because of the necessity for clearing the calendar for an early emphasis on the Crusade for Christ, some important changes in the program for the next Conference year will be recommended to the Annual Conference. Other changes, not requiring Conference action were agreed upon at the meeting.

It was decided that the District Set-up Meetings, usually held the second week of the Conference year, would not be held this year. Any necessary district-wide matters, that will necessitate joint action, will be acted upon at the District Stewards Meeting.

The Planning Committee is recommending to the Annual Conference that the Arkansas Methodist Circulation Campaign be set up one week to begin on Sunday December 31st and run through the first week in January. If this date is agreeable to both of our Annual Conferences the date of the Circulation Campaign this year will be December 31st through January 7th. The Planning Committee is recommending that the February Special for Hendrix College and Ministerial Training be postponed until Student's Day, June 4th. The cultivation period will immediately precede that date. In this meeting the treasurer of the North Arkansas Conference was instructed to close his books and make a distribution of funds to the various Boards on Monday evening, October 30th.

The North Arkansas Conference is having a mid-week session this year. The Conference will open on Tuesday evening, October 31st at 7:30 p. m., and close on Friday afternoon November 3rd.

"Germany Must Live Primitively"

AS THE United Nations were drawing tighter each day the ring around Germany, Goebbels told the German people, in a recent broadcast, that they must now live "primitively," in order to stave off defeat.

While Goebbels had reference to economic conditions, the fact remains that, under the present power-crazed leadership, Germany has been living primitively for the past five and more years. Openly, professedly and unashamed, Germany has adopted and followed the policy that "might makes right." Acting on that principle, her armies ran ruthlessly over nation after nation in the ambitious attempt to conquer the world.

Regardless of the brutal, inhuman nature of such actions, Germany has given full voice to every primitive instinct which has promised in any way to aid in its war of conquest. No conqueror of any age has been more cruel and ruthless in the destruction of property or more merciless toward conquered people than Hitler and his satellites. No other conqueror has so methodically enslaved the victims of his conquest.

(Continued on page 4)

A Faith For These Times

(This sermon was preached by Rev. J. D. Montgomery, pastor at Hazen, in his church on September 27).

For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

THESE are unusual times. Life is unstable. The big business of the world is to destroy and murder, necessitating the exploitation of our rich resources for a global war. There is much uneasiness and no one knows what a day may bring forth; hence the need of a faith for these times.

When Nebuchadnezzar invaded Judah and besieged Jerusalem, the people became uneasy and panicky and sold their property at any price. The bottom fell out of the real estate market, and while many sold their property, Jeremiah bought property, bought a field in a few miles of the doomed city. When his nephew Hananel offered to sell that dear old place, the Field of Anathoth, Jeremiah bought it.

I. He bought it because he had faith in God.

He was ready to place all on God's side, even his land. He was unwilling to trust anything to fate.

And that is the faith we need for these times. If the people would have a better world, they should place all on God's side. If the nations would have an organization for the common good, if they would outlaw war, secure a durable peace, if they would create a New World Order, they should put all on God's side. America should put her commerce and trade, her national sovereignty, on God's side. England, France and the Dutch should put their empires on God's side. Russia should put her vast interests and growing power on God's side, and all plan and work together for the common good. The nations have been too nationalistic in their thinking. The time has come for the people of every nation to be more international in their thinking. We will never have a better world order as long as we trust to fate. We must trust God and put everything on His side.

Jeremiah was ready to put God in front. He was sure that under God there were better days ahead.

Right now we need a faith like that, a faith to put God in front and follow His leadership. Right now the nations need to do that. If there was ever a time when the world needs a righteous leadership, it is now. If there was ever a time when the world needs to follow truth, justice and equity, it is now. As long as Elijah put God in front he was victorious. But when he put himself in front and God behind, he was beaten. If the nations in their postwar planning and in their efforts to secure a durable peace, put God in front, they will win. But if they put power politics in front, if they put world empires in front, if they put race-prejudice in front, they will lose.

Jeremiah trusted God to restore. There was doom ahead for the city, there were hard times ahead for the people, but the prophets assured them that "houses and fields and vineyards shall be possessed again in this land."

How we need a faith like that for these times, a faith in God to restore. People in devastated areas, people in occupied lands, people around the world need to feel that, somehow, some of the values they have lost, some of the rights they have surrendered, will be restored. People all over the world are uprooted and scattered, their homes are vacant, their fields are abandoned, and they need a faith that will inspire in them a hope for a better day, when these things will be restored.

The nations need to trust God to restore. In most of the countries the economic life is out of balance, the industrial life is disturbed, and the political life is down to the level of cynicism. The nations need a faith and a hope that some day God will restore.

Jeremiah trusted God to save the people. They were cruel and wicked, they were a money-grabbing, pleasure-loving people, but the prophet believed that God could save them.

We need a faith like that today. We need to believe that it makes no difference how wicked a people are, God can save them. We are wondering now what we are going to do with the money-grabbing, pleasure-loving people of our time; we are wondering what we are going to do with the postwar world; we are wondering what we are going to do with Germany and Japan after they collapse. Shall we reduce them to second rate powers? Shall we re-educate them? What shall we do with Germany and Japan to second rate powers; we faith in God to save them. No one likes Germany's boast of race superiority. No one has any patience with it. No one likes Japan's "rising sun." No one has any patience with it. These ideals should be destroyed and they will be. But we should have faith in the humanity of these misguided people and trust God to save them and cooperate with Him in the task.

When young Morrison was on his way to China, the captain of the boat taunted him with



Rev. J. D. Montgomery

the question: "Do you think you can save the heathen people of China?" "No," said Mr. Morrison, "but God can." We can reduce Germany and Japan to second rate powers; we can, after a fashion, re-educate them, but we cannot save them that way. We must trust God and cooperate with Him to save them.

II. Jeremiah purchased the field because he had faith in the people.

They were cruel and mistreated him and put him in the guardhouse, but he believed in them. It was because he knew them, knew their history, knew their capabilities, and knew their weaknesses.

How knowing people helps us to trust and believe in them! Maybe if the nations knew one another better, they would trust one another more. But while America should be learning about other people to trust them, she is mistrustful of herself. Yes, there is mistrust in our American life. That is why France fell in 1940, there was mistrust among her people. Already charges and counter charges of fraud and falsehood are being made by the candidates of the two major parties for president. Democrats mistrust Republicans and Republicans mistrust Democrats. Other groups make similar charges. What could be more discouraging at this time, what could be more threatening to the New Order than for American politics to sink to the level of cynicism? How are we going to learn about other people to trust them when we are mistrustful of ourselves. If America expects to lead in a New World Order, she must give up partisan politics at home and learn of people around the world to trust them.

Once in a fit of anger Charles Lamb said: "I don't like that man. I hate him." "Why?" said a friend. "Because I don't know him," said Mr. Lamb. Many times we mistrust peo-

ple and even hate because we do not know them. If it takes knowing people to make us trust them, it behooves us to know them. Our world is growing so small that it behooves us to know the people that are in it. Our world is becoming such a neighborhood, it behooves us to know our neighbors. When the scattered colonies along the Atlantic knew one another better and found out that they were neighbors, they began to work together for the common good and were soon a united people. When people around the world begin to know one another and to realize that they are neighbors, they will begin to work together for the common good.

Jeremiah had faith in his people that they would stand together.

That is the faith we need today. When Israel reached the impassable Red Sea, with mountains on either side and with an Egyptian army in the rear, everyone wanted to flee for his own safety. But Moses commanded: "Stand Still and see the salvation of the Lord." What was Moses' command? It was a command to stand together and see what God can do. That is the faith the people around the world need today, a faith to stand together and see what God can do.

III. Jeremiah bought the field because he had faith in the land.

He was sure land values would come back and that "houses and fields and vineyards shall be possessed again in this land."

We need to believe in the land. When I was a boy I was familiar with that section of Hempstead County called the Blevins Community. Its fields were worn, its houses were in bad repair, and many of the people were discouraged and wanted to sell at any price and move away. But there were others who believed in the land and they bought from those who did not. Then they began to prove their faith by their works and today the Blevins community, with its fine school, its good churches, its progressive people and its comfortable homes, is one of the best in the state.

Throughout the world today there are houses and fields and vineyards that need to be possessed again. People of every country have been unfaithful to the land. Dust storms, floods and erosion have carried the soil away. There is a tremendous acreage of waste land all over the world. We do not have as much good land as we once had. There are large areas in Europe and in other lands that once supported millions of people, but today these areas support only a few thousand. There are war-devastated lands in occupied countries that must have attention. We must have faith in the land to conserve it and, in our postwar planning, there must be created the necessary agencies for its redemption. We cannot build a new world without building the soil.

Two men were about to fight over a field when a minister came along and saw that bloodshed was imminent, so he invited them into his study and, after talking the matter over with them, he suggested that they go together to the field and ask the field to whom it belonged. Because of their respect for the man they agreed to go. The minister put his ear to the ground and listened. Again and again he put his ear to the ground and listened. Finally he rose and said: "Gentlemen, the land says it doesn't belong to either of you, that it belongs to God." We need to be reminded now and then that this is God's world; that while God gave the people dominion over it, it was not for the purpose of exploiting it, but of improving and conserving it.

The faith we need for these times is faith in God, faith in people, and faith in the land. Along with our responsibility to God, our responsibility to people, is our responsibility to the land.

The things of this world, like Absalom's mule, run away and leave us when we have most need of them.—Venning.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

TRUE REVERENCE

Soon after the first American troops moved into a certain section of occupied Italy, I found myself in possession of a former Fascist office building for my chapel and office. The Army had hired several Italian women to clean the building. One day a visiting chaplain and I came into my office to find a poorly dressed Italian woman scrubbing the floor. When she saw the crosses on our collars she looked puzzled. We could speak no Italian and she could speak no English, but we knew what she was thinking. She crossed herself and knelt in an attitude of prayer, meaning, "Are you priests?" We told her we were, and she gazed in open-mouthed wonder—priests in the Army? Then we tried to explain that we were Protestant ministers. I picked up my Bible to hand to her. When I extended the Bible she shrank back and was too reverent to touch it. I was really amazed at the look of reverence that had come over her face. Finally she reached out a hand and timidly touched it. I opened the Book for her to see. She clasped her hands together and reverently gazed at it from a distance and spoke only in a whisper.

I'll never forget that lesson in reverence. She made me feel that this was indeed the sacred Word of God, and I felt more reverent toward my Bible than ever before in my life.—Chaplain Everett D. Penrod in "The Union Signal."

INDIVIDUAL OPPORTUNITY

You do not need to go on as you are. You are capable of being something better and finer than you have yet become. No man is doomed to be forever the prey of lust and evil passions. No man need be forever the victim of the low and lewd. We can be emancipated from worry, fear, and frustration if we really desire so to be. Our days do not need to begin with fears and end with doubts. It rests with every one of us what we shall be. We believe in a God who made us capable of something. One of the most heartening things ever said about Jesus was that he had given us "the power to become the sons of God."—Roy L. Smith.

A PRAYER

Help us, O God, to do only such things as will leave no regrets. Do Thou master our life; making us strong to control all natural desires, to abhor all that is base and low, and to keep our actions level with our best ideals. In Jesus' name we pray. Amen.—Evangelical-Messenger.

Christians are like the several flowers in a garden that have each of them the dew of Heaven, which being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.—John Bunyan.

An acre of achievement is better than a square mile of promise.—Cobblers.

TELL ME ALL ABOUT THE MASTER

Tell me about the Master!

*I am weary and worn tonight,
The day lies behind me in shadow,
And only the evening is light;
Light with a radiant glory
That lingers about the west;
My poor heart is aweary, aweary,
And longs, like a child, for rest.*

Tell me about the Master!

*Of the hills he in loneliness trod,
When the tears and the blood of his anguish
Dropped down on Judea's sod.
For to me life's numerous mile-stones
But a sorrowful journey mark;
Rough lies the hill country before me.
The mountains behind me are dark.*

Tell me about the Master!

*Of the wrong he freely forgave:
Of his love and tender compassion,
Of his love that is mighty to save;
For my heart is aweary, aweary
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.*

Yet I know that, whatever of sorrow

*Or pain or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm.*

—Anonymous.

From "Poems With Power To Strengthen the Soul." Compiled by James Hudge.

THE ALL-SUFFICIENCY OF CHRIST

The greatest need of the human race is Jesus Christ. The poet who sang, "I Need Jesus," was right. He was expressing a universal human need. We need Him in the midst of our joys when life moves on like a song. Some have said that Christianity is only for the weak; the sick; the discouraged; the oppressed. It brings assurance and consolation in the dark hour, but it is not needed by those upon whom good fortune smiles. This is a wrong conception. Even when good fortune smiles it is never fully enjoyed until it is shared with Christ. It is a great mistake to only seek the help of Christ in the time of adversity. He longs to share all of life with us, and no one can experience the abundant life without His presence. It is true there are many who are down and out, and they need Jesus; but it is equally true that there are those who are up and out and they need Him as badly. He so fully meets the needs of humanity that He will never be set aside. Past history proves this point. Wherever He has been accepted as Lord and Master and His message faithfully taught, He has affected the social order in such a way that history cannot be written and leave Him out. All history is His story; the account of His influence as it slowly but surely permeates the world. The leaven is in the meal and all the evil in-

fluence in hell or on earth cannot stop it from finally accomplishing its desired end. Let us note briefly a few of the points where Christ meets our needs.

We need to know God. The most important thing about any race or generation of people is their conception of God. False conceptions of Him in the past have led to the most cruel acts known to the mind of man. Even Christ was crucified by those who thought they were doing God's will. He told His disciples that they too would suffer at the hands of people who would think they were doing the will of God. Thousands of the finest Christians who ever graced this world were thrown into the arena with the wild beast, sawn asunder, burned at the stake, and otherwise tortured to death by people, whom in many cases, thought they were doing God's will. This shows the importance of people really coming to know God. Men have always wanted to know Him. Moses longed to see Him face to face. "Phillip said, Lord, shew us the Father, and it sufficeth us. Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father; and yet how mayst thou then, Shew us the Father?" One of the chief objects of Christ's coming into the world in human form

was to help people to know what God is like. The Father was completely revealed in the life of the Son, and thus one of man's greatest needs was fulfilled. As long as that need exists and it will always exist—Christ will never be outgrown, or set aside.

Christ meets another need that is almost as important as the first; He helps us see human life at its best. With the wildest flight of our imagination, we cannot picture a single great attribute or good quality we would like to see in the Father which is not fully revealed in the Son. That is why we believe in His divinity. On the other hand we cannot picture a single good quality of human life which is not revealed in Him. That is why we believe in His humanity. He called Himself the "Son of Man." There is a sense in which the entire human race is summed-up in Him. This made it possible for Him to die for all. When we look at the lives of others and compare ourselves with them, we feel we are making pretty good spiritual progress, but when we look at Him the situation is completely altered. In the words of the young prophet Isaiah we cry out, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Even Peter, the chief among the apostles, said, "Depart from me; for I am a sinful man, O Lord." We are led to believe that those who make big claims of their spiritual attainment have never really seen Jesus. They have been looking at others all the time.

Man not only needs to know God and to know human life at its best, but he also needs help in attaining to the life which Christ revealed. Again, Jesus meets the need. There have been many founders of religion, including Mohammed, Buddha, and others. Some of these religions number their adherents by the millions. They have their sacred writings which they use as we use our Bibles. Many of the rules and regulations they have set up to guide life are fine. In some cases they are pretty much like the teachings of Jesus. But there is one important difference between the founders of these other religions and the Founder of the Christian Religion, and that is they set up external rules to guide people's lives and then they died. They are not here today to enable people to live according to their teachings. Christ also set up great principles to guide people's lives and He died, but He came back from the tomb and is alive forever more. He lives in the lives of His followers to give them power to carry out his doctrine. "He is able to save to the uttermost all who come to God by Him, seeing he ever liveth to make intercessions for them." This point alone makes Christianity the greatest religion ever known to the mind of man.

All of us need Christ. Have you accepted Him? He is knocking at the door of your heart. Will you let Him in? He will help you live the abundant life.—H. O. B.

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CHURCH CALENDAR

October 29, World Temperance Sunday

October 31, North Arkansas Conference, Morrilton

November 5, World Peace Sunday

November 8, Little Rock Conference, Hot Springs



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

OWNERSHIP AND POSSESSION—NO. II.

During my pastorate at First Church, Hot Springs, we finished a beautiful, limestone structure that had been started during the pastorate of Rev. Lewis Powell. One of the attractive features was a great Kilgen organ, and immediately upon our occupation of the church we had Mr. McIntyre, of Oklahoma City, come for an opening recital.

On the opposite corner from the church, an old blind man came regularly to play his violin and pick up a few pennies from the kindhearted passersby. Knowing how he loved music, I invited him to be my guest on the evening of the recital. It was a magnificent instrument and Mr. McIntyre was a great musician. The blind man sat beside me and drank it in. Sometimes his emotions would overcome him and tears would run down his cheeks.

Just behind us sat a wealthy visitor from the East. He gave more attention to the rapture of my blind guest than he did to the music of the organ. When it was over, he touched me on the shoulder, handed me a five-dollar bill, and said, "When anything of a musical nature comes to this city, see that this old man has a ticket. I can pay for it, but can't get it. He can get it, but can't pay for it." This was simply another way of saying, "I own it, but he possesses it."

The same thing applies in the realm of art. With a lot of other tourists, I raced one summer through several of the art galleries of Europe. One day, in one of them, I saw an old man with a blind girl, standing before a great painting. As he explained the picture to her, she asked to touch it and was allowed to do so. She reached up her hand and touched it very gently as if it were a holy thing. As I looked into her enraptured face, I said, "This blind girl is seeing this wonderful art collection as the rest of us never can."

And so it is with religion. You can't buy it. You can't inherit it. You can only accept it and rejoice in it. For "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Ephesians, 2:8.

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. W. C. WATSON, pastor of Hunter Memorial Church, Little Rock, who is ill in St. Vincent's Hospital in Little Rock, is reported as slowly improving.

CHAPLAIN DOYLE T. ROWE writes: "I am now in France. I am well and happy in my work. I think very often of our many friends in Arkansas. Please give my love and best wishes to all." Chaplain Rowe's address is Doyle T. Rowe, 0499161, Capt.—Chaplain, 78th Station Hospital, A. P. O. 667, c-o Postmaster, N. Y.

WORLD Communion Day was observed in a fine way at Beebe Church when \$115.80 was laid on the altar. The pastor, Rev. Harold Eggenberger, gave much publicity to the day in the church bulletin and a special letter was sent to each member explaining the meaning and purpose of the day. An envelope was inclosed for the offering. On World Communion Day a beautiful bulletin in colors, showing the cross and the cup, was used. A part of this sacrificial offering was used to send to the boys in service from that church a copy of Dr. E. Stanley Jones' book, "Abundant Living" as a Christmas gift. For some time the church has been sending the "Messenger" to the boys in the service.

REV. CURTIS WILLIAMS, pastor at Douglassville-Geyer Springs, reports: "Considerable improvements are being made at Douglassville. The W. S. C. S. has had the parsonage re-papered and decorated throughout, built-in cabinets have been installed in the kitchen, new light fixtures have been ordered and the Board of Stewards is looking for a floor furnace. Members of the Church School recently painted the walls of the church basement, put new curtains on the windows, have material on hand to build a new class room, and have paint on hand to paint the concrete floor of the basement. Our Church School attendance has been considerably higher recently. Several new members have been received into the church, and church attendance has been better than usual. This is one of the ideal charges in the Little Rock Conference."

THE Churches and World Order is the title of a six-page folder prepared by the Department of International Justice and Goodwill of the Federal Council of Churches for the use of pastors and laymen in the observance of World Order Sunday, November 12. There is an analysis of Christian Requirements for World Order; Points on which Christian People must now be Alert; Elements of Promise in the International Situation; What the Churches Can Do. The document concludes with a reference to the current efforts of the churches of the United States and other countries in support of a durable peace. Rates are as follows: 5c single copy; lots of 50 to 100 copies, 3c each, plus postage; Lots of 1,000 or more \$20 per thousand, plus postage. Address all orders to Dr. Walter W. Van Kirk, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

PULLMAN HEIGHTS Methodist Church in Hot Springs has organized a mission Sunday School in the Fountain Lake community, with an enrollment of forty-two. Rev. H. H. Pinnell, pastor of Pullman Heights, will hold a revival meeting at Fountain Lake beginning Sunday, October 8th. An acre of land has been given for a building site for a new church. It is planned to organize a Methodist Church at the close of the revival meeting to be held by Brother Pinnell. A church building will be erected as soon as plans can be matured and materials are available. Art glass windows have been installed in the Pullman Heights Church auditorium and the Woodcock Chapel in the church has been completed. A number of new Sunday School rooms have been completed in the basement and are ready for use. Concrete walks have been laid around the church building.

NORTH ARKANSAS CONFERENCE ENTERTAINMENT SECOND NOTICE

THE Committee on Entertainment is planning homes for all members of the Annual Conference and elected delegates in accordance with the Conference plan for entertainment. Because of the limitation of housing space we will not be able to entertain ministers' wives. Morrilton Church is looking forward to a great Conference and is doing its best to make it so.—Signed Committee on Entertainment.

DATE FOR DISTRIBUTION OF FUNDS TO BOARDS, NORTH ARKANSAS CONFERENCE

AT the meeting of the Planning Committee for the North Arkansas Annual Conference held at Conway, October 5th, the Conference Treasurer was authorized to make a distribution of funds to the various boards of the Conference on Monday afternoon, October 30th. This means that all funds for distribution at this Conference must be in the hands of the Treasurer before the opening of the Conference. All Conference funds, including the Sustentation Fund, should be in the hands of the Treasurer not later than Saturday October 28th. This is vitally important if a full distribution of the income of this Conference year is to be made at this Annual Conference.

ENTERTAINMENT, LITTLE ROCK CONFERENCE

THERE will be rooms for all members and elected delegates attending the Little Rock Annual Conference in Hot Springs. All reservations for rooms must clear through Rev. H. H. Pinnell. Address all requests for reservations to him at First Methodist Church, Hot Springs.

Reservations for lay delegates will not be made except for those delegates who plan to attend the full time of the Conference session. The Entertainment Committee will have a list of available accommodations for those who attend only part of the time and will be glad to advise with those desiring to secure entertainment for a short stay at the conference. See the Committee when you arrive.

All requests for reservations for the session of the Conference must be in the hands of the Entertainment Committee by November 1st. According to the Conference rule, there will be a registration fee of one dollar for all elected delegates and active members of the Conference.—H. H. Pinnell, Chairman, Entertainment Committee.

"GERMANY MUST LIVE PRIMITIVELY"

(Continued from page one)

quest in such numbers. No other conqueror has so unmercifully "liquidated" in such staggering numbers people who were not in sympathy with his plans or who could not be profitably used in his purposes. No other conqueror ever so completely and repeatedly disregarded truth and honesty in international agreements.

If not in word, in deed Germany has repeatedly reverted to the primitive law of "the survival of the fittest," while assuming themselves to be the "fit." It may be necessary now for Germany to live "primitively" in an economic sense. If so, it is the result of the fact that Germany has been living "primitively" in its national and international relationships for a number of years.

The willingness of Germany to go on fighting now, after the issue has been definitely decided, with the heart-breaking loss of life on both sides of the battle line, is additional evidence of the danger to the peace of the world to be found in Axis philosophy of life. In some way that attitude must be changed if the world is to have permanent peace.

SUGGESTIONS FOR DAILY BIBLE READING

Mrs. J. M. Thompson in Tidings

1. Commence with a book of the Bible, and continue to read in small installments in that book until you have completed it. Then select another book, and read it through to the finish. In this way you will not miss any of the searching messages of God's word. For this purpose the Psalms and the New Testament will be found to be most helpful.

2. Keep on reading until you come to a verse that you can feel is God's "Marching Order" for the day for you. Don't be afraid to mark your Bible. Underline that verse, and let it search every area of your life. God's Spirit will bring its truth to bear upon your heart and mind. Carry that verse with you through the day. It will be as a staff on your journey. In many a trying hour it will steady and inspire you.

3. Mark the place where you have finished reading, and commence with the next verse the following day. It may be advisable for you to tarry on the one verse for several days or even a full week until the full implication of its teaching has been brought to bear upon your life.

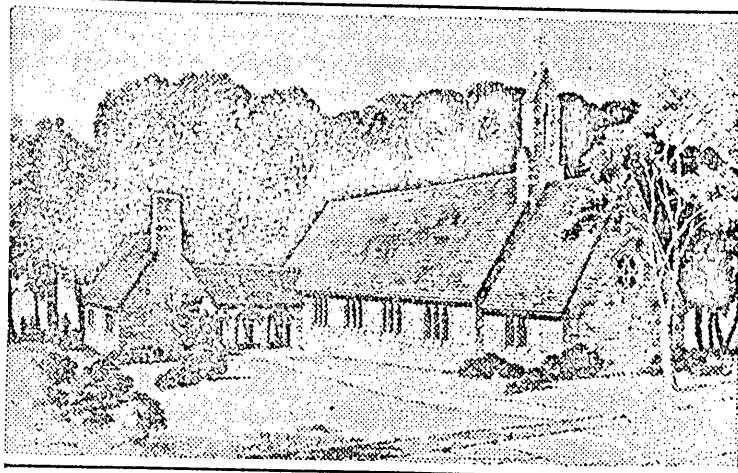
4. Always preface your reading by a brief prayer that God's Holy Spirit will bring the truth of His word to bear upon your heart. As you open the Bible to read from the place where you have left off the previous day, ask yourself this question: "What is God's message for me today?" Exclude from your mind every thought of the application of this message to other persons whom you know. This message is God's message to you. The power of concentration and the ability to apply God's message to your own life, and yours alone, will come slowly. It will increase with your growth in spiritual discipline. If you preserve your daily reading, you will be given messages that will meet the deepest needs of your life, and that will send you forth to face the experiences of the day with head high and a brave heart. Out of the written word He will speak directly to you, and will bring to your mind hidden faults and failings to which you long have been blind.

5. When you have allowed God's message of the morning to search your heart, a prayer of thanksgiving for spiritual strength, or a prayer of confession and penitence for your mistakes and failures will well up within you. Make every day a day of new beginnings and of fresh consecration to the service of God. Having sought and found God's forgiveness for the wrongs of the past, turn your back resolutely on these failures, and face the new life opening up before you.

6. Be sure to keep inviolate this period for the daily reading of the Bible. Before long it will begin to bear fruit. Many of the truths with which you begin the day will remain fixed in your memory and they will be a source of strength and guidance to you just when you need them most.

The lesson which wars and depressions have taught is that if we want peace, prosperity and happiness at home we must help to establish them abroad.—Hugo L. Black.

Methodists of South Plan Commemorative War Chapel



LAKE JUNALUSKA, N. C.—The name of every man and woman on the service flags and honor rolls of the Methodist churches in the nine states of the Southeastern Jurisdiction will be preserved in a Memorial Chapel to be built here soon.

Plans for the small, Gothic commemorative sanctuary, pictured above, with the Room of Remembrance connected by a cloister, have been approved by the College of Bishops and Jurisdictional authori-

ties of The Methodist Church. Centrally located and visited annually by thousands of Methodists this Methodist summer assembly of the South was selected as the most appropriate site.

The memorial will be financed by gifts from the 12,072 Methodist churches in the Jurisdiction, to be made on V-day. "One dollar for each member in the armed forces will cover the cost," Bishop Paul B. Kern of Nashville, Tenn., chairman of the committee, has estimated.

Chaplains' Aid Society

By D. STEWART PATTERSON

As a result of a one-day informal conference attended by six Methodist Chaplains (representing many Annual Conferences), all stationed on the same island in the South Pacific, there has come the suggestion that Annual Conferences could render great service to their fellow ministers in the armed forces by forming a Chaplains' Aid Society.

One of the chaplains, reporting to the Methodist Commission on Chaplains, writes:

"There is a lot of indirect help being given by the Commission in the way of literature purchases and other supplies, but the personal contact between conference and men is missing.

"A Chaplain's Aid Society should be formed in each Conference. Let us take a good lesson from the Chaplains' Aid Society of the Roman Catholic faith.

"We would like to suggest several items that a Conference Chaplains' Aid Society might send monthly to the men from that Conference.

1. Communion breads or hosts (200 per month in sealed containers).

2. Communicant cards.

3. Sunday bulletins (art covers enough for one Sunday per month).

4. Adult Sunday School papers.

5. A series of religious posters.

6. Monthly news sheet of personal and human interest items about the men and churches in the Conference.

7. Each Chaplain should be on the mailing list of District and Quarterly Conference where he holds his membership.

8. Typewriter ribbons for men overseas.

9. A new religious book.

10. Items needed by men overseas to be sent on request to the Chaplains Aid Society of the Conference.

- a. Altar set
- b. Candles
- c. Drapes or material for the same.
- d. Paint brushes
- e. Set of show card colors for posters and signs.
- f. Copies of the Ritual of the Lord's Supper (separate sheets)
- g. Set of letters and numbers for poster making.

The chaplain makes a plea that the Annual Conference not forget the men who have entered the service:

"If I remember correctly, my contact with the Conference officially since my call into the service on October, 1940, has been two mimeographed letters from the Secretary after Conference time with signatures also cut on the stencil. I have heard from my former District Superintendent but not the present one. Three Methodist Churches at my request have been very cooperative in sending items for the work out here."

His plea is not unlike that of many others who write, not critically, but out of loneliness and a longing for fellowship, and a feeling that they are forgotten by their fellow ministers.

The chaplain reflects the spirit of Methodist chaplains in the following:

"In spite of the fact that the desire to see family and homeland again is great, we feel that the real field for service is over here with the men who are in the midst of the fighting."

Alcohol is a poison, inherently, absolutely, essentially; in a drop, in a gill, in a pint, or in a gallon; in all quantities, and in every quantity it is a poison. Plainly the quantity cannot alter its chemical constitution.—Edward C. Mann, in the Journal of the American Medical Association.

NINETY-FIRST ANNIVERSARY OF FIRST METHODIST CHURCH

The First Methodist Church was probably the first church of any denomination to organize and start services in the city of Magnolia, Arkansas. This was in 1853 when the site of the town was laid out. For some cause no one has ever kept accurate records of the growth of Methodism in Columbia County. Of the two Histories of Methodism in Arkansas only one mentions Methodism in the county and that only once when the circuit was mentioned in 1857. This is an interesting oversight when one considers the twenty-four Methodist Churches now in Columbia County.

Sunday, October 15, we will attempt, in a small way, to give recognition to the healthy and prosperous condition of Methodism in this county and especially that of First Church, by celebrating the Ninety-First Anniversary of the church. This seems to be the first Anniversary program ever held.

Since we were unable to secure our Bishop Martin due to his heavy schedule, the pastor will preach in the morning service of worship, at which time special recognition will be given to persons of long standing and service in the church. At noon an old fashioned picnic lunch will be served on the church lawn, and in the afternoon at 2:30 o'clock other brief sketches of the high lights of Methodism will be given and Bishop John Calvin Broomfield of St. Louis will preach.

All former pastors and district superintendents and the editor of the Arkansas Methodist are cordially invited to attend and if they cannot attend, letters of greeting will be appreciated. — Sincerely yours, L. M. Starkey.

NATIONAL "SANTA CLANS PARTY"

Would you not like to join in the annual national "Santa Claus Party" that brings to thousands of American boys and girls in the more remote rural and mountain regions their only touch of Christmas? For seven years one of the many services of the Save the Children Federation has been to act as the central agency for receiving and distributing appropriate Christmas gifts to the underprivileged children of these sections.

Individuals, churches, Sunday Schools and other local church groups all over the country have made possible the distribution of as many as 50,000 gifts in one year—but thousands more can be wisely used. In each field served, the local Federation committee, including the county superintendent of schools and other responsible persons, determines the needs and makes the distribution. Surplus or outgrown toys and dolls, juvenile books and games, warm caps, mittens and other articles usually thought of for children at Christmas will bring pleasure to these boys and girls whose joys are so severely limited by circumstances.

Cash contributions, also greatly desired, will be used at national headquarters to purchase materials which are made up by volunteer workers. Please write quickly for information and shipping advice to the Director of the "Santa Claus Party," Mrs. Arline Beveridge, 469 Fifth Avenue, New York 17, N. Y.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

EYES OPEN

Rachie went off to school, wondering if Aunt Amy could be right. "I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert! let me do that for you."

"Thank you, my little lassie. My poor eyes are worn out, you see. I can get along with coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say the Lord would take care of you," said Rachie, very softly, for she felt that she was too little to be saying such things.

"And you can say it, too, dearie. Go to school now. You've given me your bit of help and your comfort, too."

But Rachie got hold of the needle-book and was bending over it with busy fingers.

"See!" she said, presently. "I've threaded six needles for you to go on with, and when I come back I'll thread some more."

"May the sunshine be bright to your eyes, little one!" said the old woman, as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the playground.

"Which side will you be on?"

But there was a little girl with a very downcast face sitting on the porch.

"What is the matter, Jennie?" asked Rachie.

"I can't make these add up," said Jennie, in a discouraged tone, pointing to a few smeary figures on her slate.

"Let me see; I did that sum at home last night. Oh! you forgot to carry ten—see!"

"So I did."

The example was finished, and Jennie was soon at play with the others.

"Will ye look here, Miss Rachie?"

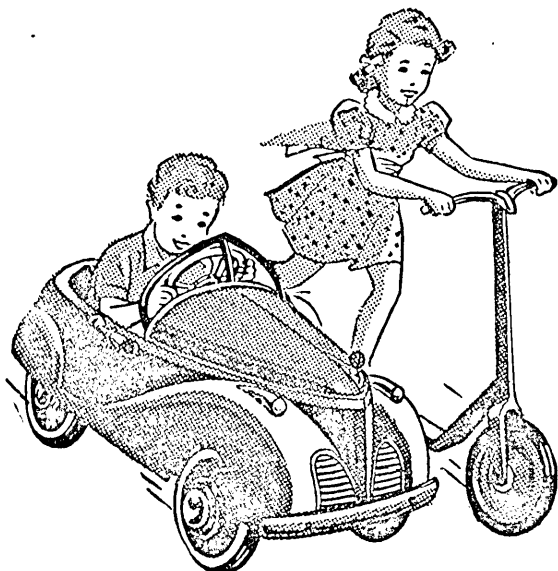
Bridget was sitting on the porch, looking dolefully at a bit of paper which lay on the kitchen table she had carried there. "It's a letter I'm after writing to my mother, an' it's fearin' I am she'll never be able to rade it, because I can't rade it myself. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up.

"I'll write one for you, Bridget," she said, and she did it. Then she went upstairs singing.

Miss Amy heard the cheery notes floating up the stairs, telling of the approach of the worker.

"I've been keeping my eyes open,



AFTER SCHOOL

*Mother says when we come home
From school each day,
We need to get outside awhile
And really play.*

*We've had a very busy day
And studied as we should,
Our teacher is so very pleased
When we are good.*

*So now we play and have such fun,
We share with one another,
Then we put away our toys
And run in to help Mother.—A. E. W.*

A CAT PARADISE

In no other town of its size in the world are there so many cats as in St. Ives, Cornwall. As soon as the visitor arrives at the station he is surrounded by friendly cats, who rub up against his legs or mew and purr to attract attention.

Hundreds of cats are walking through the streets, sitting on the doorsteps cleaning their faces, or lying curled up in many sunny corners of the picturesque old buildings; in fact cats are everywhere.

The explanation of this enormous feline population is to be found in the fact that the inhabitants of St. Ives make their living by fishing, and the most valuable possessions of every family are the nets with which the fish are hauled from the sea. St. Ives is a very old town and there are many houses that have seen five hundred years, or even more. In the rambling dwelling places of the fishermen there are very large numbers of rats. Local tradition says that the rats of St. Ives are the most wily in all the world, and that it is of no use setting traps to catch them. The cats must do it.

During the winter the precious nets are stored in the cellars of the houses. If it were not for the vigilance of the cats there would be very little left of the nets when fishing time came round again, for

Aunt Amy, and there's plenty and plenty to do."—Selected.

JUST FOR FUN

Sea Captain (introducing his friend to his old aunt): "This is my old friend Barker; he lives on the Canary Islands."

"How interesting," murmured old auntie, and gathering all her wits, she adds: "Then, of course, you sing."

Six-year-old: "I don't think Antie will stay; she didn't bring any luggage."

Eight-year-old: "But look how long baby has stayed, and he didn't bring anything."

"Hello," said a boyish voice over the telephone. "Is this the Society for the Prevention of Cruelty to Animals?"

"Yes."

"Well, there's a book agent sitting in a tree in our front yard, and he's got Towser so excited he can't eat."

Little Girl: "Mother, are you the nearest relatives I have?"

Mother: "Yes, dear, and your father is the closest."

nothing seems to please a rat more than the gnawing of a net. No wonder that St. Ives is a veritable paradise for pussies. The fishermen cannot have too many.—Band of Mercy.

"TEDDY"

By Lois M. Marmon

Not long ago "Teddy," a big shepherd dog, wandered into the small town of St. Clairsville, Ohio, and took up his abode. He wore no collar. Where he was from, or if he belonged to anyone, no one knew, but with his sunny disposition he made friends all over the village, especially among the children. Wherever you saw the largest group of boys and girls you were sure to see Teddy frisking back and forth among them, laughing (dogs do laugh) and waving his plummy tail proudly.

Teddy became the mascot for all football games and whenever there was a parade he pranced ahead of the procession, full of importance. Whatever the object of the parade was he seemed sure the success of it depended upon him. Children, high school students, and the grown-ups of the town grew to love and respect the friendly, happy dog. But, the law in Ohio requires that an unlicensed dog without a home must be put in the dog pound and after three days, if no one claims him, to give him a home and pay the license fee of \$2.00, the dog must be destroyed. And so Teddy was caught and carried off to the pound!

What was to be done? The people of the village loved the dog and bemoaned his fate, but to the school children their friend's impoundment was nothing short of dire calamity. Tears and pleadings to release their pet were of no avail. Then, someone had a bright idea. A penny collection was started among the boys and girls to secure enough to buy Teddy's freedom and a license. The fund grew by leaps and bounds and totaled \$9.45, more than enough.

The question of finding a home for the shepherd dog still remained much of a problem. Finally, a home was offered. Teddy would be taken in at the Belmont County Children's Home where he would have 200 children and a half dozen other dogs for company and three square meals a day! And the court decided that Teddy should still have the privilege of leading student parades and of being mascot at their games, the only condition being that the students keep the dog with them at all times and return him safely to the children at Belmont afterwards. This they gladly promised to do.—Our Dumb Animals.

Mose Jackson was run over by an automobile and consulted an attorney about it. "What you want, I suppose," said the lawyer, "is damages."

"Naw suh," replied Mose emphatically: "It's had enough damages; what I wants is repairs."

The picnickers were obliged to cross a railroad track in reaching the place where they were to have lunch, and little Bobby going ahead, saw a train approaching. Eagerly he shouted to his father, who was still on the track: "Hurry, daddy, or else give me the lunch."—Progressive Grocer.

CURRENT NEWS IN THE RELIGIOUS WORLD

BAPTIST ATTEMPT TO PAY OFF "MORAL DEBT" BECOMES COURT ISSUE

LITTLE ROCK, Ark. (RNS)—The Arkansas Baptist State Convention's attempt to pay off a "moral obligation" of \$600,000, settled at 35 cents on the dollar in the depression year of 1936, has landed in the courts.

The issue involves the transfer of \$30,000 from the surplus funds of the Baptist State Hospital to the executive board of the Baptist State Convention for use in meeting the debt, payment of which was authorized last November.

At a hearing before Chancellor Frank Dodge of Pulaski County Chancery Court here, W. R. Donham, president of the hospital's board of trustees, contended that the transfer of funds would nullify the hospital's standing as a charitable institution and make it liable to taxation.

He said that all profits now go back into the property and that \$40,000 to \$59,000 is spent annually for charity. Taxes of \$100,000 a year, which could be levied against the hospital, would "put it out of business," he said.

Donham, a former justice of the Arkansas Supreme Court, is supported in his position by other legal minds on the board of trustees, among them State Attorney General Guy E. Williams and State Selective Service Director Brig. Gen. E. L. Comper.

Dr. B. L. Bridges, general secretary of the convention's executive board, said that written opinions had been obtained from three law firms supporting the legality of transfer of funds from the hospital. The attorneys said that the hospital is the property of the convention, that a portion of the indebtedness had been incurred by it, and that no legal barriers prevented a later settlement of the debt, once cleared of legal proceedings.

In 1927, the convention borrowed \$900,000 to pay the debts of Baptist institutions, including the hospital, which owed \$497,000, Dr. Bridges said. When the debt increased sharply, reaching \$1,381,324 at one time, the convention took advantage of the bankruptcy law.

It is presumed the case will be appealed to the Arkansas Supreme Court, regardless of Judge Dodge's decision. The convention meeting Nov. 14-16 is expected to act on charter changes, and may possibly transfer the hospital deed back to the convention.

BIRMINGHAM BROTHERHOOD ASSOCIATION REPORTS MEMBERSHIP OF 10,000

BIRMINGHAM, Ala. (RNS)—Organized three years ago to stimulate interest in Sunday Schools and Bible classes, the Birmingham Brotherhood Association now has a membership of 10,000 in 135 Protestant churches in the city.

In the past year, 10,000 homes were visited by the Association to invite adult male members to attend Bible classes.

MEN AND MISSIONS SUNDAY



Dr. Robert Thomas Parsons, who spent eleven years in missionary work in Sierra Leone, British West Africa under the United Brethren Church, joined the executive staff of the Laymen's Missionary Movement September 1 as one of its secretaries. Dr. Parsons' headquarters will be 19 South LaSalle Street, Chicago, 3, Illinois.

A native of Dayton, Ohio, Dr. Parsons is an alumnus of Indiana Central College, Bonebrake Theological Seminary, Cornell University, and the Hartford Seminary Foundation from which school he received the doctor of philosophy degree in 1940.

While serving in Africa, he was an educational and evangelistic missionary and an instructor in the secondary school at Union College, Bunumbu. Since his return from Africa he has continued his studies and served the Fifth Avenue United Brethren Church in Columbus, Ohio.

The National Committee of the Laymen's Missionary Movement made the announcement of Dr. Parsons' appointment. On November 12 the Laymen's Missionary Movement will sponsor its fourteenth annual Men and Missions Sunday, with the churches of more than 3,000 cities and towns and thirty-five different communions and denominations cooperating.

FRENCH PROTESTANT LEADER WARNS AGAINST VIOLENCE AND HATE

GENEVA (By Wireless) (RNS)—Commending French Protestants for resisting the German occupation of France, Dr. Marc Boegner recently warned against "reactions of violence and hatred."

In his first public statement since the freeing of Paris, the president of the French Protestant Federation decried excesses caused by a desire for revenge, and declared that the chief responsibility of French churches is to proclaim that "Christ's gospel demands respect for every human being."

"No race, no people, no social sphere, no man," he said, "is outside the love of God. Thus, each human being has a dignity, and any attack against this dignity can never be passed over in silence by the churches."

"The churches are well aware of the passions aroused, the bleeding wounds, the atrocious injustices, the thirst for vengeance. But they would be greatly untrue to their vocation were they not to demand that the behavior, the abuses and excesses, for which those recently holding power were so justly reproached should not be renewed, even with the tacit approval of those in power today."

TEST TELEVISION TO CARRY CHRISTIAN TEACHING INTO HOME

CHICAGO (RNS)—Use of television to carry Christian teaching into the home was tested for the first time here through a 15-minute program over WBKB, sponsored by the International Council of Religious Education as a feature of the 14th annual observance of Religious Education Week.

The broadcast consisted of Scripture reading, music, and Bible study, with young people from the church schools of three Protestant churches taking part. The Rev. John B. Ketcham, director of the field department of the International Council, served as announcer.

PEACE COMMISSION NAMES COMMITTEE TO STUDY INTERNATIONAL SITUATION

NEW YORK (RNS)—Thirty-four clergymen, educators, and laymen have been named by the Commission on a Just and Durable Peace of the Federal Council of Churches to study the current international situation and report their findings to the second peace conference of Protestant leaders at Cleveland, Ohio, Jan. 16-19, it was announced here. The group is headed by Prof. William Ernest Hocking of Harvard University.

The special commission is one of two named to facilitate the work of the Cleveland conference. The first was announced recently to consider "the peace strategy of the churches," and is headed by Dr. Walter Marshall Horton of Oberlin College. Both are expected to have their studies and recommendations in the hands of delegates before the conference convenes.

Results of the Dumbarton Oaks, Moscow, Cairo, Teheran, and other conferences will be considered by Dr. Hocking's "Commission on the International Situation," along with the policies of the principal United Nations and the plan for international organization and general security now under discussion.

713 PROTESTANT MISSIONARIES INTERNED IN SO. PACIFIC

NEW YORK (RNS)—Seven hundred and thirteen American missionaries are still interned in Japanese-occupied territories in the South Pacific, Joe J. Mickle, associate secretary, reported here to the East Asia Committee of the Foreign Missions Conference.

A survey of Protestant mission boards affiliated with the Conference also disclosed that there are 528 missionaries interned in the Philippines, 130 in China, 10 in Japan, 7 in Malaya, 20 in Netherlands East Indies, 7 in Indo China, and 11 in New Guinea.

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

REFORM SCHOOL INMATES PLAN RELIGIOUS PROGRAMS

LANSING, Mich. (RNS)—Inmates of the Michigan State Boys' Vocational School are now allowed to take a more active part in planning the religious programs of the institution, and its Department of Religion is cooperating with clergymen and local communities to encourage those released from the school's custody to attend church services regularly.

"The boys are responding very well," said John A. Swets, superintendent of the school. "This has been especially in evidence at afternoon services, which are for all boys and at which speakers come from Protestant, Catholic, and Jewish faiths. Boys take a very active part in these, both on the platform and in planning the program."

Procedure in follow-up work on a boy's return home has been "improved considerably" in recent months, Mr. Swets said, through cooperation of clergymen with probation officers.

"These men do not order the boys to attend church," he explained, "but they counsel with them, give them helpful leadership, and contact priests or pastors in their respective communities who are active in youth work."

JAPAN SETS UP CENTRAL CHURCH ORGANIZATION TO PROMOTE WAR EFFORT

NEW YORK (RNS)—As the war moves nearer Japan's homeland, the Japanese government has taken drastic measures to stimulate religious fervor in support of the war effort. The first step, announced from Tokyo in a broadcast recorded by the Federal Communications Commission in Washington, is the dissolution of "all existing federated church organizations" formed to stimulate patriotic activity. In place of these agencies the government has set up one central church organization called the "Japanese Wartime Patriotic Society."

Missionary officials here, after studying the text of the Japanese broadcast, believe that this new move does not involve any action against individual churches in Japan, but is intended only to unify church groups formed by the Japanese government to promote greater support of the war effort.

The Tokyo broadcast stated that the new patriotic society will be formed on September 30 by the estimated 300,000 religious teachers throughout Japan representing 13 Shinto, 28 Buddhist, and two Christian sects. The society's purpose, according to the broadcast, is "to increase the fighting strength of the people through religious fervor."

BIBLES GIVEN AS GIFTS TO NATURALIZED PERSONS

WILMINGTON, N. C. (RNS)—The Wilmington Ministerial Association has adopted a plan under which it is presenting a Bible to every person who is naturalized as a United States citizen.

Executive Board Meeting, Little Rock Conference Woman's Society of Christian Service

By MRS. FRED R. HARRISON, Secretary

The Executive Committee of the Little Rock Conference Woman's Society of Christian Service met in Little Rock, September 15-16, 1944. The first session was held at 7:00 p. m., September 15, at the Hotel Marion.

The President, Mrs. A. R. McKinney, presided. She introduced the new members. They were Mrs. J. S. Holt, Chairman of the Committee on Status of Women; Mrs. Fred R. Harrison, Recording Secretary; Mrs. J. M. Johnson, President of the Prescott District; Mrs. G. L. Cagle, Corresponding Secretary of the Prescott District; and Mrs. J. T. Adams, President of the Camden District.

The worship, led by Mrs. T. H. McLean, Chairman of Spiritual Life Committee, was taken from John 12:21, "Sirs, We Would See Jesus."

The President called for reports of the officers.

REPORT OF THE TREASURER. Mrs. J. P. Carpenter reported an increase in every district over last year with a total increase of \$3,126.09 over the first half of last year; \$12,858.17 has been paid on pledges up to date. Total in bank at end of second quarter, \$5,107.54. Forty-eight societies have pledged \$891.55 on the Orlene McKimney Fund with a cash gift of \$239.55. \$20,000 was reported on the Taylor Endowment. Mrs. McKinney appointed a Finance Committee composed of Mrs. J. P. Carpenter, Mrs. E. B. Galloway, Mrs. H. King Wade, Miss Ruth Martin, and Mrs. T. S. Lovett.

Mrs. C. A. Evans presented Miss Helen Martin who is applying for a scholarship to Scarritt College. She spoke of her desire to enter full time service and gave an account of her training up to the present and her plans for future training.

REPORT OF THE SPIRITUAL LIFE COMMITTEE. Mrs. T. H. McLean hopes to secure a Spiritual Life Chairman in each District. She also plans to hold a Conference Retreat for Spiritual Life chairmen. She asked cooperation in the "Crusade for Christ," which is to start next January.

ARCADELPHIA DISTRICT. Mrs. T. W. McCoy reported great interest in rural Societies and plans to visit every rural Society in October. District meetings of all societies are to be held at preachers' District meetings.

MISSIONARY PERSONNEL COMMITTEE. Mrs. C. A. Evans spoke of the need of preparing young people to carry on Christian work and asked for prayers that young people will want to go into service. She reported on student work at Henderson College and asked to be allowed to visit all colleges and high schools in the Conference.

CORRESPONDING SECRETARY REPORT. Mrs. E. D. Galloway reported for the Second Quarter, 193 societies with 8,000 members, 142 new members, 40 Wesleyan Guilds, with one new Guild. Ten Societies did not report last year. Flowers were sent the family of Mrs. B. J. Reaves. Greetings were sent to Bishop and Mrs. Paul E. Martin. Mrs. Galloway called attention to the Evaluation Blanks and explained

their use. She also spoke of the importance of the Woman's Page in the Arkansas Methodist. The question was raised as to how the Orlene McKimney Fund was to be paid, whether monthly, quarterly, or yearly. Mrs. E. D. Galloway suggested that Mrs. McKinney appoint someone to interest people in Scarritt College Fund. She moved that all members of the Executive Board be sent to Jurisdictional Conference in Little Rock next February. This was seconded by Mrs. Longstreth and carried. Miss Ruth Martin, Secretary of the Wesleyan Guild, was introduced.

REPORT OF VICE-PRESIDENT. Mrs. Walter Ryland spoke of promoting special memberships. The number received this year was more than the number received during the same period of time last year.

MISSIONARY EDUCATION AND SERVICE REPORT. Mrs. T. S. Lovett read a thank-you note from Orlene McKimney for the gift hymnal. She reported the Little Rock Conference stood fourth in the Jurisdiction last year and third this year in the numbers of classes held. Mrs. Lovett announced the seminars to be held with Miss Lila Ashby and herself attending all of them.

Mrs. T. H. McLean reported that the division would not subsidize the course in Missions at the Pastor's School at Hendrix next year unless other Missionary women besides preachers' wives were allowed to attend. Mrs. Carpenter made the motion and Miss Ashby seconded it to keep the Woman's course in Pastors' School and pay the expenses and honorarium of teachers if necessary. Mrs. T. S. Lovett, as Secretary of Missionary Education and Service, was asked to go before the Board of Managers of Pastors' School and present this matter.

CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES REPORT. Miss Ashby reported on CME training school held at Hope and reported on attending a Conference at a local colored church in Little Rock. She urged the promotion of alcohol education. She emphasized keeping work going along with war work. Miss Ashby expressed thanks for the privilege of attending Mount Sequoyah.

Mrs. H. King Wade told of inviting the Jurisdictional Conference to Little Rock in February and explained our part in the entertainment.

SECRETARY OF YOUTH WORK REPORT. Mrs. Fred Longstreth reported that many young people attended Assembly this past summer; and, as a result, she is expecting increased interest this fall in the work. All Methodist Youth funds are sent to Mr. Coy Hayes and he sends half of it to Mrs. Carpenter.

CHILDREN'S WORK REPORT. Mrs. Neill Hart reported special emphasis on additional sessions was stressed this year and good reports were received. She asked for suggestions for special emphasis for next year. Leaflets in next year's work are soon to be mailed out.

STUDENT WORK REPORT. Mrs.

C. A. Moseley suggested working with students outside of the Societies, as well as keeping alive work inside of the Societies. She mentioned doing things for students, men and women in service, and war brides. Miss Frances Pribe, Camden rural worker, reported on Vacation School and Young People's summer meetings. She stated she had moved to Magnolia and her goal was to make Columbia County a great Methodist County.

A letter from Mrs. J. Elmo Young, President of Malvern's Society of Christian Service, with regard to the entertainment of the conference in the spring was read. The following program committee for the annual meeting was appointed: Mrs. E. D. Galloway, Mrs. T. H. McLean, Mrs. T. W. McCoy, Mrs. H. King Wade, Mrs. O. A. Smith, Miss Ruth Martin, and Mrs. J. Elmo Young.

A thank-you note from Mrs. Charles Scott, of Prescott, in Baby Life Memberships was read. The meeting closed with a prayer by Mrs. Neill Hart.

The second session of the Executive Committee Meeting was held on Saturday morning, September 16, at the Marion Hotel at 9:00. The President, Mrs. McKinney, presided. The worship was led by Mrs. H. King Wade. She read Psalm 116 and vividly told a story of the men's interest in the Bible in the fall of Bataan.

SECRETARY OF SUPPLIES REPORT. Mrs. Watson Jopling received eighty-five reports last Quarter. She explained the two special projects for this year: the China Relief and "Emergency Collection of Clothing for Europe," under the United Nations Relief and Rehabilitation Administration.

LITERATURE AND PUBLICITY REPORT. Mrs. V. O. Buck said she received this year the largest number of reports ever in a First Quarter. There are 1,300 subscriptions to the "Methodist Woman" and nearly 1,300 subscriptions to the "World Outlook." A sample copy of Week of Prayer literature will be mailed to each society soon. Additional material must be ordered by each society.

REPORT OF THE WESLEYAN SERVICE GUILD. Miss Ruth Martin spoke of the size and importance of her office and stated that now each District has a Guild Secretary. There are forty active Guilds. The goals for this year are all Guilds reporting and an increase in the number of subscriptions to the "Methodist Woman" and "World Outlook." Mrs. McKinney greeted Dr. J. D. Hammons, Chairman of Little Rock City Mission Board, who presented Miss Margaret Marshall, Deaconess. Miss Marshall reported on six Vacation Schools, a recreational leaders' course held at First Church, a revival at St. Marks, and thanked the Board for her trip to Mount Sequoyah. Dr. Hammons then spoke on selecting another worker and the recreation program for Negroes. A motion to continue this support of a Negro Deaconess was made by Mrs. Galloway, seconded by Mrs. Lovett, and carried.

OUTSTANDING POINTS OF THE DISTRICT SECRETARIES REPORTS. Mrs. J. T. Dodson, Camden

SOCIAL PROBLEMS OF OUR TIME

The Social Service Commission of the Northeast Ohio Conference issued its report in the form of a discussion guide.

The Departments of the Commission state that "Christian action and Christian attitudes have their foundations in Christian beliefs. This discussion guide is prepared with this fact in mind. It sets forth, first of all, some statements designed to serve as summaries of the Christian conception of God and man. These, we believe, are basic to any study or discussion of, or action upon any social problems. The other chapters are meant to point up the thinking of individuals who use this guide on some of the difficult social problems of our time, but will lead to consecrated social action. The statements herein contained are not meant to be full and final declarations of positions, but are rather to suggest lines of study, thought and action."

Copies of this guide are now available in mimeograph form, free of charge, from The Department of Christian Education of Adults, 810 Broadway, Nashville 2, Tennessee.

District, reported thirty Baby Life Memberships. Mrs. Roland Shelton, Little Rock District, reported planning a city-wide study for the fall in cooperation with the Council of Church Women. Mrs. E. D. Galloway, Monticella District, reported they may have 100% in organization this year and again will have 100% in Missionary education courses and reporting. Mrs. W. R. Alexander, Pine Bluff District, reported all departments functioning well. Mrs. G. L. Cagle, Prescott District, gave good reports in every way. Mrs. T. H. Owens, Texarkana District, reported progress in all work.

Mrs. E. D. Galloway, in summing up the work, asked consideration of a field worker as a promotional project.

Mrs. Wade suggested that the histories stored in First Church, Little Rock, be taken to Malvern to the Annual meeting and given to those people interested in having one of them. Mrs. McKinney appointed the following committees: Wesleyan Service Guild Committee, Miss Ruth Martin, Mrs. E. D. Galloway, Mrs. V. O. Buck, Mrs. Edwin Haskew; new By-laws Committee, Mrs. E. D. Galloway, Mrs. J. S. Holt, and Mrs. H. King Wade.

Mrs. Carpenter announced that pins and pennants for Honorary Baby Members were to be had. She announced that a pledge service was to be held each year in every Society and the payment of the pledge was to be in quarterly payments.

Mrs. McKinney thanked the group and urged they read the News Scope and urge all Societies to read it. She expressed appreciation for the work of every officer.

A motion that a \$50.00 Memorial Membership be given for Mrs. B. J. Reaves was made by Mrs. Ryland, seconded by Mrs. Galloway and carried.

Mrs. McKinney closed the meeting with a prayer.—Mrs. Fred R. Harrison.

As far as science has investigated there is no minimum dose of alcohol.—Sir Victor Horsley, M. D.

It HAS Happened Here

By FRANCES DUNLAP HERON

"Come to a Hallowe'en party!"

"Thank you," answered some children in Philadelphia, "but—that's the last night of our Bible story meetings!"

Instead of dressing up as clowns and witches and ducking for apples, these boys and girls last year chose to study the Bible at a neighbor's home in the last of five weekly child evangelism sessions.

Said a parent, "This 'Winning the Children for Christ' program convinces me that Bible stories, told well by prepared teachers who are interested in the children can be even more fun than war games, movies and radio thrillers."

Such experiments also have convinced leaders in religious education that children want and need more than a well-furnished classroom and a pleasant teacher. They crave something strong and sure and eternal to "belong to," to which they can give staunch personal loyalty. While such self-dedication to Jesus Christ and his way of life has ever been the goal of Church School literature, frequently teachers do not make that the direct appeal of every lesson.

A National Mission to Christian Teachers

How to arouse Sunday School teachers throughout the nation to their evangelistic responsibility? How to help them realize that their pupils (those they now have and those they could bring in) must pledge themselves to Jesus before they can give their best to their fellow men?

Leaders of the International Council of Religious Education, in which 42 Protestant denominations and 31 state councils cooperate, and of the department of evangelism of the Federal Council of Churches, decided to answer those questions by launching a "National Mission to Christian Teachers."

During October and November teams of specialists in religious education and evangelism will appear in 32 sections of the United States for three-day conferences. In the daytime sessions they will plan with state denominational and interdenominational leaders ways of stirring up all the Church Schools in the state. In the evenings they will appeal directly to the Sunday School teachers of the community in which a Mission is being held.

Such projects as the Philadelphia "Winning the Children for Christ"

program will suggest methods of carrying out the purpose of the Mission. In most of the "guinea pig" situations the pastor of the church has guided the Sunday School teachers. Let the Reverend W. F. Keucher tell how it happened that the children of his church vicinity preferred a Bible meeting to a Hallowe'en party:

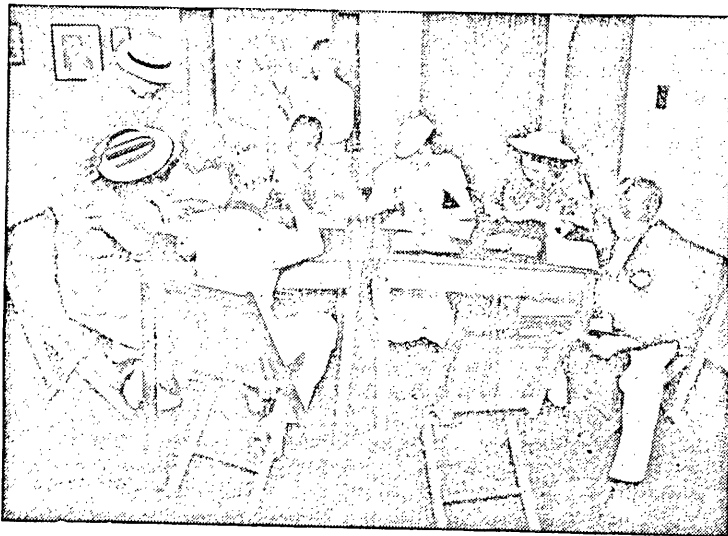
"Sunday School attendance had dropped from an average of 220 to 135 in four years. The teachers agreed that we should do something to reach the unchurched just outside our doors. We followed a religious census with personal calls on families without church affiliation.

35 New Sunday School Pupils

"Our teachers received special training from our national director

adapting the evangelistic message to the age and need of a particular class. Here the teaching evangelism of the Church School is a vital part of a total church evangelistic emphasis, which in the last ten years has converted a mission supported church of 60 members into a financially independent membership of 310.

"Each teacher," Mr. Garber explains, "works out a list of pupils not yet committed to Christ. It becomes the teacher's prayer list and also a part of the general church prospect list. The teacher forms a personal friendship with the pupil and gets acquainted with his home and family. The teacher is also the friendship link between the pupil and the pastor. Both teacher and minister interview the pupil for a commitment."



Ridgewood Goes Into Action

When the Ridgewood, New Jersey, church where Dr. Charles A. Platt ministers, decided to make its whole Christian education program "Kingdom-centered"—that is, aimed at winning each child to Christ and leading him into Christ's kingdom—it started a revolution that extended even to the basement walls.

Dr. Platt first called in the Church School superintendent. They admitted the usual deficiencies—the difficulty of getting teachers, the inadequate housing facilities, the slipshod teaching methods, the lack of cooperation among the Church School and the other church groups. They thought a Mission to Teachers would help.

They explained the idea to the

elders, the trustees, the teachers and officers. All got together and agreed that it was their job to provide a Kingdom-centered program beginning when the smallest toddler crossed the church threshold and following him through to adulthood.

For the first time, perhaps, the teachers understood exactly why they were teaching, for as Dr. Platt relates, "We could say, 'We will give you all the teaching materials you want; we will give you a lesson to teach each week; and we will give you a series of goals which we expect you to achieve in the lives of your class members before a year is completed. We only ask you to give one thing—your consecrated personality through which the spirit of Jesus Christ can flow into the lives and hearts of those children.' There is no longer a shortage of teachers.

With their goals clearly in mind, the teachers realized the need for better teaching methods. They asked for a workers' library. They asked for a teacher training course. They arranged for a general secretary to follow up absentee pupils and to keep parents informed on the Church School. They transformed "opening exercises" into worship services designed to lead the child to definite commitment. They set about deepening their own spiritual life through reading and prayer.

The trustees looked over the physical equipment of the church to see how they could help teachers win boys and girls to Christ. Results: Fresh, attractive paint, new pictures, improved lighting, flower boxes, a new drinking fountain, warm rooms in winter. (Church folk did the work.)

The climax of this church's Mission to Teachers comes on Decision Day, when the young person signifies his desire to enter the pastor's communicants' class and to consider specifically what it means to be a Christian. The final decision to unite with the church follows several later after definite study and private consultation with the minister.

A spiritual revival HAS happened in churches like these. It will happen in many others this fall through the National Mission to Christian Teachers. It can happen in your church too!

COMMISSION ON THE INTERNATIONAL SITUATION

Steps that might be taken now "to strengthen the purpose of the American people to insure the nation's participation in postwar collaboration" will be studied by a commission of thirty-four churchmen which will present its findings to the second peace conference of Protestant leaders at Cleveland January 16-19.

Prof. William Ernest Hocking of Harvard University heads the "Commission on the International Situation" which includes many

prominent clergymen, educators and Protestant laymen.

Dr. Walter W. Van Kirk of the Commission on a Just and Durable Peace, said the special commission would concern itself with a nine-point agenda in appraising the current situation in the light of certain spiritual principles. These principles are outlined in the Guiding Principles approved by the first church peace conference three years ago at Delaware, Ohio, and the Six Pillars of Peace promulgated by the Commission on a Just and Durable Peace headed by John Foster Dulles.

The special commission will consider the results of Dumbarton Oaks, Moscow, Cairo, Teheran and other conferences, the emerging policies of the principal United Nations and the plan for international organization and general security now under discussion.

Other subjects on the agenda are: an analysis in the light of Christian principles of possible peace settlements with special reference to Germany and Japan; an analysis of potentialities for post-war reconstruction of UNRRA and the Philadelphia charter of the International Labor Organization; Ameri-

can policy toward subject peoples and dependent areas; the relation of American domestic policy in matters of race, social justice, etc. to the problem of world order and an analysis of current American opinion regarding post-war issues and reasons therefor.

The special commission, one of two named to facilitate the work of the Cleveland conference, is expected to complete its study and recommendations to place them in the hands of delegates before the conference convenes. The other commission on "the peace strategy

(Continued on page 16)



Religion and Life in the Countryside

By AARON H. RAPKING

A PICTURE OF LIFE

It was a beautiful fall morning. The train was winding around the hills between Grafton and Clarksburg. As I looked out and saw the beautiful colors making their appearance I wanted to get out of the train and walk across the fields along the streams and through the woods. But suddenly it became dark, for we had entered a tunnel.

"That is a picture of life," I said to myself. To all of us come times when the going is hard and the load we have to bear is heavy. That is true of families, nations and, in fact, the whole world. Suffering, the bearing of burdens, of going when the going is hard, is something that we would like to avoid. We want the light load, the smooth road. We want to feel a sense of security within ourselves. We tend to become self-centered. Then something happens. We find ourselves in a tunnel, our vision is limited, and we have to feel our way along. Then we begin to take stock of our resources, to hope and pray that before long we will get out of the tunnel and see the light and beauty of life ahead. While hope and faith are growing in our souls, we realize that on the hill above the sun is shining and that being in the tunnel is only a small part of the way of life. And as we come out of the tunnel a deeper sense of gratitude wells up in our souls and we want others to join us and nature in singing "Praise God from Whom all blessings flow."

The experience of going through tunnels can be a blessing, if doing so helps us get a better perspective of life and the world, and if the experience helps us see more clearly our right relationship to our daily tasks, to others, and God.

The world is passing through a

tunnel. The going for a large percentage of God's family is hard. It is only the short-sighted, the stupid, the selfish, the greedy—those who tend to live on an animal plane—who are not bearing a cross. Thoughtful people are concerned, and the pangs of pain stab their souls as they scan the list of war casualties, or when the word comes "missing in action" to those within their circle of friends. Thoughtful people are concerned about what is happening behind closed doors when a few leaders map out the destiny of nations of the world. They would like to know the basis for the decisions being made. They would like to know whether the plans for a peace are being made with or against the grain of the universe. They would like to know to what extent selfish, or unselfish motives, color the thinking of those who have the responsibility of planning the shape of things to come. They are disturbed as the news comes over the air that there are those in high places who want revenge more than justice. They are distressed and grieved when they think of how members of God's family are fighting each other. They note with great concern the tendency in our confusion to by-pass the Ten Commandments and the Sermon on the Mount. But thank God, while in the tunnel there are many in whom the hope and faith in a new day is dawning. They can see the light shining ahead while in the tunnel, and they are praying, dreaming and working for an enduring peace, when God will be given the place that rightfully belongs to Him and individuals, families and nations will live as members of God's great family ought to live.

TO WHOM IT MAY CONCERN

Be it resolved:

The preachers of the Methodist Churches in Hot Springs and the district superintendent of the Philadelphia District, are sincerely grateful for the privilege of being associated with Dr. Homer T. Fort in the work of the Kingdom of God; for his fine brotherly spirit and earnest cooperation in all matters of mutual concern for the cause of the Church; for his ability as a preacher of the gospel and his fervent evangelistic zeal, and we sincerely commend him to the membership of the Beaumont Methodist Church, knowing that he will serve well the Kingdom of God in the charge appointed him by our great church.

Signed:

J. E. Cooper
J. D. Baker
S. K. Burnett
B. F. Fitzhugh
H. H. Pinnell, Sec.

QUAKERS CALL MILITARY CONSCRIPTION THREAT TO RELIGIOUS LIBERTY

PHILADELPHIA (RNS)—Fear that peacetime military conscription will mean the end of all religious liberty, and even the elimination of such religious groups as the Society of Friends, was expressed at the fall meeting of the American Friends Service Committee here.

The Quakers urged that every effort be made to arouse all the churches and citizens of the country, irrespective of political or denominational background, to the implications of this proposed legislation.

The virtues which keep this world sweet and the faithfulness which keeps it steadfast are chiefly those of the average man. The danger of the two-talent man is that he will be content with mediocrity.—W. Russell Bowie.

BROOKLAND CHURCH REMODELED

The building program of the Brookland Methodist Church is nearing completion. The construction began in August with plans to remove the upper story of the church which was used for a lodge hall and build an annex for Sunday School rooms, a recreation and an assembly room. This has been done within the space of a few weeks, thanks to the splendid cooperation and willingness among the fine people of Brookland.

When this program is finished it will give us a separate room for each Church School group, plus a separate room for our recreation which will have a shuffle board, ping pong table and other recreation equipment.

This remodeling has enabled us to build a choir loft, pulpit stand and chancel rail which is a credit to any rural church. Our whole remodeling and building program will cost \$1,000.00 plus, the most of which has been paid.

I want to thank all who have helped to make this possible. We sincerely appreciate your help, and we have much yet to do. Therefore let us continue to follow Jesus, fight the battle to win souls to Christ and to build His Kingdom.—W. L. Diggs, pastor.

RESOLUTION ADOPTED

In a meeting of the ministers in connection with a session of the District meeting of the Woman's Society of Christian Service of the Paragould District held September 29, at Pocahontas, the following resolution was adopted:

Whereas, The administration of the Rev. H. Lynn Wade as superintendent of the Paragould District during the past six years has brought us into a high appreciation of his uncommon ability as a faithful and effective preacher of the gospel and a wise administrator of the affairs of the Church and has blessed us with a sense of his warmhearted brotherliness which has supplied assurance and strength through the comforting knowledge of his friendship; therefore,

Be It Resolved That we, laymembers and ministers of the Paragould District of The Methodist Church express our love and admiration for Brother Wade and our appreciation of his leadership and helpful ministers in our homes, churches and communities; That we commend him to the people of any pastorate to which he may be assigned, in the full assurance that his ministry will continue to be abundantly wise, diligent and nourishing; and that our love and our prayers will follow him in the confident hope of an expanding and increasing joy in the service of our Master and His Church.

Signed:

J. A. Walden
J. H. Hoggard
Robert E. L. Bearden, Jr.
Benj. C. Few
Mrs. F. E. Wilson
Mrs. E. E. Turner
Mrs. John G. Meiser
Mrs. Glenn Curtis
Mrs. Ben DeVoll

It is always easy to underestimate the other person's difficulties.—Christian Advocate.

MARMADUKE CHARGE

The conference year is drawing to a close and I hope we have no regrets to carry in our hearts.

I feel this has been one of our best years in the Marmaduke church since I have been a member. As a church we have gone forward in many respects.

Our Church School has grown until our attendance has been larger than any in the last ten years or more. We are having somewhat over one hundred on many Sundays. Our average for the year is 85 percent plus. Eight united with the church from the Church School on profession of faith. One quarter we had an average attendance of 98 percent.

Our revival started the last Sunday in July and lasted ten days. We had a good revival, ten conversions on profession of faith and the church was spiritually lifted up. We have had eleven additions to the church and have more to take in the near future.

Our finances are all paid in full to date.

We have re-decorated our church inside, walls, ceiling and floor and have painted the outside. We have added two new stoves to our heating system. A bulletin board has been erected on the outside so that passerbys may know what church it is as they pass through town. We are indebted to our pastor for most of the board and the young people contributed the glass which covers the board.

We feel grateful to our pastor and his wife who have helped us the last two years and more in our work. Unless you have worked with our pastor and the church in every phase of the church work, you cannot realize fully how anxious they are to have the church move forward.

To you who do not go all the way, I challenge you from a layman's standpoint to put all in and see if it does not pay and you do not get a blessing which you will find worthwhile.

Our church has tried to give all departments a place and all departments have contributed.

We wish to give tribute to Rev. H. Lynn Wade, our district superintendent, who has been so thoughtful and helped in more ways than we can ever repay. We regret that we are losing him this year as our district superintendent, but may God's blessings go with him in his work wherever he goes.—Nita Freeman.

NO DECISION

Methodist layman visited a great city church in Ohio during a business trip. After the service he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman, I'd discharge you. You got my attention by your appearance, voice, and manner; your prayer, reading, and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and then you stopped, without asking me to do something about it! In business, the important thing is to get men to sign on the dotted line."—Alliance Weekly.

Most of the shadows of this life are caused by standing in our own sunshine.—Emerson.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

CAMDEN DISTRICT SEMINAR

First Church, El Dorado, is certainly up to date! When the Education Seminar of the Camden District W.S.C.S. was held there September the 19th the splendid displays of American Indian handicraft captured the interest of all, focusing it on our Spring 1945 Study of the Indian. Even the identification tags which were pinned on delegates in the vestibules were colorful paper replicas of Indian art.

Mrs. J. T. Adams, District Chairman, presented Mrs. Moseley, Conf. Secy. of Student Work, who urged local secretaries to (1) send names and addresses of students away at college to her immediately, (2) some personal gift and message from the local church to every man in service, (3) organize wives of Service men into clubs. After the report of Miss Frances Prebie, Rural Worker, Mrs. Mosely reminded us that although bills for this vital Rural Work will total \$225 by Sept. 30th, the Treasury contains only \$68. All regular donations should be sent to Mrs. W. R. Peters, Mahoney St., El Dorado, and our contributions to Supplies, which for this 3rd quarter is allocated to Rural Work, should be sent to the Conf. Treasurer, Mrs. J. T. Carpenter, Stephens.

Mrs. Hart, Conf. Secy. of Children's Work, sent a plea that gifts from her Department should be sent to the McDonnell Mission School at Houma, La., before Thanksgiving. Appeals were also made for used clothing for European relief, for cash for China Relief, and for contributions from each local Society to support a worker who can teach Alcohol Education to Arkansas teachers.

Mrs. J. T. Dodson, Dist. Secy., reported Life Memberships this year 6 Adults, 3 Jr., and 26 Babies. Many of the babies were present or represented, and a picture was given to each by Mrs. Dodson.

Mrs. Lovett and Miss Lila Ashby, Conf. Secys. of Missionary Education and Service, and Christian Social Relations, discussed the responsibilities of the Program and Study Committees with the 14 Missionary Education, 7 Children's Social Relations, 5 Spiritual Life, and 11 local presidents attending. After a delicious luncheon the new studies were introduced. Both morning and afternoon meditations were prepared by Mrs. T. H. McLean, Conf. Secy. of Spiritual Life. The morning devotional was featured by a solo by Mr. Sloan, Choir Director of the host church, who sang "If Christ Came Back Today," a modern composition which was an outgrowth of present world conditions. The afternoon worship was climaxed by Mrs. Spore's beautiful rendition of the prayer hymn, "Have Thine Own Way, Lord."—Mrs. R. H. Cole.

NOTICE

The minutes of the Executive Meeting of the Little Rock Conference appears on page 8 of this issue.

MY CLOISTERED ROOM

*"There is a viewless cloistered room,
As high as heaven and as fair as day,
Where, though my feet may join the throng,
My soul can enter in and pray.*

*One harkening, even, can not know
When I have crossed the threshold o'er;
For He alone, who hears my prayer,
Has heard the shutting of the door."*

—Author unknown.

ARKADELPHIA DISTRICT SEMINAR

The Seminar of the Woman's Society of Christian Service of the Arkadelphia District was held at Arkadelphia, September 22, 1944, with a fine attendance of seventy workers.

Mrs. O. A. Smith, district president had charge of the meeting which was opened with a worship period by Mrs. Harold Sloan, Spiritual Life Secretary of the Arkadelphia W. S. C. S. She chose for her theme "For by grace are ye saved through faith: and that not of yourselves, it is the gift of God," from Paul's letter to the Ephesians, the book upon which is based the Bible study for 1945.

Mrs. E. E. Fohrell presented the new Missionary Units for children and stressed the need for leaders of children to feel more keenly their responsibility in the task of molding through guidance in Christian living the young minds of today.

Mrs. T. S. Lovett, Conference Secretary of Missionary Education and Service, Miss Lila Ashby, Conference Secretary of Christian Relations and Local Church Activities and Mrs. T. H. McLean, Conference Secretary of Spiritual Life, as the members of the Conference Mission Study Committee each presented her particular duties and responsibilities as related to the Study, and what each could bring as the best contribution for planning and conducting a Study Class from her particular field, relating it all to the work and needs of local Societies.

Mrs. Bob Pool than gave a splendid presentation of the texts and supplementary material for each of the Approved Studies for 1944-45.

Mrs. Cleo Echols accompanied by Miss Evelyn Bowden at the Organ sang "The Lord's Prayer," giving a real inspiration and spiritual lift to each one present.

Mrs. H. King Wade of Hot Springs spoke on the Jurisdictional advance and told of plans made to entertain the next Jurisdictional meeting in Little Rock in February 1945.

Luncheon in the dining room was presided over by Mrs. J. E. Cooper, local Secretary of Missionary Education and Service. The place cards were most unusual, each having an interesting item of information pertinent to the new Study on Southeast Asia and the islands of the Pacific.

During the afternoon session a brief resume of the new Approved

LUXORA WESLEYAN GUILD

A Wesleyan Service Guild was organized at the Luxora Methodist Church on January 25, with twelve members present. There is a membership now of twenty-four. The following were elected officers: Mrs. Grant Collar, President; Mrs. T. L. Stanford, Vice-President; Mrs. C. B. Thomas, Secretary; Mrs. T. D. Wilkins, Treasurer.

There has been a great deal of interest and enthusiasm in the work of the Guild. Besides the regular meetings each month there have been two socials to which the husbands and friends were invited. One of these meetings was a party at the home of Mrs. Grant Collar and the other was a weiner roast at Grider Park. Plans are now being made for a Halloween Party. One joint meeting has been held with the Women's Society of Christian Service which was enjoyed very much by all members.

During the month of July and August the organization served the Luxora Rotary Club and made \$152, which will be used by the Social Relations and Local Church Activities department to help redecorate the parsonage.

The September meeting was held in the home of Mrs. C. B. Thomas with Mrs. R. W. Nichols as co-hostess. There were eighteen present and three new members were enrolled. The devotional was led by Mrs. Sam Coates who was leader for the evening's program. Three other short talks on Foreign Medical Missions were given by members. During the social hour a contest on the Books of the Bible was held. An ice course was then served.

The October meeting will be held at the home of Mrs. Lan Williams with Mrs. Elmer Hall as co-hostess.—Reporter.

Studies was given by the Conference Officers. Mrs. Lovett presenting "The Indian in American Life," Mrs. McLean, "Southeast Asia" and Miss Asby, "Christianity and the Social Order."

The meeting was closed with a beautiful meditation given by Mrs. McLean followed by a consecration prayer.

The preachers' task evermore is induce mankind to think the great, gracious thoughts of Jesus, for as men think they will first be, then act.—J. B. Grambrell.

PARAGOULD STUDY COURSE COMPLETED

The Woman's Society of Christian Service of the First Methodist Church Thursday afternoon completed its four-day study course, "West of the Date Line," by Constance Hallock, with a 75 per cent attendance. The book was reviewed by Mrs. Robert Gardner in her usual interesting manner with Mrs. A. G. Craver in charge.

The devotional, "Fear and Prayer," was given Monday by Mrs. Craver. She was assisted by Mrs. John Meiser, Mrs. Frank Cardwell, Mrs. F. J. Heaton, Mrs. Van Martin-dale and Mrs. Ben DeVoll.

Tuesday the devotional "Watchman, What of the Night?" was presented by Mrs. Jim McDaniel, assisted by Mrs. Notra Harrington, Mrs. Franklin Wilbourn and Mrs. Glenn Curtis.

Mrs. W. A. Branch Wednesday afternoon had as her devotional, "The Church." Others on the program were Mrs. A. C. Cloyes and Mrs. Mollie Davies.

Thursday afternoon the devotional, "A Charge To Keep I Have," was under the leadership of Mrs. Cloyes, who was assisted by Mrs. J. M. Lowe and Mrs. M. B. Hatfield.

At the close of the program Thursday afternoon Mrs. Curtis, president of the W. S. C. S., presented Mrs. Gardner with a bouquet of cut flowers in appreciation of her work.

The closing prayer was led by Mrs. Cloyes.

HELENA DISTRICT SEMINAR

Societies of the Helena District met in Wynne on September 27, for the Annual Study Seminar, under the leadership of Mrs. Elmer Hook, of Ft. Smith, who is Conf. Sec. of Missionary Education and Service.

Morning worship was led by Rev. J. O. Whitworth, pastor of the Wynne church.

Mrs. Peter Kittel of Forrest City, Jurisdictional Secretary of Missionary Education and Service presided in the absence of the district president, Mrs. Kent Jackson, of West Memphis, and Mrs. Homer Williamson of Wheatley, district secretary.

Miss Estelle McIntosh, a deaconess of the North Arkansas Conf. was present and gave a most inspirational address on the "American Indian."

Lunch was served by the members of the W. S. C. S. of Wynne.

Afternoon worship was led by Mrs. Claud Heeb of Harrisburg, district secretary of Spiritual Life.

Miss Rada Wallace of Wynne rendered beautifully the solo "The Lost Chord."

Mrs. J. L. Terry of Earle, district chairman of Christian Social Relations and Local Church Activities presented that field of work and study.—Mrs. Claud Heeb.

The great scientific discoveries of the past hundred years have been as child's play compared with the titanic forces that will be released when man applies himself to the understanding and mastery of his own nature.—Melvin J. Evans.

Progress Report-Oneida Style

By SARAH ELISABETH EVANS

"THE Indian needs help concerning the use of his time, his money and his property," believes the Rev. J. H. Wenberg, who has devoted more than thirty years of his life to the Indians, both in this country and Bolivia, where he founded the first Methodist missionary work among the Aymara Indians.

For the past sixteen years Mr. Wenberg and his capable wife have supervised the Methodist Mission among the Oneida Indians, located in West De Pere, Wisconsin. This church is an outgrowth of the first Methodist Church established west of the Mississippi in 1832.

Today the Indians seek Mr. Wenberg's counsel as they would go to a father for advice or help. They ask him to call a doctor for them if someone is ill, or to explain the intricacies of their pensions. They respect the Wenbergs and their judgement, for this devoted couple has lived among them long enough to earn their confidence. They know that they have come only to befriend and help them, not to exploit and take advantage. Patiently the Wenbergs have taught in the most effective way—by example. Only one Indian boy was attending high school when the Wenbergs came to De Pere and sent their own boys to school. Now over



Stone, showing site of the first church established among the Oneida Indians

ninety attend high school in nearby Green Bay, due in large part to the Wenberg influence. The pastor and his wife try to inspire honesty in everyday dealings, to educate their people to clean living, to the harmful effects of two of their greatest temptations—gambling and drink. They have also sought to dignify existing relationships by encouraging marriage and the strengthening of home ties.

There have been times of discouragement, but devotion to their work and belief in latent potentialities of the Indians has compelled the pastor and his wife to remain, despite the lack of understanding of their work in the church at large. Adequate maintenance of the thirty-four acre mission property is too demanding a job for two people whose primary responsibility is a full-time pastorate.

As anyone deplores an unrighted injustice done to a friend, Mr. Wenberg bemoans the wrongs imposed on the Indian through the years by the white man. "Whenever the Indian has tried to fight for the rights promised him, he has been cruelly suppressed," he says. He cites an illustration of an Indian, who, refusing to surrender his land to the government, was forcibly evicted by representatives who employed tear gas—a treatment reserved for our enemies, adds Mr. Wenberg. This Indian, thus humiliated, died with a cemetery lot to his name. Yet today twelve of his grandsons fight in their country's service.

The churches—Catholic, Episcopal and Methodist—are making a united impact today on the Oneida community. Outstanding achievement of the past two years has been the formation of the Oneida-Hobart Welfare Committee, in which churchmen have taken the leadership. Father A. J. Martins, of the Catholic Church,

is chairman. The committee sponsored a Family Night program in the Catholic Church, when a circuit court judge addressed the group on "Parental Responsibility." The Catholic school has also served as headquarters for the newly formed library, another committee project which has for the first time made books available to the general public in the community.

Services of the Red Cross have been brought into the community through efforts of the committee and a sub-committee of which the Episcopal priest is chairman. A nursery school was opened recently in the Episcopal school to accommodate twenty-five children of pre-school age while their parents harvest the crops. The committee's meritorious work has been recognized by the county welfare committee and the Council of Social Agencies.

Presence of nineteen taverns and three dance halls in the vicinity and violation of the law prohibiting the sale of liquor to minors has prompted increased vigilance by the pastors in cooperation with law enforcing individuals. Two adults, whose violations had contributed to juvenile delinquency in the area, have already been convicted.

The pastors have accomplished much in public education by endorsing from their pulpits clinics and other committee-sponsored events in the interest of personal and community betterment and to which the Indians have responded readily. The Episcopal Church is open for "community baths" on Saturday evenings. This church is also experimenting with a program of weaving and handicraft in which the people are intensely interested. In addition to the development of a market for these products, the people who often have too little to occupy this project is a definite attempt to offer constructive activity to combat gambling among their time.

Cooperating in all these activities, the special forte of Methodism lies in the development of better farming methods. Many Indians are excellent gardeners and, according to Pastor Wenberg, could be excellent farmers, too, if adequate equipment were available and they were taught how to use it. Another worker,

ing season. Farmers bring their produce every evening, from the beginning of the season until frost. Through arrangements with the canners, who buy the beans, Mr. Wenberg pays the farmers for their produce. Last year ninety tons of beans were handled in this way and paid for at a rate of about two cents per pound.

Practical farming carries over logically into the realm of religion in the Lord's Acre project, for several years a part of the church program. A plot is planted annually on the church grounds. Beans constituted last year's crop and although the pastor supervises the work, the Indians are interested and are gradually setting aside sections of their gardens as "Lord's Acres"—perhaps a row of potatoes or a few hills of cucumbers. Each autumn the harvest from these patches and the church plot is brought to a special in-gathering service. Last year's service netted \$100, of which half went to local church expenses and the remainder to support a native teacher in the school started by the Wenbergs among Indians in Bolivia and in which the Oneidas thus have warm personal interest.

The Indians are giving now to their church as never before, affirms Mr. Wenberg. Opportunities were never greater to serve them with the meaningful message of the church. The Mission constituency extends over a six-mile radius and includes about 500 persons. Attendance at Sunday worship services averages about eighty, although gasoline rationing has curtailed it somewhat.

In recognition of sixty-five young men of the community in their country's service a handsome honor roll hangs in the church. Yet I was more deeply impressed with a world map hanging in the Wenberg kitchen. Nearly every battle zone throughout the world seems identified with a star, representative of a local boy in action there. Prepared originally as a feature of last year's community-wide World Day of Prayer, the stars on that map may since have changed their courses somewhat, but the map on the kitchen wall serves as a constant reminder during the daily routine and prompts many a word of prayer on the boys' behalf.



Oneidas work their Lord's Acre. The church that burned is in the background.

skilled in farming techniques, is urgently needed now and could render invaluable help in the Mission program. Mr. Wenberg farms as much as he can, and he does a good job, too, as evidenced by delectable home-grown asparagus and strawberries on the Wenberg menu. The Wenbergs also have a cow and regular customers for her milk.

The mission farm is used as a weighing-in station for beans for the district during the pick-

Most serious blow to pastor and people occurred in June, 1943, when their beloved church burned to the ground. Lightning struck the building during a severe storm and the lovely newly-painted white church burned to the ground in two hours, before fire departments could be summoned. As soon as the Indians learned what had happened, they rushed to the blazing building and were able to

(Continued on page 14)



The Church... and the Countryside

By GLENN F. SANFORD

THE COUNTY LIBRARY AMENDMENT

A County Library Amendment will appear on the ballot at the election November 8, 1944. This amendment is number 34. The Methodist Church in Arkansas should be greatly interested in the passage of this act. If it is successful, the library program in the state will be advanced many years. If it fails, the progress of libraries in Arkansas will be hopelessly retarded. At this time, Arkansas law does not permit a county to vote a tax to provide funds for a library, even if the citizens of the county wished to do so. Cities of 5,000 population or over have been given this right. Why should not the smaller villages and rural people be given the same privilege? Persons having property in one of these cities having a library can vote for this act without additional tax on their property. Simply stated, the proposed amendment gives any county permission to support its

library according to its needs and wishes. By voting for this amendment a tax is not being voted. After the amendment is passed each county will, at least, have an opportunity to decide whether it should vote a millage tax for a library. It is a fair, democratic measure which, as I see it, should receive the approval of every progressive and intelligent voter.

The Arkansas State Library Commission has no funds for promoting an advertising program for the passage of the act. It will depend largely upon interested people to overcome the general attitude to "Scratch" all amendments. As I see it the passage of this measure will be a valuable element in the post-war planning. Write to the Arkansas Library Commission, War Memorial Building, Little Rock, Arkansas, for literature and suggestions.

* Budgets, Limited *

Lucia Mallory

"Put your hand into my pocket and take what you want—that was what one well-intentioned father always said to his little girl when she asked him for money," declared my friend, Marian Vernon.

We were walking home together from a club meeting where the subject of teaching children the use of money had been under discussion.

"But how could any father be so foolish?" I gasped in amazement. "Surely no parent would want his child to grow up with such an extravagant idea of money?"

"I've had good reason to wonder about that myself," Marian answered soberly, "because I was that little girl!"

"Why, Marian Vernon?" I exclaimed. "No family that I know is more sensible about money than yours!"

"Do you really think so, Lucia?" My friend's eyes brightened at my words.

"Yes," I answered, "your children are self-reliant and careful about money."

"I am glad to hear you say that, Lucia, because my own experience has taught me that nothing is more important to a child than learning that money must be earned," Marian continued. "Nobody ever had a finer father than I. He was a country doctor, with a large practice that provided a comfortable living, though he was never paid for more than half of the calls that he made. He had very little time for his family. Perhaps that is why he was so indulgent—so

eager to gratify his child's every wish. He did not stop to think that he might not always be with us, but I was still a child when we lost him.

"Mother was left with little more than the house we lived in. She had always liked to make dresses for herself and me. Now she began to make them for her friends. Even a little girl could see that there would have been no food on the table without her mother's sewing, yet it was hard to understand that there was no money for anything but necessities. Instead of reaching into my father's pocket, I was obliged to pull weeds for hours in a neighbor's garden to earn enough to buy a new hair ribbon for myself or a pair of gloves for my mother.

"Later on, Mother found work in a department store. That paid her much better, and I was able to earn my way through college. Then I began teaching school.

"When Dan and I were married, we worked out a satisfactory budget for his salary, and the question of money gave us no concern until Jean and Alan began to grow up.

"One evening I heard five-year old Jean tell her daddy that she wanted a new box of paints. To my surprise and dismay, my husband's reply was exactly what my father's would have been—'Put your hand into my pocket and take what you want!'

"All the bewilderment and uncertainty of the years that followed my father's death rushed over me as Jean followed her father's

HENDRIX COLLEGE NEWS

New Officers of Pre-Theologs Elected

New officers of the pre-theolog fellowship at Hendrix College were elected at their first meeting last week. The fellowship is composed of all students preparing for the ministry or other church service. Officers elected are Wayne Banks, Texarkana, president; Bill Elder, Little Rock, vice-president and program chairman; David Webb, Conway, secretary-treasurer; Charles McDonald, Fort Smith, and James Christie, Texarkana, social chairmen. Rev. James S. Upton, professor of religion is sponsor of the organization.

Nine Religious Denominations Represented in Student Body

Nine religious denominations are represented in the present student body at Hendrix College this fall. Approximately two-thirds of the students are Methodists, thirteen percent Baptist, seven percent Presbyterian and five percent Christian. Other denominations represented are Episcopal, Catholic, Church of Christ, United Brethren and Lutheran. Four students indicated no denominational membership or preference.

Officers Elected by Methodist Veterans

The Conway Methodist Veteran's Association met at the campus home of Dr. and Mrs. J. H. Reynolds September 28 and elected new officers. They are: president, Dr. Charles Franklin; vice-president, Mrs. J. E. Little; secretary, Mrs. Glenn Sanford; treasurer, Dr. J. M. Williams. The program given included a tribute by Dr. O. E. Goddard to the late Dr. C. J. Greene.

The association was organized in November 1941 and is composed of superannuate Methodist ministers, their wives, and ministers' widows residing in Conway.

Pledge Lists Announced

Pledge lists of the Hendrix Men's fraternities are as follows: Tau

suggestion. I could scarcely wait until the children had gone to bed to tell Dan that he was making a grave mistake.

"At first Dan thought I was foolishly concerned over something that did not amount to much, but the story of my childhood convinced him that we could not begin too early to teach the children that their father's salary did not constitute a never-ending supply of money. We began giving each child a small weekly allowance, explaining to him that his father's salary must provide for all our needs—our home, food, clothes, contributions to the church and gifts to charities, books and music and our good times. We told them we were putting some money into a savings account each month to take care of future needs. We did not talk to them about money very much. We just helped them to understand that there were many things their father's salary would buy for us, and other things we could not have, but that we could be very happy, as every American family can be, on a limited budget."—Issued by the National Kindergarten Association, 8 West 40th Street, New York City.

Omega, James Matheney, El Dorado; James Buckley, Pine Bluff; Lloyd George, Ola; Clark Porter, Roe; Joe Parnell, Texarkana; Charles McDonald, Fort Smith, and James Magness, Crossett; Delta Alpha, Marvin Caldwell, Marianna, and Dale Woosley, Carlisle.

Japanese-American Speaks at H.C.A.

Kunji Okunda, a Japanese-American, who is a native of Washington State and a former student of the University of Washington was the speaker at the Hendrix Christian Association meeting last week. Okunda spent a year in a relocation center in Colorado, after which he attended Oberlin College, Oberlin, Ohio, where he was president of the student council and prominent in Young Men's Christian Association activities. In his speech he stressed the importance of being fair to the Japanese when they begin to relocate after dismissal from the camps where they are now living.

Hendrix Professor Will Serve as Supply Pastor

Rev. James S. Upton, professor of religion at Hendrix College, will serve as supply pastor at the First Methodist Church in Fort Smith until Rev. O. E. Rice, pastor of that church, can be replaced. Mr. Upton will spend the weekend in Fort Smith and the remainder of the week at the college.

Mr. Upton spoke at the fall banquet of the Pine Bluff Men's Club on Sept. 28 on "The Successful Church." The banquet was held in the Lakeside Methodist Church in Pine Bluff.—Russ.

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The Sunday School Lesson

By DR. W. P. WHALEY



JESUS' ESTIMATE OF A MAN

LESSON FOR OCTOBER 15, 1944

SCRIPTURE TEXT: Gen. 1:27; Psalms 8; Matt. 12:9-21.

GOLDEN TEXT: "He needed not that any one should bear witness concerning man, for he himself knew what was in man." John 2:25.

I. Man Is A Divine Being (Acts 17:29)

In Genesis 2:7 we read: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; man became a living soul." This seems to teach that God created man's body just as He created other animals; but He did something for man's body that He did not for any other animal—"breathed into his nostrils the breath of life; and man became a living soul." So, man is a "LIVING SOUL" dwelling in an animal body. No other animal is filled with a soul.

In Acts 17:28, 29, Paul said: "For we are also His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." If man is the "offspring of God," the child of God, then he is a divine being. Browning said: "A man, for aye removed from the developed brute; a god, though in the germ." He meant that we are little gods.

There is nothing lacking in man's divinity but stature. He has exactly the same attributes that God has. In man these attributes are not highly developed, or they are dormant, or they are broken, or they are distorted. Sin has wrought this ruin. The supreme need of man is to have his divine attributes repaired, waked up, and developed.

Man is in "the image of God," not physically but in soul. Physically man is in the image of animals. It is in soul that man is like God.

II. Man To Have Dominion Over Creation (Ps. 8)

A man's body is only an insignificant speck in comparison with other works of God; and it was amazing to the Psalmist that the Soul in that insignificant body could be so great and masterful. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

The "heavens" filled with millions of suns, moons, and planets, have always been a glorious sight for man. We who know so little about astronomy enjoy looking at the stars. Thousands of years ago scholars in Babylonia and Egypt began a serious study of the heavens, and gradually a great fund of information has been accumulated. Better telescopes are being built, and more delicate instruments are being devised. Now astronomers can measure the distance to any star, determine its diameter, weight, composition, revolu-

tion, and orbit. They have found some suns vastly larger than our sun, and so far away that a ray of light traveling 184,000 miles per second would require 500 year to reach our earth. All other earthly beings have to live in small spaces on the earth; they cannot explore the infinite universe; but man, being the child of the Creator, has been given the privilege and the ability to range all over creation.

"Thou hast put all things under his feet." Other creatures, because they live in small spaces and cannot learn the marvelous lessons of the whole universe, live a very small life. Man can read the great book of creation, put its truth under his feet, and so lift himself continually toward the stature of the divine Father.

We wonder sometimes why the universe is so vast. Probably it is so large because man, being immortal, will always need some new region to explore, some new worlds to conquer. If man should ever come to the end of his road, no further to go, nothing more to learn, nothing more to do, he would not enjoy living longer.

III. "Man's Inhumanity To Man" (Matt. 12:9-21)

This story upon which today's lesson is based shows the difference between Jesus and the church leaders of His day. The Pharisees thought more of a sheep than of a man; Jesus thought more of a man than of a sheep. A few lessons back, we had the story of Eli's sons serving in the priest's office. Priests were supposed to be, above everything else, interested in the religious welfare of the people who came to worship; but these sons of Eli cared nothing for the worshippers. They were systematically stealing the flesh the worshippers brought to sacrifice. They thought more of sheep than of men. A few days before His crucifixion, Jesus went into the temple during the great feast of the Passover. Thousands of people were flocking to the temple to worship with their offering. The officers of the temple had turned the "house of prayer" into a house of merchandise; and were more interested in profits from the sale of sheep, calves, and pigeons, and from their money changing, than in the people who had come long distances to worship. Jesus called them "a den of thieves," and drove them out.

Sheep always find a good market, but men are not worth much in the markets of the world. Stores, shops, and offices have doors for men to come in; but usually the proprietors are more interested in the pocket books than in the men. We are hard on one another. We beat one another down. "Man's in-

humanity to man makes countless thousands mourn." That is the cause of most of the misery people have to endure.

IV. The Good Shepherd (John 10:1-16)

We all enjoy the 23rd psalm. We feel so secure in the care of the "good shepherd." Sheep-raising was a leading industry in Palestine. Many Jews had their all invested in a flock of sheep. Jesus told them that He Himself was a Shepherd; but that His sheep were human beings. These human sheep were so valuable that the good shepherd would give His life for them.

Christ is the "GOOD SHEPHERD" of Christian people. He must have the assistance of under-shepherds. These are the pastors—priests and preachers. Jesus found that many of the Jewish priests and scribes were not good shepherds. They were not caring for the people, except to take from them as much as they could. (Matt. 23) Many of them were so greedy that they "devoured widows' houses," not content with the widow's mite." They were mainly concerned about the tithes to be squeezed from the people; but were giving little attention to "law, judgement, mercy, and faith" due from a pastor to God's people. "When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matt. 9:36). The most severe things Jesus said He said to and about the priests and rabbis of His day. He held them responsible for the miserable condition into which the church had fallen. The first assignment He gave to His twelve disciples was to preach and minister to "the lost sheep of the house of Israel." (Matt. 10:5-9). These "lost sheep" were members of the Jewish church who were lost to the church through their own fault or the fault of the church.

All over Palestine there were multitudes of poor, sick, blind, deaf, lame, leprous, epileptic and down and out people. They were human sheep fallen in the ditch, and considered not worth pulling out; so they were neglected, discarded, and lost sight of. Jesus had great compassion for such people, and gave them special attention. He felt that He was specially anointed to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to captives, to restore sight to the blind, to relieve the oppressed, as well as to preach the acceptable year of the Lord. (Lk. 4:18). He chose Him twelve poor men, and for three years they "went about doing good" among such "lost sheep."

Jesus stressed the importance of the rescue of these "lost sheep" by His parable of the hundred sheep from which one had strayed. (Lk. 15:4-8). His lowly ministry to the lost and ditched people was a rebuke to the rabbis, priests, and rulers of the synagogues who were neglecting them.

To Jesus, the most valuable thing in the world is a human being; though he be blind, lame, sinful, diseased, and in every way lost. He came to seek and to save the lost.

"There's not a friend like the lowly Jesus."

METHODIST CHAPLAIN PRESIDES OVER WORLD COMMUNION, ETC.

To Methodist Navy Chaplain, Captain William W. Edel, U. S. N. goes the distinction of having presided over the administration of the Lord's Supper to the largest number of Protestant communicants ever to have partaken of the sacrament at one time under one roof. The service, in observance of World Communion Sunday, October 1, was held at the U. S. Naval Training Center, Sampson, N. Y.

Against a background of music furnished by a choir of 400 blue-jackets and 100 waves, eight thousand and Navy men successively knelt at parallel rails that extended the entire length of the huge drill hall, a distance equal to that from goal post to goal post of a football field.

Forty clergymen were required for the administration, which was from silver chalices by the method of intinction. Fifteen were Protestant Navy chaplains stationed at the Base. Two were Seamen, 2nd class, who are ordained ministers. The others were visiting officials of interdenominational bodies and pastors of nearby churches of numerous denominations.

Senior Chaplain Edel, a member of the Baltimore Conference, delivered the communion meditation. Among those who read portions of the ritual were Dr. W. B. Pugh, Bishop Leonard's successor as chairman of the General Commission on Army and Navy Chaplains and the Rev. Ivan M. Gould, of the New York East Conference, general secretary of the Servicemen's Christian League. Methodist chaplains at the Base include Lieut. R. S. Steele, North Minnesota Conference and Lt. (jg) D. W. Reese, Jr., of the North Carolina Conference.

Other Methodist participants were Dr. John M. Pearson, chairman of the Servicemen's Council of New York City, Rev. L. D. Bell and Rev. L. S. Boyd, Geneva, N. Y., Rev. J. N. Bragan, Waterloo, N. Y., Rev. K. M. Walker, Fayette, N. Y.

COMMISSION ON THE INTERNATIONAL SITUATION

(Continued from page 9)
of the churches," headed by Dr. Walter Marshall Horton of Oberlin College and announced three weeks ago, will follow a similar procedure.

Dr. Hocking, the chairman of the situation and a member of the Committee of Direction of the Commission on a Just and Durable Peace, has devoted his academic career to philosophy, teaching at Andover Theological Seminary, University of California, Yale University and since 1914 at Harvard University, his alma mater. He was professor of philosophy at Harvard from 1914 to 1920, and Alford professor, 1920-1943. He was chairman of the division of philosophy and psychology 1935 to 1937 and chairman of the department of philosophy, 1937-1943. He has lectured at Princeton, California, Glasgow, Oxford and Cambridge Universities.

He is a native of Cleveland. He studied at Harvard and received an A. B., A. M. and Ph. D., and has and Oberlin Colleges and Chicago, Glasgow and Duke Universities. He is a Congregationalist, and a trustee of Lingnan University, Canton, China. His latest book, "Contemporary Science and the Idea of God," was published in 1944.