

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

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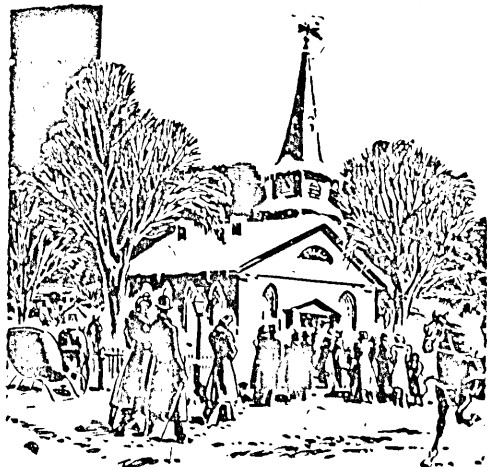
NO. 4

Where Figures Lie

CLYDE C. COULTER, Superintendent of the Anti-Saloon League of Arkansas, made a report to his board last week which carried some rather astonishing facts and comparisons, which we pass on to our readers. According to his report the net liquor revenue to the state last year after paying the cost of collection, was \$2,967,000. In order that the state might have this revenue, our citizenship spent in Arkansas last year for hard liquors, beer and wine a total of \$23,826,600. It has been rather authoritatively estimated that the cost of automobile accidents in Arkansas in 1940, with three hundred and fifty-three people killed, was approximately \$16,000,000. In 1941 with increased accidents and five hundred and three killed, if we figure on the same basis as was done in 1940, our automobile accidents cost the state \$22,000,000. The estimate of the number of automobile accidents chargeable to liquor differs. Some place it as high as fifty percent, some even more. If we estimate only twenty five percent as chargeable to liquor, our cost to the state for liquor-caused accidents was \$5,000,000 plus. The "FBI" states that crime is costing America \$15,000,000,000 per year. Much of this is a hidden cost. Arkansas, with one-sixty-fifth of the nation's population would, by that process of figuring, have a crime bill of \$230,700,000. Suppose we become conceited and assume that Arkansas is only one third as bad as the average state in the nation. Our crime bill even then would be \$76,900,000 annually in Arkansas. But what part of this crime bill is chargeable to liquor? Estimates vary from forty to ninety percent. If we accept the lowest estimate for Arkansas our crime bill chargeable to liquor is \$30,700,000. If these figures are at all accurate, the cost to Arkansas of its liquor bill plus highway accidents caused by liquor, plus our crime bill, caused by liquor is a startling total of \$59,526,600. If we subtract from that amazing sum, \$2,967,000, which the state receives in revenue from liquor, we have a net loss to the state from the liquor business of \$56,559,600 in money, besides the broken hearts, wrecked homes, blighted lives and damned souls which always accompany the liquor business. If the few dollars, comparatively speaking, which Arkansas gets from liquor revenue is worth what it costs our citizenship then figures lie. If the figures given above, which have been rather conservatively used in the final totals, are fifty percent wrong, which is not at all likely, even then, after we take credit for our \$2,967,000 in revenue, Arkansas still has a loss of \$25,796,300. The money involved does not tell the whole story. If those who bought liquor to the tune of \$23,826,600 in Arkansas last year had taken every dollar of that amount and pitched it in the river, they would have been better off than they were after drinking the liquor they bought. The liquor business does not help the individual. The money he invests in liquor is worse than a total loss. He has lost his money and has damaged himself physically, intellectually and spiritually. The liquor business does not help the state, all interests being considered. Liquor helps but one group—the liquor people. It only helps them financially. In every other way this group is hurt also by the business they follow. After all figures do not lie. For Arkansas to receive the revenue it does from the liquor traffic, at such a staggering cost to its citizenship, is bad business in anybody's language. All interests concerned would profit if the liquor business is destroyed.

Denominational Loyalty

IT IS possible to teach denominational loyalty in a way that will result in narrowness, selfishness, bigotry and repulsive littleness. Denominational loyalty of that character is usually developed by attempts to discredit, and if possible destroy other churches. In discussing Denominational Loyalty we do not refer to a sectarian littleness that cannot see beyond its own nose even though its nose is quite short. By denominational loyalty we mean the choosing from the various organized churches, that church in which we feel most at home and through which we feel that we can render the best service to God and man. Having found such a church, to our mind, denominational loyalty means that we give to it and through it an unselfish service, and to it our untiring, undivided loyalty and love. You cannot truly love any church unless you really love one church. We should have a kindly feeling for all churches and a willingness to cooperate



with any church, yet the fact remains that we cannot love in the abstract. We must have a centralized object of affection if love of the higher order is to exist. We may have a feeling of good will and kindness for all women. We may have a deep abiding love of one kind for a sister and another for a mother, but real love of man for a woman as a life companion can exist, in the highest order, only when a man loves one woman or a woman loves one man. Some one says "I do not belong to any church but I love all of them." That means that he does not really love any of them. We cannot truly love churches in mass any more than we can love women in mass. Our loyalties and our services must be concentrated if we are to accomplish much in this short life. We cannot get anything of real value done, through the church, if our time is given to shopping around from one church to another as if we were looking for a spiritual bargain counter. Neither will we get much done in any one church if we are willing to become perpetual chronic samplers of its wares with just an occasional taste here and there of its bountiful good things, as if we were afflicted with spiritual indigestion.

Ministers May Buy Tires

IT IS quite possible that our national government has never paid a higher compliment to the work of the ministry than is implied in its decision, through the Office of Price Administration, to allow ministers to buy tires and inner tubes in the present crisis. The very drastic restriction which the government placed on the distribution of tires did almost as much as Pearl Harbor to shock the complacent American public into consciousness that we are at war. The few exceptions made for the sale of tires, where it appeared self-evident that it is absolutely necessary that certain services be continued, only served to emphasize the fact that restrictions were made for the rest of the public after a careful consideration of the various interests involved. Only interests essential to the on-going of life, even in a restricted form, are to be allowed to buy tires. By this recent ruling, which places the work of the ministry in the class of absolutely essential activities in this national crisis, our government has paid the work of the ministry a compliment that should both encourage and humble us. Let us understand that this ruling is not a cheap favor to us because we are ministers and accustomed to favors and courtesies, at times, beyond our deserts. It is far more basic than that. This ruling takes no thought of ministers as individuals. It is a recognition of the vital importance of the work of the ministry and not of the minister. We would be shamed and humiliated, before our people if we accepted this ruling on any other basis. It remains to be seen whether we are worthy of this recognition by government. In the days to come, when the tires on the cars of our laymen are gone, or are being very sparingly used, if ministers are found joy-riding or using their cars for un-necessary matters, simply because they are privileged to buy more tires, we will discredit ourselves, hurt the cause of Christ and betray the trust of our government. If this ruling is carried through, let us, as ministers, accept this special privilege as a trust and use it for the purpose for which it was intended.

Move With the Tide

THERE will be no other week, in the fifty two of this Conference year, in which it will be quite so easy, to promote the interests of the Arkansas Methodist as during this Arkansas Methodist Week. The work of securing subscriptions or renewals will be easier, the response from the people greater and the general results more satisfactory while this state-wide Campaign is on than would be likely at any other time of the year. Pastors will please use the report blanks sent out in reporting to the office the results of the Campaign in the local charge. This uniformity of reports will be a great aid to the office force handling the large number of subscriptions coming in. It can be done more quickly and more satisfactorily than would be possible with reports of various forms. The cards sent out were for use in the local charge, wherever practical, and are not to be sent to the office. By some oversight the quotas in the display posters for three of the Districts in the Little Rock Conference are too high. Monticello should be 1060 instead of 1183; Prescott should be 1054 instead of 1408; Texarkana should be 1169 instead of 1470. Correction of these errors will be made in the reports of Districts when the results of the Campaign are

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THE QUIET MIND

ROBERT LOUIS STEVENSON wrote: "Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunder-storm."

The man who can say with Walt Whitman, "Nothing external to me can have any power over me"; or with Seneca, "Most powerful is he who has himself in his power"; that type of man has a quiet mind. He moves forward "as tranquilly as a ship on a placid stream." He plows ahead like a steamer, rain or shine with that perfect poise of a cloud during a storm.—Michigan Christian Advocate.

STRONG, TRUE WORDS

Daniel Webster once said: "If God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelist does not reach hamlet, the papers of the corrupting and licentious literature will; if the power of the gospel is not felt throughout the land, anarchy and misrule, degradation and misery, corruption and darkness will reign."—Quoted by Bishop Edwin H. Hughes.

A PRAYER

Lord, make me an instrument of Thy peace. where there is hatred, let me show love; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born into Eternal Life. Amen.—St. Francis of Assisi.

Religion is the best armour in the world, but the worst cloak.—Bunyan.

MOVE WITH THE TIDE

(Continued from Page One)

being printed. Splendid reports are coming in from every side of the plans for the Campaign. There is every reason to believe that the final results will be gratifying to all who are interested in the progress of our church in the state.

Methodist Broadcast Hour

The speaker for the Methodist Hour Sunday, KTHS, Hot Springs, 4:00 to 4:30, will be Rev. Clem Baker who will use as his subject "The Service Program of Methodism." Pastors are requested to announce the broadcast from their pulpits and our people are urged to report on the reception of the programs, writing to KTHS or to C. M. Reves, 723 Center, Little Rock.

ABOUT PEOPLE

REV. ROBERT BEARDEN, JR., who has been serving Truman Charge, has been appointed to Walnut Ridge to take the place made vacant by the death of Rev. F. E. Dodson.

THE Greater Little Rock Methodist Fellowship met Monday, January 19, at Hunter Memorial Church, with the young people of Mabelvale church in charge. Miss Mildred Kaufman was the speaker.

REV. H. LYNN WADE, district superintendent of the Paragould District, makes announcement of the following changes in appointments: Rev. Robert Bearden to Walnut Ridge; Rev. J. W. Watson to Truman and Rev. Harold Womack to Keiser.

REV. J. M. HAMILTON, pastor at Benton, was the speaker at the first meeting of the Methodist Men's Club which was recently organized at Hot Springs. The Club was organized by laymen from five churches with a charter membership of seventy-five.

BISHOP WILLIAM C. MARTIN of Omaha, Neb., has asked that the churches in the Omaha Area unite in a dry crusade under the leadership of Harold D. Wilson, former federal administrator in the Department of Justice, now acting head of the dry forces in Nebraska.

REV. G. C. JOHNSON, district superintendent of the Batesville District, writes: "The work of the district seems to be moving along well. The preachers are all on the job. I have held all First Quarterly Conferences but one and will hold that Sunday."

METHODIST names prominent on the list of preachers participating in several of the 1942 National Christian Missions are Bishop Paul B. Kern, Dr. E. Stanley Jones, Dr. Albert E. Day, Rev. Roy L. Smith, Dr. Carl S. Knopf, Dr. Paul W. Quillian, Dr. John Rustin, Mr. Harry N. Holmes, Dr. Harold C. Case, Dr. Clovis G. Chapell and Dr. Albert Shirkey.

REV. A. W. HARRIS, pastor of Fisher Street, Jonesboro, writes: "We have gotten off to a good start for another good year here. The official board increased my salary again this year, the second time they have increased it in two years. We have had 12 additions to the church since Conference. Our Church School attendance and enrollment is steadily increasing. These are very loyal people and they have received us royally. Our finances are in excellent condition and there is a very fine spirit among our people."

MR. CHARLES H. CORBETT, publicity director for the Church Committee for China Relief, writes: "As you were one of the papers who helped our Christmas card project by printing a notice about the cards, we take pleasure in reporting to you that nearly 300,000 cards were sold that the net proceeds to date amount to \$22,000, which sum will be remitted to China in the near future. In addition to the monetary results of this project, we feel that it is an important fact that hundreds of thousands of people received a reminder of China at Christmas time."

DR. RALPH E. DIFFENDORFER, of the Board of Missions of the Methodist Churches, reports: "In Chungking, in Free China, one Methodist chapel remains intact and gladly houses a congregation made up of Chinese educated in England and the United States. Seventeen different denominations are represented among the attendants. On the campus of West China Union University in Chengtu, there are now in operation five universities, three of these having come from Nanking, and one from Tsinan. They hope to return to their old campuses when the war ends. Most of the hospitals in China today are desperately short of funds for actual drugs and supplies. The migration into Free China has affected the hospitals just as seriously as the churches, and the result is even

more apparent because medicine and bandages must be bought if the hospitals are to render service.

BECAUSE the publishing of Bibles has come to a practical standstill on the European continent, while the bindery of the British and Foreign Bible Society, in a London suburb, has been destroyed by an incendiary bomb—with the loss of not only stock, but of most of the machinery—the American Bible Society is busy with "emergency projects" to meet some of the calls coming from all parts of the world. Recent undertakings of the Society include 130,000 Spanish Bibles, 10,000 New Testaments and 150,000 gospels in Russian, 50,000 Gospels of St. John for Greek war prisoners, 600 pulpit Bibles for American army chapels, 10,000 Bibles for Southern France, and the reprinting of the Slovak Bible.

A WORD TO ALL PASTORS

1. Please use the blanks sent out from the office for reporting the results of the Circulation Campaign. It will be more convenient for you and will aid the office very materially in tabulating the reports if they are uniform.

2. State the quota for the charge as in many instances we will not be able to determine the Charge quota if it is not stated on the blank.

3. Give the total number of subscriptions sent in from the charge since Annual Conference. If the names of those sent in previously are included on the list, indicate by some mark those which have been reported previously.

4. Do not return the cards sent out. They are only for use in the local charge. For your report, the report blanks are much less bulky and your report can be filed for future reference if any mistakes occur.

5. Make a report on January 26th of the results of the Campaign in your charge to that date. Supplemental reports can be made later of the results of follow-up work.

6. If church Secretary or any one except the pastor makes the report to the office ask them to be sure to give the name of the charge and of the pastor in the report.

FROZEN ASSETS

Like the "frozen assets" of the business world, there are frozen assets in religion and life representing values temporarily unproductive. There is prayer unoffered; the Bible unread; forgiveness unimparted; love unrequired; kindness ungiven; God unworshipped; the Gospel un-lived. Wherever such conditions prevail, there is in some hearts an absence of those values that make life rich and full. It is the business of religion and the church to help turn these unrealized assets into productive channels—to thaw the ice from hearts that are cold and usher in the steady warmth of God's love. Our gifts, our talents, our prayers, can immeasurably aid in this labor of love.—Reveille.

Shall We Have a Young People's Page?

The leaders of Young People in our two Annual Conferences, with the Editor, are considering the possibilities of having a YOUNG PEOPLE'S PAGE each week in the Arkansas Methodist. We are hoping that this can be worked out and that plans will soon be complete for this new page. The Young People's Division is one of the most active, progressive groups in our church, and should have a state-wide medium of their own through which to express their views and through which to give publicity to their program.

THE CHURCH WORKSHOP

H. O. BOLIN, Editor

TESTS OF GOOD RECREATION

Reprint by permission from "Recreation and Youth," issued by the Methodist Board of Education.

Methodist Board of Education

One of the important tasks of the church and of the school is that of developing in individuals knowledge and appreciation of what is good. An intelligent sense of values is basic to the development of character. To this end each individual should be encouraged to set up certain standards of value by which to judge the worth of the activities that would claim his attention. The tests that follow are offered as suggestions:

1. *The Character Test.* What does it do to my character? That would be a fundamental question for anyone who wants to achieve the good life. What tragedies have been perpetrated in the name of church recreation! Athletics that developed cheats and poor sports! Dramatics that encouraged superficiality and self-display! Poor planning that developed slovenliness and irresponsibility, and that sent people away from unsatisfactory recreational events with the feeling that church fun is pathetic and impossible.

2. *The Spiritual Test.* Mrs. Wesley wrote to her son, John, who was in college, "Would you judge of the lawfulness or unlawfulness of pleasure? Take this role: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—that thing is sin in itself." Music, drama, art, literature, nature-love, intriguing hobbies, folk games, joyful social occasions can enrich the spiritual life by furnishing moments of high spiritual content.

3. *The Health Test.* What does it do to my body? It follows without argument that whatever destroys health will be abandoned by any intelligent person. Athletic activities can be physically harmful if over-indulged or if indulged under unfavorable conditions. School sports that over-emphasize the importance of winning often do the participants actual physical harm. Physical examination should be required of those engaging in strenuous sports and participation in physical activities should be adjusted to the physical limitations of the individuals in the group.

4. *The Sociability Test.* Does the activity develop a spirit of friendliness? Does it develop an appreciation of others? Does it discourage snobbishness? Does it make unsocial attitudes difficult, if not impossible?

5. *The Fun Test.* Does it bring real satisfactions, or is it indulged just because it is a fad? Or because the crowd does it? Has it qualities that make it worth the effort it would cost in developing a capacity and taste for it? Is the joy it brings free from regret? Someone has suggested that a good time should be enjoyed three times—in anticipation, in realization, and in retrospection.

6. *The Value Test.* Does it crowd out a better alternative good? How is it rated by intelligently good people of sound judgment? It is important that one knows what is good when it comes along.

7. *The Time Test.* Does it have in it the quality of durability? Does it hold promise of growth? Is it something that can be carried on with increasing satisfaction as one grows older?

Kirby Page says that "creative living depends in a considerable measure upon the wisdom with which we divide up the twenty-four hours. . . A man can revolutionize his life by putting first things first and checking up on himself once a week or once a month."

Become time-conscious. Read Arnold Bennett's "How to Live on Twenty-four Hours a Day." Learn to organize your time so as to make room for permanent and worthwhile recreation interests.

8. *The Self-Expression Test.* Does

WHAT DID YOU DO?

*Did you give him a lift? He's a brother of Man
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through,
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?*

*Did you help him along? He's a sinner like you.
But the grasp of your hand might have carried him through.
Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.
Did you know what he bore in that burden of cares
That is every man's load, and sympathy shares?
Did you try to find out what he needed from you,
Or did you just leave him to battle it through?*

*Do you know what it means to be losing the fight
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand
When a man's bore about all a man ought to stand?
Did you ask what it was, why the quivering lip
And the glistening tears down the pale cheek that slip?
Were you Brother of his when the time came to be?
Did you offer to help him, or didn't you see?*

*Don't you know it's the part of a Brother of Man
To find what the grief is and help when he can?
Did you stop when he asked you to give him a lift
Or were you so busy you left him to shift?
Oh, I know what you mean—what you say may be true,
But the test of your manhood is, What Did You Do?
Did you reach out a hand? Did you find him the road,
Or did you just let him go by with his load?*

—James W. Foley.

it allow opportunity for creative self-expression? Does it encourage originality and individuality? Howard Braucher defines recreation as "creative, cooperative expression of personality through sports, athletics, play, and through certain art forms."

The pressure of the crowd is generally toward stereotyped and standardized activity. It is easier. It usually has some commercial interest ballyhooing for it. We human beings are prone to follow the line of least resistance even when we suspect that it may be the line of least resistance. Individualized recreation requires effort. Ruskin says that "the law of nature is that a certain amount of work is necessary to produce a certain quantity of good. If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it." *The capacity for enjoyment has to be developed.*

One's personality develops as his own individuality expands and grows; as his potential talents and powers find expression and develop; as he makes effort to find constructive and creative outlets.

9. *The Aesthetic Test.* Does it lift my level of appreciation? Does it develop a response to beauty? Does it develop in me a desire for the best in music, art, and literature?

10. *The Budget Test?* Can I afford it? Does it encourage extravagance? A fine, attractive Christian girl, an honor student in the university, explaining why she did not indulge in expensive clothing, said: "You know I feel like Eugene V. Debs. As long as there are dispossessed people, I am one of them. I feel I haven't any right to waste

BUSY CHURCH MEMBERS

Do you remember the days when there were Lay Leaders in our Churches who didn't know what they were supposed to do? And they did say that some Pastors were not sure about it either. At least they did not always get their Lay Leaders off to a very practical job of filling their appointment.

But there was one Pastor who fully met one part of the issue, and it resulted in a program, perhaps worth recounting. When the newly elected Lay Leader asked him what a Lay Leader was supposed to do—the Pastor to his surprise said "Nothing." Then he went on to explain that while the Lay Leader wasn't to do anything, himself, he was to find something for everybody else to do.

Now the finding things to be done was easy. It didn't take any remarkable insight to get together quite a list of things needing to be done, entirely practical. Everybody helped, it seemed, that list to grow. The fact that there was a definite list made, and kept revised, and somewhat circulated, was a good start in the right direction.

The visualizing of people taking the responsibility of the things on the list met a lot of jolts. Yes, some of the items were taken off the Lay Leader's hands, voluntarily, and he had assurance that they would be done. There was the old complaint about overloading the willing workers. The folk who were "regular" were giving a pretty good account of themselves, either in accomplishments or in training and study, anyway.

This brought him right up against the problem of "stopping runaways." We call it that because of the old story that is told about the Professor who, arriving at his class just a few minutes late, found the class had already left and who wrote his conclusion on the blackboard: "Only horses hitched to empty wagons run away."

Some of the names of people who found their way to that other list that came to be prepared—the names of people who needed to assume some responsibility and activity in the service of their Church and Master—were of folks who were actually sitting in the pews. Once in a while one of them would melt under the program, usually meaning that their point of interest had been uncovered.

I remember the man who was thought to be the young folks critic. He was dared to work with them and see, not pick occasional flaws from the outside but to get a cross section of all their records and meetings. He worked up the best statistical record of Y. P.'s Division—

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money on expensive wearing apparel." This same line of reasoning needs to be applied to one's recreation; as indeed it does to all of those things for which we spend money. After all, homemade fun is better than any bought fun money can buy.

*"Living Creatively," Kirby Page (Farrar and Rinehart.)

COMPLETING THE TASK ASSIGNED

Jesus said, "I have finished the work which thou gavest me to do," and this is one of his greatest statements. His life was a complete success. He could die without fear or regret. We also have our work to do. Christ assigned it; "As the Father hath sent me even so send I you." We are missionaries, for we have been sent on a mission. We are children of God, for we are about our Father's business. The thing that will bring us most consolation when we come to the end of the way will not be that we have lived a long time but that we have finished the task. True life is measured in terms of good character and right deeds and not in years.—H. O. B.

THE QUIET HOUR

By PAUL McCONNELL BUMPERS

(Mr. Bumpers is a ministerial student at Hendrix College.)



N days like these with chaos and confusion on every side we, the inhabitants of the earth, feel the need of a stabilizer for our faith. Christians have found it necessary in times of peace to have a stabilizer for their faith and most certainly in times like the present the demand is probably even greater. The stabilizer I have in mind is the Quiet Hour. Through the Quiet Hour I have, as have others, found it to be my greatest source of strength and spiritual upliftance. Possibly there are some who are not familiar with the Quiet Hour. It is a certain period of time, fifteen minutes, thirty minutes, an hour, any length of time set each day for personal devotion, for a time when the individual can be alone with God.

There are many reasons for having private devotions. The first, perhaps, is the NEED FOR GOD. Man needs God. Fellowship with God is the whole basis of religion. The various doctrines and creeds are subordinated and religion stands out as a fellowship between man and God. Without God, man is forever lost.

It is only in solitude that man's mind can reach out and tie itself on to the arm of God. In the crowd other things force the finer, more delicate thoughts into the background. Even in a service of worship, there are disturbances which can easily bring the mind back to the more temporal things. But in solitude in an atmosphere of quiet and devotion, man's heart reaches out, searching for God.

Aside from the search for God, in a period of quietness man finds an opportunity for meditation and thought. So many of our problems would be solved if we would only take the time to think them out alone before making our decisions. We often fail to see clearly our problems, make unbiased judgments and properly execute our decisions because we fail to think things out. Often, if we would quietly go over our problems, bias would become fairness, and indecision, action. In the peace of solitude, veils of doubt and disillusionment are swept away by clear thinking and meditation.

We scarcely realize how much we need solitude. How many of us are alone—completely alone for even half an hour during the day aside from our sleeping? Very few of us. In this complex society of ours it is hard to find time, and even harder to take time, to be alone. But solitude can be a joyous thing. After the bickering, envious, selfish, scoffing mob, the peace of one's own thought can be as refreshing as the cool water of a mountain stream. In the mad rush of modern civilization, solitude is hard to find, but the joy that comes from the quietness of solitude is a reward worth seeking. Every Christian finds it necessary to spend some time in private worship if he is to live on high levels and render the best possible service. There is no person so busy, crowded though his schedule may be, that he cannot find ten,

fifteen, twenty minutes for personal worship. It is essential to choose a regular time and as far as possible use that definite period.

North, East, South, and West, young people and adults have learned the satisfaction of keeping this period of devotional meditation. Most people feel the morning is the most satisfactory period, as the mind is then fresh and clear. It seems to set the tone of the whole day to begin it with God.

Your quiet hour will overflow throughout the day. You will come to approach all your problems in a new spirit. You will work with a growing sense of cooperation with the divine purpose which works through you, and with an increasing joy of fellowship with others of like purpose. At opportune moments during the day, renew the insight and purpose of your quiet hour. Practice the presence of God.

*Still, still with thee
When purple morning breaketh,
When the bird waketh
And the shadows flee.
Fairer than Morning,
Lovelier than daylight,
Dawns the sweet consciousness,
I am with thee.*

TWO REFUGEE STUDENTS MAKING SUPERIOR RECORDS

By Juanita Wahl, '44

Now completing their first and fifth semesters respectively at Hendrix College are Walter Levy and Arnold Nachman, Jewish refugees from Germany.

A far cry from the mental image normally suggested by the term "enemy aliens" are these popular, quiet, studious young men, two of the most respected on Hendrix campus. Both have been in the United States for several years, Nachman in New York City and Levy in Fort Smith. They, together with their families, are marching the slow road to naturalization.

Nachman was brought to Hendrix in 1939 through the efforts of the International Student Service and the Hendrix Christian Association, then under the leadership of Sloan Wayland of Conway. During his two years as a student, Nachman has made an excellent scholastic record and has been active in extra-curricular activities, particularly language clubs, for both he and Walter are well-acquainted with several languages. Now a Methodist, Nachman has spoken on "Religion in Germany" at many churches in Arkansas.

Levy is now at the halfway mark of his first year at Hendrix. Asked how he likes America, he says, "I do not like—I love America. To become a worthwhile citizen of the United States is my highest ambition."—a sentiment many natural born Americans would do well to acquire. The changes of ideals, attitudes, and especially language have been difficult, Levy says. He tells several humorous anecdotes concerning his misinterpretation of the King's English as spoken by Americans. In the summer he lives with relatives in Fort Smith, who were influential in getting him and his family safely out of Germany. Like Nachman, he has a high scholastic standing and is active in the

language clubs on the campus, as well as in the production end of the dramatics department.

Levy's difficulties are in common with others of his people who are integrating themselves into a new life in America, now the only life for them. Educated in Germany and used to an entirely different mode of conduct, separated from friends and native country, inhibited by past unfortunate experiences, the lot of the refugee is a hard one not fully realized by us who take for granted the freedom, equality, and justice to which we are so accustomed. That it is possible to overcome these handicaps and become desirable citizens in a short time is illustrated vividly by the examples of Nachman and Levy, who with the determination to make good, together with the friendly cooperation of their many friends in this country, have achieved that end.

HENDRIX HAPPENINGS

Announcement of new defense courses to be offered at Hendrix the second semester, which begins January 27, was made by college officials last week. It was also announced that the school would offer a summer session for the first time in many years.

A committee has been appointed to work out problems arising from the summer session, officials said, but indicated that a complete term, enabling a student to gain perhaps as much as twelve hours will be offered.

New courses to be offered include chemistry of explosives, principles of radio, techniques for laboratory assistants in medicine, and a first-aid course without credit. The fundamental course of student pilot training under sponsorship of the Civil Aeronautics Authority will also be offered again, according to Dr. D. W. Bowman, CAA coordinator at the college.

Several courses offered the first semester will be repeated due to their adaptability to the present situation, it was said, including algebra, beginning accounting, and beginning shorthand.

Students who find it necessary to complete work in a shorter time than usual will be allowed to take more than the regular academic load upon consent of academic advisers.

Proportionate credit for passing work will be given all students who may be called to service at or after mid-semester, officials said.

Five representatives from the Methodist student group attended the second National Methodist Student Conference held at the University of Illinois, Urbana, Ill., Dec. 29-Jan. 2. Delegates attending were Virginia Short, Conway; Ben Fogg, Forrest City; Paul Bumpers, Conway; Bonar Moore, Morrilton, and Mary Mitchell. Sue Martin, senior from Jonesboro, also attended the Conference. Theme of the meeting was "The Student In Christian World Reconstruction." Dr. R. J. Compton, professor of philosophy at Hendrix also attended some of the meetings.

Five students at Hendrix are candidates for the bachelor of arts degree on the completion of this semester's work, according to Miss Elizabeth Taylor, acting registrar.

Students to receive degrees are: Charles Lewis, Conway; Lee Ware, Springdale; Farris McDonal, Hughes; Maxine Hoggard, Tuckerman; and

Betty Jane Martin, Jonesboro. The three men students are ministerial students and the women students are daughters of ministers. Miss Hoggard is the daughter of Rev. and Mrs. J. H. Hoggard, and Miss Martin is the daughter of Rev. and Mrs. A. W. Martin.

The first semester at Hendrix this year officially ends on January 24. Final examinations began Monday, January 19.—Reporter

LEE: THE CHRISTIAN SOLDIER

By H. H. Smith

Robert E. Lee abhorred war, and to him "it was only possible as a dire necessity," in defense of home and fireside." When the Federal hosts were driven back from the heights of Fredericksburg, an officer said to him, "Isn't it splendid?" Lee replied, "Yes, but it is well that war is so terrible or we might become too fond of it."

On Christmas Day, 1862, just a few days after his great victory over Burnside at Fredericksburg, he wrote to his wife. In that letter he did not boast of his great victory or glorify war, but expressed deep sorrow that war should become a necessity and mar the purest joy and happiness of life. "I pray that on this day," he said, "when only peace and good will are preached to mankind, better thoughts may fill the hearts of our enemies and turn them to peace."

Toward his soldiers, Lee acted the part of a parent, sharing with them the hardships of camp life, and as one writer says, "He regularly robbed his own poorly-supplied mess-table of luxuries which friends would send him, in order that they might go to his ragged, suffering boys in the hospital."

One of the finest of all the descriptions of Lee as a Christian soldier is from the pen of Gamaliel Bradford, a New England biographer, in his great book, "Lee, the American." In discussing the question as to whether Lee was approachable and had near and intimate friends, Dr. Bradford closes his discussion of the subject by saying, "Lee had one intimate friend—God." "So, I think we may conclude that the cardinal fact of Lee's life was God," says Dr. Bradford. "Everywhere and always he had God in his heart, not so much the God of power, or the God of justice, or even the God of beauty, but the God of love, tempering the austerity of virtue, sweetening the bitterness of failure, above all, breathing kindness into the intolerable hell of war. There have been fierce saints who were fighters. There have been gentle saints who were martyrs. It is rare to find a soldier making war—stern war—with the pity, the tenderness, the sympathy of a true follower of Christ."

No wonder the New York Herald, announcing the death of Lee, said: "He came nearer the ideal of a soldier and a Christian general than any man we can think of, for he was a greater soldier than Havelock, and equally as devout a Christian."

After much prayer and effort by millions of Christians that war might be averted, at last it has come upon us. It is a day that tries men's souls. That we may support our government to the fullest and keep our hearts right toward God and man,—Lord, God of Hosts, be with us!—Ashland, Va.

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

We never reach our ideals, whether of mental or moral improvement, but the thought of them shows us our deficiencies and spurs us on to higher and better things.—Tyron Edwards.

Every man has, at times, in his mind the ideal of what he should be, but is not. In all men that seek to improve, it is better than the actual character. No one is so satisfied with himself that he never wishes to be wiser, better, and more holy.—Theodore Parker.

Man can never come up to his ideal standard. It is the nature of the immortal spirit to raise that spirit higher and higher as it goes from strength to strength, still upward and onward. The wisest and greatest men are ever the most modest.—S. M. F. Ossoli.

A great idea is usually original to more than one discoverer. Great ideas come when the world needs them. They surround the world's ignorance and press for admission.—A. Phelps.

Peace hath her victories no less renowned than war.—Milton.

INCREDIBLE THINGS

By Harvey C. Brown

The methods of the Master will be found among the "Master's minority." Some people estimate Jesus Christ from the standpoint of a Galitian rabbi; others estimate him from the standpoint of a teacher and social worker. The time is opportune for our distraught world to appraise Jesus as a savior of men and society.

This is the day when personal and pastoral evangelism must be tried. To do this is to return to the plan by which the Christian Church was founded. Again, we say, "Let's pass the good news from lip to lip." "Won to win," "saved to serve," is the thrilling experience which ought to characterize intelligent churchmen of this generation.

"We have seen incredible things today," said the four who carried the paralytic to Jesus. Things they knew were impossible with men were made possible with God. The world is always arrested when it sees impossibilities being accomplished. The Church is not here to do what anybody else can do. The Christian Church does not share her errand. She stands alone, and her mission is to do the impossible, to achieve wonders of which no other fellowship ever dreams.

The paralytic was brought by four. In their Christian task they could not be discouraged. So in our Christian warfare we are to stick at nothing. To believers in Christ the impossible is to shine in the attractive light of a glorious assurance. The efficacy of Christ's power is commonly dependent upon the faith of those who are to be benefited by its exercise, as in this story. Men and women of faith shall "see incredible things today."

POEM OF THE WEEK

SONNETT III

O World, thou chooseth not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
Columbus found a world, and had no chart,
Save that one faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

—Santanya.

GENUINE CONVERSION

By Lewis N. Stuckey

"Can there be a genuine conversion today?" is a question often asked. A few months more than a year ago a young married man came to me after the Sunday evening service and asked to have a talk with me. We went to the pastor's office; and there with tears streaming down his cheeks he told me of how drink was ruining his life, and had wrecked his home. He said, "There is no better woman in the world than my wife. She is not to blame, but I am." Then he looked me in the eyes, and asked, "Is there any chance for a man like me?" I told him that most assuredly Christ would forgive him his sins and make of him a new creature, if he repented of his sins and asked forgiveness. I placed the open Bible on the table before me, and he placed his hands on the sacred book, and there promised God never to drink another drop of alcoholic liquor. We then knelt together, and he told the Lord all about his sins. Suddenly he ceased prayer, and across the table we looked again into each other's eyes. He said,

"Something has happened to me inside. I feel like a different man." There was a light on his face that had not been there when we first knelt. Indeed he had found the Lord.

After he left, I went to the telephone and called his wife. I told her what had happened. I said, "He was not drinking tonight, and I am sure he has been truly converted." Her voice sounded rather doubtful, but she expressed her delight that he had come to me. During the week that followed he convinced her of his sincerity, and the home was re-established. You can know the joy that was in the preacher's heart the next Sunday evening when this young couple came together to the church service and now are regular attendants.

The other day he took this preacher by the hand and said, "I want you to know that since that night in your office I have not touched alcoholic liquor. We have a happy home, and I am the happiest man anywhere."—Lewis N. Stuckey.

REWARDS FOR SEEKING

"Seek and ye shall find." Matthew 7:7.

An unusual noise was heard by the occupants of an airplane which was flying high in the clouds. The noise was that of a desperate gnawing and scratching. Nevertheless, the people in the plane maintained their attitude, and the noise finally stopped suddenly. It was found that a rodent had perished because he could not live in the upper atmosphere.

So it is with the evil things of life, in a spiritual atmosphere. It is significant that our own inner attitudes determine very largely our spiritual atmosphere. Our attitudes motivate our service to others.

We live our lives in and among the world of men and things. Beyond this the meaningful life is an adventure into the realm of spiritual values issuing in a greater

service for God and men. It is God who creates and sustains the highest we know or can ever find. Jesus said, "God is a Spirit and they that worship Him must worship Him in spirit and in truth." The fruitful life then is a quest for the Eternal Spirit we call God.

Now life at springtime enhances the value of our quest for God. We are reminded that only by sharing life—even as Jesus did—does life become useful and meaningful. In our quest for Him may we let God's love flow through us.

"Every day look at the beautiful, learn something good, render some service, commune with God." Alice Freeman Palmer.—M. L.

There is one sure way to have good luck, and that is to bring it your way by hard work.—N. C. Christian Advocate.

SENTENCE SERMONS

A poor plan half worked and a good plan half defeated are better than no plan at all.

To say the right word at the right time has given many folks credit for great wisdom.

Goodness needs no advertising; it commends itself by the brightness of its shining and utility.

Get a clear perspective of your task, if you would interpret its worth and importance to others.

The measure of the development of your talents will determine your character and place in this world.

Who is the gentleman? One who is always unfailing in courtesy and whose moral conduct is above suspicion.

Listen attentively and sympathetically as others speak of their plans, and you may very much improve your own.

If it is bad to peddle gossip, it is bad to receive it. Should all refuse to listen to gossip, none would ever be told.

God never gives a man a great responsibility until he has been prepared by many severe tests, experiencing both failure and success.

ONLY A QUESTION OF TIME

My friend had gone abroad to try the effects of a sea voyage and a milder air in staying the insidious disease that seemed to be sapping her young life. Meeting her sister some time after, I eagerly asked for news of her.

The reply came sorrowfully, while the mist gathered over the eye and there was a muffled sob in the voice, "It is only a question of time."

I was startled at the information and felt a sudden heart-sinking. And as I went on my way, I kept repeating over and over to myself, "Only a question of time. 'Only a question of time!'"

But as I meditated, it occurred to me that, after all, this was just as true of myself, of the friend from whom I had parted, of all around me, as it was of the dear, fading invalid, away in the South of France, who was vainly trying to gather up invigoration from the tempered airs of the soft Mediterranean. The most momentous event of being, next to actual birth itself, death, is as positively and inexorably "only a question of time"—to us all, as it is to the doomed victim lying in his last throes of mortal agony!—Immanuel Evangelical Church.

Christianity sprang up among the Jews. If science is from the Greeks and law from the Romans, "salvation is of the Jews." Religion was the one absorbing idea and interest of that people as it has never been of any other. The Son of Man is the Son of David.—C. P. Fisher.

CHRISTIAN EDUCATION

REV. CLEM BAKER, Executive Secretary
Little Rock Conference, 723 Center St., Little Rock

REV. IRA BRUMLEY, Executive Secretary
North Arkansas Conference, Conway, Ark.

MONTICELLO DISTRICT TRAINING SCHOOLS SCHEDULED

Rev. Arthur Terry, District Superintendent, in company with the Executive Secretary, spent two days last week visiting the pastoral charges in the Monticello District and arranging for a series of training schools to cover the entire district. This district has set the two weeks, April 13-24 for training work. Most of the schools will be held within these two weeks. The dates set are as follows:

Crossett-Hamburg at Crossett, April 20-24.

Montrose-Snyder at Montrose, April 13-16.

Wilmot-Miller's Chapel at Wilmot, April 6-9.

Portland-Parkdale at Portland, April 13-16.

Lake Village, March 29-April 3.

Also Lake Village, April 20-24.

Eudora, April 13-17.

Dermott, April 13-17.

Arkansas City, April 20-23.

McGehee, April 13-17.

Watson, April 13-17.

Dumas, April 20-24.

Monticello (first school) January 25-30. (Second school) March 8-13.

Drew Ct., Green Hill, April 13-16.

New Edinburg Ct. at New Edinburg, April 13-16.

Hermitage Circuit at Hermitage, April 13-16.

Warren, April 20-24.

Tillar, April 20-23.

It was a delightful experience to spend these two days with Brother Terry and his preachers. Brother Terry is starting off well on the district and has already won the love and confidence of both preachers and laymen in each charge.

THE CHURCH'S OPPORTUNITY IN ADULT EDUCATION

A long looked for resource for workers with men and women in the church is the new book, "The Church's Opportunity In Adult Education" by Edward P. Westphal. The author reviews briefly the development of education of adults abroad and in this country. Objectives are considered. Religious growth is interpreted. The need for and nature of adult education, how to plan, how to organize, and what to expect in leaders is considered in succeeding chapters.

The resource material in the appendices will be of interest to all teachers, presidents and officers in the adult division, district and conference adult directors, and young adult leaders. Planning conferences might well consider some of the objectives on Christian family life and parenthood, social relationships and group life, and the statement of adult objectives in appendices I, II, and III. The bibliography is excellent. A careful selection has been made of books and magazine articles dealing with adult life in the church and community.

The book is a good resource for study groups in which there are persons from several denominations. Written as a textbook for the Second Series course, "The Church's Opportunity In Adult Education," the book is valuable.

THE SUPERINTENDENT'S CORNER

THE SUPERINTENDENT AND THE CHURCH CALENDAR

By CLEM BAKER

Recently I have talked with two superintendents. One said, "I dread special days and occasions." The other said, "I welcome all special days and occasions and really wish there were more. They offer opportunities for variety and create new interest." The first paid no attention to the calendar of activities. He never knew when a special occasion was coming up. The other kept his calendar before him. He made it the subject for consideration in a Worker's Conference with his force in the beginning of the year. He had committees appointed to look after special days. He ordered his material well in advance. He saw that the church membership was informed when to look for special days. He made each special day a high day in the year's program.

The Methodist Calendar

The dates for certain Church-wide events are fixed by the General Conference and should be observed at that time. Other dates of Conference-wide interest are fixed by each Annual Conference. The calendar for the Little Rock Conference was adopted by the Conference at Fordyce. We call the attention of all superintendents to it and urge each to be ready.

THE METHODIST CALENDAR

January 1 to Easter—Special emphasis on Evangelism in the Church School.

February 1-22—Campaign for Hendrix College and Ministerial Education.

February 8—Race Relations Sunday.

February 22—Layman's Day and final Day for Hendrix College and Ministerial Education.

April 5—Easter Sunday.

April 6-7—State-wide Methodist Vacation School Coaching Conference at Conway.

April 19—Church School Day.

June 14—Methodist Student Day.

June 21—Golden Cross Sunday.

June 22-26—Young People's Assembly at Hendrix College. Each Fourth Sunday World Service Sunday in the Church School.

Programs for the Fourth Sunday are mailed free in the Conference each month. If they are not reaching the proper person, a card addressed to Rev. Clem Baker, 723 Center Street, Little Rock, will get them to the one in charge of this program. Rally Day programs are free and are now ready. They will be mailed upon request to any School in the Little Rock Conference. Programs on Race Relation Day and Methodist Student Day are free and can be secured from the Board of Education, 810 Broadway, Nashville, Tenn. One district in the Conference has the slogan, "Everything on time this year. Let's make this the slogan for each Church School."

ELBERTA YOUTH FELLOWSHIP

The Elberta Youth Fellowship met January 1, at Mineral Springs with a number of young people present, representing Nashville, Bingen, Murfreesboro and Mineral Springs.

The Mineral Springs young people gave an interesting program. Those taking part were Eurlia Kennedy and Mannon Gallagher. Miss Evelyn Adcock rendered a vocal solo. We were very fortunate in having Miss Mary McSwain, a Methodist missionary to Brazil, talked to us at this meeting. Everyone enjoyed hearing her talk about Brazil and her work.

The young people voted to send the president, Elaine House of Murfreesboro, to the Recreational Conference at Pine Bluff. The following young people gave reports on the youth department in his church. Leon Brock of Murfreesboro, Eurlia Kennedy of Mineral Springs, Zane Williams of the Nashville Intermediates, Barbara Hyatt of Nashville Senior Young People, and William Earl Martindale of Bingen.

After having enjoyed refreshments we adjourned until February 5, when we will go to Murfreesboro. —Barbara Hyatt, Secretary.

LIFE'S ARITHMETIC

We have the wisest teacher,
And she has given us this rule
That helps us in our lessons;
You can use it in your school:
Always add a smile or two
When things are going wrong;
Subtract the frowns that try to come
When lessons seem too long;
Then, multiply your efforts when the
Figures won't come right;
Divide your pleasures day by day
With every one in sight.
Now, if you always use this rule,
You'll have a happy day,
For lessons then are easy
And the hours fly away.

—Youth's Companion.

THE TEACHER

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge—but I know
How faint the flicker and how low
The candles of my knowledge glow.

I teach them love for all mankind
But only now to learn anew
My own great weakness through and through.

I teach them love for all mankind
And all God's creatures—but I find
My love comes lagging still behind.

Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard on Thee.

—From "Wings of Oppression"
by Leslie Pinckney Hill.

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What Should We Do Now?

By E. STANLEY JONES, In the Christian Century

A LONG with countless others I worked hard to stave off this hour of war. But in spite of everything, it has come. We are confronted with a fact. In the face of that fact what do we Christians, who do not believe in the war method, do?

I can only answer for myself. First, I do not regret that I did my best to avert this hour. Those efforts failed, but if I were given the chance to do it over again, even though I knew it would fail, I would do it again, unhesitatingly. I do not have to succeed. I have only to be true to the highest I know. And the highest I knew was to do everything possible to save these countries from war.

"But the Japanese let you down." Some of them did, but I am convinced that the Japanese at Washington did not. I believe they were sincerely desirous of peace and working for it day and night, and were broken-hearted when at last it all broke down and ended the way it did. As I look back over the months of contact with them I cannot see a single thing which leads me to believe that they were other than they seemed to be, namely, members of the peace party in Japan who were working sincerely for peace, but were defeated by the war party. But suppose they, too, had let me down, it would not change my attitude in the slightest. I would do the same thing over again, even though I should be let down in the end. I have become used to being let down. The Christian takes it in his stride and goes straight on.

The Universe Holds Steady

Second, what has happened has not changed my code of morals. I did not have one code of morals on Saturday the 6th, and another code on Sunday, the 7th of December. I did not get my code from the crisis, but from the Christ, and I did not find him changed on those two days. I was booked to speak on "The Bases of a Just and Enduring Peace" on Sunday afternoon, December 7, at the University of Illinois, and when I saw that peace was gone I swiftly change my subject to "What Christ Means to Me." (A thousand stayed for an after meeting for personal surrender). And I felt that what Christ meant to me Saturday, he meant to me Sunday, and the same on Monday. I am grateful beyond words that my universe held steady. Nothing had changed except the attitude of other people. I am grateful that I do not get my code of conduct from the last person, or the last situation, I meet.

In Pittsburgh on Tuesday, December 9, I was booked to speak in the

Soldiers' Memorial Hall on "What Is America's Role in This Crisis?" Since the role had been decided upon, we changed the subject to "What do we as Christians do under these altered conditions?" When I went to recast my message I found that nothing basic had changed. In fact, most of what I intended to say on the first subject could still be said, and was.

Third, since my code is the same, my conduct will have to be the same. I believed it was my business as a Christian to reconcile men on a higher level before the war; it is still my business to be a reconciler, and I trust at the end of the war it will continue to be my business. I have no illusions about its being possible to be a reconciler under war conditions. For the time being reconciliation is out as an effective program. But it's not out as an effective attitude, and I hope to keep it within and have it ready when it is wanted. In the meantime I can wait. Reconciliation will not be wanted for some time to come, but it will be wanted after the war method has exhausted itself. I hope to be ready with it then.

Bowing to a Wrong Decision

Fourth, in the meantime, I do not feel called on to interfere with the war effort as such. I am a Christian, but I am also a member of a democracy. The majority has decided for war. As a believer in majority rule, I bow to that decision, even though not inwardly agreeing with it. Since the majority has decided for it, I shall not try to thwart the effort to put into operation the majority decision. I simply register in this statement where I stand and leave it at that. I have no confidence in the war method, but I will allow those who do have confidence in it to try it. I expect it will mean ruin for everybody, but in the end I will try not to say, "I told you so," but will humbly try to make a better world out of the ruins.

Fifth, there is one place where I can help put into operation the principle of reconciliation, and that is within the Christian church. I shall try my best to help hold the

Christian church together during this period. I shall endeavor to get men to believe in liberty of conscience so much that they will give others the liberty of conscience to disagree with them without any penalty or disability. I trust that during this war there will be no persecuting of people for disagreements in opinion. I hope our fellowship will not be broken.

Sixth, I shall try to strengthen my nation in whatever small way I can, as I have been doing. I shall try to build up its character. Some of that strengthened character will be used for purposes of war, for this I am not responsible. My intention is to build it up to get ready a people capable of making a just and generous and lasting peace. But most of it will probably be used for other purposes. That responsibility for ultimate use is hardly mine. A doctor's responsibility is to cure

the patient, it's the patient's responsibility to decide what he will do with his cured body.

Jesus the Only Realist

Seventh, I was never so convinced as now that the way of Jesus is the only realism. I have nothing but reprobation for Japan's attack upon America. But I have no doubt whatever that it could have been prevented. This was in the Pacific, as well as the war in Europe, could have been undercut before it arose. I do not go into my reason for holding that; I simply register it. The time for arguing is past. The future will have to render the verdict.

Eighth, I shall register when called, but will register as one who has no faith in war; as one who will do all he can for his country, but without the war intention. I trust I shall not be a less useful citizen because of this inward exception. I love my country intensely—I think I love it more than some of you who are always here (Dr. Jones, it will be remembered, is home on furlough from India.—Editor), for I see it in contrast—and I shall work the harder to make the kind of country which will make a better world out of the chaos of this one, a world based on equality of opportunity to

all, including the Japanese, the Germans and the Italians.

Ninth, I am an evangelist and a missionary. As an evangelist I appealed to my nation to make a Christian decision in this hour of crisis. But now I will not be able to appeal to my country for a collective choice—the choice has been made, for good or ill. But I am still an evangelist and a missionary and my business is therefore to reconcile man to God, to reconcile man to man and man to himself. The way of reconciliation is still open between man and God and man and himself. The way of reconciliation between man and man is closed for the time being, except on a small scale here and there. But one day it will be open again, and I hope to be ready for it, for in the meantime I trust I shall not have changed my intention in the slightest—it is only the application that has been thwarted.

Just now I passed a sign in a window saying that the government wants blood for blood transfusions for wounded and sick soldiers. "Ah," I said to my companion, "that I can do. If I cannot take blood, I can give it." In more ways than one I'd like to give it.

One day in Washington, Dr. Robinson and I were walking along the river front in prayer between important interviews with the state department and the Japanese. I turned to my friend and half playfully and half seriously said, "If we find a way out I shall be willing to jump into this river with the words, 'Now Lord let thy servant depart in peace.'" Now the half-playfulness is gone, for seriously, I should be willing to jump into the river, or its equivalent, to bring this war to a close, or shorten it even by an hour. For my vision of something else is undimmed.

Note: E. Stanley Jones is known throughout the world as a Christian missionary and evangelist who speaks with peculiar power to the conscience of this age. Readers of The Christian Century already know of the way in which Dr. Jones, after finishing his tour of the country with the National Christian Mission last spring, postponed his return to India in order to work for peace here. They cannot know of his ceaseless efforts to bring to a peaceful conclusion the negotiations between the United States and Japan. Indeed, that is one of the "behind the scenes" stories which can only be told after the war. Dr. Jones will continue to work in this country for an indefinite period. His permanent address is 150 Fifth Avenue, New York City.



Dr. E. Stanley Jones

TEXARKANA DISTRICT BROTHERHOOD MEETING

The Texarkana District Brotherhood met at De Queen, January 5. All pastors were present except five who were detained because of illness in the home of Charge. Rev. A. J. Christie, District Superintendent, thanked the brethren for coming on a cold day, then introduced Bro. R. O. Beck, pastor at Foreman, who led the devotional, speaking on the subject, "Increasing Our Courage." Immediate business was con-

sidered, comparing our progress with the goals and objectives which were set at the beginning of the Conference year.

We found that the work of the District had gotten off to a good start, the first goal had been reached in that the \$1,000 which was our goal for the Christmas Offering for the Methodist Orphanage, had been raised and most of the same remitted.

Plans were set for the reaching of our goal on the subscriptions to the Arkansas Methodist under the

leadership of Director Aubrey G. Walton.

Our enthusiastic District Lay Leader, Mr. Fred Gantt, of Foreman, spoke, laying plans with the co-operation of the pastors for every church to have a lay speaker on Sunday, February 22.

District Director of Youth made check to have an adequate representation present from the District of our youth and youth leaders at the Youth Recreational Conference at Pine Bluff on January 19-23.

Our District Superintendent an-

nounced the dates and places of the Hendrix College Rallies and urged pastors to plan well and follow up seeing to it that we did everything possible for our College and Ministerial Education.

We were guests of our gracious host, Rev. Harold D. Sadler and the fine women of De Queen, at a delicious hot lunch, with plenty of hot rolls and coffee.

We adjourned at the close of luncheon, knowing it was good to be there.—Otto W. Teague, Secretary and Reporter.

WITH THE CHURCHES

LITTLE ROCK DISTRICT BROTHERHOOD

The January Brotherhood meeting was held at First Church, Monday, January 12, with Dr. C. M. Reves, presiding.

After an inspiring devotional by Dr. Reves, we had a season of silent prayer, after which Revs. O. E. Holmes, Mark Vaught and L. E. N. Hundley led in special prayers of reconsecration.

In answer to roll call it was shown that \$1,465.00 had been paid on the Orphanage offering, with reports from several churches not being made, and with this amount already reported, the goal of \$1,712.00 will no doubt be reached.

February 24 is an important day to Methodists in Arkansas, and especially in the Little Rock District, for on that date our state-wide Evangelistic Rally is to be held. Special speakers include Mrs. Arthur Moore, wife of Bishop Moore, and Dr. Harry Denman.

A large group of Youth Fellowship members, as well as several adults plan to attend the Recreational Conference to be held in First Church, Pine Bluff, during the week of January 19.

The Little Rock District Training School will be held during the week of February 22, and Rev. Clem Baker announced that the Presbyterian and Christian Churches of the city would join us, making this the greatest school of this kind ever held in Little Rock.

Rev. J. Frank Walker, District Director of Training Work, announced that the Training Week outside of Little Rock would be held during the first week in March, and urged all churches and pastors to contact him as early as possible relative to plans for courses.

Arkansas Methodist Campaign date, January 18-25, was announced and goals accepted by the preachers indicate that the Little Rock District will have nearly 3,550 subscriptions to our Arkansas Methodist when the campaign is over. Dr. Reves read the yearly assignment of dates for the pastors to conduct services at the Florence Crittenden Home, as follows: January, J. B. Hefley; February, Fred G. Roebuck; March, Fred R. Harrison; April, W. B. Slack; May, Warren Johnston; June, B. F. Fitzhugh; July, H. H. McGuyre; August, A. J. Shirey; September, M. W. Miller; October, W. D. Golden; November, L. E. N. Hundley; December, H. O. Bolin. By unanimous action, February 22, Layman's Day, is to be a District-wide affair, with a layman filling every pulpit in the bounds of the District.

Report blanks were given each pastor for his Quarterly report to the District Superintendent, with instructions to return it by February 1. By unanimous action it was decided to pass the District-wide Evangelistic Campaign until fall, when Dr. Harry Denman can be with us to conduct the campaign.

Rev. Neill Hart, District Superintendent of the Pine Bluff District, was a welcome visitor and spoke a few words of greetings. By action of the Brotherhood, after some discussion, it was decided to let the District Superintendent call a Brotherhood meeting only as he

deemed it necessary, after our February meeting, which will be held at some time during the day of the State-wide Evangelistic Rally on February 24.

After a period of visiting we all left for our respective places feeling that it had been good to have been together.—Claude R. Roy, Secretary.

CAMDEN DISTRICT BROTHERHOOD MEETING

Monday, January 5, the pastors of the District, almost a hundred per cent in number, met at First Church, Magnolia, for the January Brotherhood meeting.

After checking on the Christmas Offering for the Orphanage the District Superintendent, Rev. Leland Clegg, announced that we appeared to be out on this item.

Other matters considered were:

1. Blanks for quarterly reports which had been prepared by the Cabinet and the Board of Education were distributed and studied. These are designed to help in keeping all conscious of the program of the Church and will be a constant reminder that it is vitally important to be systematic and prompt in pushing the various activities and will indicate progress or lack of progress at any point.

2. Next to be considered was the Arkansas Methodist Campaign, January 18-25. The group faced this part of the task with the feeling that this is one of the vital items on the program of the Church, standing as the Methodist does for the advance of Methodism in Arkansas.

3. Next for consideration was the Evangelistic campaign in which special emphasis will be given this subject matter from now to Easter, pre-Easter services to be arranged for where circumstances will permit.

4. The Rural Training was set for February 18 to March 5. Preparation for this item is to begin immediately. Dates and plans for Training work in the Station charges will be arranged later.

5. Hendrix College and Ministerial Education was discussed and dates checked as a reminder of the nearness of the time, the month of February.

Throughout the session much interest was shown and many raised questions as to ways and means of putting these items over.

At noon the women of the church served a fine lunch which was appreciated very much. All left feeling that Bro. Fawcett and his group had been a royal host.—S. C. Dugger, Secretary.

MINISTERIAL FELLOWSHIP

Six pastors and their wives or guests of the Greenwood-Mansfield Ministerial Fellowship, assembled at the home of Rev. J. M. Harrison in Waldron, January 13. Martin A. Bierbaum, chairman, called the meeting to order. The program was very interesting, helpful and inspiring. The group adjourned at noon for a social hour together.

The program centered around the theme, "Three Months' Evangelistic Program." Appearing on the pro-

gram were: Rev. M. B. Short, of Waldron, who brought the inspirational message on "A Good Soldier of the Cross." Rev. W. V. Womack, District Superintendent, spoke to the group on the "Spiritual Effect of the Evangelistic Work." Rev. J. M. Harrison of Waldron, led the discussion on "The Best Methods of Conducting the Survey." Rev. Martin A. Bierbaum, of Greenwood, led a brief discussion on the "Entertainment of the Soldiers of Camp Chaffee, Fort Smith." Rev. W. J. Faust, of Mansfield gave the closing prayer.

The next meeting will be held in Mansfield the second Tuesday in February.—Reporter.

HOME VISITATION EVANGELISTIC CAMPAIGN

The ministers of the Pine Bluff District in a Brotherhood meeting in Grand Avenue Church, Stuttgart, January 8, after discussing fully the matter of Home Visitation Evangelism, requested their superintendent, Rev. W. Neill Hart, to lead his district in such a program. The campaign for the Stuttgart area is to begin February 8. The churches of Pine Bluff are uniting for a Home Visitation Evangelistic campaign to begin March 8. The time for campaigns in other areas of the district will be arranged later.

The Brotherhood meeting was well attended. The ministers of the Pine Bluff District are hopeful, and eager to do the work of His Kingdom. The Arkansas Methodist and

Hendrix-Ministerial Education were well represented. The Pine Bluff District will reach her goals for each. Our devotional was led by Rev. H. B. Vaught, pastor, DeWitt. He used as a theme, "We Are Laborers Together With God."—Reporter.

OPEN HOUSE AT BLYTHEVILLE

Rev. and Mrs. S. B. Wilford were at home to members and friends of the First Methodist Church Sunday Jan. 4th, from 2:30—5 o'clock at their home.

In the receiving line were Rev. and Mrs. Wilford, Mrs. W. W. Brewer, president of Woman's Society of Christian Service, and S. K. Garrett, General Superintendent of the Church School. Mrs. Neill Reed was in charge of the guest book.

Carnations were used throughout the home. An arrangement of these flowers in red, white and blue in a crystal bowl formed the center piece of the tea tables. Red, white and blue candles burned in crystal tapers on either side.

Mrs. B. A. Lynch, Mrs. Max Reed, Mrs. Harry Kirby, Mrs. L. E. Olds alternated at the two services. Assisting in the dining room, Mrs. W. L. Horner, Mrs. W. C. Higginson, Mrs. W. J. Pollard, Mrs. George Pyles, Mrs. John Featherston and Miss Mary Hobler.

Dr. E. W. Potter, District Superintendent of Jonesboro District, was an out of town guest.—Reporter.

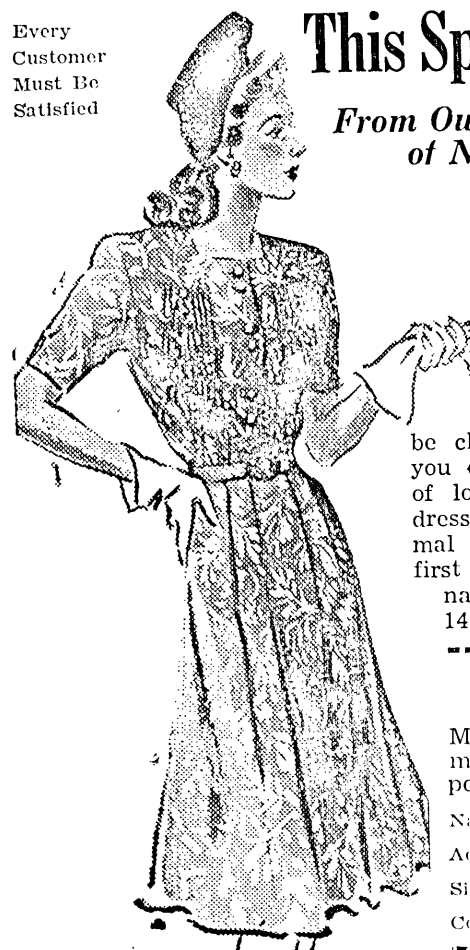
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Methodism Has A Message

By WARREN JOHNSTON

(Delivered by Dr. Johnston over KTHS, Hot Springs, Jan. 11, 1942, on program of the Methodist Hour.)

IN the little village of Epworth in England on a Sunday afternoon in June of 1742, John Wesley stood on the tombstone of his father, Samuel Wesley, and preached to the assembled people of the village of his childhood. This is one of the unusual incidents in the life of this very unusual man whose preaching changed the course of religious history. To understand the amazing result of his preaching and its immediate acceptance, we need to understand the world in which he lived. Let us go back then some two hundred years and take a look at the England of Wesley's day. We would find festering debtors' prisons with poverty-stricken people rotting away for the lack of a few dollars to pay their debts, the working classes practically outcast and hopeless so far as any future possibilities. Every sixth house in London was a "grog shop." Over the door of these shops, you might see this sign: "Get Drunk—one pence: Dead Drunk—two pence." The mass of the people cared nothing for the Church and too often the Church cared less for them. You would see the rapid rise of industrial cities with the consequent overcrowding, poverty and slums.

You would see also a man, strangely out of place in many of the groups. A man preaching anywhere and everywhere—in shops, out of doors, to the miners, even from his father's tombstone. This man was John Wesley. His preaching struck fire and swept over England with unusual power and influence, because John Wesley had a message for his generation. The revival movement resulting from his preaching gave rise to the people called Methodists. This movement was built around a few great men and a few great ideas, as are most great movements. John Wesley, Charles Wesley, and George Whitfield were some of the men. They preached a few great Christian ideas. In John Wesley's day, the people called Methodists were few in number; today, they are numbered by the millions. Numbers in themselves have no significance and they may become even a danger to us unless these large numbers are used as instruments of service. These numbers have continued to increase through the generations, because Methodism had a message. But this is not merely past history, this is present-day religion.

We still have a message in our day when there is much confusion, fear, and need. Basically, our message is the same through the years. It is no new message but an emphasis upon certain elements of the Christian message. Here then are some of the important elements of the Message of Methodism.

I. The Christian message is for all people.

This may seem a commonplace statement in our day, but not so in Wesley's generation. The commonly accepted idea in that day was to the effect that the masses of the people had little hope of the blessings of the gospel. Only a few select or

elect individuals would know the meaning of salvation. After his notable religious experience at Aldersgate, Wesley came to the conclusion that the Christian message was not only for him but for all people. He found in the scriptures that Jesus did not limit his message to any one group or race, that his invitation said: "Come unto me all ye that labor and are heavy laden . . .", and found that the closing chapter of the New Testament has this statement: "Whosoever will, let him take of water of life freely." The first emphasis of the Message of Methodism is the universal nature of the Gospel. This brings the matter directly to the individual, it puts the responsibility of choice upon him, it emphasizes freedom of will, each man can accept the gospel message or he can turn his back upon it, but having done so the responsibility is his.

There have been two or three very significant results from the preaching of such a message. First of all, it has made Methodism a Church of the people. It has gone to the masses of the people of every generation in every possible way. Wesley preached, wrote books, edited a magazine, and published hundreds of pamphlets; and I am confident that if he were here today, he would be proclaiming this message by radio.

Another of the results of this message is that it produced essentially a missionary church. Through the years, we have been characterized by our missionary zeal. Since the Gospel is for all people, then it is our obligation to see that the message is preached to all nations. John Wesley sent preachers to America—American Methodism is the result. We today have 1,500 missionaries in 35 countries.

II. The second element in our message is its emphasis on the power of God to re-make men.

All over England and for two hundred years in all parts of the world, we have been preaching this message of the power of God to transform the lives of men.

In old days, we might have called this regeneration; but by whatever name we call it, it means a new and changed way of life. It took John Wesley, a scholarly, formal preacher, and made of him a flaming evangelist. It took hopeless, discouraged miners, cleaned them up and made out of them useful citizens. It took wild ruffians of Colonial America and transformed them into good men. It took unlettered workmen and developed them into early American Methodist preachers. This means new and good habits in place of old and evil habits. It puts love in the place of hate and where there once was fear

it now puts faith and hope. Whether this power comes as it did to John Wesley, or as it did to Birmingham factory workers, or an early American camp meeting, or at the altar of a modern-day church, this power of God to re-make men is an essential of the Message of Methodism.

III. The third emphasis of Methodism deals with the authority of religious experience and freedom of worship.

Always, men must have some final source of authority in life. This is true also in religious life and

thinking. There have always been men and churches who place all religious authority in the church, but not so with Methodism, the final court in religion is personal experience. Religion is, after all, a personal matter. Methodism has emphasized the truth of the scriptures: "The spirit of God bears witness with our spirits, that we are children of God." There does come to the individual a sense of pardon, peace and ap-

proval by which he knows himself to be a child of God and has a positive conviction concerning his faith and his religious experience. So through the years, Methodism has made an appeal to the individual for personal committal to the Christian life.

This appeal to the individual is one of the elements of religious freedom. In our day there is probably no more significant problem in religion than that of religious freedom. It has gone from many lands under the rule of dictators. Under the demands of government religious freedom is known no more, so our emphasis upon religious freedom has particular value for our day.

IV. Emphasis upon a high order of Christian living.

A group of people headed by John Wesley were given the name of Methodists because of their regular habits of life and specific religious habits—they had prayer and Bible study at six o'clock each morning, they took communion once a week, they visited the jails and the alms' houses each Sunday afternoon. They met at regular times during the week for religious services.

In early days, Methodists were a people set apart. Early Methodism had a rigorous type of personal discipline. They were admonished to attend services at five o'clock in the morning, to attend covenant meetings, class meetings, watchnight services, to read their Bibles, to have a part in religious activities, and to give regularly a part of their income.

Oftentimes, John Wesley, preached on the text: "Be ye therefore perfect as the Father in Heaven is

perfect," thus setting before his people a high goal of Christian living. This must still be a part of our teaching—a high standard of moral and religious living.

As a result of this emphasis upon right living, we have two significant movements. The first is the Sunday School Movement, or in other words the whole matter of religious training of children and youth. If they are to follow this high order of life, they must know the Scriptures, the meaning of religion, and the history of our Church. This means that through the years they must have consistent, regular training.

Methodists have also been interested in the kind of world in which we live. Men cannot live as good as they ought in the wrong kind of world, so we have a social spirit and vision. It is interested in people, their daily habits, their wages, their morals, and their homes. Methodism has always put the force of its influence behind every good movement. It has battled the evils of gambling and liquor, it has fought for the Christian home. It has labored for peace in a world of war, it has always been interested in co-operation between Christian groups. It believes in the coming of the Kingdom of God not only in the hearts of men, but in the world in which they live.

Here, then, is our heritage: a gospel for all people, faith in the power of God to re-make men, the authority of religious experience, a high order of Christian living. These have resulted in our interest in people and its preaching to the masses, an educational program, missionary zeal, a social outlook and vision. In these, we have the momentum which furnishes the power for the onward march of Methodism.

BUSY CHURCH MEMBERS

(Continued from Page Three)

and was converted by the contact into one of the most sought in all the workers there for advice and counsel.

The name of every new member that came into the Church went on that list, of course. It was an open problem to be solved until they had been fitted into some place where they would and could serve. Not all were solved, but a larger percentage became active members that year than the year before.

But to me the most interesting part of the program which was worked more than less successfully was in the reclamations. To make a worker out of an irregular attendant was found very much to depend upon getting them doing something.—From a Layman reader of The Workshop Page.

THE CHURCH AND DIVORCE

The startling statement was made by Mrs. J. W. Downs in her report to the Board of Missions and Church Extension at its annual meeting in New York last week that in the United States today there is one divorce in every six marriages, but there is only one divorce in every hundred marriages where couples keep up their church relationship. Mrs. Downs is executive secretary of the Department of Work in Home Fields of the Woman's Division of Christian Service.—Zion's Herald.





THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

TEACHING KINDNESS

Jimmy Melborn was seven years old, at the age when pet animals exert an irresistible appeal. Consequently, when he spied the cub bear, Mr. Melborn had to stop the car. Jimmy knew he mustn't touch strange animals, but he would watch the bear, and he was happily excited.

"I need gas anyway," smiled the father, good-naturedly.

One of the gas station attendants was leading the cub about for exercise and willingly drew near so that the boy could enjoy it.

The bear looked the lad over, decided that here was a real friend, and approached. Then he began rubbing his neck against the fender of the car. So repeatedly and persistently did he do this that the boy finally looked closely at his collar.

"Why, I think his collar is too tight!" Jimmy exclaimed. "He's almost choking! Poor fellow, you must—"

Mr. Melborn came up at that moment, and after an examination added his protest: "The cub has outgrown this collar; he's been suffering for weeks, no doubt."

"Oh, he rubs against everything," answered the attendant.

"He's begging for relief—in the only way he has," contended Mr. Melborn. "Someone has been very indifferent or careless."

Then the keeper himself felt of the collar. "It is tight," he admitted, "we'll shut him up till we can get a larger one."

In the car again, Mr. Melborn complimented his son on his quick action. "Boys and girls can be to dumb animals a great deal like parents are to children," he said. "I'd be cruel to let you suffer in any way, especially if you were almost helpless to do anything about it."

"You're always good to me," said Jimmy.

Mr. Melborn patted the lad's shoulder affectionately. "It makes life sweeter for me, son," he said. Then looking thoughtfully at the boy, he continued, "and you'll find it the same in your treatment of your playmates and the dumb animals. Every time you do a kind deed it helps you as much as it does the one you befriended. I want you

FEEDING THE BIRDS

"Oh, goody," cried a little bird
Who found some grains of wheat,
"On such a day I didn't think
I'd find a thing to eat!"

"For snow lies deep upon the ground
And limbs are glazed with ice,
To find a meal spread out for me
Is wonderfully nice."

Now other birds flew down and soon
They'd eaten everything,
Then up into the tree they went
Where each began to sing.

And Bob and Betty, watching them
Beside the window, heard
And were so glad they'd spread the
wheat
For every hungry bird.

—Mrs. Myrtle G. Burger, in *Our Dumb Animals*.



STORYTIME WITH DADDY

to think of all dependent creatures as having a right to expect help from you—just the same as you have a right to expect it from me and your mother."

A few days after that Jimmy told his father of having that afternoon helped another boy to get a crippled dog to the veterinarian. "And, daddy, the boy himself needed help too. It was cold, and he had no overcoat. I have my new one, so when we reached our house, I loaned him my old one. May I give it to him?"

"I'm willing, son; ask your mother. And perhaps we have other clothing, too, that we can give to some organization, to be passed on to those who really need the things. The boy was glad to get the warm coat, eh?"

"Oh yes! and daddy, you were right—it makes a fellow feel good way down inside to do such things." —L. E. Eubanks.

JUST FOR FUN

Teacher: "What is your name, little boy?"

Boy: "I don't know."

Teacher: "How does your mother call you when she has cake and ice cream for dinner?"

Boy: "She don't call me, I'm there already."

The Fisher: "Is this a public lake?"

The Inhabitant: "Yes, sir."

"Then it won't be a crime if I land a fish?"

"No, it'll be a miracle!"—The Reflector.

Teacher pointed out that a surname often indicated the trade of the ancestors of those who bore the name. He gave as examples Smith, Taylor, Baker, and others. Then he questioned one of the boys.

"What were your ancestors, Webb?"

"Spiders, sir."—Ex.

Teacher: "Can you name some organ of the body, Tommy?"

Bobby: "Yes'm; the teeth."

Teacher: "The teeth? What kind of organ would that be?"

Bobby: "I guess they would be a kind of grind organ."—Exchange

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.

A cotton manufacturer said not long ago: "Children today don't learn things at school as well as they did when I was a boy. When I was a lad we had to learn, and if anybody had wakened me up in the middle of the night and said: 'What's twelve nines?' I should have said straight off, without thinking, 96."—The Churchman.

INTERESTING CONUNDRUMS

Why is rain different from Sunday? Because it can fall on any day of the week.

Why is a tight boot like an oak tree? Because it produces a corn (acorn).

Why is an Irish city likely to be the largest in the world? Because it is always Dublin (doubling).

What word of five letters has only one left if you take away two? Stone.

What is it you cannot hold for ten minutes, although it is lighter than a feather? Your breath.

Of what trade is the sun? A tanner.

Why is coffee like a dull knife? It has to be ground.

What happens twice in a moment

A BOOK TO READ

By Blanche Chenault Junkin

A STORY OF PIONEERS

By Flora Myers and Louise Embree

January is the month to stress the reading of pioneer stories. This book tells about the Strong family as they traveled from their old home in the East in a covered wagon, until they built their log house in a clearing in the forest, and with others established a pioneer settlement. Their trip down the Ohio river was exciting and full of adventure. Life was not always peaceful in their forest home, because of the Indians. They were forced to build stockades, and were often rushed there in the middle of the night for protection against the red men.

As the little settlement grew and they made friends with the Indians, they built a school and church. Here much of their social life was centered.

On the whole the pioneers were happy, God loving people.

This book tells in a simple way which even eight year olds can understand, how these early Americans looked, dressed, farmed and made things they could not bring into the forest with them. Their beds, benches, stools and rugs were hand made. They lighted their log cabins with candles made by hand and washed their clothes with home-made soap.

Books I should like to suggest for further reading are: *Laura Ingall Wilder* series of seven books; *Timothy and Hester*, by Holberg; *Daniel Boone*, by Dougherty; *The Little Maid* Historical Books, by Curtis and James Otis's *Pioneer Series*. Published by Bobbs Merrill Co. Price \$1.50.

and not once in a thousand years? The letter M.

How many sides has a tree? Two—inside and outside.

What is the longest word in the English language? Smiles, because there is a mile between the first and last letters.

What plant stands for the number four? IV (ivy).

Why is it easy to get into a bald man's house? Because he has few locks.

Why is it dangerous to sleep on a train? Because it is running over sleepers all the time.

Why is a pig in a parlor like a house on fire? Because the sooner it is out the better.

Why is blindman's buff like sympathy? It is a fellow feeling for another.

What ships are always within sight? Hardships.

Why are teeth like verbs? Because they are regular, irregular and defective.

When is a merchant above his business? When he lives over his shop.

Why should gloves never be sold? Because they are intended to be kept on hand.

What kind of fruit does the electric plant bear? Currants.—L. E. Eubanks in "The Sentinel."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

RISON INSTALLATION AND PLEDGE SERVICE

The Woman's Society of Christian Service of the Rison church held its installation of officers and a special pledge service at the church Sunday evening with Rev. J. D. Montgomery, pastor conducting the service.

The program opened by singing "Love Divine," followed with prayer by the pastor. The retiring president, Mrs. Martin Wilson, gave a report of the year's work done. Miss Margaret Childress, vice-president of the Wesleyan Guild, gave a report of their work for the year.

The reports were followed by the Doxology. With the playing of "O Jesus, I Have Promised," by Mrs. Ari Powers, Mrs. Carol Culpepper and Mrs. Jim Atwood lighted two tapers on the table. The Rev. Mr. Montgomery took his place at the altar, with the new officers before him kneeling for the installation.

The following officers were installed: President, Mrs. Calvin Walker; Vice-President, Mrs. J. R. Simmons; Corresponding Secretary, Mrs. L. F. Williams; Recording Secretary, Mrs. Leali Attwood; Connectional Treasurer, Mrs. Craig Sadler; Local Treasurer, Mrs. Robert Searcy; Secretary of Christian Social Relations and Local Church Activities, Mrs. A. B. Robertson; Secretary of Student Work and Secretary of Young Women and Girls' Work, Mrs. H. O. Splawn; Secretary of Children's Work, Mrs. Homer McGowan; Secretary of Baby Specials, Mrs. Charlie Knowles; Secretary for Literature, Mrs. L. W. Knowles; Secretary of Supplies, Mrs. W. T. Gray; Chairman Spiritual Life, Mrs. L. F. Williams.

During the pledge service, Mrs. Calvin Walker explained the new pledge cards, after which prayers were offered with the lighting of each of seven tapers representing the various phases of work. They were as follows: The Church, Mrs. Wallace Hobson; Christian Social Relations, Mrs. Martin Wilson; the Nation, Mrs. Alvin Miller; Deaconesses, Mrs. Marvin Reed; Oriental, Mrs. Joe Bylander; Africa, Mrs. R. C. Carmichael; South America, Mrs. Bob May.

While the hymn, "O Master, Let Me Walk With Thee" was played softly, each member paused a moment in silent prayer as she laid her pledge card on the altar.

The meeting concluded with the litany and a scripture reading by Mrs. Walker.—Reporter.

CLARKSVILLE SOCIETY

In an impressive candlelight service the following officers were installed by Mrs. Guy C. Ames: Mrs. Sherman Stamps, president; Mrs. W. C. Roberts, vice-president; Mrs. Martin Hamilton, secretary; Mrs. Wert Wish, treasurer; Mrs. Leslie Bryant, corresponding secretary; Mrs. Homer Pierce, secretary of missionary education; Mrs. Will Hunt, secretary of Christian social relations and local church activities; Mrs. Don Hamm, secretary of young women's work; Mrs. Nellie Patterson, secretary of children's work. Mrs. Harlow Kraus, secretary of literature and publications; Mrs. R. S. Bost, chairman of spiritual life.—Mrs. Chas. Bryant.

SCRIPTURE VERSE

The Lord is their strength, and he is the saving strength of his annointed. Psalm 28:8.

THESE--OUR SERVANTS

It is with a sense of gladness when we can print on this page the names of the women who have been chosen to be the leaders in their local societies for next year. These wonderful installation services that are being held, show how seriously they undertake their work.

These with hundreds of others who are among our busiest women are voluntarily giving of their time and talents to make it possible that our minds be informed, our hearts inspired and our missionary offerings properly directed.

May we pledge them our fullest support and cooperation in this great task that is ours of helping to redeem the world.

LATEST NEWS FROM THE MISSIONARIES

The Rev. Dr. and Mrs. Benson Baker, and Miss Nell F. Naylor, missionaries to India, arrived in New York City on Jan. 7 on regular furlough.

The Rev. and Mrs. Mott Keisler, the Rev. and Mrs. E. A. Seamands, the Rev. Edward Mumby and his two sons, and Prof. Harold Buell are on the high seas enroute from India. A cablegram to the Board of Missions and Church Extension, from an unknown port, announces they are safe, and proceeding home.

The Board has had no word in recent months from missionaries in Bulgaria, Poland, Bohemia, Moravia, or Belgium.

According to latest information, the family of Dr. Thonger, of Belgium, is in Free France.

Under date of Jan. 8, Bishop Edwin F. Lee cabled from Singapore that missionaries were continuing in Malacca, Kuala Lumpur and Serembam; that others are engaged in mission and emergency work in Singapore. He also said that the Rev. and Mrs. Eugene O. McGraw have sailed—presumably toward the United States.

Cable advices from Honolulu indicate that Miss Maude Nelson and Miss Pearl Palmer, missionaries going to India, and the Rev. and Mrs. David C. Stubbs, former Japan missionaries who were en route to new service in Malaya when hostilities began, are safe and "proceeding destinations"—having apparently left Hawaii.

HIGHLAND SOCIETY

The Woman's Society of Christian Service of the Highland Methodist Church met January 6, and the following officers for the new year were installed by the pastor, Rev. John B. Hefley: President, Mrs. L. V. Frederick; Vice-President, Mrs. Frank Stephens; Recording Secretary, Mrs. Luther Hawkins; Assistant Recording Secretary, Mrs. W. L. Elliott; Treasurer, Mrs. J. E. McGuire; Secretary of Missionary Education, Mrs. John B. Hefley and Mrs. E. C. Farabee; General Chairman of Circles, Mrs. E. L. Eckhart; Secretary of Christian Social Relations, Mrs. W. Meense; Corresponding Secretary, Mrs. R. L. Wade; Chairman of Spiritual Life, Mrs. T. L. Adkins; Secretary of Supplies, Mrs. Edna Vineyard; Secretary of Young Women and Girls' Work, Mrs. M. L. Mortenson; Secretary of Children's Work, Mrs. V. M. Major; Secretary of Pre-school Work, Mrs. E. H. Biggers; Chairman of Student Work, Mrs. Albert Joyner; Chairman of Publicity, Mrs. A. L. Baxley; Secretary of Publications and Literature, Mrs. B. T. Mackey; Chairman of Fellowship Committee, Mrs. H. L. White.

A bad conscience has a good memory.—Religious Telescope.

SPARKMAN HAS A ZONE MEETING

Zone No. 2 of Arkadelphia District, met January 14 with Sparkman ladies as hostess. The meeting opened with Mrs. R. F. Sorrells playing several selections. Greetings were extended by Mrs. J. A. Leamon; response by Mrs. R. P. James, Zone Chairman. Songs were sung by Mrs. C. R. Andrews of Princeton and Mrs. L. L. Wozencraft of Sardis. Mrs. James gave the devotional. Her subject was "Duties Today In a War-Torn World," using Matt. 19 as the basis for the talk.

Mrs. Sorrells spoke of some interesting things from the study book, "Christian Roots In America."

The District Secretary, Mrs. Sorrells stressed the importance of prompt reports to conference officers.

During the business session the following churches answered the roll call: Holly Springs, 6; Macedonia, 4; Princeton, 3; Providence, 2; Sardis, 3; Sparkman, 24. Mrs. E. L. Richardson was elected secretary for 1942. A tempting pot-luck lunch was served at the noon hour.

The afternoon session opened with Mrs. James presiding. Rev. R. F. Sorrell and Rev. C. R. Andrews were introduced. The Chair gave a lovely talk on the "World Out-Look" and the "Methodist Woman," also called attention to World Day of Prayer, February 20.

Officers' Training Day, led by Mrs. E. L. Richardson, using "True and False" test. Mrs. E. E. Fohrell, District Secretary of Children's Work, spoke on "Children of Today." The meeting adjourned to meet April 18, at Princeton.—Mrs. E. L. Richardson, Secretary.

A NEW SOCIETY

A Woman's Society of Christian Service was organized at Mt. Olivet church on the Rowell Circuit in the Pine Bluff District on Sunday, January 11. The following officers were elected: President, Mrs. Katherine Wilson; Vice-President, Mrs. Lee Greenlee; Secretary and Treasurer, Mrs. Lula Harris; Secretary of Christian Social Relations and Local Activities, Mrs. Ira Wilson; Secretary of Missionary Education and Service, Mrs. J. M. Woolly. Mrs. T. S. Lovett of Grady, District Secretary, conducted the installation service following the church service which was held by the pastor. Twelve women were present.—Mrs. T. S. Lovett.

You must not lose your heart because a grave has opened in your path. We do not bury our loved ones in graves. Their bodies sleep there, but they are with God and eternity will be sweeter for us if we bear the burdens of the day until the evening tide and, weary, we go home to rest.—Ex.

Social Relations, Mrs. T. R. Jacobs; Secretary of Students, Mrs. Will Ramus; Secretary of Children's Work, Mrs. J. S. Ross; Secretary of Publications, Mrs. R. C. Walsh; Secretary of Supplies, Mrs. F. W. Wilcox; Chairman of Spiritual Life Groups, Mrs. Myrtle McDuffie.—Reporter.

ARKANSAS CITY INSTALLATION OF OFFICERS

The installation of officers of the Woman's Society of Christian Service, and pledge service was held at the church Sunday evening, January 4, with the pastor, Rev. R. C. Walsh, conducting.

A record of achievement, showing that the efficiency aims had been met was presented by the president, Mrs. E. G. Sponenbarger.

During the induction ceremony the newly elected officers knelt at the altar while a duet was sung by Alma Louise Akin and James Richard Akin. The hymn, "Another Year Is Dawning," by the choir, was used as the officers retired. At the conclusion, candle lighters marched to the altar and lighted candles which represented different phases of the Society's endeavors.

After the signing of the pledge cards the pastor pronounced the benediction, and the pianist, Mary Frances Goodwin, played softly three "Amen's."

The following officers were installed: President, Mrs. E. G. Sponenbarger; Vice-President, Mrs. C. E. Snuggett; Recording Secretary, Mrs. Dee Goodwin; Conference Treasurer, Mrs. C. Westmoreland; Secretary of Missionary Education, Mrs. E. R. Lacy; Secretary of Christian

A Visit On Luzon Island

From The Diary Of A Recent Observer of Methodist Activity In The Phillipine Islands

October 13

Early this morning we passed a number of smaller islands of the Philippine archipelago—*islands covered with timbers, but apparently uninhabited.* An hour later we passed the naval station that guards the entrance to Manila Bay . . . and by noon, after passing quarantine, we slowly moved up to Pier 7 . . . Customs passed, we were met by Dr. and Mrs. Ernest E. Tuck and taken to their home. Dr. Tuck is superintendent of Methodist work in Luzon Island, the area in which the Methodist Church has its work in this part of the world.

October 14

In the afternoon the Tucks and I "ran around town," including a visit to the Union College of Manila, which is an outgrowth of the Union Theological Seminary of Manila, where Methodist and other students are trained for the evangelical ministry. The Seminary is a missionary project; the College has an independent charter and uses some of the Seminary property. Mrs. Tuck is dean of women. The president, a Filipino, is a minister and president of the Protestant Council of the Philippines. There are 400 students though the college is only three years old . . . that eager are the Filipinos for education.

October 16

This morning we attended services in the Central Student Church, Don W. Holter, Ph.D., minister. (Dr. Holter has since been inaugurated as president of Union Theological Seminary). This Church is called "the Cathedral of Methodism in the Philippines," and certainly it is a beautiful building, well-equipped, and on a fine corner just across the street from the University of the Philippines. The congregation is composed largely of students. We met President Bocobo of the University, who is also president of the Trustees of the Church; and Mrs. Perez, another member, who is the outstanding woman in the field of social service and education in the Islands. . . . Dr. Holter preached on "The Prelude to Revolt." The choir, trained by Mrs. Joseph W. Moore, sang "The Lost Chord," as well as leading in the congregational singing.

In the afternoon, with Bishop Lee and Dr. Tuck, we drove out into the suburbs where the Bishop laid the cornerstone of a small chapel in the barrio (village) of Muzon. . . . Arriving near the approach to the barrio, we had to leave the car on the main road, and pick our way across dikes between fish ponds until we come to the plot on which the church was to be erected. From these artificial "fish farms" the people of Muzon make their scanty living. . . . More than 200 people, the entire population of the community and some guests from "out of town," were present for the service. The town band and the town dignitaries were there—and so were, on the fringe of the congregation, the chickens, and dogs, and pigs, and children that abound in these parts. Adobe brick, a soft rock cut from the earth, had been gathered for the new chapel.

October 20

For the past three days we have

been on a visit with Bishop Lee and Dr. Tuck to a score or more of important communities, north of Manila on Luzon Island, where the Methodist Church has churches, chapels, schools and other institutions. The Methodists and the United Brethren are practically the only larger evangelical bodies having churches on the Island.

From Manila we went by Route 3 northward through San Fernando and Tarlac, then to Lingayen to see the work of Dr. B. O. Peterson, the oldest Methodist missionary now in

which little fish were raised.

In every larger community, or "central" (something like a county seat in the U. S.), and in many of the barrios (smaller villages), the large Catholic church, sometimes as large as a cathedral, is to be found. These are of heavy stone construction, buttressed against earthquake, and were built in the old Spanish days by the forced labor of the Filipino people. Usually beside the church there is the home of the priest, the nunnery, and other institutions. The church is always the

modern missions.

Some of the best-trained Filipino preachers have attended colleges and seminaries in America. In the homes of several preachers I saw diplomas from Asbury College, from Union Theological Seminary, Manila, and from Ohio Wesleyan. Many of the present ministers are under 35 years of age, were raised in Methodist classes and churches, and can preach in English as well as in their native tongues. In the earlier days the first preachers were the first converts—local preachers, and for the most part not well educated.

Nor must we forget the contribution made by women to building the church in the Philippines. From the outlying provinces hundreds of young women have been drawn into Manila and into the Harris Memorial Training School to pursue courses of study for deaconesses. They serve out in the barrios as assistants to pastors, as superintendents of Sunday schools, as organizers—and many have become preachers' wives. Quite a number of other women have been trained as Bible women for work in the homes among the women and children.

Most of the churches we saw would scarcely satisfy an American congregation. Most of them are large high-sided structures, generally with only one room, shell or paneless windows, dirt floor—sometimes cement floor. Many have strong side pillars, of heavy wood set in concrete, with galvanized iron roofs kept more or less in repair. Some have benches with backs, some without backs; some have a simple reading desk; some a small field organ. But in every one of them there seems to be something unfinished—like a great cathedral that takes centuries to build. Some are without roofs, or ceilings, or the walls are not finished to the roof, or there are no benches—always there is something for the members to do when better days come. But the church is better than the homes of the people, and the church has been gathering thousands into its membership.

Baguio is a noted mountain resort, approached by either of two quite steep and winding roads running along the sides of mountains, and through the valleys, and with many hairpin turns. It is a busy and modern town with stores and theatres and business buildings of various kinds. It has long been a center of vacationland for missionaries and other Americans. Fort McKinley is here and it has many American officers in residence. The Methodist mission owns a piece of land and three or four bungalows for the vacation of its missionaries.

At Lingayen we found Dr. Peterson, the senior of the mission staff, who had many experiences and narrow escapes from death in the early pioneering days. He has been over every section of this vast province many times—at first on horseback, now by motor car. In Lingayen he now conducts a short-term school where he gives the local preachers an intensive reading and study course.

October 21

This morning we visited two institutions of the Methodist Church.
(Continued on Page Fifteen)



the Philippines (since retired); and then to San Fernando de Union where we spent the night with Dr. Widdoes of the United Brethren mission. The second day we went further north to San Juan and Candon, and then back to San Fernando de Union and to Baguio, the principal mountain resort of the Island.

My first impressions of the people and of the countryside have been greatly heightened by this visit. . . . For one thing, children seemed to be everywhere—along the roads, in the houses, in wagons and carts, and (principally) in the schools we passed in every town. There is certainly no race suicide in the Philippines. . . . Fields of rice; rice stalks cut and tied in small bundles and left by the side of the road, or in the fields, or near the home to dry; then women screening rice, and women pounding rice in gourds or bowls to make their cakes. Rice is the staple food of the Filipinos. There are sugar-cane, and coconuts, and papaya, and tasty Philippine grapefruits, and occasionally fields of greens and of grains—but by far the greatest acreage was given over to rice. And along the sides of the roads and in ditches through the fields, water was run into the rice fields. And here and there natural or man-made ponds in

largest building in town, lording it over the homes of the people. Few people seem to attend church other than on feast-days, but the churches own large acreages of lands and from the rent of this they have a good income.

In every one of these centers and in many smaller communities there is the public school, housed in well-constructed wooden buildings and with cast-iron roofs—a tribute to America's contribution to the life of this people. Usually these schools have two or three buildings one of which is always the "Department of Home Economics" where the girls are taught modern methods of home making, cooking, sewing, etc.

In many of these centrals and barrios the Methodist Church has churches, large and small. There are more than 200 preachers in charge of the churches, some having three or four preaching appointments. I believe there are 90,000 plus active members of the churches, and a constituency of perhaps 300,000. One must remember that when Methodism first entered the Islands forty years ago, there was scarcely an evangelical Christian here, and the Catholic Church had had almost four hundred years of domination of life and thought. So that the building of Methodism in these few years is something of a miracle in



THE LAYMAN'S PAGE

A. J. SHIREY, Editor



KENTUCKY OVER HALF DRY

Under that headline in the current number of the PENTECOSTAL HERALD the story is told of how the State of Kentucky, the chief whiskey making state in the United States, is going dry. IT IS "NEWS" WHEN KENTUCKY GOES DRY. Here is the story. It is worth reprinting. It is one of the strands that really tell the way the wind is beginning to blow.

"Old Kentucky—Kentucky of the boasted mint julep, race horses, beautiful women and distilleries—acknowledged king-pin moonshine state of the nation, the state which last year made as much legal whiskey as the other combined 47 states of the Union, is going dry faster than any other state. And when territory goes dry in Kentucky, the voters aren't fooling. Everything above one per cent goes out.

1,509 voting units are now dry, including 55 entire counties and from one to twelve units in fifteen other counties. Their 1,509 dry units equals 52 per cent of the State's territory and 29 per cent of the State's population. . . .

Out of nine counties voting during the year 1941 on Local Option, the dries won seven. Eight of these counties had previously voted wet in Local Option elections, thus revealing the growing sentiment in Kentucky against legalized liquor.

That legalization of the sale of liquor does not stop, or even hinder the illegal manufacture and sale of it is shown by a part of the same article from which the above is taken. It says: "Carefully compiled figures taken from the State Revenue Department reports, reveal that Kentucky's legal liquor bill for the 65 wet counties runs well over \$38,000,000, averaging \$14.00 for each person in the entire state. No revenue figures are available for the tremendous amount of moonshine manufactured and drank in these (66) wet counties. According to reports of State and County officials the sale of MOONSHINE IN THESE WET COUNTIES WILL RUN FROM 50 TO 65 PER CENT OF ALL LIQUOR SOLD. In one WET COUNTY the police record revealed the astonishing report that of 60 men convicted for drunkenness in two months, fifty-eight had gotten drunk on moonshine and two on legal liquor. WHAT ABOUT THOSE PEOPLE WHO VOTED FOR LIQUOR TO BE LEGALIZED IN ORDER TO CONTROL IT?"

Last year this writer, together with most of the white ministers of greater Little Rock heard one of the prominent members of the House of Representatives of the Arkansas Legislature say, as he stood on the floor of that body, "Yes, I voted for the present liquor law of the State of Arkansas. I was not voting for the sale of liquor. I WAS VOTING FOR THE CONTROL OF THE SALE OF LIQUOR." Could there be any greater illusion or hallucination possible to the mind of man? Kentucky's experience is the experience of this whole nation over its entire history. LIQUOR CONTROL IS A DELUSION. Liquor is a congenital outlaw. That is history through the years. George Washington, the first President of this nation, had to call out the troops to

put down a whiskey rebellion in Pennsylvania. From that day to this there has been "moonshine" and "bootleg" liquor. Prohibition did not bring on either of these things. Liquor will not abide by the law, no matter how lenient the law may be. Why? Because the factor of obedience to law is not in its nature. LIQUOR IS A CONGENITAL OUTLAW. It is up to the forces of decency to brand it for what it is and then drive it to its lair. If it is true that some people will have their liquor regardless of where and how they have to get it—let them get it in the swamps and back alleys instead of up on main street.

RACE RELATION SUNDAY, FEBRUARY 8

This is one of the most recent additions to the Church Calendar. It is a day sorely needed all over America, but more especially in the deep South, here in Arkansas. We Southerners frequently say with smugness and complacency, "I know how to treat Negroes." As if we were such masters of fairness and justice that no racial misunderstanding could exist under our methods of dealing with the problems of race. The common observation of the people who are honestly facing the race problems, is that the persons who are doing most to bring the Spirit of Christ to the solution of these problems, are not the ones who are boasting, "I know how to treat Negroes."

Feeling that there are hundreds of laymen in Arkansas who read the ARKANSAS METHODIST, but who will not have the opportunity of reading the materials, or of hearing them read, which the Board of Education of The Methodist Church has prepared for this day, a very pointed part of that literature is included here, with the hope that all who read it will face this great problem with more light and less heat.

"What the Bible Tells Us About Race Relations"

Just the problem of getting along with one another is a life's most difficult problem. It's a life long problem, too; we never solve it fully. Happy are we if we go on the end honestly seeking to work it out, instead of growing bitter and giving up in despair.

Particularly difficult is this problem when it involves people of other races—and the greater the difference the greater the difficulty. In doubt and uncertainty we look about for help—for some sound principle to guide us toward the solution. Where shall we turn in confidence if not to the Bible?

We open the Book. "In the beginning God"; the creation of a world; its peopling with the lower orders of life; and then—

How promptly the Old Book answers! For here in the first two chapters is the very basis we need for all our thinking about people:

"God created man in His own image . . . and breathed into his nostrils the breath of life." (Genesis 1:27 and 2:7).

Who can fail to see the meaning. Made in the image of God, like Him in the power to know good and evil, inbreathed by God's own immortal spirit, humanity is something infinitely valuable and sacred. In each

man, therefore, I must see one of God's children, strayed a long way from home, maybe, but, like the Prodigal Son, still dear to the Father's heart. Hence I must respect him, not necessarily because of what he seems to be, but because of his innate divinity, his potential God-likeness, his infinite possibilities.

"Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?" Malachi 2:10.

The world of today is one great neighborhood, the human race one family. Each is dependent upon thousands of others and the welfare of each is tied up with that of all. Some members of the family I do not admire; some I may even dislike; but just the same, I must think of them with kindly interest and an honest desire to do them good, not ill.

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:24 and 26.

How then shall we account for the striking differences between races? For example, what has made some of them light in color and others dark? Climate, most likely, and nature's law of selection and survival. Image the process going on for ages and you can readily understand the result.

"God hath showed me that I should not call ANY man common or unclean." Acts 10:28.

Since all are the children of God I must not think contemptuously of any, or flatter myself with any feeling of innate superiority. I may have had better advantages; I may know more and have more; I may even be more capable than others. But even when all this is true I may not therefore count myself inherently better than any other of God's children. I'm not the judge of any man or race. To their own Father alone men stand or fall. (Romans 11:4).

"Ye have heard that it was said by them of old time, 'Thou shalt not kill'. . . . But I say unto you, whosoever shall say to his brother, 'Raca' (worthless one) shall be in danger of the Council, but whosoever shall say 'Thou fool,' shall be in danger of hell fire." Matthew 5:21, 22.

Yes, it is wicked to kill the body of a man, says Jesus, but no less wicked to stab his spirit with contempt—to count one of God's children a worthless thing, worthy of no more consideration than a beast. Whenever I deliberately hurt or humiliate or degrade any human being let me remember that I am striking the very heart of God.

"Whosoever shall cause one of these littles ones that believe on me to stumble, it were better for him that a millstone were hanged about his neck and he were cast into the sea." Mark 9:42.

Like the sin of contempt for God's children is the sin of limiting them, putting hindrances in their way, of denying them opportunity to achieve the best of which they are capable.

"Thou shalt love thy neighbor as thyself." Mark 12:31.

"Impossible," you say? "There are some people we just can't love." Not if we understand what Jesus meant by love. He was talking of something very different from what

we usually call by that term—something very much finer and more unselfish. He meant a deep human sympathy that always seeks to understand and a genuine interest and good will that are always anxious to help. In that sense it is not only possible but easy, for one of Christ-like spirit to love even the most unfriendly. And love like that "Is the fulfilling of the law."—R. B. Eleazer.

NO MORE WAR-MADE MILLIONAIRES

The time may come when there will no profits accrue to any one through war-time production, but that time hasn't yet come. The Call, a national labor publication, has made a chart from U. S. Department of Commerce figures and carried the chart on the front page of its current number to prove that even the high taxes now being levied will not keep the year 1941 from being one of the most profitable years in history for the great corporations. Profits for 1941 will be nearly 25 per cent higher than for 1940. Taxes will be nearly 300 per cent higher. Yet, profits are mounting. If you hear anyone say, "We aren't making any millionaires this time." Look up the earnings of DuPont and U. S. Steel before you believe him.

Most Christians would be benefited by a fresh endowment of courage. If I were offered such a choice as given to Solomon I would unhesitatingly choose courage—courage to look life straight in the face, to leave the familiar for the unfamiliar, to welcome truth even when it pains, as truth often does, to stand steadfast in the present welter of things and to maintain a quickening faith in the face of impending insecurities. — Professor Angus.



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W. C. Thomas, Treas. & Asst. Sec'y
Pearl Hinkle, Asst. Sec'y.

ORGANIZED 1894

BENEVOLENCE REPORTS

As Treasurer of the Little Rock Conference, I am making a report of remittances received during the months of November and December, 1941.—C. E. Hayes.

BISHOP'S FUND

Arkadelphia District
No remittances

Camden District

Fordeyce \$25.00

Little Rock District

Bryant Circuit 1.17

Keo-Tomberlin-Humnoke 1.50

Pulaski Heights, L. R. 3.38

Total \$6.05

Monticello District

Crossett 8.13

Drew Circuit 1.00

Dumas 3.93

Eudora 1.25

Ft. Hill Ct. .88

Watson 3.38

Total \$18.57

Pine Bluff District

Bayou Meto Ct. .70

Star City Ct. 12.50

Total \$13.20

Prescott District

Blevins Ct. 2.33

Gurdon 4.70

Emmett-Bierne 2.94

Nashville 4.50

Waterloo Ct. 3.00

Total \$17.47

Texarkana District

Mena \$4.00

Total \$84.29

CONFERENCE CLAIMANTS

Arkadelphia District

Malvern Station \$20.62

Camden District

Camden Station \$25.00

Camden Ct. 5.00

Fordeyce 120.00

Total \$150.00

Little Rock District

Bryant Circuit \$2.68

Keo-Tomberlin-Humnoke 7.00

Pulaski Heights-L. R. 16.50

Total \$26.18

Monticello District

Crossett 32.37

Drew Circuit 1.27

Dumas 14.00

Eudora 6.00

Ft. Hill Circuit 1.93

Watson 7.50

Total \$63.07

Pine Bluff District

Bayou Meto Ct. \$1.50

Star City Ct. 20.00

Total \$21.50

Prescott District

Blevins Ct. 6.33

Gurdon 16.75

Emmett-Bierne 9.21

Nashville 14.00

Waterloo Ct. 4.00

Total \$50.29

Texarkana District

Mena \$14.00

Total received \$345.66

BENEVOLENCES

Arkadelphia District

Keith Memorial - Malvern \$2.67

Camden District

Bearden 2.57

Camden Station 150.00

Centennial - El Dorado 6.60

Fordeyce 100.00

Parker's Chapel - Fredonia 15.00

Total \$274.17

Little Rock District

Bryant Ct. 23.50

Hickory Plains Ct. 6.00

Keo-Tomberlin-Humnoke 40.00

Hunter Memorial - L. R. 36.00

Pulaski Heights - L. R. 75.00

Total \$180.50

Monticello District

Crossett 68.76

Arkansas City 5.00

Dumas 9.50

Total \$83.26

Pine Bluff District

Bayou Meto Ct. 4.10

St. Charles Ct. 15.00

Star City Ct. 50.00

Total \$69.10

Prescott District

Gurdon 25.00

Emmett - Bierne 52.00

Waterloo Ct. 4.00

Texarkana District

Doddridge Ct. 23.15

Mena 25.00

Total \$48.15

Total Received \$738.85

MINISTERIAL SUSTENTATION FUND

JURISDICTIONAL CONFERENCE EXPENSE FUND:

Arkadelphia District

No remittances

Camden District

No remittances

Little Rock District
Keo-Tomberlin-Humnoke .75
Pulaski Heights-L. R. 3.00
Total \$3.75

Monticello District

Dumas 1.25

Pine Bluff District

No remittances

Prescott District

Gurdon \$2.10

Texarkana District

No remittances

Total \$7.10

MINISTERIAL SUSTENTATION FUND

Arkadelphia District

No remittances

Camden District

Fordeyce Church \$20.00

Little Rock District

Pulaski Heights Church-L. R. 3.00

Monticello District

Dumas 1.75

Pine Bluff District

No remittances

Prescott District

Gurdon Church 2.10

R. L. Long-Gurdon 2.10

Emmett-Bierne Charge .30

C. B. Wyatt-Emmett-Bierne .30

Total \$4.80

Texarkana District

No remittances

Total \$29.55

WORLD SERVICE SUNDAY
(FOURTH SUNDAY OFFERINGS)

Arkadelphia District

Arkadelphia Ct. 2.65

Delark Ct. 1.00

Friendship Ct. 1.00

Holly Springs Ct. 2.00

Keith Memorial Church 1.00

Malvern Station 19.46

Princeton Ct. .81

Traskwood Ct. 2.00

Total \$29.92

Monticello District

Drew Ct. \$9.50

Dumas 3.00

Eudora 1.00

Lake Village 3.69

Wilmar Ct. 2.70

Willmot 3.98

Total \$23.87

Camden District

Chidester Circuit 9.50

Vantrease-El Dorado 7.66

Emerson Ct. 1.00

Fairview Ct. 1.00

Hampton-Harrell 6.12

Fordeyce 9.22

McNeil Ct. 1.12

Smackover 10.00

Parker's Chapel-Fredonia 2.00

Taylor Ct. 5.15

Union Ct. 3.00

Total \$55.77

Little Rock District

Austin Ct. 1.00

Bauxite-Sardis 2.00

Bryant Ct. 5.00

Carlisle Ct. 5.00

Douglasville-G. Springs 8.50

Hickory Plains Ct. 5.00

Asbury 30.00

Hunter Memorial 6.12

Riverview 1.16

Paron Ct. 2.00

Total \$65.78

Pine Bluff District

Bayou Meto Ct. \$5.31

DeWitt 8.00

Grady-Gould 8.15

Little Prairie Ct. 1.00

Carr Memorial 2.02

Hawley Memorial 1.00

Lakeside 61.13

Pine Bluff Ct. 1.00

Prairie Union-DeLuce 2.01

Roe Ct. 1.71

Sheridan Ct. 7.25

St. Charles Ct. 2.00

Swan Lake Ct. 2.46

Total \$104.04

Prescott District

Bingen Ct. \$4.25

Gurdon 2.50

Emmett-Bierne 3.00

Mineral Springs Ct. 1.50

Nashville 5.50

Springhill Ct. 1.85

Total \$18.60

Texarkana District

Ashdown \$4.00

Lockesburg Ct. 2.00

Richmond Ct. 1.50

Total \$7.50

Grand Total received for

World Service (4th Sunday

Offering \$305.48

GOLDEN CROSS

Little Prairie Circuit

Pine Bluff District \$2.00

MISCELLANEOUS

Pine Bluff-First Church

Methodist Student Day for 1941 \$5.00

Grand Total received by Con-

ference Treasurer through

12-31-41 \$1517.93

RECAPITULATION

Bishop's Fund \$84.29
Conference Claimants 245.66
Benevolences 738.85
Gen'l Adm. and Conf. Exp. 7.10
Ministerial Sustentation Fund 29.55
World Service Sunday Offering 305.48
Golden Cross 2.00
Methodist Student Day for 1941 5.00
Total \$1517.93

ARKANSAS METHODIST
ORPHANAGE

This is the fourth report of the Christmas Offerings received for the Orphanage up through January 17th:

LITTLE ROCK CONFERENCE
Arkadelphia District
Previously reported \$552.38
Arkadelphia Station 90.00
Total \$642.38

Camden District

Previously reported \$1119.42

Buckner Ct.-Buckner 4.55

Mt. Vernon 3.40

Mt. Ida 3.55

Camden Ct.-additional 3.00

Thornton Ct.-Temperance Hill 2.50

Total \$1136.42

Little Rock District

Previously reported \$1612.97

Carlisle Ct.-additional 5.00

Lonoke 25.00

Total \$1642.97

Monticello District

Previously reported \$745.86

Pine Bluff District

Previously reported \$859.69

Glendale-Whitehall 10.00

Prairie Union-DeLuce-DeLue 3.50

Church 21.11

First Church-Stuttgart-additional 21.11

Total \$894.30

Prescott District

Previously reported \$362.68

Emmett-Bierne Charge-Emmett 43.61

" " Bierne 5.56

Total \$411.85

Texarkana District

Previously reported \$1037.91

Fouke Ct.-Silverina Church 10.00

Texarkana Ct.-Harmony Church 5.50

Total \$1053.41

Personal Gifts

Previously reported \$45.50

Grand Total Received from

Little Rock Conference

through Jan. 17 \$6572.69

NORTH ARKANSAS CONFERENCE

Batesville District

Previously reported \$167.31

Cushman Church 6.00

Total \$173.31

Conway District

The Sunday School Lesson

By DR. O. E. GODDARD



The Temptation of Jesus

Lesson: Matthew 4:1-11, Mark 1:12-12, Luke 4:1-13.
Golden Text: For we have one that hath been tempted in all points like as we are; yet without sin. Hebrews 4:15.

LESSON FOR JANUARY 25, 1942

The devil is expert in timing temptations. This particular assault on Jesus was at a crucial moment in His history. He had been baptized and probably at his baptism he realized fully for the first time that he was the Messiah. He surely had had premonitions of it frequently before baptism. He knew himself to be a chosen vessel for divine work. He had long before baptism made a complete dedication of his life to God. But inward testimony and the voice from heaven now made it unmistakably clear that he was the long-looked-for Messiah. It overwhelmed him. Like any great soul he sought retirement to make his adjustments. In the wilderness for forty days and nights he was trying to make the adjustments. So engrossed was he that he forgot to eat or sleep. He was perhaps not aware of being hungry until the adjustment period came to a close. The record says "he was afterword a hungered." Having accepted the office of Messiah he enters upon his work. He is to be the Messiah foretold by the prophets, and the devil tempts him as the Messiah.

The devil tempts him as the Messiah. He did not tempt Jesus to commit any common sin. The devil sought to destroy his Messiahship. He was desperately hungry, and had power to change stones to bread. The devil said, "If you be the Son of God command these stones to be made bread." There was a subtle suggestion that if he did not do so he would show that He was not the Son of God. What harm to make bread in a miraculous way? Said the devil, by implication, "If you do not show your power now when it is so much needed, who will believe you are the Son of God?" Jesus met the temptation with a scriptural quotation, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God?" (This quotation is from Deuteronomy 8:3).

Then the devil tries his hand at quoting Scripture. He takes Jesus up to the pinnacle of the temple, and says "If thou be the Son of God, cast thyself down for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone." (This quotation is taken from Psalms 91:11-12).

By reference to the original, one sees at once that the devil left out an important clause—"To keep thee in all thy ways." This promise does not apply to one who goes out of his way, a presumptuous way, or any other wrong way, but goes only in God's way, the right way.

It looked plausible that if Jesus was so loyal to God that God would exhibit his power in taking care of Jesus in a miraculous way, thereby demonstrating that God recognized Jesus as his Son. Of course, Jesus perceived this as a temptation to do

something spectacular by which he would get glory and eclat for himself. Jesus repels this temptation by an appropriate quotation, "Thou shalt not tempt the Lord thy God." (Deut. 6:16.)

The persistent devil now takes Him into an exceeding high mountain and shows him all the kingdoms of the world and said, "All these things will I give Thee if thou wilt fall down and worship me." Jesus answered, "Get thee hence, Satan, for it is written thou shalt worship the Lord thy God and Him only shalt thou serve." (Deut. 6:13.)

Luke says, "When the devil had departed all these temptations he departed from Him for a season." It is quite obvious that Luke meant to remind us that this was not the only time the devil tempted Jesus. "He departed from Him for a season," to return again to tempt Him at the next opportune time. It should also be said that these were real temptations. This was not a mere dramatic performance. The devil did not come to Jesus at this time or any other undisguised. Do not imagine the devil's coming to Jesus with horns, spiked tail, or any other satanic demeanor. He could transform himself into an angel of light or approach Jesus through subtle suggestions. To make bread out of stones, to make an exhibition of how God would take care of Him, to acquire world-wide dominion by political methods—were all, doubtless, disguised suggestions. Our temptations will not be like these for we are not entering upon the Messiahship, but with such temptations as will ensnare us and divert us from duties that should be performed.

This incident in the life of Jesus suggests several thoughts worthy of our consideration:

I. No person is too good, too old, or too saintly to be tempted. If the devil had the affronted to tempt the Son of God, much more would he tempt us. Let no man imagine that when he is older, or more mature in Christian growth, or more active in Christian service, that he will have immunity from temptation.

"Ne'er think the victory won, Nor lay thine armor down. The work of faith will not be done Until thou obtain the crown."

II. Have a policy in dealing with temptation. Do not temporize with temptation. Fix it in your heart that you will not do those things that are wrong. One of the old saints said, "My heart is fixed, oh God, my heart is fixed." If your heart is fixed, unalterably fixed, that you will not commit murder, larceny, adultery, nor hate your fellow man—I say if your heart is fixed like adamant—the devil will not overcome you. The more things on which your heart is thus fixed,

the stronger you are to resist temptations.

III. Familiarity with the Bible is a real help in resisting temptation. See how aptly Jesus quoted the Scriptures in his temptations. (This generation is not memorizing as much scripture as it should, the opinion of some of our educational leaders). The contrary, notwithstanding. The sword of the spirit which is the word of God, is an essential part of the Christian's armor. The constant reading of the Bible, the devout perusal of the Holy Scriptures, the saturating of the soul with spiritual truths is a fine equipment with which to ward off all the fiery darts of the evil one. "For the word of God is quick and powerful, and sharper than a two-edged sword piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Hebrews 4:12.) The word of God is a prophylactic against sinning. "Thy word have I hidden in my heart that I might not sin against thee."

IV. Church attendance strengthens one against temptations. It is a wise rule in the Methodist Church that requires its candidate for Church membership to promise to attend public worship. Perhaps less than half of our present Church membership attend the regular services of the Church. This accounts for so many Church members lapsing into sin.

Some dangerous, prevalent sins: Inebriety, covetousness, hatred, envy, and revenge, and social indecencies. The only safe policy in dealing with these sins is, "touch not, taste not, handle not."

Let us handle the conclusion of the whole matter; Indulge in no evil thought, speak no improper word, and commit no unholy deed.

A VISIT ON LUZON ISLAND

(Continued from Page Twelve)

In Manila, both operated by the Woman's Foreign Missionary Society (now the Woman's Society of Christian Service). The first was the fine commodious building in which is housed the dormitory or hostel for a large number of girls from the outlying provinces who are attending the Normal School or the University of the Philippines here, and who welcome such accommodation and Christian atmosphere. Rader Hall once did similar service for boys but finances forced its discontinuance. . . . Then we visited the Mary Queen Memorial Hospital and its nurse-training department. . . . We visited the ward for crippled children; the rooms where there were a number of little ones with terrible skin diseases; then the rooms for smaller infants with less serious ailments. Here were twin boys, born to a Methodist family in the countryside 21 days ago. . . . the mother dead from childbirth. . . . the father not knowing what to do with his responsibility.

October 23

This being the Sabbath day, we visited three Catholic churches, one the cathedral, in Manila. . . . The first church was nearly filled with worshipping Filipinos, among whom there was a scattering of white people. In the second church there was a scattering of people, evidently waiting for the mass to begin. The cathedral was well-filled with a mixed audience. There seemed to be no indication that the Catholic Church is "dying out in the Philip-

pines," at least insofar as Manila is concerned.

During the day we visited the Knox Memorial Church, Manila, the first Methodist church established in the city. A service was being conducted in the Tagalog language—one of the four Filipino tongues used on Luzon Island. There was a large congregation for this service. In an adjoining room and out on the sidewalk children were gathered into Sunday school classes; and we were told there would later be a service in English. . . . Back to Central Student Church we heard Dr. Holter preach on "Sweepstakes—Right or Wrong?" a subject now being widely agitated in the Islands, for all Philippine general charities are supported from the proceeds of sweepstakes. There were reporters and a flashlight photographer present (and at work) during the service. Central Student Church and its pastor are "news" in Manila; the Church has an important place in the formation of public opinion on civic and moral questions throughout the Commonwealth. The sermon was broadcast by the most powerful radio station in Manila.

October 25

Today we said goodbye to Superintendent and Mrs. Tuck . . . and are on our way to Singapore.

Good For Over 100 Years

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

GRAY'S OINTMENT

TO RELIEVE MISERY OF **COLDS** quickly use **666** LIQUID TABLETS SALVE NOSE DROPS COUGH DROPS

MORE "DATES" for girls who hasten healing of externally caused pimples by relieving irritation with **RESINOL**

FALSE TEETH

That Loosen Need Not Embarrass

Many wearers of false teeth have suffered real embarrassment because their plate dropped, slipped or wobbled at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline (non-acid) powder, on your plates. Holds false teeth more firmly, so they feel more comfortable. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

Relief At Last For Your Cough

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

CREOMULSION For Coughs, Chest Colds, Bronchitis

WINFIELD MEMORIAL

NEW IN WINFIELD FELLOWSHIP

Miss Mary Beck, 1522 West 24th Street. . . Mr. Warren Crouse, 2609 State Street. . . Mrs. Thomas V. Harris, 5314 "U" Street.

OUR KNOWN SICK

Miss Allie Jordan, St. Vincent's Hospital.

Mrs. Tommie Lucille West, 1305 Izard.

Miss Ida Bush, 1521 Marshall.

Mr. J. E. Young, Baptist Hospital.
Mrs. J. I. Lyon, 1408 S. Oak.

OUR SYMPATHY

The sincere sympathy of Winfield members is extended to Miss Minnie Melton whose foster sister, Mrs. Ed Drace, passed away at her home in Piggott, Ark., recently.

CHRISTENED

Carolyn Jan Sweder, daughter of Lt. and Mrs. George A. Sweder, 1719 State, January 11.

WEDDING BELLS

Mr. Harris H. Pace and Miss Ruth Cox, January 16.

Mr. Robert Vandagriff and Miss Gladys Helen Nations, January 18.

Mr. Hollis R. Conway and Miss Neysa Ann Shockey, December 20.

OTHER WINFIELD MEN IN UNIFORM

(Not listed before)

Mr. C. T. Kramer.
Dr. R. J. Calcote.
Mr. Charles Brodie.
Mr. Roland Brickhouse.
Mr. Charles Hogan.
Mr. Lacy Morton.
Mr. Charles Hamilton.
Mr. R. E. Herndon.
Mr. Albert Graves.
Mr. Horace Kennedy.

OUR YOUNG PEOPLE

Misses Delores Fuller and Sarah Louise Steed, members of our Y. P. Department, were inducted as new members of the National Honor Society of Senior High School recently.

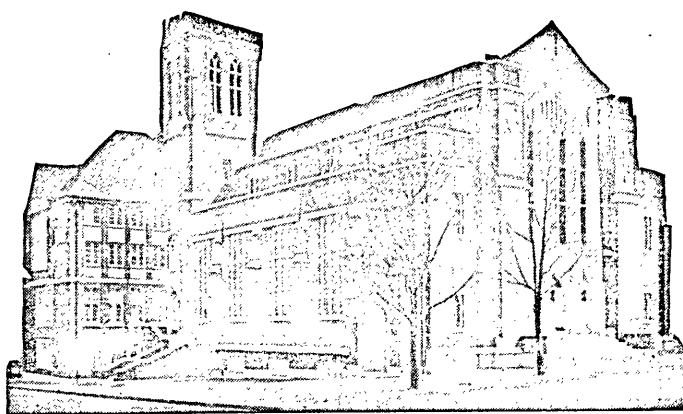
CONGRATULATIONS

To Mr. and Mrs. Dan Kays, 811½ West Capitol upon the birth of a son, January 17th.

David Livingstone said to his countrymen, "Do you carry out the work that I have begun. I leave it with you." Was it not something like this the Master said to His disciples. He has gone away, and to us is left the carrying out of His plans. We are His witnesses.—Ex.

The happiness of your life depends upon the quality of your thoughts, therefore guard accordingly; and take care that you entertain no notions unsuitable to virtue and reasonable nature.—Marcus Antoninus.

The personal presence of God ought to cause those who care for Him to live right.—Baptist Standard.



Sixteenth and Louisiana, Little Rock

"Where Old-Fashioned Friendliness Survives"

W. B. SLACK
Minister
R. EUGENE BRITAIN
Assistant Minister
J. R. HENDERSON
Church School Supt.



MRS. I. J. STEED
Minister of Music
MISS KATE BOSSINGER
Organist
MARGUERITE GOLDEN
Church Secretary

The Minister is available for interviews and counsellings any time needed.

Next Sunday At Winfield

10:00 a. m. Church School.

10:55 a. m. Sermon, "THE MASTER MATCHES THE MADNESS," by Dr. W. B. Slack, Minister.
Text, "In the year that King Uzziah died, I saw the Lord."—Isaiah 6:1-8.

6:00 p. m. Junior High, Senior, Young People's Fellowship and Young Adult Fellowship.

7:30 p. m. Sermon, "DEBORAH: WOMAN A MORALE BUILDER," by Dr. Slack.
Text, "And Barak said unto her, If thou wilt go with me, then I will go."—Judges 4:8.

SUNDAY EVENINGS IN FEBRUARY

General Theme: Choosing the Self You Want To Live With
Feb. 1, "You are partial to your favored Self".
Feb. 8, "He found our about the wrong Self".
Feb. 15, "Jesus knew the Prodigal would not remain Prodigal".
Feb. 22, "Jesus knew Simon would become Cephus".

THE MINISTER'S MESSAGE

By W. B. SLACK

Who, What Is A Christian?

Now is the time to begin writing your definition. You may want to re-write it. 25 words is just a few words. After you write a definition you may want to leave out some word or put in some other word.

I suggest that you read your Bible for incidents, words, reactions that centered around the life of Jesus; what did Jesus say to people about Himself? What did people say about Jesus that would interpret Him, His teachings, His work, His life?

I suggest that you study your dictionary, after you have written your definition. You may find a fuller word.

I suggest that you make a list of all the Graces of God, the Virtues of Christ, and then write a sentence that will completely define a Christian.

I suggest that you keep your definition in mind as YOU LISTEN TO SERMONS DURING THE MONTH OF FEBRUARY, and keep re-writing your definition as it grows on you in beauty and glory.

Get your definition to the Church when you are satisfied with it.

This Week's Prayer

This is America's minute of prayer, O God.
We do ask for Thy Presence, to give us a sense of Sanctities.
We do ask for Thy guidance, to give us a sense of direction.
We do ask for Thy power, to manifest Thy way of life in the life of man,
In the Spirit of Christ, we pray. Amen

METHODIST CHURCH

Christian Education

By R. Eugene Britain

Church School Attendance

Last Sunday 624
A Year Ago 685

Departmental Reports

	Pres.	On Time	Cont.	Stay Ch.
Jr. Hi	68	32
Sr. Hi	60	42	39	36
Y. P.	48	35

Adult Report

Fidelity Class	32
Men's Class	41
Jenkins Class	35
Hinton Class	51
Wedding Ring Class	30
Friendship Class	24
Ashby Class	21
Couples Class	24
Bullington Memorial Class	22
Young Men's Class	8
Adult Officers	8

Total..... 288

Fellowship Reports— 6:00 P. M.

Junior High Dept.	26
Senior High Dept.	36
Young People's Dept.	29
Young Adult Dept.	22

FELLOWSHIP PROGRAM

January 25—6:00 P. M.

Junior High Department: Subject, "Speak the Truth," led by Shirley Wimberly.

Young People's Dept.: Subject, "Toward a Christian World Order," led by Mr. Dick Neal.

BOARD OF CHRISTIAN EDUCATION TO MEET

The regular monthly meeting of the Board of Christian Education will be held next Wednesday night, January 28, in the Hinton Classroom immediately after the Prayer Service, which begins at 7:30.

MAE JENKINS CLASS TO MEET

The Mae Jenkins Bible Class will meet Tuesday, January 27 at 1:30 p. m. in the home of Mrs. W. C. Coeman on the Hot Springs Highway. Mrs. A. H. Landon and Mrs. W. H. Esslinger will be co-hostesses.

YOUNG ADULT FELLOWSHIP

January 25—6:00 P. M.

Members from the Fidelity Class of our Church School will furnish the program for Sunday evening in the Young Adult Fellowship group. Miss Eleanor Weber will be in charge.

MID-WEEK DEVOTIONS

Wednesday, January 28, at 7:30 in the Couples Class room. Devotions led by Dr. Slack.

Somewhere in every man there is the capacity for worship and prayer, for the apprehension of God and the love of him. Is not this the distinctive quality of man and the noblest faculty which he possesses? —Harry Emerson Fosdick.